

What Makes
Marygrove a
Catholic
School?



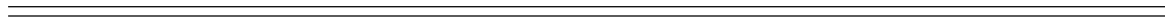
MISSION OF THE COLLEGE

Marygrove College, an independent, Catholic, liberal arts college sponsored by the Sisters, Servants of the Immaculate Heart of Mary, is committed to fostering Christian values, to educating students from diverse backgrounds, and to serving the people of Metropolitan Detroit and beyond. The fundamental purpose of Marygrove College is to educate each student toward intellectual and professional competence; toward career flexibility through grounding in the liberal arts; and toward active compassion and commitment. To this end, Marygrove provides a personalized learning environment which, through excellent teaching in its undergraduate, graduate, and continuing education programs, sets for its students these goals:

Competence, the ability to understand and participate effectively in the promise of our evolving world;

Compassion, the capacity to care about and respect the worth and dignity of people;

Commitment, the will to act responsibly based upon one's beliefs and to contribute to the building of a more just and humane world.



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What Makes Marygrove a Catholic School?

Sunday • February 22, 2004 • Denk Chapman Hall

Program

2:00 p.m.	Welcome Diane Puhl, <i>Director, Alumni Relations</i>
2:15-3:00 p.m.	Panel Presentations Convener-JoAnn McAnoy '59, <i>Co-Director, Mission Integration Office</i>

Panelists

- Carol A. Quigley, IHM '63, IHM, *Director of Novices and Spiritual Director of Visitation Spirituality Center*
- Janet M. Hunt '66, *Director, Academic Support Programs*
- John E. Shay, Jr., *Past President*
- Glenda D. Price, *President*

Note

On Sunday, February 22, 2004, the Office of Alumni Relations presented a panel discussion entitled "What Makes Marygrove a Catholic School?" Sr. JoAnn McAnoy, co-director of the IHM Mission Integration Office, facilitated the discussion. The panelists were Carol A. Quigley, IHM '63, IHM director of novices and spiritual director at Visitation Spirituality Center; Janet M. Hunt '66, director of academic support programs at Marygrove; Dr. John E. Shay, Jr., past president, Marygrove (1980-1997); and Dr. Glenda D. Price, president, Marygrove College.

Catholic identity, whether of an individual or institution, requires frequent reflection and examination. For many, Catholic identity changed dramatically following Vatican II, while for others, it changed very little. "What Makes Marygrove a Catholic School?" was offered to provide a venue and forum to discuss in what ways Marygrove's Catholic identity may have changed, and how it has remained constant over the College's 78 year history.

Following are the comments made by each of the four panelists.

Sisters, IHM/Marygrove College Relationship

Carol A. Quigley, IHM, '63

Today, I wish to focus my remarks on the IHM/Marygrove relationship in three segments: what made the College Catholic, what keeps it Catholic and what will keep it Catholic in the future.

What Made the College Catholic

Like most women's colleges founded in the early 20th century, Marygrove College expressed the religious congregation which founded it. (cf. [Catholic Women's Colleges in America](#), edited by Tracy Schier and Cynthia Russett). I shall not trace the IHM beginnings, which I trust many of you learned from every Founders' Day celebration throughout your student life here. Suffice it to say, that the IHM's mission and understanding of itself and the Church shaped the College. I suggest a metaphor of Marygrove as the IHM's brightest daughter, at a time when IHM meant strong mother. The values of that strong, influential mother made possible the physical, intellectual and spiritual foundations of Marygrove.

Because the IHM congregation practiced collective thrift--pooling all material goods--the purchase of this land and the building of this campus were possible. Without whining about the Great Depression and the destruction of the Academy in Monroe by fire just as we settled into paying off the Marygrove debt, the IHMs relied on the vow of poverty and the wise stewardship of resources to enable the survival of all three institutions: the Congregation, the Academy and the College.

Community life, grounded in the vow of celibacy, freed the IHM women for service at a time when most women spent their days in endless manual labor, which an IHM cleaning or canning bee could accomplish in a fraction of the time. We peeled potatoes for 300 students and 200 sisters and then had more time to read and study.

Along with prayer and community life, study and scholarship took a central position, especially in congregations like the IHMs whose very founding was a response to the call for education, the strict IHM rule of silence aided and abetted the intellectual pursuit of truth. From these wellsprings, it is no wonder then that the College would be built upon sound teaching in all disciplines and on the Church's teachings, especially social justice, dignity of individuals and primacy of conscience.

