

Serving at the University of Portland

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Serving at the University of Portland means contributing your time and talents to the legacy of thousands of others over 175 years of Holy Cross tradition of providing education to students around the world. Whatever your role at the University of Portland, you contribute to the sacred work that occurs every day on this promontory bluff; the sacred work is teaching and learning, faith and formation, and service and leadership. It occurs in the classroom, on the lawns, during work-study interactions, over coffee and conversation in Bauccio Commons, in the residence halls, during the celebration of Mass, through a kind word, a smile, a well-performed service, quiet prayer or reflection. All individuals through their actions on The Bluff make a contribution to the mission of the University of Portland.

Mission

The University of Portland, an independently governed Catholic university guided by the Congregation of Holy Cross, addresses significant questions of human concern through disciplinary and interdisciplinary studies of the arts, sciences, and humanities and through studies in majors and professional programs at the undergraduate and graduate levels. As a diverse community of scholars dedicated to excellence and innovation, we pursue teaching and learning, faith and formation, service and leadership in the classroom, residence halls and the world. Because we value the development of the whole person, the university honors faith and reason as ways of knowing, promotes ethical reflection, and prepares people who respond to the needs of the world and its human family. (Approved by the Board of Regents January 30, 2010)

Holy Cross Tradition

One and three-quarters centuries ago in the city of Le Mans, France at Notre-Dame de Sainte Croix, Blessed Basil Moreau started the tradition of Holy Cross education. It began simply; an elementary school was established and a tradition was born. “Ever one to have a grand vision for the future, Father Moreau’s intention for his educational institutions was to achieve college status. Instead of being the enemy of the state educational system, he wanted to show that a comprehensive education at all levels could both prepare the student to live in the world as a productive citizen and, at the same time imbue him at all levels with Catholic values and a Catholic world-view. He believed that the ‘mind must not be cultivated at the expense of the heart,’ and that while he was preparing useful citizens for society, he must likewise do his utmost to prepare citizens for eternal life. These concepts became the fundamental tenets of a Holy Cross Education. As a first step, he sought out top-level teachers and encouraged them to improve their education and write textbooks. He wrote textbooks himself and compiled a teaching manual that remained in use for many years. His philosophy of school discipline was vastly different from the prevailing one. Instead of a military attitude of severe punishment, he chose a softer approach.” (Walsh, 2006)

In 1841, Father Moreau sent a priest, Father Edward Sorin, and six Brothers to Indiana to begin the work in America. Soon thereafter, Notre Dame in South Bend was founded. In the late 1890s, “Archbishop Alexander Christie assumed his duties in Oregon with characteristic vigor. He realized the necessity for careful, long-range planning and saw clearly that the Catholic minority in Oregon needed firm direction. A solid educational program was paramount in Christie’s mind for achieving religious respect within the largely non-catholic community. ‘When I came to Oregon,’ he stated at a later date, ‘and after looking over my field I decided that we needed an education institution that would furnish our boys and young men with facilities for a superior education unequalled by any institution on the Pacific Coast.’

Tradition has it – although it is possibly apocryphal – that while

traveling aboard ship along the Willamette River one day he noticed a large abandoned building atop Waud's Bluff. Later learning that it was 'West Hall.' The site of the defunct Portland University which had been founded by the Methodist Episcopal Church in 1891, he inquired about obtaining it for a Catholic University. Whether true or not, it is certain that Archbishop Christie did purchase the property in 1901. Thus began the history of the institution now known as the University of Portland. After operating the new school, named 'Columbia University,' with archdiocesan faculty during the year 1901-1902, Christie invited the Congregation of Holy Cross to assume ownership; and the Holy Cross fathers arrived in Portland in the summer of 1902..." (Covert, 1976) Today, there are 25 schools and seven universities under the banner of The Congregation of Holy Cross, but the influence of Holy Cross education is found world-wide.

What are the practices of a Holy Cross education?

