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Basil Anthony Moreau—Educator for Justice

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This paper probes the social justice dimensions of the life and pedagogy of Holy Cross founder Venerable Basil Anthony Moreau, his vision, and his struggles, which have borne so much fruit around the world over the years. It is written from the perspective of an “outsider” looking in on the Holy Cross educational heritage from the vantage point of a 30-year association with St. Edward's University as a long-time trustee, a faculty member, and one who now lives in a community of Holy Cross women.

In a certain sense this is an exercise in “bringing coals to Newcastle,” as the old reference goes. For the members of the Holy Cross and St. Edward's family already know Moreau. But sometimes the insights of an “outsider” bring some new light to the familiar heritage. In addition, the mission statement of St. Edward's already commits the university to education that both informs and forms for justice. Current radio advertisements for the university express this goal, saying: “Learn to think. Learn not only how to make a living, but also how to make a difference.” Also, the Holy Cross family is a group of experienced educators. But perhaps it can be useful to share the learnings from over 50 years in education for social justice as Moreau might have seen them in the context of current social situations to stimulate some new thoughts and motivation about what Holy Cross education can and should be now.

And so this paper is intended to bring celebration of what has been and also some deepened understanding of

the legacy bequeathed by Moreau to Holy Cross educators and their students. It is also meant to be a catalyst for thinking about how to help American students see their baptismal call as including co-responsible action for social justice to make the world a place of sustainable justice and peace for all sisters and brothers everywhere.

In that spirit, what we are about as educators for justice in the tradition of Basil Anthony Moreau is the long-term effort to develop in ourselves and in others a Gospel worldview, the long-term effort to be instruments in God's work of making the social structures of this world such that all people can live in a way that is consonant with their God-given dignity—in a sustainable, more humane world. This means that education has to be about changing perspectives, attitudes, worldview—our own and those of others.

It is about fostering a process of conversion in the world as it is now, given the guidance of Moreau who did it in his time, with the moral guidance that his life and words demonstrated, principles that have now been articulated in the social teaching of the Church. Education for justice means being and informing and forming others to be agents of social transformation—doing this effectively, given what we know about the elements of social change. And so this paper will be in five parts: 1. Perspective Matters, 2. Some of Moreau's Themes, 3. The Societal Context, 4. Key Principles of Catholic Social Thought, 5. Action for Social Transformation.

Perspective Matters

Robert McAfee Brown, the eminent Presbyterian theologian (who participated in Vatican II as an invited observer), once said presciently that one's perspective is critical. The substance of what he said, in a compelling formulation, was: "What you see depends on where you stand. What you hear depends on whom you listen to. Who you are depends on what you choose to do."

Studies show that most people's worldview is confined to the small portion of the world in which they live and the people in their immediate circle of relationships; they are oblivious of the broader social dimensions of reality. In his time in 18th-century France, Moreau looked at his own social context and then beyond it to create lasting institutions, which had broad influence.

Elements of Moreau's Vision as Related to Social Justice

Moreau's vision and heritage are very relevant to the world for a more just and humane world today. He seems to have focused his life on how to embody faith concretely in the social context in which one finds oneself, in one's own moment, however much one might have wished for another, more "ideal" time to live out one's Gospel call. He lived in the midst of the turmoil of post-Revolutionary France, when the Church and her institutions had been decimated, when the clergy was sparse, undereducated and aging, when secularism was triumphant, when struggles between Rome and the bishops were very real, and when he had to deal with a bishop who used his power in ways that undermined his work. If things were ever going to be better, he judged that improving the abysmally low *educational* levels among the people and among the clergy, who were their pastors, was absolutely the most critical place to invest his life.

Moreau did not merely address upgrading education in a few places. He strategized to develop a whole new set of *institutions*, social structures, a network of three congregations involved in schools at all levels. He foresaw that new kinds of institutions were needed, and he developed a plan to make them a reality—with many struggles and persecutions involved.

In addition, Moreau envisioned a *new kind of religious family* that would involve the principles of a healthy community. Rooted in his own family experience he saw the importance and strength of this kind of working together—and he did this in a social climate that was extolling individualism. He developed concrete ways in which clerics, men and women religious, and laity worked side-by-side to achieve common goals.

In this new kind of family there was to be a *spirit of equality*. He envisioned equal persons in different roles to serve the common good—within the community and in the wider society, equal persons united around a common goal. The Holy Cross family was to include priests and brothers, men and women—equal persons with different responsibilities. This was a revolutionary idea in a hierarchical world (one toward which we are still striving in a world characterized by so many kinds of dominations and hierarchies, many of which are unnecessary and unfortunate).