It is important to note, however, that the period in which the College was built and has lived out its institutional life is something of an anomaly in Catholic history. From the mid-nineteenth to the mid-twentieth centuries, religious life experienced an exceptional growth in numbers, especially in this country. I say “exceptional” because this period, which is only five percent of the history of the Catholic Church, never happened before and will probably never be repeated. Even with an enviable increase in IHM entrants over the past decade, the number is only five to ten percent compared to the peak period. To imagine a surge in the numbers may be as foolish as those who thought the 1990’s stock market would continue unabated. Life, even religious life, is cyclical.

Nevertheless, during this period women’s religious congregations and the jewels in their crowns-- their colleges--certainly could be judged on the Scriptural criterion, “By their fruits you shall know them.” In the USA and more particularly in Detroit, the IHMs and Marygrove offered the unique service of the Catholic school system, which can still claim many of the business, religious and civic leaders of today. Of course, the rigors of religious life, particularly the understanding of religious obedience at that time, were carried, sometimes projected, into the classroom. Few parents, even the parents of Marygrove women, felt adequate to challenge the “Sister says” mantra of their children, repeating the demands of the day.

But, the Catholic school system, including its institutions of higher education, extended the life, mission and values of the founding mothers as then understood. In her research and writing on the Catholic schools of this archdiocese, JoEllen Vinyard, former faculty member of Marygrove College, raises up the influence, especially of the IHM’s, upon Catholic education of this area. Most of the teachers, religious and lay, held degrees from Marygrove.

To this day, we IHMs “eat our own cooking,” and any new member needing to complete her undergraduate degree will be directed here.

What Keeps it Catholic

As the bright daughter came of age, the IHMs entrusted to her more responsibility and commensurate authority. With the closing of the four years of sessions in 1965, Vatican II inspired the IHMs then and ever since. Having taken on accretions of legalism, perfectionism and undue control, religious life returned to its own roots and embraced radical changes,.

The call to share services with the laity met with positive affirmation from women religious in health and educational institutions. Sharing of governance became pivotal and Marygrove was part of the movement to establish boards of trustees which would include IHMs, but embrace lay women and men in twice the proportion.

Because Marygrove had been separately incorporated in 1959, the board of trustees, established in 1969, took on the fiduciary and academic responsibilities accordingly. The IHM leaders were involved through the board with the IHM vice president and one other of its elected officers on the board. The IHM president was kept at a judicial distance lest she and others revert to the former model of the IHM Sisters being the governors of the college.

The College would, through the academic affairs committee, examine the standards of quality and intellectual vigor traditional to the College. IHM sponsors, along with many others, critiqued practices and teachings of Catholicism. During the last quarter of the 20th Century, when I was actively involved with the College, I witnessed the re-insertion of the word Catholic into the primary documents and publications and mission statement. In the late 1970s, in addition to the studies initiated by the College itself and its accrediting agencies, the IHMs conducted a study all of the educational institutions it owned. In particular, we examined the following of Catholic teachings, especially in social justice based upon gospel imperatives and formation of adult conscience within the educational communities. In the College setting, academic freedom safeguarded the pursuit of truth which developed.

Vatican II called us to new views in theology. From the Church institution defined as one holy, Catholic and apostolic, we learned that the Church is also the People of God. Our Church and our theology were to be dynamic, organic, relational. We needed to move from the 1940s, 1950s and 1960s when Catholic identity was clear and simple, but insufficient.

From understandings of authority as judicial and legal, we evolved into understandings of it as developing. Authority needed to be grounded in intelligence and faith. As St. Anselm said, "Know nothing by faith that you can know by reason." Authority could not rely simply on position. Whether parents, bishops or faculty, "because I said so" could and should no longer win an argument.

Unfortunately, not everyone did her/his homework on Vatican II. Today, we witness a rise in fundamentalism that takes the bible and Church teaching literally, but not intelligently or seriously. We observe a rigidity and righteousness among those in positions of authority, political and ecclesial alike.

However, the IHM's did do their homework, even before the Vatican II agenda was finalized. Virtually every IHM who entered in the second half of the last century earned a second major in theology, and the community prepared a fleet of terminally degreed theologians, which is to this day the envy of other congregations around the nation. Faithful to an understanding of the Church as articulated in Vatican II, we took our transformed thinking into our educational institutions. We also spread into many new services, usually educational, and often with adults. The passing of Proposal C in Michigan in 1970 put an axe to the Catholic School system in this area. But we had the MG alumnae well-trained in critical thinking and in public speaking to staff the remaining parochial and many public schools in the area.

