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ST. MARY'S

UNIVERSITY

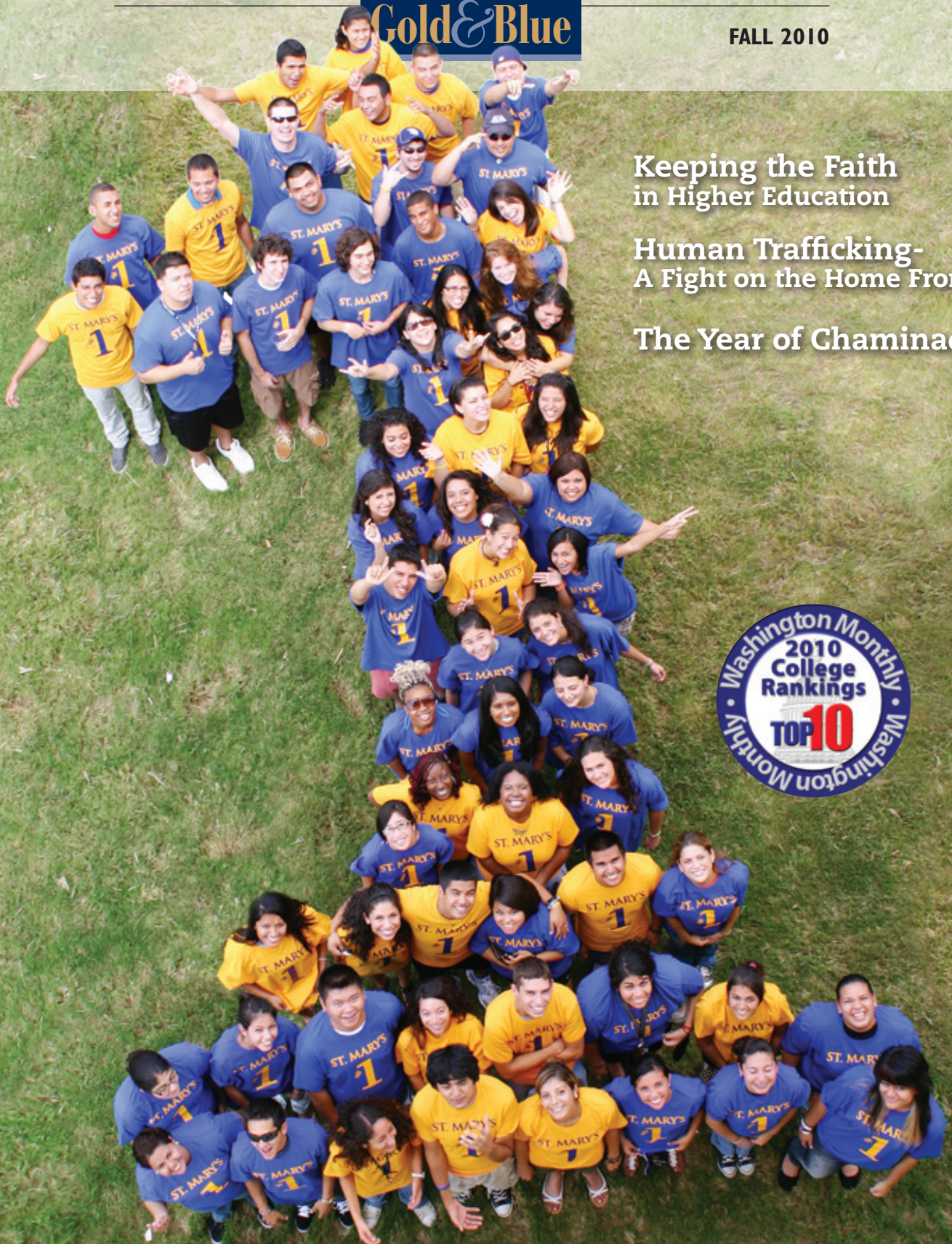
Gold & Blue

FALL 2010

Keeping the Faith
in Higher Education

Human Trafficking-
A Fight on the Home Front

The Year of Chaminade





ON THE FRONT COVER:

We're number 1! Students share the good news of St. Mary's recent top national ranking by *Washington Monthly* magazine. St. Mary's leads master's-level universities throughout the country in social mobility, research and service (*see news item on page 3*).

"Institutions like St. Mary's and our other top ranked master's and baccalaureate institutions don't spend a lot of time and money chasing after fame and glory. They're too busy serving their students and communities well. In doing so, they have a lot to teach academia about giving back to the country."

- Erin Dillon, senior policy analyst at Education Sector, an independent think tank in Washington, D.C.



ON THE BACK COVER:

St. Mary's prides itself on service—our dedication to it is a primary reason for our No. 1 ranking in *Washington Monthly*—and Continuing the Heritage is the flagship semi-annual program on campus that attracts growing numbers of volunteers each semester.

Making Connections

With the click of a mouse, you can stay up-to-date on St. Mary's groundbreaking news and reconnect with old classmates.

St. Mary's is now on Facebook, Twitter, YouTube and Flickr; and you can even subscribe to your favorite St. Mary's RSS feeds. To get started, be sure to visit: www.stmarytx.edu/socialmedia



E-Talk, St. Mary's electronic newsletter, is another way to stay connected. Sent in early September, November, February, April and June, this feature-filled newsletter helps us to keep you current on what's happening on campus. E-Talk is mailed electronically to your preferred e-mail address, as long as we have it on file.

Need to update your e-mail and/or other pertinent information about yourself? Go to www.stmarytx.edu/alumni and click on Alumni Update Form. Here you can provide updates, including new jobs, marriages, recent accomplishments and more.

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Gold & Blue is produced for alumni and friends three times a year by the Office of University Communications.

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ST. MARY'S UNIVERSITY



MISSION

St. Mary's University, as a Catholic Marianist University, fosters the formation of people in faith and educates leaders for the common good through community, integrated liberal arts and professional education, and academic excellence.



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FROM THE EDITOR

Change can be difficult, but it often presents new opportunities. Case in point: after 21 years, Steve Weed, publications director and graphic designer extraordinaire, moved on to greener pastures. Literally. Today he's living in Colorado and spending time "doing art"—photography and painting mainly—which he is passionate about. We'll miss him, but our new graphic designer, Jeanna Goodrich, is already making her mark...which is evident in her first design of *Gold & Blue*. We hope you like it as much as we do and look forward to your feedback.

Around the world, professed and lay Marianists are celebrating the "Year of Chaminade." Marianists, inspired by Chaminade, came to this country in the 1840s to establish many educational institutions, St. Mary's among them. Read President Cotrell's message about Chaminade's vision and philosophy of education (*page 26*). As a community, we will come together often to discuss the life and teachings of Blessed William Joseph Chaminade, culminating in the 250th anniversary of his birth on April 8, 2011.

Enrollment at St. Mary's jumped five percent this fall! We recognize the sacrifices families make to send their children to St. Mary's, and we do not take for granted students choosing to come here. "Distinctively Catholic: Keeping the Faith in Higher Education" by the Rev. Jim Heft, S.M., helps us understand the challenges Catholic colleges and universities face to remain true to their missions. You'll also read about alumna Dottie Laster and her work in the disturbing world of human trafficking, as well as the good works of alumnus Greg Pardo, trustee Harvey Najim and several of our outstanding faculty.

Speaking of outstanding, in our last issue of the magazine, we stated that Baseball Coach Charlie Migl had been named Coach of the Year for the fourth time in his career. Actually, he's received that distinction 11 times. Sorry, Charlie, and way to go!

Please take a moment to look at our Honor Roll of Donors. Many of you are among them, and we invite you who are not to join their ranks. Through the generosity of thousands of alumni and friends, St. Mary's continues to fulfill its mission. Thanks to you who make annual gifts to St. Mary's and thanks to all of you for your continued prayers and support.

— Candy Kuebker



Short Subjects

Washington Monthly, U.S. News Among Top Recognitions

In late August, *Washington Monthly* magazine released its ranking of America's Best Master's Universities and Baccalaureate Colleges, and St. Mary's University is first in the nation in the category of Master's Universities. The magazine's rankings are based on graduation rates and on how well the university performs as an engine of social mobility, how well it does in fostering scientific and humanistic research, and how well it promotes an ethic of service to country.

In addition, U.S. News Media Group, in its 2011 edition of Best Colleges, includes St. Mary's, which is ranked seventh in the West in the "Great Schools, Great Prices" category. This marks the 17th consecutive year St. Mary's has appeared in the top tier of colleges and universities in the West region. St. Mary's is also ranked No. 19

in the West for academic reputation. The formula used to determine which schools offer the best value, "Great Schools, Great Prices," relates a school's high academic quality to cost per student. Thus, the higher the quality of the academic program, and the lower the cost, the better the deal is for a student receiving the average level of need-based financial aid.

Finally, *Forbes'* list of "America's Best Colleges" for 2011 listed St. Mary's in the top 610 schools nationally, which places the University in the top seven percent of more than 6,600 accredited post-secondary institutions. The ranking recognizes academic excellence, high graduation rates, best value and graduates' long-term earning power.

Education Trust Lists St. Mary's Among "Small Gaps" Schools

New reports released by The Education Trust examine the graduation gaps between whites and minorities at U.S. colleges and universities. With nearly the

same graduation rates among Hispanics and whites, St. Mary's is identified on the "Small Gaps" list.

The Education Trust's national studies of minority students' graduation rates found that even though 57 percent of all students who enroll earn diplomas, the graduation rates for different groups of students are vastly different. Nationally, 60 percent of whites but only 49 percent of Latinos and 40 percent of African Americans who start college hold bachelor's degrees six years later.

