

# THEO2410 / UNCP 5500 CAPSTONE: ONE LIFE, MANY LIVES

Spring 2016

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Office Hours after class or by appointment and Tuesdays 1:30 to 3

## *Meditations to Begin a Capstone Seminar*

*"Working toward our wholeness is not an easy task.  
It involves a religious [or existential] search for meaning,  
as well as psychological insight,  
a lonely separation from the collective identity,  
a painful look into ourselves and our own shadows,  
and the acceptance of a higher power to which we must submit."  
Through all that, it requires that we respect and connect in solidarity  
with the struggle toward wholeness of other persons and communities.*

John Sanford, *Dreams*; last sentence by Fr. Weiss

*Here I feel that no human being anywhere can answer for you  
the questions and feelings that deep within them have life of their own,  
for even the best err in words when they are meant to mean  
most delicate and inexpressible things. ...*

*You are so young - you are before your own beginning.*

*I want to beg you, as much as I can, to be patient  
toward all that is unresolved in your heart and to try*

*to love the questions themselves,*

*like locked rooms and like books written in a very foreign tongue.*

*Do not now seek the answers.*

*They cannot be given you, because you would not be able to live them.  
The point is, to live everything. Live the questions now. Perhaps you will then  
gradually, without noticing it, live along some distant day into the answer."*

Rainer Maria Rilke, *Letters to a Young Poet*, #4

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### Books, Coursepack, & Folder for Purchase

- 1) Barbara Kingsolver, *Animal Dreams*
- 2) Mihaly Csikszentmihalyi (pron.: "chick-sent-me-high"), *Finding Flow*
- 3) Ann Colby & William Damon, *Some Do Care: Contemporary Lives of Moral Commitment*
- 4) Otto Kroeger & Janet Thuesen, *Type Talk: The Sixteen Personality Types*
- 5) Barbara Mentzler, *Passionaries: Turning Compassion into Action*
- 6) John Neafsey, *A Sacred Voice is Calling*
- 7) Several readings, all marked below, are found on E-reserves, online with O'Neill Library or will simply be e-mailed to you..
- 8) A personal course folder, with two inner pockets. All written work should be kept in a single folder. *Unless otherwise instructed, turn in every assignment in the folder with all previous ones.*

### How a Class Meeting Runs

10 minutes	<b>Quiz</b>
5-10 minutes	<b>Meditation:</b> The student leaders for the day design an exercise to help us absorb the assigned texts for this week, using music, art, texts for silent reflection, or interactive exercises. 10 minutes maximum.
60 minutes	<b>Part I:</b> Discussion centered on the week's reading, led by 2 classmates
10 minutes	<b>Break for reflection: <u>texting, e-mail, phones not permitted during break.</u></b>
30 minutes	<b>Part 2:</b> Discussion on part 2 of this week's readings OR less formal reflection on personal topics in light of readings Discussion leaders continue to preside.
20 minutes	Professor comments on next week's reading themes

### . Course Goals

- . 1) To evaluate the interaction between the "required structure" of a Boston College education and the "free choices" made by students
- . 2) To assess how well Boston College fulfills its stated educational mission
- . 3) To review the formative aspects of your education, in order to notice your dominant patterns of choice and avoidance, initiative or passivity, virtue and weakness
- . 4) To assess the role in all of the previous goals of social service and social justice
- . 5) To assist students in envisioning fidelity go goals of social justice and the emergence of your calling in life in the areas of long-term relationships, work, citizenship, and spirituality
- . 6) To facilitate students' reflection on all of the above with the use of theoretical readings in

psychology, sociology, fiction, educational theory, and spirituality

## ASSIGNMENTS

Ongoing	Florilegium *	
Ongoing	Participation (See comments, pg. 4)	
Every class	Quizzes	25%
February 25	Analysis of Educational Growth	25%
March 3	Name of interviewee w. schedule of interviews	
March 31	Analysis of a Work Interview	25%
Apr. 21 & 28, May 5	Autobiography	25%

\* To prepare your autobiography, begin at the start of the course to keep a "florilegium", a list of passages from our readings that strike your individual heart and soul. The first time you read them, you said "Aha! That was written for me." This will ease your effort for the autobiography.