Purpose of Education

"To be true to our calling as complete Holy Cross educators we cannot excuse ourselves from matters of the heart. The heart does not know the Pythagorean theorem, the parts of speech, or plant phyla. The heart knows love and its loss, craves compassion, and responds to hospitality. The heart struggles with ambiguity, weighs choices, and considers consequences. The heart given space learns to risk once it finds courage and hope. In the stillness of listening it is the heart that hears the gentle breeze.....To what end would it serve students to know how to read, write, calculate, and draw, or to possess some notions of history, geography, geometry physics and chemistry if they are ignorant of their duties to God, to themselves, and to society, or if, while knowing them, they did not conform their conduct to that knowledge? Hurry then; take up this work of resurrection, never forgetting that the special end of your institute is, before all, to sanctify youth." (Walsh, 2006)

Moreau reminds us that knowledge alone is not sufficient in acquiring an education. Judgment, ethics, character, spirit, and action upon the knowledge of the head and the heart are all critical elements. Thus, the University of Portland encourages the development of the head (teach-

ing/learning), heart (faith and formation), and hand (service and leadership) through the core curriculum, its fundamental questions, and embedded essential elements. Our success in developing our students' heads, hearts and hands is closely associated with our ability to address these questions and elements in all aspects of university community life from practices in our kitchens and residence halls to our classroom and administrative offices.

Vocation

"Christian educators really need a call from God in order to deal with all that they face in working with young people." (Walsh, 2006)

Columbia University educational philosopher, David Hansen (1995), in his book, *The Call to Teach*, encourages teachers to see their work as a vocation, a calling. He reminds us that a calling can be secular or religious, but in either sense, it is a "summons or bidding to be of service" and it is distinct from work, career or profession. Further, he suggests vocation requires that the "person brings a sense of agency and commitment to the work that, in turn, embodies the belief that he or she has something to contribute to it. Teaching as vocation goes hand in hand with the love of even the drudgery of the work and its questions, doubts, and uncertainties. It is seeing the routine as something other than routine. In addition, one regards the work as larger than fulfilling its discrete requirements, although the details of practice are also seen as worthy of attention." "Teaching is demanding. Youth need our commitment to them and this work of resurrection," states Moreau. He challenges us to answer the call for the benefit of our students.

Knowledge

"In order to succeed in acquiring a superior degree of knowledge, teachers must have a constant desire for self-improvement and lose no opportunity to satisfy this ambition when it is not detrimental to their other duties. To teach with success, teachers must know good methods, be skillful in applying these methods, have clear ideas, be able to define exactly, and possess language that is easily understood and correct." (Walsh, 2006)

Content knowledge is essential in teaching, but success as a teacher

What we do here is holy work,
work that matters immensely to
the future of this country and
our world. We do this work with
all our hearts, with quiet prayers
and with searing honesty so
that we may rise to the best
possibilities of the University
of Portland's mission.

*Reverend E. William Beauchamp, C.S.C.
President of the University of Portland*

is also dependent on excellent instructional practice and positive personal dispositions. Moreau challenges to strive to improve in all three aspects. Our success is measured in our students' heads, hearts, and hands so vigilance in reading, researching, publishing, and engaging in collegial interactions of all kinds ensures life-long learning.

Zeal

"Teachers who possess it fulfill the duties of their profession with enthusiasm, love, courage, and perseverance.....Since the zeal of these teachers is guided by love, they do everything with strength because they are courageous and unshakeable in the midst of any difficulties they face; with gentleness because they are tender and compassionate like Jesus Christ, the model for all teachers, who loved to be bothered by young people." (Walsh, 2006)

Christ, the Teacher Sculpture Garden (Fr. Oddo Memorial) and the University Chapel strategically book end the UP academic quad and buildings. These visible reminders of our Teacher are designed to inspire us to seek and use the qualities of zeal as described by Father Moreau. Each day, courageously and unshaken, faculty members set aside their personal concerns as they enter the classroom to demonstrate their enthusiasm, love, compassion, gentleness, and perseverance in the service of the heads, hands, and hearts of our students. This zeal is the essence of the University of Portland experience for students, staff, faculty and administration.