Only two Texas public universities and six private universities made the "Small Gaps" list for graduating Hispanic students, and St. Mary's has the highest graduation rates of the two San Antonio universities on the list.

Computer Engineering Gets ABET Nod

The St. Mary's bachelor's of science degree program in computer engineering has received its initial six-year accreditation by the Engineering Accreditation Commission of the ABET Inc., the recognized accrediting agency of college and university programs in applied science, computing, engineering and technology. In addition, ABET accreditation was again granted to the St. Mary's electrical and industrial engineering programs, marking nearly 30 years that the two programs have been ABET certified.

The computer engineering program is the first in San Antonio to be accredited by ABET, and one of only 11 in Texas. Accreditation is a voluntary, peer-review process that requires programs to undergo comprehensive, periodic evaluations that are conducted by teams of volunteer professionals working in industry, government, academia and private practice within the ABET disciplines. The review focuses on program curricula, faculty, facilities, institutional support and other important areas.



WEB extras

Want more news?
Go online!

www.stmarytx.edu/fall_extras

Professor Reamey Awarded Culture Medal of Honor

President Taps Laredo Judge and Alum for Federal Post

Revitalization Project Reports More Progress

Three Among Texas' Greatest Lawyers

Another Golden Trowel Award for a St. Mary's Facility

Library Receives First-rate Designation

Rigney Named Professor Emeritus



New Degrees Introduced, Core Requires Community Service

The new academic year brought with it new academic experiences and choices for students, including new degrees and a new core curriculum that will engage students in community service projects.

The freshman 2010 class is the first to begin course requirements of the newly established St. Mary's Core and School Specific Core. Initiated by St. Mary's President Charles L. Cotrell, Ph.D., the St. Mary's Core establishes a new curriculum for all undergraduate students that will help instill a sense of civic engagement and a commitment to community service.

Students enrolling at St. Mary's this year also have new degrees and a new degree track to choose from. This fall, in the Bill Greehey School of Business,

a new management major replaces the previous human resources and general business majors.

Also new this fall, the School of Science, Engineering and Technology (SET) is offering a pre-med concentration under engineering science for students who want to pursue careers in traditional medicine and/or biomedical engineering. And, in response to the need for more convenient, but still academically strong, graduate programs for professionals, next spring SET is introducing an online master's degree in software engineering.

St. Mary's continues to respond to the needs of society by adding degree programs like the aforementioned and the three forensic science degree options offered last year for the first time.

Graduates' Pay Potential Ranks High

According to a report by online salary-tracker PayScale.com, St. Mary's graduates' long-term earning potential places St. Mary's first in San Antonio and fourth among Texas' private colleges and universities. St. Mary's ranks in the top 20 percent among schools in the South.

According to PayScale.com, St. Mary's graduates' mid-career median pay is \$79,100. This is based on annual pay for graduates with bachelor's degrees and, on average, 15 years of work experience.

While St. Mary's faculty provides students with a strong academic background relevant in today's world, the University's Career Services and Service Learning Center helps students prepare for the job market by making them aware of valuable internship and community service projects that will help them become more well rounded and experienced future employees.

High Performance Lab Coming to St. Mary's

St. Mary's University's School of Science, Engineering and Technology was recently awarded a nearly \$150,000 grant from the Army High Performance Computing Research Center of the U.S. Army Research Laboratory to establish a Linux cluster laboratory.

This new high performance computing platform laboratory will support collaborative research at St. Mary's, as well as at other educational and research institutions in the San Antonio area by allowing St. Mary's faculty and their collaborating research partners to run large simulation models. The new laboratory will also support innovative teaching and collaborative research in high performance and advanced computing at the undergraduate and graduate levels.

Professors Wenbin Luo, Ph.D., and Djaffer Ibaroudene, Ph.D., of the

Department of Engineering are the principal investigators on the project and will oversee its implementation.

St. Mary's Named a 2010 Best Value Law School

The St. Mary's School of Law was selected by *preLaw* magazine as one of the 2010 Best Value Law Schools in the U.S.

The fall issue of *preLaw* named 60 law schools across the country that met criteria deeming them the best education for the value. St. Mary's is one of 11 private institutions on the list and the only private institution in Texas to be included.

According to *preLaw*, law schools are included if their graduates' bar pass rate is higher than the state average, average indebtedness is below \$100,000, employment rate nine months after graduation is 85 percent or higher, and the school's tuition is less than \$35,000 a year for in-state residents.

Newsmakers

Texas Business Hall of Fame Picks Valadez for Scholarship

Juan Valadez Jr. of St. Mary's is among 19 students awarded scholarships by the Texas Business Hall of Fame Foundation. In its 28th year, the Houston-based foundation honors members of the state's business community and assists future entrepreneurs and leaders. The Texas Business Hall of Fame has given more than \$3 million in scholarships to students pursuing an education at Texas colleges and universities. Juan will receive an unrestricted \$10,000 at an awards luncheon in November.

Public Service Professor is Recognized

St. Mary's Professor of Public Service in Residence Alex Briseño has been recognized by the Texas City Management Association (TCMA) as a "Legacy Leader." The TCMA Legacy Leaders



President Cotrell, Margaret Mireles, widow of Judge Andrew Mireles, and Dean Charles Cantú reveal the portrait of Judge Mireles.

Mireles' Portrait Unveiled

The portrait of The Hon. Paul Andrew "Andy" Mireles (B.A. '72, J.D. '75), who served as judge of the 73rd Judicial District Court from 1989 to 2009, and for 15 years on the St. Mary's Law Alumni Association Board of Directors, was unveiled Sept. 8 on the Sarita Kenedy East

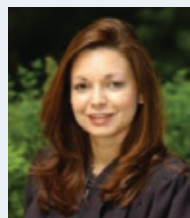
Law Library Law Alumni Room's Wall of Honor. Mireles, a beloved and revered juvenile judge, was posthumously awarded the St. Mary's University Distinguished Alumnus Award in 2010. The San Antonio Bar Association honored him with its President's Award three times.

Project was formed to capture historical documentation of forerunners to the council-manager form of government in the State of Texas. Briseño and others were recognized in June at the TCMA Annual Conference.

Before retiring, Briseño was a public servant for the City of San Antonio for 24 years, including city manager for 11 years. He joined the St. Mary's faculty in the spring of 2002. Briseño teaches graduate courses in the public administration program, drawing on his years of public service experience to enhance students' understanding of city government.



Alumna Is Top Latina Judge



TORRES-STAHL

The Hispanic National Bar Association has announced that St. Mary's University School of Law alumna and 144th Criminal District Court Judge Catherine Torres-Stahl (B.A. '88, J.D. '93) is Latina Judge of the Year.

She was recognized at the 2010 Hispanic National Bar Association Annual Convention in September in Minneapolis, Minn.

Torres-Stahl, a San Antonio native, graduated from Fox Tech High School before attending St. Mary's and the School of Law. Prior to her election to the 144th District Court in 2006, she served as a San Antonio Municipal Court Judge. She cooperated with the City's Community Initiatives Department to establish the Teen Court, which has been in operation since 2002.

Among her many accomplishments, Torres-Stahl has been recognized by St. Mary's Center for Legal and Social Justice with the Amicus Award, Fox Tech High School's Distinguished Alumni Award and Texas Teen Court Association's Hall of Fame Award. She has served as president of the Mexican-American Bar Association and co-chair of the Judicial Council for the Hispanic National Bar Association.

Distinguished Law Graduates to be Honored

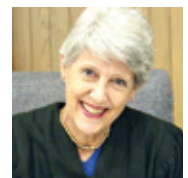
St. Mary's School of Law has named Bexar County Probate Judge Polly Jackson Spencer (J.D. '76) and Houston attorney Charles A. Beckham Jr. (J.D. '79) as the 2010 St. Mary's Distinguished Law Graduates. The annual award is given to individuals with outstanding achievements in the legal profession and dedicated service to St. Mary's School of Law.

Spencer has served as judge for Bexar County Probate Court No. 1 since 1990. She began her career with Fulbright & Jaworski in Houston and is a fellow of both the Texas Bar Foundation and San Antonio Bar Foundation. She served as a member of the Supreme Court Task Force on Judicial Appointments for the State of Texas, chair of the Bexar County Mental Health and Substance Abuse Advisory Committee, and member of the Policy Maker Task Force for the Integration of Behavioral Health Care in Bexar County.

An accomplished attorney with more than 25 years experience, Charles A. Beckham Jr. is a partner with Haynes and Boone LLP in Houston where he specializes in bankruptcy, business restructuring and energy issues. For the past five years, he has been recognized by Chambers USA as one of the leading practitioners in Texas for bankruptcy.



BECKHAM



SPENCER



Four Decades, \$8.4 Million
Marianist Trust Sponsors Scholarships



Good Deeds

Four Decades, \$8.4 Million

The Marianist Trust has awarded more than \$300,000 to St. Mary's for the 2010-2011 academic year, marking nearly four decades of assistance to St. Mary's students. Of this year's gift, \$260,600 is for undergraduate scholarships, \$20,000 for graduate scholarships, and the remainder for operational support of the Marianist Leadership Program.

With the quality of incoming students on the rise, and with 93 percent of St. Mary's undergraduates who apply for aid qualifying for need-based financial assistance, scholarships are of critical importance, and their availability often makes the difference when students choose which college to attend. Over the years, Marianist-funded scholarships have helped hundreds of students make their decisions.

According to President Emeritus Rev. John A. Leies, S.M., the Marianist Trust was set up in 1972 by members of the Society of Mary who were working at the University. For many years, professed religious contributed the majority of their salaries to a special fund. The goal of establishing the Trust was to use the fund's earnings to help St. Mary's fulfill its mission. This year alone, more than 80 students are receiving scholarship assistance from the Trust.