In other words, as the IHM mother stood at the window that Pope John XXIII opened, breathing in fresh air, the daughter institutions did the same. As our brightest daughter, Marygrove took the fresh ideas and possibilities unleashed by Vatican II very seriously indeed.

What Will Keep Marygrove Catholic

In the 1970s, the IHMs commissioned an actuarial study of the congregation, including demographic projections. A one-page synthesis of the report was as compelling as it was accurate. In the last 25 years, in fact, the congregation has decreased from 1200 to fewer than 600 members, half of those retired. The reality of those numbers has guided many of our studies and decisions since the 1970s.

In 1979, following an intensive, focused IHM study of the schools we owned, we made a decision that called for the “relinquishment of the land and buildings and the move to shared governance in all of our institutions.” At that time, we were in a focused effort to build the retirement fund, which was left neglected while we built schools. In fact, we took out a second mortgage on the Motherhouse to build some of those schools in the late 1950s and early 60s.

The efforts at implementation of divestiture decisions met with considerable resistance, insofar as we hoped to negotiate a market value on the high schools, but instead faced unwilling buyers. In 1988, the General Chapter called for a broader interpretation of those 1979 decisions.

We are now 25 years from those decisions. The shared governance segment is quite well established. Perhaps the solutions to retaining the Catholicity of this and other like entities lies in a fresh approach, that takes shared governance further. My bias is that we and others have blinded ourselves to the future of religious life and are in danger of doing a disservice to our own Catholic institutions.

The relationship between the IHM community and the College is now that of strong daughter and wise, if aging, mother. While an emphasis on IHM sponsorship in recent years has deepened awareness of roots and relationships between us, my personal opinion is that we’d better start to shift more authority and responsibility to the College before we negatively affect the future of one or both institutions.

In a December 2000 publication from the *Association of Governing Boards of Universities and Colleges*, I read an approach that was fresh and futuristic. Author Dennis Holtschneider, vice president at Niagara University, asserts that to maintain a catholic character, colleges need to grow more broadly Catholic. He asserts that the congregations as we’ve known them, are diminishing and can no longer sustain financial and/or governance responsibilities.

Changing structures and board tiers will not suffice. We need to imagine and then to create a vibrant culture without explicit direct involvement of the congregation. Far better for the special mark of the IHMs to influence broadly than to increase control by narrowing in.

But we must discern carefully with whom we ally. With some 40 years since the Vatican Council in which to educate the laity, we need to create a model which upholds the best of our traditions: intelligent Catholicity, social justice, the common good.

If we conserve not simply externals, but the foundations upon which we built this fine College, it will exemplify strong scholarship, an insatiable search for truth, goodness, unity and beauty, an educational community, which is as inclusive and as universal in its love as God Herself, and finally, be continually open to growth so as to serve current needs and discern the signs of the times.

In their witness this new entity will detect and discard fundamentalism and literalism. It will transform, not simply train leaders for the future. And if IHM is forgotten in fifty years, it will live on as leaven in the heart of this only daughter in higher education.

What Makes Marygrove Catholic?

A personal/experiential perspective

Janet M. Hunt '66

I feel a special bond to and with Marygrove. After my Mom had two miscarriages, the IHMs and especially the Marygrove sisters prayed me into life. So, in essence, Marygrove has always been part of my personal history.

Marygrove is still very much Catholic; not in the same expressions of Catholicism as when my Mom was here (in the 30s) or when I was here (in the 60s). None of us, I daresay, express ourselves physically, emotionally, mentally, or spiritually as we did when we were young adults. However, Marygrove is still an identifiable Catholic institution at her core, with expressions of Catholicity appropriate to the times.

Coming of age in the Church as I did during the heady, tumultuous times of Vatican II and beyond, my own understanding of Church and Catholicity changed. I came to understand and believe that WE are the Church. WE have the responsibility to bring Jesus' message of liberation to all. WE have the sacred duty to carry out the mission of Jesus in the world. As Jesus expressed his mission in Luke's Gospel: WE are called to bring good news to the poor, sight to the blind and liberty to captives.

I also came to understand and accept that there is ONE Baptism, which is the sacramental bond of unity among ALL Christians, allowing us to function as the ONE Body of Christ. So "Catholic" identity was no longer to be only those practices like "fish on Friday" or the daily Rosary but our identity is really a spiritual matter. How do we put faith to work in our every day lives? As followers of Jesus, the integrity of our lives IS the identity.