Relationship

"Never forget that good teaching lies in the best approach to an individual student, that all successes you find will be in direct proportion to the efforts you have made in this area." (Walsh, 2006)

The Reverend Thomas Looney, C.S.C., Vice President for Mission at Stonehill College, reminds us that the work of teaching and spiritual nurturing is best when it is particular. Knowing how and what to teach or counsel stems from the knowledge of each student. Particularity has similarities to educational practices such as individual educational plans, differentiated instruction, or individualized instruction, but it really is about teacher student relationship, the zeal employed in

cultivating student-teacher relationships, the sensitivities of the teacher, and the attitude about the work. Moreau reminds us that good teaching occurs when students find meaning in the content. Making content meaningful is best accomplished by understanding the individual student and employing excellent instructional practices.

Gentleness, Firmness, and Vigilance

“Gentleness is the filling of the soul with the Spirit so as to moderate the anger that arises when a person feels irritated towards those who have caused some injury. It is the result of a patience that never tires and of self-control that keeps everything under the guardianship of reason and faith. Gentleness is the only way in which they will succeed in the task of bringing out love in their students. You are aware of the statement ‘love causes love.’ The Bible, in speaking of the way in which God governs the world, says that Providence guides everything with ‘strength’ and with ‘gentleness.’ That is the model that teachers must follow if they wish to succeed in educating young people. Vigilant teachers forget nothing of what they ought to do and do not become distracted from what they ought to be thinking about, seeing, hearing, or doing. There is nothing more necessary for teachers than this constant watchfulness over themselves and their students.” (Walsh, 2006)

If the length of passage is an indicator of importance, Moreau uses more inches on the page to describe the value of gentleness in teaching than any other attribute. His admonition on gentleness invokes all the other attributes (faithfulness, zeal, knowledge, vigilance, seriousness, patience, firmness and prudence) as they are related to gentleness. Moreau reminds us that “teachers who are meek and follow the example of Jesus Christ lose none of their authority...they will be blessed and happy...they will be important people in their school, and they will cause Jesus Christ to be an important person there.” (Walsh, 2006)

Patience and Prudence

“Patience is the shield against which all these difficulties are blunted. Prudence is the virtue that helps us decide the best way of reaching our goals and that helps us work against obstacles standing in the way

of reaching them.”

Teachers work with both the short and the long term view in mind always considering the particulars of their work’s context. Consideration of the long term can bring the patience for daily interactions with our students and colleagues while still prudently guiding toward the end goal. Keeping the end in mind while maintaining a prudent zeal to move toward the goal, allows student or colleague the time and space to join on the path toward the goal. Moreau admonishes us to be patient, an attribute he struggled with during his life, while also being prudent.

Collaboration

Moreau embedded those virtues of faith, hope, and zeal in the community he created, a community unique among religious communities of his time and of today. Moreau’s Congregation consisted of priests, brothers, and sisters – clerics and laypeople – and established a tradition of collaboration and mutuality that marks the Congregation and all of its apostolates in a profound way. In any Holy Cross community there is a fundamental, structural need for collaboration among all of its members – its Regents, its schools and colleges, its departments and faculty, students and staff – a need that creates a familial spirit and unity of purpose that is unmatched elsewhere.

The best known practices of a Holy Cross education stem from a quote by Moreau: *“We shall always place education side by side with instruction; the mind will not be cultivated at the expense of the heart.”* Thus, a Holy Cross Education is about competence in knowledge coupled with highly developed skills that are shaped by the values of the Catholic intellectual tradition, a continuing conversation.