Since it was established, contributions to the Trust (which, in recent years, includes gifts from the Marianist Province) total more than \$8.4 million.

Alkek Foundation Grants \$200,000 to St. Mary's

The Albert and Margaret Alkek Foundation, named after the late Albert Alkek, a former member of the Board of Trustees, and his wife, granted \$200,000 to St. Mary's. The grant is awarded through a competitive process, and St. Mary's has been a consistent recipient of the award that is available annually. This year,

the grant has been awarded to the Bill Greehey School of Business to transform a meeting room in the Albert B. Alkek Business Building into a state-of-the-art video conferencing room. In addition, the grant will provide technology and equipment upgrades for three additional classrooms in the building. In previous years, the grant has been used to update and renovate the Academic Media Center in the Louis J. Blume Academic Library and for technology enhancements in the Counselor Education and Family Life Center.

Albert Alkek attended St. Mary's in the late 1920s and early 1930s. Although he did not complete his degree, the Marianists and their mission of education were always close to his heart. A half century after Albert left St. Mary's, his grandson, Charles Williams, attended the business school where he earned an MBA by taking classes in the Albert B. Alkek Business Building, the construction of which was made possible by a gift given by Albert and Margaret.

After leaving St. Mary's, Albert got involved in the Texas oil industry. His success in business—he counted ranching, banking and oil among his business interests—eventually brought him wealth and the distinction of being recognized as one of the most influential patrons of healthcare, education and the arts in Texas.

Mentor, Innovation Inspire Gifts

Thirty-five years ago, Terrence Ford (B.B.A. '75) earned his degree and said goodbye to St. Mary's. The executive vice president for Siemens Enterprise, who currently lives in the Washington, D.C. area, hadn't set foot on the St. Mary's campus since then. When a convention brought his wife, Eileen, to San Antonio this past August, Terry decided he'd tag along. The couple made a visit to the University and after a casual stroll across campus, they stopped in at the Development Office where Terry made his first-ever gift to his alma mater.

While Ford said he was impressed



Brother Paul Goelz, S.M., Ph.D. inspired Terrence Ford to make his first gift to St. Mary's.

with the experiential learning that was occurring in the student trading room in the Bill Greehey School of Business, he chose to contribute a \$10,000 gift to the Entrepreneurial Scholars Program and the Brother Paul Goelz Scholarship Fund. Like most business students of his time, Terry knew Brother Paul as the dean of the School of Business and Administration, a teacher and mentor, and an early architect of entrepreneurial studies.

In addition, a \$19,000 gift to St. Mary's from the Estate of Frank K. Ribelin has been applied to the "Access St. Mary's 2010" program that supports scholarships for incoming freshman students who demonstrate high academic ability and financial need.

Ribelin, who died this past April in his hometown of Dallas, was not an alumnus of St. Mary's University. He was, however, a strong supporter of Catholic education, and his gifts to Catholic schools and organizations were as generous as they were far-reaching. He graduated from Dallas Jesuit College Preparatory before earning a degree in business from Southern Methodist University. In the 1950s, Frank founded Riberglass, an industry-leading fiberglass raw materials distributor. Selling the business in 1987 gave him the time to focus on and expand his support of education, which included, among many other institutions, St. Mary's University. Ribelin's gift is being used to help some of the more than 100 Access St. Mary's students in the freshman class of 2010.

Sports Corner

Two Alums Enter Halls of Fame



LETSCH, B.A. '65



GARZA, B.A. '75

Robert C. "Bob" Letsch (B.A. '65) of Racine, Wis., was inducted into the Wisconsin Basketball Hall of Fame earlier this month. Referred to as "The Legend" in Racine and around the state, Letsch graduated from St. Catherine's in 1961 before enrolling at St. Mary's where he played basketball and baseball. After graduating with a degree in physical education, Letsch returned to St. Catherine's to teach social studies and physical education. As St. Catherine's varsity coach for the past 31 years, Letsch's squads have won nine conference titles and eight state championships. His career coaching record stands at 551 wins and 209 losses.

Rene Garza (B.A. '75), a San Antonio Fox Tech High School graduate, also earned his degree in physical education at St. Mary's. In July, he was inducted into the Texas Girls Coaches Association Hall of Fame, becoming the first girls coach from the South Texas Valley region to be so honored. Garza has been head girls basketball coach at Mission High School for 14 seasons and has also coached boys basketball in both Weslaco and Mercedes. In his 34 years of coaching—with 26 as head coach—Garza's career record stands at 483 wins and 272 losses.



Morrow Drafted by Atlanta Braves

St. Mary's baseball player Ryan Morrow was drafted in the 44th round of the Major League Baseball First Year Player Draft by the Atlanta Braves. A junior from Bulverde, Morrow is the first draftee for the Rattlers since Caleb Staudt was taken in the 2007 draft by the Washington Nationals. Morrow, who has one more year of eligibility, returned to St. Mary's this fall and will complete his degree this year.

A three-year starter at catcher for the Rattlers, Morrow earned All-Heartland Conference recognition each of the last two years. He has a .343

batting average over three years and has made 134 starts behind the plate (out of 135 games). Defensively, Morrow is one of the top catchers in the NCAA South Central Region, with only 13 errors in 882 chances for a .985 fielding percentage. Last season, he received first team All-Heartland Conference recognition and was the recipient of the first-ever Heartland Conference Gold Glove at catcher.

Morrow came to St. Mary's from Smithson Valley High School, where he was an all-district player and helped lead Smithson Valley to a state championship.

Complex Groundbreaking Set for Next Summer

While fundraising continues for the Outdoor Sports Complex that will bring championship-caliber facilities for baseball, softball, soccer and tennis to St. Mary's, plans move forward for breaking ground on the complex next June. Pictured is the architect's rendering of the Softball

Complex façade, whose design elements mirror those found on St. Louis Hall, Reinbolt Hall and the Barrett Memorial Bell Tower on campus.

(Go to www.stmarytx.edu/giving to learn more about the Extending the Tradition of Excellence campaign for scholarships and the Outdoor Sports Complex and how to make your gift.)





San Antonio, St. Mary's Picked for Championships

The NCAA notified San Antonio that it has been awarded the rights to host several NCAA championships, and some of that competition will take place at St. Mary's. Bill Greehey Arena is the site for the 2012 and 2013 NCAA Division II Women's Basketball Championship.

The city also will host the 2011 and 2012 Division III Men's and Women's Soccer Championships as well as the NCAA Men's and Women's Fencing Championships in 2012 and 2013.

San Antonio Sports bids on the right to host such events and has been successful in bringing numerous men's and women's Final Four tournaments to the city. Hosting such competitions strengthens San Antonio's—and St. Mary's—ties with the NCAA, strengthens the city's reputation as a sports championship destination, and has a significant economic impact on the community. ■



Vela Named All-American in Golf

St. Mary's men's golfer Matt Vela was named PING/NCAA Division II second team All-American by the Golf Coaches Association of America for his play during last season. The award marked the second time that Vela has been named All-American and the sixth time that a Rattler men's golfer has received NCAA Division II All-American honors over the last eight years.

Vela had the best stroke average on the team and finished in the top five in five tournaments, including first place finishes at the Heartland Conference Tournament and the St. Mary's Spring Break Duel. He is the sixth St. Mary's men's golfer to win the Heartland Conference individual crown. A bonafide scholar-athlete, Vela was a member of the 2008-2009 team that won the National Golf Coaches Association Division II Academic National Championship.



Fall Sports Underway

Only a month into the season, the St. Mary's women's and men's soccer and volleyball teams had already combined to take home four conference awards.

Pictured, from left: junior Mallory Moeller; senior Sean Strater; and freshman Jamey Coronado.





my
GLOBAL **FIGHT**
to **END**
HUMAN
TRAF FICKING

by Dottie Laster (M.A. '03)

HUMAN TRAFFICKING
IS EVERYWHERE.

It touches everyone. It's not something that occurs only outside the U.S., it happens in every country and in every state.

Helping some of the world's most marginalized citizens gain their freedom is what satisfies me most. →

For five years, my client Kiki (an alias) had been denied recognition as a victim of human trafficking. She and women like her lived on the margins of society without identification, citizenship or legal work status. They endured threats and abuses at the hands of exploitative and violent traffickers. And all without the protection of the law.

But that women like Kiki continue to suffer these injustices is more of the rule than the exception, and a lack of education is at its root. Everyone from police officers to landlords are unaware of the telltale signs of human trafficking, meaning people continue to be arrested, detained, and faced with deportation rather than provided with relief.

My compassion for these victims was solidified one day when I heard a story on the news. A ship was floating around the ocean with children on it bound for slavery. When the people manning the ship learned that military units were waiting for them to enter port, they bailed, leaving the children behind. Being a mother myself, I was furious.

Even though I didn't know what I could do about issues like these, I realized at that moment that I wasn't reaching my potential. I went back to college to finish my undergraduate degree—which had been 20 years in the making—and graduated from the University of Texas at San Antonio in 2002.

Because I had been a nontraditional student, raising my family before finishing school, and because I did not have a clear vision of what I wanted to do with my degree, I was shy and lacked confidence in myself. When I came to St. Mary's to pursue a graduate degree, I was so nervous and anxious about my first semester. It was challenging to stay on top of the rigorous workload in addition to my duties as a parent.

However, my desire to learn was stronger than my fears and worries. For the first time in my life, I was taking courses that answered questions I had about real-world events and how they affected individuals.