## ATTENDANCE POLICY

**Real simple: You must be present for all class meetings.**

If you think an absence should be excused, e-mail Fr. Jim in advance, or at latest by 9 AM the morning after class to explain your reason. He will tell you if it is excused. Your course grade drops by .20 for any unexcused absence. If you are absent, whether excused or unexcused, any written assignments due that day must be turned in. Have a friend bring them to class or put them in my mailbox in Stokes, Third Floor North, Theology Dept. Mail Room. Use the JAMES WEISS mailbox, not the DALE WEISS one.

**ABSENCE ON MARCH 17 WILL DROP YOUR FINAL GRADE BY .20**

### Academic Integrity

You are responsible for knowing the University policy governing academic integrity, cheating, collusion, plagiarism, citation of research materials, and more. This link takes you to the page on Academic Policies and Procedures. Click on the top item in the right column.

<http://www.bc.edu/offices/stserv/academic/resources/policy.html#integrity>

Your work in this course will chiefly be original reflection on your own experience. Any quotations from class material or other sources should be noted as such, giving only author and page. Any use of Internet or Wikipedia materials must give the exact link. Failure to do so technically constitutes plagiarism.

### Students with Special Learning Needs

If you are a student with a documented disability seeking reasonable accommodations in this course, please contact Kathy Duggan, (617) 552-8093, [dugganka@bc.edu](mailto:dugganka@bc.edu), at the Connors Family Learning Center regarding learning disabilities and ADHD, or Paulette Durrett, (617) 552-3470, [paulette.durrett@bc.edu](mailto:paulette.durrett@bc.edu), in the Disability Services Office regarding all other types of disabilities, including temporary disabilities.

Advance notice and appropriate documentation are required for accommodations.

**QUIZZES      Every class except the first and last      25%**

A short quiz will be held to start every class except the first and last. A quiz feels like a dumb thing for a senior seminar, but experience shows that the informal, friendly atmosphere in Capstone can make some people slack off. (Not YOU, of course – but the others.) Quizzes prove your preparedness. They involve no-brainers that show whether you read the material: no trick questions, no interpretative attempts. As long as you prepared the reading, you'll pass the quiz.

Policy on Missed Quizzes    If you miss a quiz, you must bring to the next class a written summary of the readings due in the missed quiz: one or two paragraphs for each article or chapter. However, if you miss a quiz on Kingsolver, you MUST take a make-up in the next class.

**PARTICIPATION      Required but Graded Indirectly**

Your participation is expected, but not graded. If you do participate at a level of consistent excellence, it could affect your overall grade, most likely in the form extra quiz points. Likewise, failure to prepare your turn as discussion leaders effectively could decrease your final quiz points and your overall grade.

In a seminar, you make a covenant to give “four gifts” and receive them from others: attention, preparation, contribution, leadership. The “four gifts” are:

Preparation is measured in part by quizzes and reflection papers.

Attention is shown by reflecting back to fellow students your awareness of what they have said by supporting them, disagreeing with them, questioning them, and so forth. Simone Weil wrote, “The greatest gift we can give another person is our full attention.”

Contribution and Leadership    Capstone is all about shared communication. You are expected to take regular part in class discussions. That is a skill necessary in life. An education that did not help you overcome your discomfort would fail your needs. If this is new or uncomfortable for you, discuss with the professor the steps you want to take to become more involved. *Do not wait for the professor to tell you at midterm that you are weak in participation.*

**RULES for DISCUSSION LEADERSHIP      Graded Indirectly**

1) You must meet with each other by Monday or Tuesday before class to develop your plan. Send me the plan by Tuesday evening at 9 PM so I can advise you if you are doing too much or too little. Also, decide which is more effective: to keep your plan secret until class, or to send it to class for their preparation. Plan creatively! The leaders' role is NOT to present their own opinions but to provide a framework to keep discussion moving. This might even include doing more background work on the subject for the week; this can include information on the author, the subject, or additional material.

2) **You must link each week's reading to previous readings of the course: this takes effort!**  
The later you lead discussion, the more material you must integrate.

3) You articulate your overall plan to the class by naming the questions you want to pursue. Pose questions that generate maximum discussion, not ones that just get answers. (E.G., NOT “Do you

agree with X?" BUT RATHER questions like these: Why does X think this way? Is X consistent with what other readings say? What do we see in life that proves or disproves X? How does X fit the theory of "Flow"? Do people in this reading fit other readings we've done?

4) Be creative: bring in news, film clips, music, interactive exercises to link readings to our reality.

5) Get everyone involved in discussion: if some hold back, draw them in. Calling someone lets them know they are desired. **If you let some classmates go without speaking, you will lose credit.** Do not let a class go by without getting everyone involved. This is not being aggressive. It is being deliberately, pro-actively inclusive. Many shy people feel they aren't worth being heard and when they aren't called on by others, it confirms their low self-esteem.