Moreau envisioned education as involving *the whole person*. It was to involve not only intellectual knowledge (on which so much of his life was spent as seminary professor, not by choice, but in the spirit of obedience). He envisioned education that also involved full development of persons. He aimed for the formation of consciences as well as minds. The goal was to be student-centered education that led to real-world action to work with others to make the world a better place for all people. Intellectual, social and spiritual development had to be together for integrated development.

Moreau wanted his institutions to continue—not as monuments to himself, but as effective agents for greater faith-justice for individuals and groups in his society. Thus, much of his activity had to be spent in *securing the resources* for what he envisioned. Personally he lived in simplicity, and he called his colleagues to that same kind of simplicity and sometimes austerity against which they railed. Against incredible political odds he successfully got financial support not only from the wealthy, but even more from the growing middle class. His own impeccable honesty and his simplicity of life convinced people that their contributions and investments were safe in his hands and would support the goals of his mission, with which the contributors concurred. In his final years he demonstrated unflinching insistence on full repayment to those who had trusted the society with their investments. He worked and suffered for no less than full justice to them.

Moreau's life and work demonstrated lifelong commitment to a focused *going where the greatest needs were*. He had a global, Gospel vision of "Neighbor"—seeing that the concept of neighbor knew no national bounds. This was a remarkable vision when one considers the 19th-century world and the many needs of his native French people. Early missions of the small, resource-strapped community to Algeria, to Bangladesh, to Canada and to Indiana demonstrate the deep roots of the Congregation of Holy Cross spirit of internationality in service of the poor.

Moreau reflected in a Gospel-oriented spirit on the signs of his time, identified the most critical needs, strategized for ways to deal effectively with them, and gathered the resources and created sustainable institutions to foster the vision. That kind of effective vision, the Holy Cross heritage, which discerns the call of faith through reflection on the social context and effectively responds to the needs of the time, is extremely relevant to education for social justice today.

The Societal Context Today

The question today is as it was for Basil Moreau: In the light of faith what is our call now, in a time of opportunity and of challenge? As in Moreau's time many elements of our societal situation hinder the realization of the Gospel vision of a more just, humane, and sustainable society for all people.

We live in a time when *individualism* is dominant. Some argue that we have come to the apex of one of those eras in which individualism has been on the upswing since the 18th century. So we can now see the flaws of too much emphasis on the individual to the neglect of community in all of its dimensions. Even George Soros, who made billions out of the laissez-faire operation of the global financial system, has come to realize that a system that neglects the common good carries within itself the seeds of its own destruction.

We live in one of those *materialistic* times in which, as *Fortune* magazine has put it, "Money is king." People are judged on the basis of what they have; happiness is defined as always having "more"—not just enough, but always more things. As a society we tend to put our security in having. And as a result of that we tend toward *numbness to the needs of others, especially the poor*. Jesus talked about it in the parable of Dives and Lazarus. It is not that Dives was a bad man; he just did not even see Lazarus begging at his table. Our wants quickly become needs; so we tend to think we cannot share. There is no room left in our hearts and actions for the needs of the poorest.

We tend to have a *split consciousness*. We separate our faith from our life, what we do on Sunday from what we do the rest of the week. This kind of separation is one of the fruits of the individualized concept of faith as involving only Jesus and me. John Haughey, SJ, put it this way: "We read the Gospel as if we have no money, and we spend our money as if we never read the Gospel."

We tend to have a sense of *powerlessness and cynicism*. One hears often "There is nothing I can do. . . . That's just the way things are." We often lack any sense that there are alternatives, that others in the world have faced the same

problems and have something to teach us as Americans. We have lost the sense of collaboration and hope that leads one to believe that one's piece of the action can make a difference—in God's time—in surprising ways.

We have come to see *violence* as the way to settle conflicts. Though we have come through periods of extraordinary nonviolent change as a society, we do not believe that nonviolence can be effective in bringing more justice. Though we mouth respect for life as primary, we tend not to act on it. What does one say about a society in which the children and the elders are the most vulnerable and least well cared for? What of a culture that markets violent video games to its children and fosters the owning of lethal weapons by its citizenry?