A GLOBAL PERSPECTIVE

I began working on human trafficking while earning my master's in international relations, and in the same way that today I help my clients find a path toward a new life, the time at my alma mater took me down a similar road of self-discovery, fulfillment and success.

One semester, the President's Peace Commission (PPC) at St. Mary's hosted Laura Lederer, Ph.D., a senior adviser on trafficking in persons for the U.S. State Department. She spoke about the Trafficking Victims Protection Act, which protects people enslaved within the United States. I knew, in that moment, that I had found my career.

Because understanding the law is integral to aiding trafficked individuals, I went to

Budapest and Paris to study arbitration and conflict resolution between cultures with a history of war.

My classmates in Europe were the very people I had been studying since my undergraduate years. They came from war torn countries and told me first-hand about the Israeli-Palestinian conflicts and the Russian-Georgian crisis. The world opened up to me. I was interacting with the very people I had

The Trafficking Victims Protection Act (TVPA) was signed into law in 2000 by President Clinton and carried forward by President Bush. The TVPA was supported by individuals with diverse political perspectives, including then Sen. Hillary Clinton, Sen. John Cornyn, and Reps. Chris Smith and Loretta Sanchez.

only heard about. I returned to St. Mary's to finish my last semester with a new understanding of the individual's experience in countries struggling with war.

I graduated in 2003 and worked for YMCA International Services in Houston, a refugee

resettlement agency where I met victims of war and genocide from around the world. I was interested in their stories and fascinated by their urge to survive. The lectures, readings, discussions and theories I learned while at St. Mary's were now embodied in the people receiving assistance in my office.

Working at the YMCA under an 18-month Department of Justice grant to serve victims of trafficking, I trained law enforcement how to identify and respond to their unique needs. Just a month after starting my job, I was sent to Florida for the first-ever national human trafficking conference. I was one of 500 people nationwide selected as guests of the Department of Justice. We were welcomed by then President George W. Bush, Gov. Jeb Bush, Attorney General John Ashcroft and Department of Homeland Security's Asa Hutchinson.

It was amazing to see the importance that the United States placed upon combating slavery and how the most powerful people in our nation wanted to help the most vulnerable people in the world.

At that conference, I was part of discussions about launching task forces across the nation. Houston's Human Trafficking

Rescue Alliance (HTRA) was the next to be formed, and I co-wrote the grant for the HTRA and even spoke beside Sen. John Cornyn (J.D. '77) at a press conference.

HARNESSING NEW MEDIA AS TEACHING TOOLS

I next went to California to lead another task force and to train law enforcement officials, university students and community groups about human trafficking. I also collaborated with celebrities like Anne Archer, Lee Purcell and Daryl Hannah, whose high profiles helped me gain attention to the cause as well as make training sessions more interesting than any PowerPoint presentation.

Another way to engage audiences was through the power of film. Michael Cory Davis, whom I met through a mutual friend in Los Angeles, directed a film called *Svetlana's Journey* about a victim of human trafficking. I used his movie as a tool to demonstrate the reality of trafficking. It helped people understand the victim's experience.

But because Svetlana's story took place abroad, my trainees didn't believe trafficking was a significant threat to people residing in this country. To reverse this misconception, I worked on a documentary film called *CARGO: Innocence Lost* as a coordinating producer with Davis. Alongside the seasoned director, we created *CARGO* to get the word out that trafficking is real, and that it's happening here in America.

I often look back at how St. Mary's helped prepare me for the unique needs of my career path, and my foray into film was no different. At a screening of *CARGO*, I saw a familiar name on the guest list, John Carlos Frey.

Frey was a filmmaker who visited St. Mary's while I was a graduate student to show his film *The Gatekeeper*. His movie details unrest along the United States-Mexico border, as well as the experiences of hopeful migrants. It told true stories of the people I was learning about in class at the time.

I was inspired by how he got it so right. I remember asking so many questions after his screening, and he probably thought I was just an annoying graduate student. But at the *CARGO* screening, Frey and I were so pleasantly surprised that he was now watching my film.

In gaining my clients' freedom, I found my own.

Due to my background, I was in demand for many high-profile projects, such as MSNBC's documentary *Sex Slaves in America* and ABC Primetime's *A Cinderella Story*. I helped both networks connect with the right people, the right research and the right documentation. Through these projects I was able to combine my education, experiences and connections with the work that I love.

UNCOVERING LAYERS OF DECEPTION

From the day I met Laura Lederer during St. Mary's PPC program, I saw that I could make a difference by training businesses and organizations about trafficking. After working for two years in California under the 18-month grant, I formed my own company, Laster Global Consulting, before heading back to Texas. By creating my own consulting company, I was reaching the goal I had set for myself back at St. Mary's.

Now I train business owners, attorneys, and governmental and nonprofit employees how to identify victims and prosecute traffickers. Training like this is in their own interest, because they may unknowingly be at financial risk due to recently enacted laws that have a zero-tolerance policy for slavery in any product or service.

Traffickers target well-intentioned businesses or government contractors that might facilitate the trade of human beings, because they don't want to use their own assets and resources. Often in roles as subcontractors or as managers, traffickers enter into a business agreement with any multinational company that has a structure amenable to the trafficking industry.

The business owners think, "I only have to worry about my employees," but new laws say that companies are responsible not only for employees, but subcontractors and those people's dependents as well. If any of these are engaged in human trafficking activities, the employer may face severe financial losses, asset seizure, and can even be stripped of all government funding.

PERSEVERANCE BRINGS NEW HOPE

New laws are doing a better job of protecting women like my client Kiki, who may well have been visible to the world as a legitimate employee, as a legal working citizen, or as a happy apartment tenant, but not for what she was—a victim of human trafficking.

My work was featured in the April 2010 issue of *Texas Monthly* magazine in a story called "The Lost Girls" by Mimi Swartz. In that story, Kiki represented so many women

that I've worked with.

Without the protection of the law that comes with citizenship and legal work status, these women are prey to any misstep. When Kiki was driving in Louisiana in 2009, she was involved in a low-impact collision, and when police asked her to provide documentation for herself, she couldn't. The international driver's license she believed was valid was actually false, and she wound up spending a year in jail because of it.

To serve Kiki in this situation, I earned the necessary credentials to practice immigration law. Now, even though I am not an attorney, I am able to practice immigration law through

Mimi Swartz, the *Texas Monthly* writer was there, as well as the editorial editor of the *Houston Chronicle*, several elected officials, and my own family.

During the celebration I thought of how I began on this road – scared, shy, lacking confidence, but filled with a desire to learn and serve with a strong sensitivity to injustice. Upon graduating from St. Mary's, my professor and mentor, Larry Hufford, Ph.D., instructed us to become a part of the solution, not a part of the problem.

Here are these women who, once they are freed from their captors, are up against a bureaucratic mountain. I have to be good at



A masseuse sits in the waiting room of a Houston massage parlor. Women from foreign countries are often promised legitimate work by traffickers, but once they arrive in the United States, they are forced to work off insurmountable debts as slaves and prostitutes.

status granted by the Board of Immigration Appeals and the Department of Justice. It took a substantial team effort, but with help I was able to get Kiki released after a year of detention, ending the long cycle of exploitation and abuse and marking the beginning of her future in the United States.

The day Kiki was let out of jail, I drove to Louisiana to get her. Together we drove home to Houston where I had planned a surprise party for her. When we got to the restaurant,

what I do because these people depend on me. I learned that anyone can help another person, and I didn't know that until I got into this career.

In gaining my clients' freedom, I found my own. Because of my education and life experiences, I now enjoy the confidence, empowerment and satisfaction that come with a career focused on improving and saving lives. ■



DISTINCTIVELY *Catholic*

KEEPING THE FAITH IN HIGHER EDUCATION

by the Rev. James L. Heft, S.M., Ph.D.

*I*n the 20 years since Pope John Paul II issued *Ex corde ecclesiae* (“From the Heart of the Church”), his apostolic constitution on Catholic universities, progress has been made in articulating and reinvigorating the Catholic identity of the more than 230 Catholic universities and colleges in the United States. Still, significant work remains to be done, especially in clarifying the distinctive intellectual foundations on which any university that calls itself Catholic must rest.

Once it was commonplace to assume that secularization and scientific and economic progress would eventually stamp out religion along with other “superstitions.” Yet the death of religion, to paraphrase Mark Twain, has been greatly exaggerated. Both here and across the globe, religion continues to influence nearly every aspect of society. To be sure, modernity has purified religion of some of its pretensions. In the West, the church

now recognizes the autonomy of science, defends the separation of church and state, and affirms religious freedom. At the same time, the church has demonstrated great resilience. Religion evidently is here to stay.

Yet for the most part, the secular academy remains indifferent, if not openly hostile, to traditional religion. While there has been a renewed interest in the study of religion in the history and sociology departments of some campuses, most secular universities are dismissive of the study of religion and especially theology. There are several reasons for this, one of which is the prevalence of “postmodernism.” Found mainly in the humanities and the social sciences, postmodernism comes in two forms: hard and soft. Hard postmodernism proclaims the end of metaphysics, the end of all “totalizing” narratives (itself a totalizing narrative), and the reduction of all knowledge claims to various forms of power. Obviously, hard

postmodernism is deadly for Christianity; it attacks Christian truths as ideologies of control and oppression. On the other hand, Catholic scholars should welcome soft postmodernism, for this way of thinking recognizes that a purely objective and totally accurate expression of reality is impossible, that the realities of power, gender, and coercion cannot be ignored, that all concepts have a history, and that all truths need to be put in their historical and cultural context. Rightly understood, a soft postmodernism helps us avoid both the pretensions of absolutism and a paralyzing relativism.