**PAPER on FORMAL EDUCATION & EDUCATIONAL FORMATION      Due Feb. 25    25%**

Analyze your Boston College transcript and your intellectual growth (2,800-3,500 words). Your paper must include a copy of your BC transcript showing the chronological order of courses. You may white-out or black-out the grades, if you wish. The point is not your grades, but your pattern of choices and intellectual growth.

The point of the paper is to explore the relationship between "formal education" and "educational formation". "Formal education" means core requirements, courses, majors and minors that you chose. "Educational formation" means experiences you had through service, immersion, extra-curricular, and the like. You do not have to mention every course you ever took! The point is (1) the pattern of choices and (2) the pattern of growth and (3) the relationship between college curriculum and other activities. DO not make the paper all about extra-curriculars. Balance!

Your essay should include reflection on Capstone readings up to that point (and any helpful readings from other courses). This means citations or quotations, all with page references.

On "formal education" be sure to consider (1) How did the BC requirements shape you? How did you shape your own choices? What pattern of motives emerges as you consider your "strategies" for getting through core, majors and minors, and electives?

What were new ideas or books that shaped your thinking in an enduring way? How did your mind change? What kind of thinker are you becoming?

On "educational formation", what relationship did your other experiences (service, etc.) have to your curriculum? If there was none, if courses and experiences had no connection, we'll talk about ways to approach the paper.

**ANALYSIS OF INTERVIEWS ON WORK Subject approved by March 3; Paper Due Mar. 31 25%**

***You must have your interview subject approved by me by March 3, together with the exact times scheduled for your first and second interviews, and contact info for your person. Skype allowed but discouraged. See bottom for restrictions on interviewee.***

You will submit a 10-12 page (2500-4000 words) paper in which you describe and analyze a person whom you interview in terms of their work and calling. Work means paid employment. Calling means the range of things found in our readings. The person should be (or earlier have been) in an occupation related to human service, social transformation, and the range of issues that drew you to this Capstone. I have a list of such persons if you need leads.

This paper combines a hands-on interview with “research background” taken from our readings. **It is not a straight reporting of what your interviewee tells you;** you do not just report what your person says. You will have a different perspective on the meaning of your interviewee’s work than they do. You analyze what they say in light of our readings: Colby/Damon, Neafsey, Csikszentmihalyi, Au-Cannon, Wuthnow, , Passionaries and others. At least four of these should be referenced in your paper. (I.E., 4=B/B+ level)

NOTE THAT YOU MUST INTERVIEW YOUR SUBJECT **TWICE**: at a minimum, the first interview should run 30-40 minutes; the second needs an hour. *The interview must be face to face in person.* In the first class after spring break, you will submit the name, phone #, e-mail and job title of the person whom you will interview, along with the two times you have scheduled for your interviews. This assumes you have their agreement to the interview.

In the first interview, you gather objective data and probe spheres of significance. The first page or two of your paper lays out information gathered in the first interview. You should briefly summarize the person’s previous employment, then tell: how they obtained the main job that you discuss specific description of their current duties, even as far as a time-breakdown. Tell to whom they report in the chain of command, who are their peers, and whom they supervise. Say what *they think* is the larger societal goal of their company, institution, or (if they are self-employed) profession. The person will not wish to name their salary, but you should ask whether they consider it (a) fair in return for the work, and (b) adequate to their lifestyle and needs.

After *at least two days’ interval* for reflection on our readings, return for follow up questions drawn from reflection on our readings and your attempt to link readings to your person.. The rest of the paper reflects your second interview. In the second interview, you pose questions drawn from the themes and readings of our course on social responsibility, work vs. calling, and so forth.

Remember, you may have issues of interest to you that you do not name to your interviewee, but that you “listen for”. If your interviewee wants to see your paper, but you say things that you do not want them to see, put those things in a detachable part of the paper.