We live in a society that *divides rather than unites* us. Partisan divisions and warring political ideologies hinder cooperation among citizens to deal with the human problems before the society. Meanwhile hunger increases, the number of homeless grows, affordable-housing shortages escalate, the number of those without access to health care rises, and the nation closes its eyes to the pandemic of AIDS and to world poverty because addressing these could possibly harm the profits of our business corporations. We also see new evidences of the *pitting of the forces of secularism against those of faith*. The Supreme Court is debating whether to take "under God" out of the pledge, and various religious views are struggling for political dominance.

We sense that *sea changes* are going on all around us. We have feelings of unease—more or less intellectually based—that things will never be the same again. We are aware of changes in the sense of self, in relationships with God, with others, and with the environment. And we realize we are in some kind of transition, that our old understandings and ways won't work, but we don't see the path ahead of us.

We are aware that we are in another period of *globalization*. The world is getting smaller, and international terrorism, global climate warming, and pandemics like AIDS are reminding us that we have to learn to think beyond national borders. In our part of the world we have learned that justice depends on free individuals making decisions in light of established rules of order, but we realize that we do not yet have the institutions necessary for an international rule of law.

All of these societal challenges are similar in many ways to those that Moreau faced in his life—and in light of which he forged a vision of communities—clerical, religious and laity together—educating for greater social justice. We are fortunate in that in addition to the current

problems, we have many positive elements through which to foster justice in our educational and other settings. The *thirst for spirituality*—making one’s daily life flow out of one’s commitment to something higher than oneself, however named, is an opportunity for opening people’s minds and hearts to the other. There is evidence that young people are seeking deeper meaning for their lives, even though they reject formal religion. The evidence of development of and power of *civil societies* around the world is a new kind of antidote to violence. Mary Kaldor, specialist in international relations, has written that it was this nonviolent force that brought down the Berlin Wall and that global solidarity is being fostered by the growth of civil societies.

Despite rhetoric to the contrary, *progress has been made* on justice issues, usually gradually, over the past 50 years. Though the current globalization’s contributions to human welfare are still in the future, poverty rates in poor countries have declined, life expectancy has increased (except where the ravages of AIDS have reversed this recently), and literacy rates have risen. Illiteracy rates have actually been cut in half. There is of course much further to go, but the world now knows what actually works. It is a matter of mustering the political will in both rich and poor countries to make the sustainable meeting of human needs a priority.

International *attention is now being given to effective means of bringing greater social justice* to the world’s poorest people. In 2000, delegates of 180 nations adopted ten Millennium Development Goals and attached targeted strategies to them. At a subsequent funding conference the rich countries of the world pledged to increase their assistance. An actual debt relief program has been instituted; the Catholic Bishops made debt relief a program to be pushed in parishes and in Congress. In late February, the World Commission on the Social Effects of Globalization issued its final report, titled “A Fairer Globalization,” documenting the positive potential and currently negative effects on people, and the causes and solutions. The U.S. Catholic Bishops have put some resources behind a campaign to *educate adult Catholics about Catholic Social Teaching* and have issued the user-friendly document “Faithful Citizenship” to stimulate political and social responsibility in the spirit of moral principles.

One of the exciting things that has happened over the past several decades is the flourishing of *effective organizations* for social justice, such as NETWORK, Pax Christi, Bread for the World, Mary’s Pence, Mercy Housing, Center for Concern, the Interfaith Coalition

for Socially Responsible Investing, and community development banks like Shorebank and many others. There is now no reason to say one does not know what to do or how.

The *new vitality among the Catholic laity* has engendered a new generation of partners in the work for justice in which religious congregations have frequently been the early leaders. Spurred by the international efforts of John Paul II as well as other leaders, *ecumenical dialogues* and partnerships have taken on a new life. The international spirit of Father Moreau has taken on the form of *growing multicultural* awareness, respect, and appreciation for different gifts as positive contributions rather than as threats.

The experience of struggles for greater justice in recent years has yielded the *knowledge of what works*. There are plenty of success stories. Making these better known in ways that engender biblical hope is one of our challenges in helping to generate the will to take those actions. And so, the concrete realities of our current societal context provide us with a set of challenges and opportunities that provide new resources for response. In the pragmatic action-oriented style of Moreau, effective action for justice in the spirit of the Gospel requires understanding of the societal context and realistic response based on a strong grasp of fundamental principles. Moreau is an example of one who studied his times realistically, grounded the norms of his vision in the theological principles of his day, and effectively did what was necessary to make a better future.