The academy’s reluctance to study religion has gone hand-in-hand with the professionalization of the disciplines. Over 100 years ago, American academics, inspired by their German counterparts, began to organize themselves into separate departments, which established their own journals and professional societies. The

professionalization of the academy took place when the influence of science was at its peak. No doubt professionalization has increased methodological rigor and promoted more original research, but professionalization has also had negative consequences, one of which is called “physics envy”: many academics think that unless their research is empirically verifiable, it will be dismissed as mere opinion. The best scholars know better, because they understand the limits of their methods. But because most religious claims are not, strictly speaking, empirically verifiable, few professors in the modern academy take the study of religion seriously. Most major secular universities have no room for theologians; those that do tend to isolate them in schools of divinity, where they are often seen not as producers of new knowledge but as trainers of students entering the ministry.

*I*n the face of these powerful cultural forces, what can Catholic intellectuals bring to the modern academy? First and most obviously, our tradition values tradition. If Catholics were to rely primarily—or only—on the study of biblical texts, they would bypass centuries of philosophy and theology, to say nothing of art, music, literature, and architecture. An emphasis on tradition underscores the importance of human reason, the recognition of which should open Catholics to dialogue with anyone who might have something to teach them. The former dean of Notre Dame’s College of Arts and Letters, Mark Roche, explains that for the Catholic intellectual “every position is to be entertained and weighed in the service of truth.” Secularization and the professionalization of the disciplines have certainly made it difficult for many Catholics to function publicly as intellectuals, and in doing so to serve the truth. Worse, both secularization and postmodernism tend to separate religious desire from religious tradition—that is, they separate spirituality from religion. For Catholics, spirituality and communal religious practices should be intimately related: if you separate them, they both die.

Catholic intellectual tradition is rooted in specific religious beliefs and practices—most fundamentally, the Incarnation, the Trinity, and the Eucharist. Even before the Word became flesh, the Jewish tradition affirmed that all creation is good because it is from God. Jews, Christians, and Muslims together affirm that human beings are created in the image and likeness of God. Christians believe that the dignity of that image is made most clear in the person of

Jesus Christ, the human face of God. But Jesus is not all there is of God: Christians also affirm the existence of the Trinity—the Father, the Son, and the Holy Spirit—which means that Christians understand God as a community of persons. Catholic Christians build their own community of persons through the sacraments, primarily through the celebration of the Eucharist. Catholic beliefs and practices ground a university education in a common search for the truth and a dedication to the common good. Scholarship inspired by Catholicism bears on real-life issues, not just for the benefit of that very small percentage of humanity fortunate

theology (even if much of modern philosophy severs that relationship). In other words, at a Catholic university, Catholic intellectual traditions will affect all aspects of the curriculum, and even determine some of the majors that are offered.

Most important, the Catholic intellectual tradition seeks to integrate knowledge. There ought to be connections between all the subjects studied because everything that is studied has its source, ultimately, in God. This is a daunting task given the enormous expansion of knowledge in the past 100 years. Today, courses are taught by professors who may know nothing about what their

Catholic beliefs and practices ground a university education in a common search for the truth and a dedication to the common good.

enough to be professors or students, but for everyone, and especially the poor. A Catholic intellectual community does not lead students to decide who they *want* to be; it helps them discover who they have been *called* to be. The key concern is not personal identity but dedication to God and to others.

Moreover, because reason and faith are intimately related in the Catholic tradition, every part of a Catholic school’s curriculum should be informed in some way by philosophical, ethical, and theological perspectives. In professional education, such as medicine, the Christian vision of the human person will fundamentally shape the care given the sick, the poor, and especially the dying. In the study of history, the presence, forms, and vitality of various religions are studied as an integral part of the human story. The teaching of philosophy will not ignore the vital relationship that has existed for centuries between philosophy and

colleagues in other departments—and sometimes even in their own—teaching. Still, Catholic universities must resist the fragmentation of knowledge typical of secular universities. Scholars who rely exclusively on already established methodologies within their disciplines will prematurely dismiss important questions they don’t yet know how to answer. In the words of Denys Turner, they “reverse the traffic between questions and answers so as to permit only such questions to be asked as we already possess predetermined methodologies for answering, cutting the agenda of questions down to the shape and size of our given routines for answering them.” This approach spells the death not only of the liberal arts, but of all our disciplines—and certainly the death of Catholic universities, which ask unanswerable questions even of God.

Fostering the distinctive characteristics of Catholic intellectual life also faces



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administrative and economic challenges. The commercialization of American culture tends to reduce human activity to exchange; it restricts the idea of value to a single, narrow measure—that of economic power. A friend of mine describes the United States as an economy with a culture loosely attached. Commercialization affects everyone in the academy: administrators, faculty, and students.

Administrators, including members of boards of trustees, become agents of commercialization when they rely entirely on models borrowed from the business world—models that maximize revenue, bureaucratize all transactions, and speak of faculty as “employees” and students as “customers.” Development and public-relations staff become agents of commercialization when they focus on “branding,” especially when this means reducing the mission of the university only to what is popular and sells. Some accrediting agencies expect faculty to quantify all the important outcomes of what they do. Of course, any university that does not balance its budget will eventually cease to exist: “No margin, no mission.” But the mission of a Catholic university is about much more than a good margin. In Einstein’s

arts—no value in exploring the theological and philosophical questions inseparable from a life of genuine reflection. Catholic colleges and universities should help students see beyond what they want (or think they want) to what they most need: an integrated education rooted in a distinctive religious tradition that will sustain them in whatever professions they choose.

Faculty who are skeptical about the intellectual relevance of a Catholic university’s religious mission pose another problem. They may not see how the Catholic intellectual tradition relates to their discipline and research. Or they may assume that the university’s religious mission is only pastoral and should be outsourced to campus ministry and the theology department. They may think that being teachers at a Catholic university means simply being fair and kind to their students—which is, of course, a good thing. Or they may think that research that draws on Catholic intellectual traditions cannot be challenging or worthwhile.

Hiring faculty who are sympathetic to the mission of a Catholic university is thus critical. It is a false choice to think one must hire either for mission or for diversity. Hiring

and do make valuable contributions to the mission of Catholic universities. (Disaffected Catholic professors, especially when they are tenured, often pose the greatest obstacle to strengthening the Catholic identity of a university.) Nor does “hiring for mission” inevitably lead to an inner and outer circle among faculty. It all depends on how faculty and administrators go about it.

One way to deal with legitimate concerns raised by policies to strengthen Catholic identity is to spend time—lots of time—talking with chairs of departments and faculty search committees about why it’s important to hire for mission, and even how *not* to go about it. However many years they have spent at a Catholic university, faculty need regular opportunities to learn or to reconsider what it means to teach and do research at a Catholic institution. Book discussions, cross-disciplinary faculty seminars, and carefully designed general-education programs are all good ways to promote the university’s mission. This is especially true for untenured faculty, who are likely to be the most receptive to opportunities to learn about how Catholic intellectual traditions can enrich work across all disciplines.

All candidates for faculty positions—whether Catholic or not—should be able to contribute to the intellectual mission of the institution. I did *not* write “the intellectual *and* the religious missions” of the university. This point is fundamental: no sharp distinction should be drawn between these two closely related aspects of the Catholic university’s mission. Seeking the truth of things, whether in science or the humanities, is a religious act. Faculty must be dedicated to that search for truth. Depending on their academic disciplines, some faculty will be more able than others to incorporate intellectual themes related explicitly to Catholic intellectual traditions. Diversity needs to be sought and respected, but it is more important that all diversity enrich the mission of the university as a Catholic university—that all diversity be within, not parallel or indifferent to, that mission.

Another important issue facing Catholic universities concerns the meaning of academic freedom. The American Association of University Professors (AAUP) is dedicated to protecting the rights of individual professors against the actions of arbitrary administrators, board members, politicians, and anyone else outside the academy. The AAUP stands for some very good things. For example, it insists on rigorous peer review and due process. Catholic universities have learned a great deal from the AAUP about the rights and responsibilities of individual professors. But the secular understanding of academic freedom has consequences when it is adopted without qualification by Catholic universities, where a specific intellectual

Catholic colleges and universities should help students see *beyond* what they want (or think they want) to what they most need: an integrated education rooted in a distinctive religious tradition that will sustain them in whatever professions they choose.

words, “Everything that counts cannot necessarily be counted.”

The faculty is commercialized when professors are more concerned with increasing their salaries than with their responsibility to teach and do research that contributes to the common good. Similarly, students can become so focused on acquiring marketable skills and landing good (that is, well-paying) jobs that they see no value in the liberal

a diverse group of people who embrace a single mission is the answer. In order to “hire for mission,” search committees must understand the religious mission of their university in intellectual terms. *Every* search committee has a mission in mind when it hires. It is not illegal to ask faculty candidates how their research might contribute to the institution’s mission. Faculty from other faiths, and even no faith, can

tradition should be privileged, and where philosophy and theology occupy a special place in the curriculum. Catholic universities need to be able to insist that all faculty show respect for a theologically grounded ethics and a willingness to engage with the church's intellectual resources. The secular notion of academic freedom gives no importance to strengthening Catholic distinctiveness. This is ironic, since secular liberal organizations say they support pluralism; and Catholic universities, if they can be substantively distinct, will contribute to the needed pluralism of American higher education.