A 2,000-Year-Long Conversation

“**F**or Christians, the dialogue between faith and culture is as old as their earliest efforts to articulate what it means to be a distinctive faith community. The first Christians – drawn together by their faith in the uniqueness and universal significance of

the life, death and resurrection of Jesus of Nazareth – were the members of Jewish communities living in a Roman political system and influenced by a linguistic and intellectual culture that was largely Greek in origin. As the Christian ‘way’ moved beyond these Jewish communities, attracted Gentle converts, and spread across the Roman world and beyond, a Christian intellectual tradition or, better, a constellation of traditions developed, which were the product of a continuous dialogue between faith and cultures. With the fragmentation of the Christian churches, especially in the 15th and 16th centuries, the Catholic intellectual tradition in the West developed its own characteristics. Since the medieval period, one of its principal venues has been the university which arose ‘ex corde ecclesiae,’ from the heart of the church.

This dialogue between faith and culture reflects two essential characteristics of the Christian, and especially the Catholic, understanding of human experience: faith necessarily seeks understanding, and all intellectual inquiry leads eventually to questions of ultimacy that invite faith responses. Thus, reason has been intrinsic to the life of the Catholic Church, which sees the search for truth as a manifestation of the Creator: ‘In the beginning was the Word, and the Word was with God, and the Word was God...all was created through the Word’ (John 1:1 and 3.) The Greek for ‘word’ – *logos* – has a second meaning: reason. For the Catholic, thinking is a part of believing, and the Catholic view sees no conflict among faith, knowledge, and reason; it looks to how they illuminate one another.

Nowhere is this engagement more clear than in the work of Thomas Aquinas, whose pursuit of truth led him into intellectual conversation with a remarkably diverse set of partners. He chose not only to engage the thought of Aristotle at a time when some in the Church were suspicious of the ancient philosopher’s teachings, but also to enter into dialogue with Muslim and Jewish thinkers, such as Averroes and Maimonides. Aquinas’ passionate engagement with the intellectual pluralism of his times enriched and strengthened the Catholic intellectual tradition.

Nonetheless, getting hold of this ‘Catholic intellectual tradition’ is a challenge. It contains a vast repository of theological; philosophizing;

devotional practices; works of literature, visual art, music, and drama; styles of architecture, legal reasoning; social and political theorizing; and other forms of cultural expression that have emerged in vastly different parts of the world in the course of 2,000 years of Christian religious experience. Can one even synthesize the meaning of this vast archive, sum up its principles, and make them relevant to contemporary intellectual life in a way that would justify speaking of a tradition? What kind of tradition are we talking about and what role can or should a tradition play in a contemporary university, especially Catholic institutions of high education?

Despite these questions and others, some Catholic writers and scholars are convinced that they have been and are dealing with a body of ideas, practices, and ways of thinking rich enough and consistent enough to be called a tradition. More importantly, they believe this tradition and their experience must be brought into regular conversation with significant thinkers in other intellectual and religious traditions to yield new understanding and direction.

The Tradition and the Catholic University

Today the Catholic University remains the home for the conversation that explores and advances the Catholic intellectual tradition. For the tradition to achieve the wholeness to which it has aspired for two millennia, it must be engaged in the search for truth in every discipline and with all forms of belief and unbelief. It is a living tradition, not static traditionalism, which draws from the riches of the past to give life to the future.

The Catholic intellectual tradition and the contemporary university share two underlying convictions: that to be human is to desire to discover truth, and that the quest for truth is sparked by the expectation that the universe is intelligible. In the Catholic view, these convictions arise from belief in the union of the divine and human in Jesus Christ and the unity of all things in God. From this theological perspective, the Catholic intellectual tradition is based on two fundamental principles: first, that the search for truth in all aspects of life extends to the ultimate search for truth that animates faith; and second, that faith is

a catalyst for inquiry, as faith seeks to understand itself and its relation to every dimension of life. Thus, the most probing questions in every discipline are never deemed to be in opposition to faith but are welcomed into the conversation on the conviction that ongoing discovery of the intelligibility of the universe will reveal more of the truth about God. The Catholic intellectual tradition can thrive only with the participation of all who seek the truth, including those whose inquiry leads them to question whether the search reveals the purpose, meaning, or God, or to conclude that it does not.