Our Marygrove students help me become more truly Catholic. In passing students in the halls or outside, in answer to the question, "How are you?" invariably the answer is "I'm blessed." That response reminds me that every moment is a gift and is sacramental, an outward sign of God's grace.

There are also many other outward manifestations of our Catholic identity. I'd like to enumerate a few. In former days, the IHM Sisters' presence was obvious all over campus: as teachers, administrators, staff, counselors, and in the dorm. However, as the Sisters' numbers decreased and there were fewer IHMs on

campus, the College wanted to maintain the IHM presence and heritage in a new way. The mission integration committee was inaugurated and is composed of representatives of faculty, staff, administrators, and students. The purpose of the committee is to assure that the beliefs and values of the IHM Sisters are promoted throughout the campus. The committee plans actions which will promote greater knowledge and understanding of the core values for which Marygrove was founded.

In addition, the IHM heritage of teaching and intellectual excellence, service and outreach to the larger community, a holistic approach to whatever we do, and a welcoming, hospitality within a prayerful, faith-filled atmosphere is enhanced and often initiated by our campus ministry office.

Catholic liturgy and worship are an integral part of a student's introduction to Marygrove as we celebrate the Mass of the Holy Spirit at the beginning of each school year. The baccalaureate mass marks the student's graduation. During the rest of the year celebrations such as feast days, Ash Wednesday, special requests for prayer, world situations, etc. also lead the College community to pray together.

Another hallmark of Marygrove, which is continued and practiced, is the welcoming/hospitality found on campus. It is an inclusive community of faith, welcoming all into partnership. Students are very aware of our Catholic tradition but feel respected in their own traditions as well.

In our teaching, the liberating message of Jesus is found in all of the disciplines. A particularly Catholic approach may be found in various religious studies and philosophy classes or in the initial first- year seminar. However liberating the teaching itself is, service to others as a result of new knowledge is equally emphasized. Care for human needs, spiritual, physical, psychological, as well as systemic solutions to these needs are seen as a responsibility of the Marygrove student. We are in the process of building God's reign of peace and justice in the world with special emphasis on serving the poor and disadvantage.

Staff, students, faculty, and administrators are involved in community service days throughout the year. Service learning, as another way to learn experientially is incorporated as an integral part of many classes. Such learning opens the student to the world and to responsibility as a world citizen.

Because of Marygrove's commitment to a holistic educational experience other opportunities are presented throughout the academic year for students to become holistic themselves. Retreats, opportunities to participate in Weight Watchers (as a way to care for our physical being), working with Sodexo (our food service provider) to present more wholesome food options, intramural recreational opportunities, and competitive athletics are also ways that this becomes obvious and true to Catholic tradition.

It is in our lives together that we become more Catholic, as we respond to individual and communal needs. The handbooks: employee, faculty and students, all attest to the respect and care we must have for and with one another. These tools also exemplify Marygrove's mission of compassion, competence and commitment. Whether at prayer, celebrations (Dr. Martin Luther King, Jr., family dinners, Founder's Day) or classes, students are encouraged to think critically and grow intellectually.

Marygrove belongs to the Association of Catholic Colleges and Universities and holds with them the core values of developing a community of truth, beauty and goodness with a humane quality of life for all.

We ascribe to the dignity of every human life and strive to attain peace, reconciliation and diplomacy, using education to shape society. Our talents are therefore, to be used to serve those in need.

It's no accident that social work, education and the arts are the largest majors and career choices for our students. They are dedicated to making a difference and to create a better world through their education.

I am reminded of what the prophet, Micah, said so long ago, "This, O humankind, is what Yahweh asks of you, only this: that you act justly, love tenderly and walk humbly with your God." As Catholic Christians, God expects faith that does justice with love. I'm proud to be part of Marygrove College as she continues to live out this mandate in the 21st century.

What Does It Mean to be Catholic?

John E. Shay, Jr.
Past President, Marygrove College

To prepare for this session on Marygrove's Catholic identity, I consulted a book, which had been loaned to me by Tony Kosnik, who, before he retired, served Marygrove for many years as professor and director of the pastoral ministry program, and as our priest in residence. Although the book deals with the broad context of Catholicism, it contains a great deal of material that is directly related to this afternoon's discussion. It even has a chapter titled: "Catholic Institutions and Catholic Identity." I believe it should be read by every person who is interested in the Catholic Church today, and I assume that includes everyone in this room. Written by Peter Steinfels, the former senior religion correspondent for the New York Times, its subtitle is: "The Crisis of the Roman Catholic Church in America." More disturbing than that subtitle, however, is the actual title of the book: *A People Adrift*. Even so, I highly recommend it to you.