The public perception of a school's Catholic identity presents yet another problem. Since the Enlightenment, cultural elites have criticized the Catholic Church as the major opponent to intellectual progress, while negative media images of the contemporary Catholic Church make rehabilitating the word "Catholic" problematic for many. It needs to be acknowledged that some Catholic leaders have contributed to that perception. But it is a mistake to respond to such criticisms by limiting a distinctively Catholic mission to the pastoral care of students. Nor is it sufficient to describe mission only in terms of the charisms of the religious orders that have founded Catholic colleges and universities. Some orders have richer intellectual and spiritual traditions than others; none, however, has the depth and variety of intellectual and spiritual traditions of Catholicism as a whole. It makes sense, therefore, to emphasize Catholic intellectual and spiritual traditions first, before moving on to the particular embodiment of those traditions that individual religious orders provide.

This brings us to the tendency of some people in the academy to privilege the so-called small-"c" over so-called capital-"C" of Catholicism. Advocates of small-"c" Catholicism focus on ideas that many non-

CHARACTERISTICS OF MARIANIST UNIVERSITIES

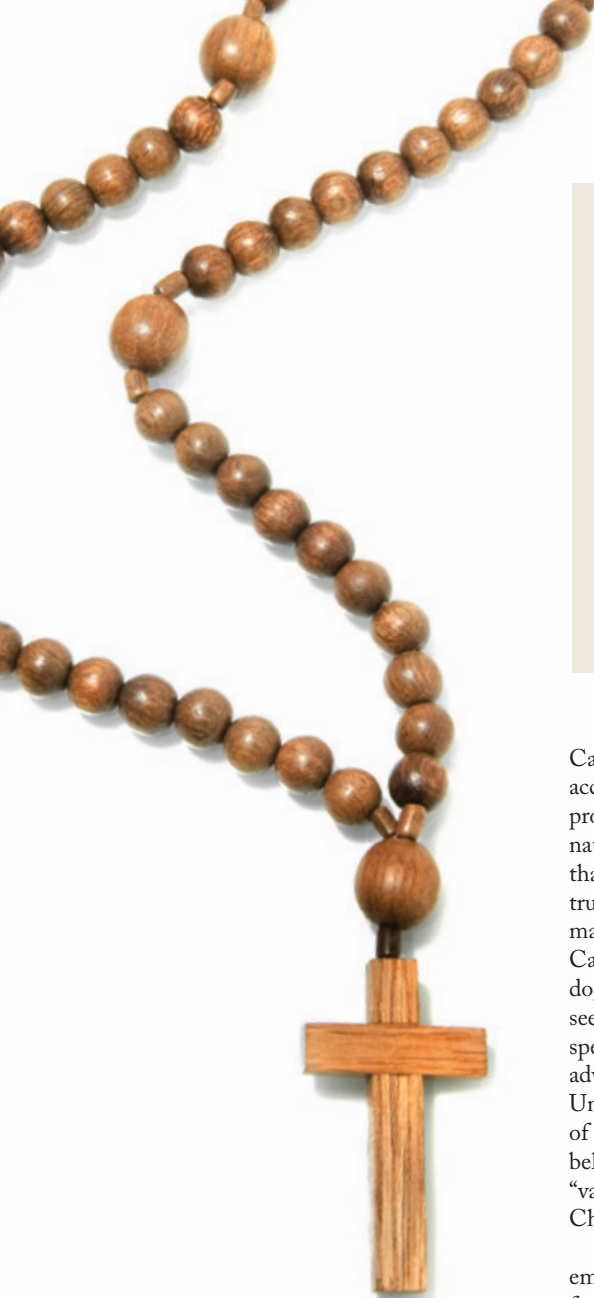
At the 1996 General Chapter of the Society of Mary, the delegates endorsed a document entitled "Characteristics of Marianist Education" (CME). Drawn up by an international committee of Marianists, the document listed five characteristics that should be evident in all primary and secondary schools sponsored by Marianists: formation in faith; an integral high quality education; family spirit; service, justice and peace; and finally, adaptation and change. Three years later, a committee composed of representatives from the three Marianist universities (Dayton, St. Mary's and Chaminade) drew upon the CME document and revised it so that it applied to American universities sponsored by Marianists. Published in 1999, the "Characteristics of Marianist Universities" (CMU) names the same characteristics, but develops them in ways appropriate for universities.

An important addition in the CMU document is an introduction that describes the intimate relationships between Marianist spirituality and Marianist education, spirituality and education, and faith and the intellectual life. The last two relationships are not at all obvious in mainstream secular higher education. Spirituality is seen as a private choice and a personal project, increasingly today a choice that is thought to develop better apart from religion. Even more problematic than spirituality, faith is seen as an obstacle to the intellectual life, since faith puts restrictions, it is assumed, on what a believer is allowed to think. Catholic colleges and universities exist to demonstrate that the spiritual life is enhanced and deepened through participation in a living religious tradition, and that faith expands the horizons of the intellect, respects and makes ample use of reason, and therefore enriches and deepens the intellectual life.

My *Commonweal* article is addressed to the leaders and professors in all of Catholic higher education. While the Catholic intellectual life is broader and deeper than Marianist spirituality and education, the distinctively Marianist approach to education can and should be particularly rich in collaborative models of governance, the formation of faith communities, the celebration of liturgies, Marian research and gender studies, and the integration of the heart, head and hands for the work of justice.

- Rev. James L. Heft, S.M.





A Catholic intellectual community does not lead students to decide who they *want* to be; it helps them discover who they have been *called* to be.

Catholics, and not only a few Catholics, find acceptable. They affirm a both/and approach, promoting a capacious understanding of natural law, human rights, and the humanity that everyone shares. These are important truths, to be sure, but left out are what many consider the less attractive truths of Catholicism—namely, the magisterium, dogmas, and certain moral teachings that seem increasingly hard to defend. Instead of speaking of Jesus and the church, small “c” advocates speak of the Christian heritage. Uncomfortable with the concrete details of the gospel (Jesus and his community of believers), some schools speak instead of the “values” of Jesus and the “heritage” of the Christian community.

Sometimes there are legitimate reasons for emphasizing the small “c.” Yet the situation for Catholic universities today calls for something bolder. If one omits the big “C”—the distinctive theological dimensions of Catholicism—the small “c” soon morphs into Christian “values,” and from there it often collapses into a bland humanism. Eventually, what is truly distinctive of Catholic Christianity will disappear altogether. Catholic scholars need to understand that they can be more inclusive precisely because of the big-“C” elements of Catholicism. Catholics are committed to ecumenical and interreligious dialogue and research *because* of, not in spite of, their Catholic faith. Rightly understood, the big “C” broadens the intellectual horizon. That some Catholics will then push some nondogmatic teachings as though they were dogmatic, that some members of the hierarchy will seek to close off thinking that is critical but still faithful, that some members of the laity will continue to describe a legitimate diversity of positions among Catholic scholars as heresy—none of these predictable difficulties should lead Catholic universities to retreat from the particulars of the church’s tradition.

Finally, Catholic scholars should be aware not only of what they can offer the church, but also of what the larger church can offer them. Professors and administrators note with sadness the distrust many bishops have of Catholic colleges and universities. That unfortunate distrust, however, should not keep academics from acknowledging what Catholic colleges and universities might learn from the larger church. The Catholic intellectual tradition, which presupposes the interplay of faith and reason, can never be reduced to fundamentalism, be it biblical or papal. Tradition is a socially embodied and historically extended debate, not only about interpretations of Scripture, but also about the interpretation of the constant but still-evolving and historically conditioned teachings of the magisterium. An international church with real teaching authority helps local colleges and universities avoid the pitfalls of nationalism and other kinds of idolatry.

Absent a vibrant Catholic intellectual tradition, the forces of the market economy may well overwhelm our colleges and universities, reducing them to training grounds that produce students who fit seamlessly into seriously flawed corporate or government institutions. If leaders and scholars draw freely and deeply on Catholic tradition, universities can offer a distinctive nonsecularized form of higher education, one that will make a major contribution to the life of the whole church as well as the secular world. ■

This article is adapted from a lecture presented last fall in Rome at the General Assembly of the International Federation of Catholic Universities.

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FROM BUSINESS LEADER TO SERVANT LEADER

by Candace J. Kuebker,
Executive Editor

If Harvey Najim had stuck with pre-med, San Antonio and St. Mary's may never have known one of America's top philanthropists. The chairman and CEO of Sirius Computer Solutions chuckles when he remembers why his career path changed direction. "I was in my sophomore year at Washington University," he says, "when I discovered I couldn't stand the sight of blood!"

Najim's parents were Lebanese immigrants who constantly stressed education and even picked professions for each of their four sons. Harvey, the oldest, was assigned doctor, but he took a different path.

After earning a degree in mathematics at the University of Wichita, the Army ROTC graduate was commissioned a second lieutenant and opted for a deferment to attend grad school. But working full-time and taking a heavy graduate load was just too much, so he went on active duty and headed for San Antonio. He fulfilled his two-year military obligation at Brooke Army Medical Center Headquarters as a data processing officer, then hired on with IBM where he worked for 13 years.

In 1980, Harvey started a one-man business, Star Data Systems, the forerunner to Sirius, and by 1997 he was ready to make a move. "By then I basically had two businesses: a distribution business and an end-user business," he says. "I realized the distribution business had value, but because I didn't want to take it public, I sold it." He's grown the end-user business—he kept the Sirius name—to 80 locations, more than 700 employees and almost three-quarters of a billion dollars in business. His company will celebrate its 30-year anniversary this December.

A 2006 financial recapitalization of Sirius resulted in a lot of financial flexibility for Najim. That year he started the Najim Family Foundation, something he'd been thinking about for some time. With a mission of "making a difference in the lives of children," he started by putting \$75 million into the foundation, adding \$7 million on his 70th birthday this past July and pledging another \$125 million.