Key Principles of Modern Catholic Social Thought

Today, as educators for justice, we have a resource that Moreau did not have, but whose substance he anticipated in many ways. We now have moral guidance in the social teaching of the Church, though it still remains, as many have said, the Church’s best kept secret. To attain greater social justice in the current context, seven key principles of Catholic social thought will have to shape the consciences of the majority. As in Moreau’s time, the challenge for educators is to form as well as inform. Though modern Catholic social principles were specifically articulated over the past century, the life and ministry of Moreau illustrates how his vision incorporated them. This can be illustrated in a brief overview of the principles, leaving it to the reader to make the linkages between them and Moreau’s thought and action as briefly described above.

First, absolutely fundamental is insistence on the *dignity of every person* with all of the rights and responsibilities

that inhere in that dignity for oneself and for others. That means economic and social rights as well as political and civil ones. It means fundamental respect for basic rights of every person: to life at all of its stages, food, clothing, shelter, education, medical care, rest and ownership. It also means the right to security in times of sickness, unemployment and old age. Together with rights go the responsibility to assure those for oneself and others. Participation in various social groupings, beginning with the family, is integral to human dignity and to one's right and responsibility to participate in decisions that affect one's life.

Linked to the foundational principle is *solidarity*, characterized by Pope John Paul II as *the* moral response to the reality of our interdependence. It calls for commitment to the common good, the social good necessary for individuals to reach their personal goals and those of their families. It demands a sense that the "other" is neighbor, meant to be a sharer in the earth's goods on a par with oneself.

This leads to another key principle of Catholic Social Teaching, the *universal purpose of material things*. It recognizes that private ownership is an important right for everyone. But according to Catholic Social Teaching the right to private property is not an absolute right. It is conditioned on the needs of others. The basic rights of the worker to wages sufficient to support self and family at least at minimum subsistence take priority over the desire of property owners to make as much profit as possible. Moreau encouraged the growing middle class to develop habits of sharing and insisted on justice to his financial supporters.

Clear in biblical history is the *special responsibility for concern for the poor and vulnerable*—the poor and powerless, named as the widows, the orphans and the aliens. The Gospel is all about a Jesus who took that responsibility seriously and confronted the powers of his society about their mistaken priorities. What is today called the "option for the poor" has taken many forms over the course of Christian history. It meant sending missionaries to far-off places and setting up parallel faith-based institutions in early American history, taking leadership in works of charity, education and health care, all part of the Holy Cross tradition.

Today, given the huge gap in living standards between rich and poor and the abysmal poverty of so many, both domestically and globally, the Church stresses the *moral priority* of the needs of the poor over the desires of the nonpoor. Most people's consciences have not been schooled in moral priorities—only the generalized choice between good and evil. But today's moral teachers speak of the *moral* urgency of the needs of the poor, and of co-

responsibility for the situations that deny the poorest people access to basic necessities. Thus, an awakening of social conscience among the "haves" is an essential part of education for justice today.

Increasingly, teachers of moral principles are pointing out that today injustice is rooted in *sinful social structures*. In his first encyclical in 1979, John Paul II noted that sinful social structures—financial, commercial and political—are at the root of the huge gap in living standards between rich and poor. Economic analyses of the forces of globalization have confirmed this. The Pope and others have pointed out that personal sins of greed and power seeking have generated social structures—institutions, attitudes, laws, cultural practices—which then condition the actions of others socialized to and through these social structures. In his book, *Doing Faithjustice*, Fred Kammer, SJ, described sinful social structures as those that destroy life, violate human dignity, facilitate selfishness and greed, perpetuate inequality, and fragment human communities. As such, he says, they embody evil the way sinful deeds do. Recognizing this reality, social justice can be defined as Peter Henriot, SJ, does: "Social justice is loving persons so much that I work to change structures that violate their dignity."

This implies that *action for justice* is an inherent part of the baptismal call, not an optional part of being a Christian. Action for social transformation is integral to Christianity according to the synod of world bishops in 1971. Pope Paul VI made the point that it is up to Christian communities to analyze with objectivity the situation of their societies and to apply the moral principles of Catholic Social Teaching as they seek to understand their faith call to action. And parishes now use the Two Feet diagram to help people understand that means both assistance to victims of injustice and action to change the causative social structures. It has become clear that, as in Moreau's time, the moral challenge to greater social justice today includes being involved in transformation of institutional structures—both denouncing injustices and announcing alternatives as social prophets always have.