The fundamental question underlying the topic for our panel today is: What does it mean to be Catholic? I am very confident that each of us here today could answer this. The problem, of course, is that each of our answers would be different, even though all of them would be more or less right. Catholicism is not a simple topic.

With regard to Catholic institutions, Peter Steinfels says, "It might be wiser to speak of Catholic identities in the plural." For example, national universities like Georgetown or Notre Dame might conceive of their mission and shape their identity in a different way than, say, regionally important universities like Seattle or . . . Loyola of Chicago, and certainly differently than, say, the former women's liberal arts colleges that currently serve nontraditional age students, sometimes in urban settings with a preponderance of minority and non-Catholic students. In other words, Catholic identity for Marygrove is and ought to be different from that at Notre Dame or the College of St. Catherine, or even the University of Detroit Mercy, next door.

In retrospect, I have to wonder whether the organizers of today's program did so in response to reading *A People Adrift*, because its author recommends tackling Catholic identity not by trying to see how each institution measures up to some sort of a big template, but rather to "Begin with individual institutions and a process in which they ask themselves, "At this individual institution, with its own history, location,

socioeconomic niche, and everything else, what goals and standards are we willing to articulate, concretely and specifically enough so that we would be able to know whether we had failed to meet them?" My guess is, that is what you are looking for.

"What remains constant across the board," says Steinfeld, "is a sense of what would constitute failure: not that some of these institutions might cease to exist or even consciously and deliberately cease to be Catholic—for institutions, too, there is a time to live and a time to die—but that they would mindlessly drift into essentially secular simulacra of their religious selves. (SIMULACRUM: An unreal or vague semblance of something.)

In the case of colleges, "still bearing the insignia but no longer sharing the allegiance, their Catholic identity hollowed out and their links to the worshiping millions in parish pews reduced to historical memory and maybe the word "Saint" or "Catholic" at the portals."

So, how does one assure Catholic identity in an institution like Marygrove where relatively few of its students are Catholic? I believe that the essential ingredient is to maintain a substantial core of Catholics working in significant positions throughout the institution, particularly in faculty so that the question: "What does it mean to be a Catholic college?" will always be in the air, or at least in the background. This was the case when I was president, and I am confident it still is today and with your continuing interest and involvement, it will be tomorrow.

What Makes Marygrove a Catholic School?

Glenda D. Price

President, Marygrove College

When this question was first broached to me as a topic for this alumni forum, I immediately thought of a one-word answer—sponsorship! Of course, I know that the answer is not that simple. In fact it is quite complex. You begin to understand the complexity of the issue when you think that the Pope felt the need to issue *Ex Corde Ecclesiae*. When you look at the literature and see hundreds upon hundreds of articles and books on Catholic identity. When institutions like Boston College feel the need to develop a summer program for administrators at Catholic colleges and universities designed to help them think through the questions of identity and to strengthen those aspects of their institutions that are clearly catholic.

This question took on even more complexity for me as I participated in this year's annual meeting of the Neylan Association last month. Neylan is the association of colleges that are sponsored by congregations of women religious. The focus or topic of this year's meeting was "Being Catholic in a Pluralistic Society." Schools like Chestnut Hill, Mount St. Mary's, Immaculata, Marian, Caldwell, Trinity, etc. are all asking it as they struggle with the fact that Catholic families are no longer sending their sons and daughters to college looking for a safe, common culture. In a time where the underserved of today are no longer the underserved immigrants of the past. Where there is a lack of support for these institutions by local parishes and the organized hierarchy of the church. We truly begin to see the complexity underlying the question when you note that the Neylan presidents elected as chair of the association, the only non-Catholic in the group.

As I was preparing for my participation in this panel today, I realized that I would be following three individuals who came to their answer to the question of "What Makes Marygrove a Catholic College" in a different way than I came to my answers. They come to this panel with many more years of experience at the College than I. More importantly, they come with a lifetime of experience with and a commitment to Catholicism. My base is six years of thoughtful engagement with the concepts of Catholic—large C and catholic—small c. Thus, I share my thoughts through a relative newcomer's lens and an outsider's perspective.