Harvey doesn't just give money—he takes time to know more about the places that benefit from his foundation. He's visited nearly 100 charities that advance children's issues—education, medical treatment and research for illnesses and diseases, and other children's charitable purposes. "Children having a safe haven is important to me," he says. That's why his foundation supports ChildSafe, the Children's Bereavement Center, Family Violence and Prevention Center and Seton Home, among many others. In its first three years, the Najim Foundation has awarded 140 grants to dozens of San Antonio-based nonprofits totaling some \$24 million. Nearly a third of the grants go to educational enterprises.

As Najim stated when announcing his foundation in 2006, "I am fortunate to be in this position. (San Antonio)

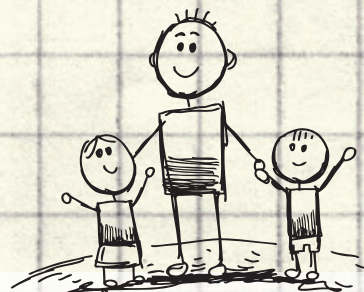
has provided so much for my company, my family, and me. I am excited about being able to give back... (and that) my foundation will help make a difference in the lives of children and increase the quality of life in our community... This foundation allows me to move from being a successful business leader to becoming a community leader focused on the needs of others."

Not surprisingly, Harvey has been the recipient of dozens of awards for his professional and personal achievements. His office is full of plaques, statues and other mementos. He has been inducted into the San Antonio Business Hall of Fame and, in November, he'll go into the Texas Business Hall of Fame. On the service side, among his many honors are the Louis Zbinden Award from SAMMinistries, the O'Krent Award from Boy Scouts of America, and the Spirit of Community Award from the Mexican American Unity Council. And that's just the tip of the iceberg.

This past June, this business leader-turned-servant leader joined St. Mary's Board of Trustees. "I'm excited about being on St. Mary's Board because I support education so much," he says. "I think it's an outstanding school and I'm honored and excited that I can play a small part in the continued success and growth of the University." ■

Taking the Message of Service Around the World

by Rosemary Segura,
Coordinator of Web
and Print Communications



If you asked Greg Pardo (B.A. '05) to sketch a map of where he thought he'd be five years after graduation, it wouldn't have included places like Bangladesh or Burma, or even Washington, D.C. But that was before he experienced the Marianist spirit that permeates the St. Mary's campus.

FROM MAKING MONEY TO MAKING A DIFFERENCE

Greg, a native of San Antonio and a first-generation college student, says education was instilled as a priority by family. "My father installed carpet and tile, and my mother worked as a housekeeper. Their goal was for my brother and me to embrace education. My grandfather sparked my interest in politics," he recalls.

He's a graduate of Memorial High School—just down the street from St. Mary's—but hadn't thought of attending until the University's student chapter of League of United Latin American Citizens (LULAC) hosted a "Liberation through Education" leadership conference at his school. St. Mary's students like Gabriel Sanchez (B.A. '01) impressed Greg with their passionate dedication to helping first-generation college students realize the dream of earning a college degree.

When he first arrived at St. Mary's, Greg had set his sights on business. "I was an information systems management major...because I wanted to make lots of money," Greg says. While sitting in a philosophy class during his freshman year, he felt challenged to look outside of himself and to recognize the responsibility he

had for other human beings. He changed direction, settling on international relations and political science as majors.

Except for summer visits to Monterrey, Mexico, to see his grandparents, Greg hadn't traveled much. While attending St. Mary's, however, he studied in London, and participated in a service immersion trip to Uxpanapa, Mexico. Since graduating, his mission of helping others has taken him around the world, including to Thailand, Burma and Bangladesh. The latter was his most memorable stop, and Bangladesh became a second home during his two years there. It was the place where he confronted the reality of how much one person can do.

PARDO A MODEL FOR 'INTELLECTUAL ACTIVISM'

"Basic needs are luxuries in Bangladesh; the conditions there are extreme, so poverty came as no surprise to me," Greg says. "But early one morning I encountered a child tied to a tree while his mentally-handicapped mother worked selling water. I was shocked that a family could be forced into that position; it's such a stark contrast to what we see in our country. Here I was, a smart college graduate, but I realized that one person can only do so much." That experience served as motivation for Greg's subsequent two years. He still had hope.

Citing the experience he

gained from serving in St. Mary's Student Government Association, University Ministry, and the Service Learning Center, Greg says, "I knew how to represent people. I knew what I could do to address issues. So, I worked with a local non-governmental Marianist organization to help the poorest families avoid risk through micro-credit loans; to establish a small school; and to provide basic health care."

Back on home turf, Greg's service continues. He was selected as a U.S. State Department Rangel Fellow and served in Washington as a Legislative Fellow for the U.S. House of Representatives' Sub-Committee on Asia, the Pacific, and the Global Environment. He earned his master's degree from, and gave the commencement address at, The Lyndon Baines Johnson School of Public Affairs of The University of Texas at Austin, where he encouraged fellow graduates to be "intellectual activists" who use their knowledge to benefit those in need.

This fall, he'll take his message of service to yet another part of the world after completing training as a Foreign Service Officer in Washington, D.C. ■



FACULTY FOOTNOTES

by Nicolette Good

St. Mary's faculty made a big splash on the page this year, from magazines to hardback books. They shed light on controversial topics, explained economic mysteries, and even helped young people learn new languages. Take a look at just some of St. Mary's noteworthy faculty.

Steve Nivin, Ph.D.

When it came to the United States-Mexico border, Assistant Professor of Economics Steve Nivin, Ph.D., and his team found that things weren't all doom and gloom. After studying the area under the auspices of the SABER Research Institute, Nivin was cited in *The Economist* magazine's story titled "Trade With Mexico: Signs of Life." The publication shared good news about trade growth between the two countries, pointing to the professor's study of NAFTA's economic impact on South Texas.

SABER—a joint effort between St. Mary's and the San Antonio Hispanic Chamber of Commerce—is to thank for insight like this into regional economies across the nation.



Diane Gonzales Bertrand

Diane Gonzales Bertrand is not only a bilingual author, but a prolific one at that. Or should we say "prolífico?"

Her latest book, *The Party for Papá Luis/La fiesta para Papá Luis*, (2010 Arte Público Press) helps young readers learn the Spanish and English languages at the same time. The story of Papá Luis, which follows a family preparing for their patriarch's birthday party, was a finalist for the 2010-2011 Tejas Star Book Award.

Using lively language and repetition to keep readers engaged, the Writer-in-Residence for St. Mary's English and Communication Studies Department has penned numerous works in poetry, non-fiction and fiction for children and teens.



Henry Flores, Ph.D.

The 2006 testimony that Graduate School Dean Henry Flores, Ph.D., gave in *LULAC v. Perry*, the U.S. Supreme Court case that resulted in five Texas Congressional districts being redrawn, almost got him fired.

"A former U.S. Congressman from Texas called St. Mary's President Charles Cotrell to get me fired for the testimony I gave," says Flores. "Cotrell called me and asked, 'What did you say?' I said, 'Just the same stuff I've been saying for 20 years.'"

Most recently, the political science professor was quoted in *Time* magazine's story, "Texas Governor's Race: Arizona Law a Wild Card," explaining how Arizona's controversial immigration law could affect Gov. Rick Perry's hold on the Hispanic vote.





SPECIAL MENTIONS

LONGEVITY 101 HAPPY BIRTHDAY, ALTON!

Fondest FAREWELL



Amos Miller
Volunteer Coach
*St. Mary's Athletics
Hall of Fame,
Class of 1991*

Amos Miller, or "Famous Amos" as he was affectionately called, didn't attend St. Mary's, but for decades he was a fixture on campus, especially at the softball fields.

Amos spent much of his youth in the Rio Grande Valley where he developed into an exceptional baseball player, playing for several clubs in South Texas as well as San Antonio and on Navy teams during World War II. After he stopped playing baseball, he developed a love for fast pitch women's softball and coached numerous squads. His last 15 years of coaching were as a volunteer coach with the St. Mary's softball team. It was from them that he picked up the "Famous" addition to his name.

Amos was an integral part of the 1986 NAIA Softball Championship team that captured St. Mary's first-ever national title. He loved the players and they, in kind, loved Amos. Said Jim Zeleznak, who was head coach of the 1986 champions, "Amos was at the first practice I held as softball coach and he was there on my last day as coach. He was a great mentor and was very helpful, especially since I had limited experience in the sport. He also spent a lot of time developing the field into a reputable softball facility. We went through a lot together, including a national championship and Amos' quadruple bypass surgery. Everyone will tell you that Amos was a special guy around St. Mary's athletics in general." For his years of dedicated service to St. Mary's as a volunteer coach, Amos was inducted into the St. Mary's University Athletics Hall of Fame in 1992.

Amos Miller passed away on July 7, 2010, at the age of 92.

He may not be the oldest St. Mary's University alumnus around...but, then again, he just might be. Alton Seekatz (B.S.C. '32) will turn 101 on Dec. 20, 2010, and until only recently, he's been a fixture at annual Heritage Club reunions and Homecoming activities at St. Mary's.

When Alton was profiled in *Gold & Blue* magazine as a youngster at age 92, he unabashedly admitted that his "years at St. Mary's were the happiest in my life." Alton has kept the memories and the pieces of his life at St. Mary's stored safely in a shoebox.

To say St. Mary's was different when Alton attended would be an

understatement of monumental proportions. When he first arrived on campus, Alton, who'd been country-

schooled near Castroville, was enrolled in the high school program. (Back then, both secondary and college curricula were offered on campus.) He entered the University two years later. Since there were only a few hundred students here at the time, Alton knew everyone and had a lot of irons in the fire. He was a staff writer on *The Rattler* student newspaper and a member of the cross country team. So busy was he, in fact, that he admitted his first

year at St. Mary's University was "the only time I made the honor roll!"