Persons for Interview The person whom you interview must have completed all education and training at least five years ago and have been working at some job (not the same job) for at least five years. The longer a person has been in the work force, the better. **You may NOT interview a parent, grandparent, in-law or sibling. You may not interview an A&S faculty member, a member of the clergy, or a nun unless you specifically intend to enter that field. LSOE, CSON, and CSOM faculty are permissible.**

**AUTOBIOGRAPHY****Due Apr. 21, April 28, May 5****25%**

The crowning exercise of the Capstone Seminar, this allows you to discover your own patterns of identity, choice, and change, voluntary and involuntary, conscious and unconscious. *You should not attempt a complete chronological narrative.* In fact, it should be virtually impossible to do justice to your 22 years in 18 to 25 pages (4,500 word minimum). Rather, you should make clear at the beginning that there is a principle of selection to include material, and a pattern of interpretation that guides the paper. But that pattern must yield a narrative of anecdotes, episodes, personalities, decisions, influences, changes, etc. Your autobiography is due on your "lottery day" in hard copy in my mailbox. It must be at least 18, at most 25 pages. Grammar, organization, clarity are essential.

Students have used a variety of approaches successfully.

(1) Chronological. You pursue a linear sequence, with a clear principle of selection that shows a larger pattern emerging.

(2) Thematic. You select certain themes (such as Motivation, Relationships, Major Shifts), state them, unfold them one by one with an explanation how they interrelate. This allows you to move backward and forward chronologically within a clear framework. You must, however, use specific stories and illustrations, name important persons, etc.

If there is material too personal to discuss, practice conveying some of the meaning of your life without all of it. This may render your paper less full than the full YOU. That is a key life-skill. You can tell what you are about, without telling everything about yourself.

You must refer to at least 4 readings from the course. ("At least" is the criterion for B to B+.) To prepare for your autobiography, you should begin in January to keep a "florilegium", a list of passages from all our readings that strike your heart and soul. The first time you read them, you said "Aha! That was written for me."



## Syllabus of Class Meetings and Readings

**Begin to keep a "Florilegium" NOW – see bottom of page 7.  
April 14 & 21 Readings are subject to change.**

- 1      January 21    Introductions**  
Goals of this Capstone  
Getting to know each other, Syllabus, Self-inventory, Schedule leaders

- 2      January 28    Review of Your BC Education: The Supposed Purposes**

Leaders: \_\_\_\_\_

Meditation: Elizabeth Bishop, Poem found at end of syllabus  
Theme: education means encountering "otherness" and finding solidarity with it  
Quiz will be on Bishop, BC Mission Stmt., Kolvenbach, Nussbaum, Damon/Colby,  
and Evans on CHickering

Readings:

Last page of syllabus Boston College Mission Statement

PDFs by e-mail: Kolvenbach, Service of Faith & Promotion of Justice  
Nussbaum, "Patriotism and Cosmopolitanism"  
and "Reply (from *For Love of Country*)"

Evans on Chickering's theory of identity development

Hard copy: Colby/Damon, *Some Do Care*, ch.1 Mysteries of Moral Commitment

- 3      February 4    Reviewing Your Education: What it was really like .... maybe**

Leaders for class: \_\_\_\_\_

Meditation: Levoy introduction (Handout in previous class)

Quiz on readings below

Readings: For online readings, enter author and title in browser

Online: David Brooks, "The Organization Kid", *Atlantic Monthly*, Apr. 2001

Online: David Brooks, "The Empirical Kids", NYT March 29, 2013

Online: Nathan Heller, "The Twenty-Somethings are All Right", from  
from *The New Yorker* (January 14, 2013).

E-mail: Ravizza, "Praxis-Based Education"

Anonymous [Joseph Appleyard, S.J.], *Journey to Adulthood*

Ali Newcomb, 2006, "Thoughts from the Other Side of Service  
& Immersion Trips," BC ASG research project in Guatemala

**4 February 11 Fiction for Reflection on the above themes**

Leaders for class: \_\_\_\_\_

Class Visit by Rachel Greenberg from BC Career Center  
Meditation: Bateson, "Composing a Life Story" (E-reserve)  
Quiz on Quoidbach essay (by e-mail), Bateson, & Kingsolver, to p. 170  
Reading: Kingsolver to p. 170

**5 February 18 Fiction, continued**

Leaders for class: \_\_\_\_\_

Meditation: Bertell, "In what do I place my trust?" (E-reserve)  
Quiz on Kingsolver, to end  
Reading: Kingsolver p. 171 to en

**6 February 25 Moral Exemplars - Educational Formation Paper Due Today**

Leaders for class: \_\_\_\_\_

Quiz on readings  
Readings: Colby/Damon, chs. 3, 5, 9  
 Passionaries, 5 chapters to be assigned  
 On Perry Bigelow, Slaughterhouse HR director, Perfume Counter Lady