Action for Social Transformation

Moreau was a man of action, one who strategized for change. Educators in his spirit today face the task of helping students understand how change happens and what they can do about it so they develop at young ages a perspective that includes the other, a social conscience that calls them to their co-responsibility. They also need to know the ways to access good information about effective kinds of action in which they can participate in ongoing ways.

Conversion to a lifelong social justice perspective involves three elements: Intellectual Conversion—getting new knowledge; Moral Conversion—forming a social conscience; and Action Conversion—choosing to act justly. Leading people to these conversions is clearly both information and formation, the kind of education the Holy Cross tradition has always advocated.

The philosophy of social change that seems to have motivated Father Moreau was one that today we would say is based on understandings of quantum physics. It says that if there are pockets of energy toward change in many different places they will ultimately generate a “big bang” of change. This kind of philosophy means that there are many different kinds of action necessary for social change, calling on the unique talents and interests of many individuals in their own spheres of influence. It gives a glimpse of the power of a community on the move toward greater justice. And thus it nourishes Christian hope. This philosophy, then, does not let anyone off the hook. It is useful in helping people find a way to do justice—a way that fits for them and a way that makes a difference.

Seeing social change as a long-term process of the struggle to build pockets of people working for greater justice in society leads us to recognize a paradigm of eight action roles that together will produce social transformation in the direction of a more just, humane and sustainable kind of social order for all people. No one of these actions is sufficient in itself. No one of us is called to do it all. No one is a messiah, as Oscar Romero reminded us. But all of these roles are necessary for social transformation to happen.

Many people seem to identify action for social justice with only one kind of action—marching to demonstrate and protest. But in reality there are many different actions necessary to bring about social transformation. And people take on different roles, one or more of them at different times in their lives, as Moreau did, but always with a focus on the ultimate goal, the vision.

What follows is a summary of this paradigm, without the benefit of examples. All of the roles are necessary, and none is sufficient by itself. Building one or more of these roles into one’s life is key to achieving a more just society. Conveying that is the challenge of Moreau’s educational legacy in the current societal context.

1. Some will have to be engaged in *study and teaching*, doing the research, gathering the information, writing and teaching about the realities of our world and the social moral principles. In the spirit of Moreau the context in doing so will always be

that of Gospel people—looking at the world in particular from the bottom up, as Jesus did. As theologian Elizabeth Johnson has pointed out, Jesus was a man who engaged his culture critically and brought an alternative consciousness—and as disciples we, too, are called to that. Moreau’s life shows how he did it—through institutions for education.

2. Some will be involved particularly in *building a different value system*. That means helping shift priorities in light of faith. It means helping to form consciences in light of social moral principles. It calls on all of the gifts of formation workers, parents, pastors, spiritual directors, artists, musicians, poets, mime artists, people who know how to touch hearts and help people toward moral conversion. Nonviolence will have to be made more attractive than violence, people more important than things, community than selfishness, and simplicity than always having more.
3. All of us will need to be people who *make responsible lifestyle choices*, people who “put their money where their mouth is,” as the saying goes, who teach by their lives as well as by their words that greater justice for all people is the goal. It means knowing about and talking about the inequities and injustices of current ways. For example, why should we Americans who are 5% of the world’s people use 25% of its goods and services to satisfy our wants? It means living in less-resource-using ways so that the earth’s goods can be shared more equitably in more ecologically sustainable ways. A Western European standard of living for all would be attainable for all, scientists have found, though not a U.S. standard.
4. Some will have to be involved in *initiating and nurturing alternatives*. New kinds of social structures—institutions, laws, policies, attitudes, behaviors—have to be invented and implemented to replace unjust ones. Some have to show the way, as Moreau did. Others have to come along to nurture the new growth. And success stories have to be told, in all of the ways they can be told, to nourish hope and gather support so alternatives will flourish. As the French novelist and philosopher Camus challenged: “Justice—we must make it imaginable again!” Both initiators and their successors are critical to transformation.
5. Some will have to be involved in *transforming existing institutions from within*, working within

existing schools, parishes, religious congregations, church and other social agencies, and businesses to change the modus operandi and the attitudes of colleagues. Embodying social justice in policies and practices and in who is invited to the decision-making tables, these change agents will give others the experience of how it works in practice. And the effects will coalesce with other experiences and ripple out into other venues in people's lives.