Keeper of the University's history retires

Brother Robert Wood, S.M.



People at St. Mary's in search of information, whether prominent or obscure, knew whom to call. Brother Robert Wood, S.M., Ph.D., who has been the passionate guardian of the University's history for the past two decades, retired at the end of the spring semester. A member of the St. Mary's community off and on for 28 years, Brother Robert held many positions, including as vice president for Student Personnel Services in the 1970s. For the past 19 years, he has been curator of Special Collections and University Archives.

Over the years, Brother Robert's works

and writings in anthropology and history took him around the globe, including to Mexico, Japan, Canada and Peru. In 1986, he was the first American to be appointed Secretary-General of the Society of Mary at the Marianists' headquarters in Rome.

It was St. Mary's great fortune to have Brother Robert return to San Antonio and St. Mary's. He could be counted on to produce the needed photo, the elusive date, the important chronology. His assistance in preparation of the University's sesquicentennial celebration in 2002 was unparalleled and, more recently, he provided research and background for the centennial celebration of Reinbolt Hall. He wrote features occasionally for the *Gold & Blue* magazine, as well.

He'll be missed as curator of Special Collections and University Archives by many on campus, but perhaps he'll be missed most by staffers in the University Communications Office, this magazine's editor especially, whose contact with Brother Wood was frequent and whose requests were always fulfilled quickly and completely. Thank you, Brother Robert, and enjoy your well-deserved retirement.

CHAMINA DE



2009-2010

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CELEBRATING CHAMINADE'S VISION

by Charles L. Cotrell, Ph.D.

The 2010–2011 academic year will be one of celebration for the St. Mary's University family—alumni, students, faculty and staff, and our many friends and benefactors. Why is this year so special? On April 8, 2011, together with professed and lay Marianists worldwide, we will celebrate the birth date of Blessed William Joseph Chaminade, the founder of the Society of Mary and the source of the guiding vision of St. Mary's, who was born 250 years ago. This academic year can be seen as one wherein the founding purpose of this University conjoins in recognizing the wisdom and precepts of Chaminade's vision.

ADAPTING TO THE CHANGING TIMES

In broad terms, St. Mary's is a part of the educational efforts of the more than 3,000 colleges and universities in the United States; however, our institution—which has been a part of the fabric of San Antonio and South Texas for 158 years—is distinctive because it is sponsored by the Society of Mary. Thus, as this year of celebration begins, it is important for us to remember and reflect upon, as well as learn from, the living tradition of the Catholic and Marianist foundation of St. Mary's. Chaminade's life story informs us in this regard.

Living through the violent upheaval of the French Revolution, Chaminade developed innovative and successful approaches to living his faith, while inspiring and organizing others to follow their faith under threat of imprisonment or death. This experience taught Chaminade and teaches us an important and enduring insight—that changing times require new approaches to be effective and successful—"new times call for new methods."

While today we are not in the maelstrom of a revolution, we educate in the midst of



Like Chaminade, we are called to recognize the signs of our times and develop new approaches derived from living Marianist values and charism. We are called to a mission of building communities of faith, learning, and service.

a highly polarized and divided world. Like Chaminade, we are called to recognize the signs of our times and develop new approaches derived from living Marianist values and charism. We are called to a mission of building communities of faith, learning and service. What can we learn from the Chaminadean vision as we work to fulfill the University's mission? Enlightenment can come from examining the Marianist educational vision.

EDUCATING IN THE CONTEXT OF COMMUNITY

Blessed Chaminade realized early in his adult life the primacy of education as a means to guide young people to maturity and development in their personal, professional and spiritual lives. Education, then, gives purpose and meaning to all aspects of life in a Marianist university. Marianists educate in the context of community, emphasizing education in a "family spirit." We learn from each other, supporting and nurturing the God-given talents that each community member possesses. In community, as in our families, we celebrate the achievements of each member as each achievement contributes to the whole.

Marianists educate the whole person, developing the mind, the heart and the body. This holistic approach to education informs the organization of the university community that the equality and dignity of each of its members takes precedence over formal, hierarchal organization. Periodically, the entire community gathers to enjoy and celebrate an institutional culture of inclusion. Chaminade's vision calls for us to place the needs and aspirations of the community ahead of hierarchical structure.

The quality of St. Mary's teaching and learning emphasizes a key principle of

education—we educate and are educated by “every thought, word, and action.” On a Marianist campus, deeds—what we do, takes precedence over words—what we say we will do. And as alumni imbued with Marianist values, we are called to take what we have learned and go out into our own communities to make society better for the common good.

We understand, as did Chaminade, that maturation and development is lifelong. Learning does not cease once we have crossed the stage to accept our diploma. Rather, life’s journey is rarely without detours and some failures, and we must be patient with the human process of development. As an extraordinary educator, Blessed William Joseph Chaminade knew this and he suggested an approach that underscores a “prudent disposition towards leniency” and that compassion and love should gird the bonds of a community of lifelong learners. Finally, Marianist education insists upon an evidenced commitment to excellence in all that is undertaken, whether it be in our professions, our family lives or our commitment to civic engagement.

CELEBRATING DIVERSITY

Life in community is one of the most prominent aspects of the Marianist charism. As described in the Marianists’ Rules of Life, community is the chief means through which we live a faithful life and fulfill our mission. At St. Mary’s University, building community and working in community provides a means to enrich our professional and social lives to achieve our mission. In the University’s strategic plan, *Vision 2012*, outreach to communities beyond St. Mary’s gives a special purpose to our existence.

The early members of the Society of Mary came from diverse backgrounds. On this campus, and in our extended St. Mary’s family of alumni and friends, we have reason to celebrate the rich diversity of personalities, talents and contributions of the community members. Our success as an educational institution derives from the

contributions each of us makes to the whole. One of the most distinctive characteristics of Marianist communities is the commitment to serve others. The St. Mary’s community is extraordinary in fulfilling the virtues of service. Faculty, students, staff and administration—along with many alumni who join our efforts—provide more than 140,000 hours of service each year. We enrich our own lives and contribute to the University’s mission in the numerous acts of selfless giving and serving others. Of course, the financial gifts of the many donors whose names appear on the following pages provide the critical resources necessary for St. Mary’s to carry out Blessed Chaminade’s

mission of education by responding to new times with innovation. For all of your gifts of time, talent and treasure, I am exceedingly grateful.

This year is special—St. Mary’s has much to celebrate as a community of faith, learning and service—and it is my hope that you will join us as we commemorate the “Year of Chaminade.” Viva Blessed William Joseph Chaminade and his vision of education!

Charles L. Cotrell

Charles L. Cotrell



This painting by St. Mary’s Artist-in-Residence, Brother Cletus Behlmann, S.M., commemorates the 250th anniversary of the birth of Blessed William Joseph Chaminade on April 8, 2011.

The University community joins Marianists worldwide during the coming year to celebrate the founder of the Society of Mary and the source of St. Mary’s guiding vision.

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*"We must
 courageously
 modify
 methods
 and forms
 that have
 nothing about
 them that is
 immutable in
 order to adapt
 to the varying
 needs of time,
 place and
 customs."*

-Blessed William
 Joseph Chaminade

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*"Our works
 need a father
 who will
 direct them
 according to
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 of Mary.
 Be fathers;
 still better,
 be mothers!"*

-Blessed William
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 education
 insists upon
 an evidenced
 commitment
 to excellence
 in all that is
 undertaken,
 whether it
 be in our
 professions,
 our family
 lives or our
 commitment
 to civic
 engagement."*

-President Cotrell

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*“Christian
 formation
 implies both
 education
 and teaching,
 because
 religion is
 at the same
 time life and
 doctrine,
 where the
 latter is
 the basis of
 the former.
 The faith
 of students
 should have
 a solid base of
 instruction in
 religion.”*

-Blessed William
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*“Marianists
 educate in
 the context of
 community...
 In community,
 as in our
 families, we
 celebrate the
 achievements
 of each member
 as each
 achievement
 contributes to
 the whole.”*

-President Cotrell



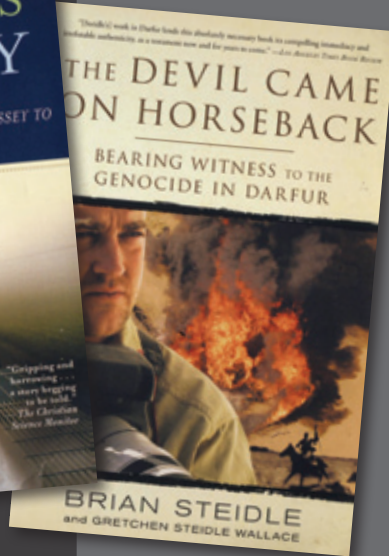
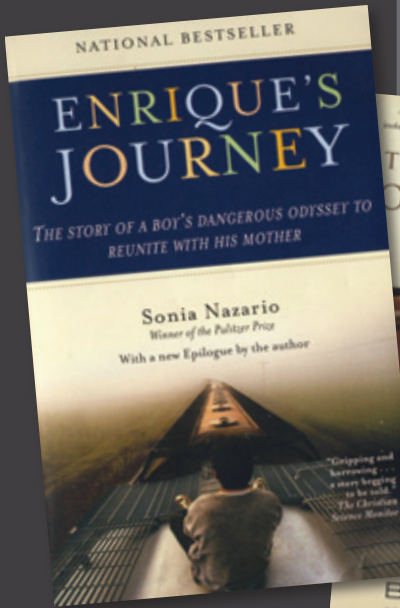
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