**7 March 3 Morality and Ideals are fine ... but you gotta enjoy what you do**

Leaders for class: \_\_\_\_\_

Meditation: Safford "The Small Work in the Great Work" (E-reserve)  
Quiz on Readings  
Class Visit ???  
Readings:  
*Finding Flow* chs. 2, 3, 4, 7  
*Type Talk*, 6  
 Wuthnow, "Changing Nature of Work in the United States" (E-mailed)  
Assigned Conversation For this class, please bring notes on a conversation with one of your parents about (a) what they like/dislike about their work, (b) what larger social value they find in it (if any)

**X March 10 Spring Break**

**8      March 17      Social Entrepreneurship: Justice Work & Making it work for you**  
**ABSENCE TODAY HAS SERIOUS CONSEQUENCES !**

Leaders for class: \_\_\_\_\_

Quiz on reading

Class Visit: (Speaker to be determined)

Reading Mulgan, "The Process of Social Innovation" (E-mailed)

**X      March 24                      Maundy Thursday – No class**

**9      March 31                      Hearing a Call . . .      Work Interview Due Today**

Leaders for class: \_\_\_\_\_

Meditation: Brooks, The Summoned Life & Not about you

Quiz on Neafsey, Colby/Damon, Brooks

Readings: Neafsey, chapters 1 to 5

Colby/Damon, ch. 7 How Moral Commitment Develops ...

Brooks "Summoned" and "Not About You"

**10      April 7                      ... but being who you are**

Leaders for class: \_\_\_\_\_

Meditation: Zinn , "Optimism of Uncertainty" (Found on E-reserve)

Quiz on Type Talk, Colby/Damon, Au/Cannon, Neafsey

Readings:      *Type Talk* chapters 2, 3, 4, and 10 (only section on your type)

Neafsey, chapters 6, 7

Colby/Damon, ch. 2 Identifying Moral Exemplars

Au/Cannon on shadow (E-mailed)

**11 April 14 Relationships - Readings subject to change**

Leaders for class: \_\_\_\_\_

**Note:** As of early January, the readings for April 14 and 21 may be changed.Meditation: Stafford, Poem found toward end of this syllabusQuiz on all readings due for today, including StaffordClass Visit ???Readings: Type Talk, ch. 7

Finding Flow, ch. 6

Another possible reading may be assigned

(e.g., Do folks committed to social justice love/date/hook-up any different from the rest of us? What's the social scene like for the service and immersion set?)

**12 April 21 Relationships, continued - Readings subject to change**

Leaders for class: \_\_\_\_\_

Meditation: Wallis, "Faith Works" (E-reserve)Quiz on all readings for todayClass Visit ???Readings: Allegra Goodman, "Closely Held" (E-mailed)

C.S. Lewis on Friendship and Eros? (Handout)

Au-Cannon, ch. 7 (E-mailed)

**13 April 28 Forming a Life of Personal Wholeness and Social Commitment**

Leaders for class: \_\_\_\_\_

Meditation: To be determinedQuiz on all readings for todayClass Visit ???Readings *Some Do Care*, chap. 10, Positivity and Hopefulness*Some Do Care*, chap. 11, Uniting of Self and Morality

Neafsey, chapters 9 and 10

**14 May 5 Last Class – Hopefully in Someone's Mod – Contents to be Determined -- Led by Fr. Jim**

### **A Ritual To Read To Each Other**

If you don't know the kind of person I am  
and I don't know the kind of person you are  
a pattern that others made may prevail in the world  
and following the wrong god home we may miss our star.

For there is many a small betrayal in the mind,  
a shrug that lets the fragile sequence break  
sending with shouts the horrible errors of childhood  
storming out to play through the broken dyke.

And as elephants parade holding each elephant's tail,  
but if one wanders the circus won't find the park,  
I call it cruel and maybe the root of all cruelty  
to know what occurs but not recognize the fact.

And so I appeal to a voice, to something shadowy,  
a remote important region in all who talk:  
though we could fool each other, we should consider--  
lest the parade of our mutual life get lost in the dark.

For it is important that awake people be awake,  
or a breaking line may discourage them back to sleep;  
the signals we give--yes or no, or maybe--  
should be clear: the darkness around us is deep.

William Stafford

**“ In the Waiting Room “ , by Elizabeth Bishop (1911-1979)**

In Worcester, Massachusetts,  
I went with Aunt Consuelo  
to keep her dentist's appointment  
and sat and waited for her  
in the dentist's waiting room.