veritas vos liberabit

University of Portland Motto

Eight Qualities of Inquiry

The Catholic tradition of inquiry includes:

- A conviction that faith and reason are mutually illuminating, that they are united in the search for truth, and that people of faith must devote themselves to building a world characterized by an ‘uncompromising commitment to truth’ – a world in which truth is explored and reverences “in whatever way it discloses itself,” as theologian Michael Buckley, S.J., has written.
- A sacramental vision of reality that holds that each discipline offers the potential to reveal something of the sacred. In the Christian view, grace – God’s loving self-gift to the world in Christ – underlies all of reality. In the words of the Jesuit poet Gerald Manley Hopkins, ‘The world is charged with the grandeur of God.’ Thus, the search for truth in any discipline can be sacred and sacramental activity.
- A hopeful commitment to intellectual integration among disciplines, combined with an appreciation for the integrity and autonomy of individual academic disciplines.

- A resistance to reductionism and an openness to analogical imagination – a disposition to see things in terms of “both/and” rather than “either/or.”
- An understanding that confidence in reason’s ability to grasp the intelligibility, meaning, and purpose of the universe must be tempered by an awareness of the mystery of God as radically Other than God’s creation. As St. Augustine wrote, ‘If you think you have grasped God, it is not God you have grasped.’ Anything the tradition declares about God and truth carries the implicit realization that we are incapable of saying everything about God and truth.
- An openness to the mystery inherent in an evolving, unfinished creation. Our search for truth is fed by the hope that God’s grace is drawing the universe toward a fulfillment that lies beyond our vision at this moment in time.
- An awareness that confidence in reason must also be tempered by the dignity of each human being as one created in the image of God. Hence, a commitment to justice, to the solidarity of the human family, and to the common good.

Dynamic and Open

The Catholic intellectual tradition is neither static nor complete. It is a dynamic conversation over time with a highly diverse range of dialectical partners: a conversation made of variant strands and a range of positions. The desire for truth that lies at the heart of the tradition demands that all assertions of truth, meaning, and purpose be tested by the best evidence against them – evidence that may be presented by anyone, of any or no religious tradition, who engaged in serious inquiry.

The Catholic intellectual tradition’s simultaneous capacity for continuity and change gives it a growing edge, allowing it to develop in new ways even as it retains its firm roots in the foundational Catholic worldview. In the Catholic university, wisdom accumulated in the past is handed on, criticized, reworked, and re-appropriated in response to new questions prompted by new experience, new evidence, new arguments, and new interlocutors.

So, too, a university animated by the Catholic intellectual tradition and committed to contributing to the Church and enhancing Catholic life embraces all who are dedicated to learning from one another, and remains open to contributions that may come in a range of ways. This persuasion challenges a Catholic university to engage all people, cultures, and traditions in authentic conversation – conversation undertaken in the belief that by talking across traditions we can grow in shared understanding that opens all parties to the possibility of changing their views.

The Catholic Intellectual Tradition Today

The Catholic Intellectual tradition manifests its catholicity – its striving for wholeness – whenever the university encourages all its members to see their research, study, student formation, and administrative service in the context of the largest questions that can be asked about human life and the world in which we live. These include questions about the meaning of existence in the face of life’s fragility, about where we have come from and where we are going, and about what it means to lead a good life, to engage in fulfilling relationships, and to participate in community.” (Boston College, 2010)

The University of Portland’s core curriculum, the liberal arts foundation of every major at the University, rests on these larger questions. Brother Donald Stabrowski, C.S.C., University Provost states, “The core curriculum is the hallmark of a University of Portland degree because it provides a unique liberal arts base for every major program. It is the core curriculum that differentiates a University of Portland engineer, business major, nurse, or teacher from someone who majors in these disciplines at other colleges and universities. Our core curriculum is framed within the context of Catholic higher education’s rich tradition of the liberal arts rooted in a series of questions that examines our understanding of God, our relationship with Him, the world we live in, and the way in which we because of our talents and education can improve that world.”