6. Many will have to *participate in organized strategies for change*, working with others to make a noise about injustice and speaking the truths of greater justice to power in government and corporate institutions in effective ways. Leaders and those who focus on justice strategies in organizations like NETWORK, Pax Christi, Bread for the World, and Impact need active members to help carry out the strategies. Socially responsible spending and investing helps bring the power of money to the effort. Active participation in the political process, voting and letting public officials know that people expect them to be accountable for the common good, is a critically important part of action for justice. Developing the sense of citizenship, the political will for greater justice, is imperative.
7. Some will need to focus on *opposing whatever goes in the wrong direction*, on the denouncing of injustice. Writing letters to the editors of local newspapers, calling in to radio talk shows that form popular opinion, and contacting public officials are effective ways to draw attention to unjust situations. Joining in well-planned boycott strategies and participating in demonstrations for justice and peace express solidarity in raising voices against injustice and for justice. Some will be called to witness through disobedience to unjust laws, sometimes paying the price in prison cells to alert the less courageous to the seriousness of these situations and motivate toward other action roles.
8. All will need to grow in the spirit of *living out of a kingdom-centered spirituality* focused on making a better world for all people. Deepened understanding of the meaning of the Gospel in this societal context will lead to recognition of the communal nature of the baptismal call and education for justice as one of the key dimensions of discipleship, going beyond a privatized spirituality, as Moreau did.

Gradually our lives will come to show that the understanding that another world, the one that Jesus talked

about in the Gospel, is possible, and we will nourish the hope that comes from that vision of a transformed world and doing one's part to bring it about. Gradually, we will live out of and proclaim the truth that God is present in our world, and will act—often through surprises, often by writing with crooked lines—in God's own time.

Eight action roles—no one can say that there is nothing he or she can do. Education for justice today means helping many to recognize that there are many different kinds of action roles necessary for social transformation, but no one of them is sufficient by itself. Understanding and experiencing the power of communities of people working together out of a common vision of a transformed world, people will come to understand that we *can* make a difference. As the anthropologist Margaret Mead put it in her oft-quoted words, based on the experience of human societies: "Never doubt that a small group of thoughtful committed citizens can change the world; indeed it is the only thing that ever has."

In sum, in our world today there is an urgent need for a more just and humane world for all people. The Holy Cross tradition and Catholic Social Teaching give rich traditions, and there are multiple opportunities for action for transformation. Like Moreau we are all called to be people of both realism and hope—with our feet in the world in which we live and our eyes on the vision of God's kingdom, effectively using our lives to enhance the movement toward that kind of world, where all people can live together as brothers and sisters.

Moreau spoke presciently to educators when he said about integral education that knowledge itself does not bring about positive values, but positive values do influence knowledge and put it to good use. If there ever existed a time when this type of education should be an influence in the lives of young people, it is certainly now—a time when worldly and un-Christian values seem to produce such confusion for the young. In 1849 Moreau wrote to his Holy Cross communities these memorable words: "We will always place education side by side with instruction; the mind will not be cultivated at the expense of the heart. While we prepare useful citizens for society, we shall likewise do our utmost to prepare citizens for eternal life." (Circular Letter 36, 1849)

Theologian Gloria Albright sums it up for educators in the United States today when she says that learning how to use the power of the dominant for the purpose of liberating others from oppression and ourselves from domination is a conversion to a new way of walking.

Like Moreau, educators today are called by the societal context as well as faith-based moral principles to be educators for social justice. They can be emboldened by his words and example and by the vision of a better

world for all—both necessary and possible through co-creation with the God who makes all things new.

(For access to resources, contact the author at amatam@admin.stedwards.edu.)

Biography

Sister Amata Miller, IHM, PhD, is currently professor of Economics at St. Edward's. She received her BA in Mathematics at Marygrove College, her MA in Economics at St. Louis University, and her PhD in Economics at the University of California at Berkeley. She taught economics and statistics at St. Edward's in the early 1970s and served on the Board of Trustees from 1975 to 2003. She has also taught economics at Marygrove College in Detroit and at the College of St. Catherine in St. Paul and served as Chief Financial Officer at Marygrove College and as Education Coordinator and Economic Analyst at NETWORK—a national Catholic social justice lobby in Washington, D.C. She has served on the governing boards of Shorebank Corporation in Chicago, Mercy Housing in Denver, Catholic Health Initiatives in Denver, and the Catholic Healthcare Audit Network in St. Louis among others. For these boards she has served on committees responsible for finance, investments, and audits. In addition she has given presentations and workshops on economic justice issues, socially responsible investments, globalization and Catholic Social Teaching in parts of the United States and written extensively on these topics.