It was winter. It got dark  
early. The waiting room  
was full of grown-up people,  
arctics and overcoats,  
lamps and magazines.

My aunt was inside  
what seemed like a long time  
and while I waited and read  
the *National Geographic*  
(I could read) and carefully  
studied the photographs:  
the inside of a volcano,  
black, and full of ashes;  
then it was spilling over  
in rivulets of fire.

Osa and Martin Johnson  
dressed in riding breeches,  
laced boots, and pith helmets.  
A dead man slung on a pole  
"Long Pig," the caption said.  
Babies with pointed heads  
wound round and round with string;  
black, naked women with necks  
wound round and round with wire  
like the necks of light bulbs.  
Their breasts were horrifying.  
I read it right straight through.  
I was too shy to stop.

And then I looked at the cover:  
the yellow margins, the date.  
Suddenly, from inside,  
came an *oh!* of pain  
--Aunt Consuelo's voice--  
not very loud or long.

I wasn't at all surprised;  
even then I knew she was  
a foolish, timid woman.  
I might have been embarrassed,  
but wasn't. What took me  
completely by surprise  
was that it was *me*:  
my voice, in my mouth.  
Without thinking at all  
I was my foolish aunt,

I--we--were falling, falling,  
 our eyes glued to the cover  
 of the *National Geographic*,  
 February, 1918.

I said to myself: three days  
 and you'll be seven years old.  
 I was saying it to stop  
 the sensation of falling off  
 the round, turning world.  
 into cold, blue-black space.  
 But I felt: you are an *I*,  
 you are an *Elizabeth*,  
 you are one of *them*.  
 Why should you be one, too?  
 I scarcely dared to look  
 to see what it was I was.  
 I gave a sidelong glance  
 --I couldn't look any higher--  
 at shadowy gray knees,  
 trousers and skirts and boots  
 and different pairs of hands  
 lying under the lamps.  
 I knew that nothing stranger  
 had ever happened, that nothing  
 stranger could ever happen.

Why should I be my aunt,  
 or me, or anyone?  
 What similarities  
 boots, hands, the family voice  
 I felt in my throat, or even  
 the *National Geographic*  
 and those awful hanging breasts  
 held us all together  
 or made us all just one?  
 How I didn't know any  
 word for it how "unlikely". . .  
 How had I come to be here,  
 like them, and overhear  
 a cry of pain that could have  
 got loud and worse but hadn't?

The waiting room was bright  
 and too hot. It was sliding  
 beneath a big black wave,  
 another, and another.

Then I was back in it./The War was on./ Outside,/in Worcester, Massachusetts,/  
 were night and slush and cold,/ and it was still the fifth /of February, 1918.

# The Mission of Boston College

Strengthened by more than a century and a half of dedication to academic excellence, Boston College commits itself to the highest standards of teaching and research in undergraduate, graduate and professional programs and to the pursuit of a just society through its own accomplishments, the work of its faculty and staff, and the achievements of its graduates. It seeks both to advance its place among the nation's finest universities and to bring to the company of its distinguished peers and to contemporary society the richness of the Catholic intellectual ideal of a mutually illuminating relationship between religious faith and free intellectual inquiry.

Boston College draws inspiration for its academic societal mission from its distinctive religious tradition. As a Catholic and Jesuit university, it is rooted in a world view that encounters God in all creation and through all human activity, especially in the search for truth in every discipline, in the desire to learn, and in the call to live justly together. In this spirit, the University regards the contribution of different religious traditions and value systems as essential to the fullness of its intellectual life and to the continuous development of its distinctive intellectual heritage.

Boston College pursues this distinctive mission by serving society in three ways:

- by fostering the rigorous intellectual development and the religious, ethical and personal formation of its undergraduate, graduate and professional students in order to prepare them for citizenship, service and leadership in a global society;
- by producing nationally and internationally significant research that advances insight and understanding, thereby both enriching culture and addressing important societal needs; and
- by committing itself to advance the dialogue between religious belief and other formative elements of culture through the intellectual inquiry, teaching and learning, and the community life that form the University.

Boston College fulfills this mission with a deep concern for all members of its community, with a recognition of the important contribution a diverse student body, faculty and staff can offer, with a firm commitment to academic freedom, and with a determination to exercise careful stewardship of its resources in pursuit of its academic goals.

Approved by the Board of Trustees

May 31, 1996 (The last day of the Presidency of Fr. J. Donald Monan, which was the day preceding Fr. William Leahy's becoming President)