The UP faculty has designed the core curriculum based on the following beliefs:

- Learning originates in *seeking answers* to the important questions of life.
- Learning springs from *active inquiry* conducted through different intellectual disciplines each with its own tools, methods, and measures.
- Learning is *continuous and integrates* various perspectives.

In core classes faculty and students ask key questions about life. To find answers, we gather and assess evidence in religious traditions and practices, in the sciences, in philosophies, literature and other arts, mathematics and the human sciences. As a community of scholars, students learn how the academic disciplines are like different lenses through which they can see different facets of the same universe and human experience. Through a process of active inquiry, we know that good questions will lead to good answers and to even more questions. Specifically, the University of Portland education seeks to explore these questions along with the rigor and content of each academic major:

- Who am I? Who am I becoming? Why am I here?
- How does the world work? How could the world work better?
- How do relationships and communities function? What is the value of difference?
- What is the role of beauty, imagination, and feeling in life?
- Who or what is God? How can one relate to God?
- What is a good life? What can we do about injustice and suffering?

“A university animated by the Catholic intellectual tradition and committed to serve the Church is an intellectual community where every discipline is open to the striving for truth, value, and meaning that lies at the core of what it is to be human. The tradition is alive:

- When scholars articulate the good they are working toward in their scholarship, and understand their research as contributing to the unity of knowledge;
- When intellectuals explore their deepest questions across disciplinary boundaries in an objective search for answers that lie outside their own specializations;
- When teachers nurture in their students a sense of wonder and a

love of learning, both for its own sake and as preparation for a life of service;

- When students are challenged to deepen their own religious faith, and to become people of integrity and generosity..." (Boston College, 2006)
- When services are rendered and received in a manner that respects the individual, inspires a sense of community and meaning, while demonstrating wise stewardship of time and other resources;
- When work and challenges are met with zeal and hope and seen as opportunity for understanding, growth, and meaning;
- When residence hall and campus activities are extensions of the educational experience, contribute to spiritual formation, and create a sense of hospitality that strengthens individuals and the community;
- When environments are cared for by all and beautified in a manner that inspires and conveys a message that this is an important place because it is home to a community of students, professors, staff, clergy, and administrators and it must be sustained; and
- "...When today's Catholic University, in reaffirming the Catholic intellectual tradition, becomes a meeting place and bridge between faith and culture and seeks to bring to the modern understanding of the university the richness of the mutually illuminating relationship between religious faith and free intellectual inquiry.

Rooted in the Christian conviction that God, the source of all truth, has become fully human in Jesus Christ, a university animated by the Catholic intellectual tradition promotes a free, open-ended dialogue between faith and reason, carried on without fear. Over the long history of the tradition, there have been times when this dialogue has been difficult – times when Church teaching and secular scholarly research have stood in tension. During such times, the tradition, at its best, has urged more careful inquiry on both sides, confident that even though 'there may be momentary collisions, awkward appearances, and many forebodings and prophecies of contrariety,' as Cardinal John Henry Newman, the great 19th-century scholar, has put it, the unity of truth will ultimately be seen.

Catholic intellectual tradition is thus 'a good conversation.' The original meaning of the word converse is 'to live together,' 'to share a life.'

A university illuminated by the Catholic intellectual tradition is a place of shared, transformative, intellectual life – a place where the Church, always acknowledging that there is more to learn, is informed by ongoing scholarship, and where the wisdom developed over centuries within the Catholic tradition permeates a university's core values, curriculum, and search for truth. The true Catholic university, then, is a community of teachers, scholars, students, staff, and administrators sharing an intellectual journey and conversation in the pursuit of truth.” (Boston College, 2010)

So, every member of the UP community is invited to the conversation and challenged to make a contribution to the legacy that is our University.

Sources

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