In preparing to assume my role as the president of Marygrove College, I engaged in a deliberate program of study about Catholic colleges and universities. What I learned in my reading and meetings with Father Branch was that Catholic institutions distinguished themselves by:

1. A commitment to tradition—It is through the stories, programs and ceremonies of the institution that the traditions are carried from one generation to the next connecting the past to the present. Thus, for me, it was important to ensure that some of the traditions long standing at the College be highlighted and enhanced. Opening Mass, fall convocation, Founder's Day, alma mater (Our Lady of Marygrove), integration of service into the curriculum, leadership development, etc. These traditions are alive and well at Marygrove.
2. A shared Christian vision—an agreement that we are all people of God, that we affirm the goodness in each person, that we educate people to live responsible lives, that we are always in a search for truth, and that we communicate a concern for social justice, universal hope, and a disciplined focus on intellectual pursuits.

At Marygrove today, I believe that most faculty and staff would say that we do ascribe to these characteristics as an institution. However, I also believe that we define these characteristics differently or have differing standards for achieving them. As an example, you will not find consensus on what it means to be in a constant search for truth. Also, when does our concern for social justice cross the line into social service? These are questions and issues that we must grapple with.

3. A commitment to service—beyond the accumulation of knowledge, Catholic colleges expect their faculty, staff and students to practice their faith by being of service to others. Students are taught that Christian faith has social responsibilities; one must be a practitioner of the faith not simply a believer.

Through service learning courses, participation in Campus Compact, service on agency boards, volunteer days such as Martin Luther King, Jr. Day and Detroit Clean Sweep, the campus community lives its faith. Everyone is encouraged to be civically responsible and vote. Book drives, clothing drives, volunteering in the schools, collections of all sorts for those less fortunate than ourselves take place on a regular basis. We are a campus that believes that "service is the rent we pay for living on this earth."

4. An inclusive community—catholic means welcoming and embracing all in a participative community. Being catholic is broader than theology; it is a purposeful sharing of academic goals, a focus on the teaching and learning process for everyone, not just the students, it is a commitment to diversity and it represents a humanity that is committed to the common good. Catholic colleges teach all who come, they seek to clarify and solidify moral formation as well as cultivate persons who will use their intellectual virtues to improve the world.

Throughout its history as it is today, Marygrove College has been open to all who can benefit from and contribute to the educational climate of the campus. We are an inclusive environment. Everyone is welcome.

5. A place where faith and reason are weighted equally. The Catholic college is an institution where there is open discourse on matters of faith. Where honesty, humility, integrity, fidelity, respect and creativity are virtues to strive for. The Catholic college is a place that looks at the world with a both, rather than an either or perspective. The Catholic college is a source of cultural critique, a place of transformative power for education to change lives and the world and a place that embraces the world rather than sitting in isolation from it. Faith and reason together create a special set of standards for all in the institution to live up to.

I believe that Marygrove College has been faithful to the call for reason in the curriculum. However, I do not believe that we have been as responsive to the call for addressing the faith dimension of our charge as a Catholic college. More attention is required to the sacramental nature of our lives. We need to find better ways to express the presence of God in all that we see and do without the imposition of religious ritual on those of other faith traditions. We have a challenge to continue to realize what is true, good and beautiful in a larger culture that is frequently tawdry and crass.

In closing, there are many ordinary, every day activities that demonstrate that Marygrove is a Catholic college. Yes, it is different today than it was in 1954, 1964, 1974, 1984, or even 1994.

As an institution engaged in a process of life long learning and evolving, it will be different yet in 2014. As Peter Steinfels quotes from Monika Hellwig in his book *A People Adrift* "discerning a Catholic identity is not a matter of something we have lost and must retrieve. It is a matter of discerning how to do something we have never done before." I trust that you will join us in this process of discovery.

Biographies



Carol Quigley, IHM, '63

Carol Quigley, IHM, is director of novices and spiritual director at Visitation Spirituality Center. She graduated from Marygrove College in 1963 with majors in English and theology. Quigley served in the IHM central administration and on the Marygrove College Member Board from 1976 to 1982. She also served as IHM president and chairperson of the Member Board from 1982 to 1988. She was a member of the Marygrove Board of Trustees from 1989 to 1994 and was vice president for Institutional Advancement at the College from 1994 to 2001.



Janet M. Hunt '66

Janet M. Hunt is director of academic support programs and teaches at Marygrove College. A native Detroit and a Marygrove alumna, her professional career began as a kindergarten teacher, an area she loved. However, in teaching children, it soon became obvious that adults (parents, guardians, etc.) also needed to be taught. Hunt began her work with adults at the Archdiocese of Detroit and came back to Marygrove to teach in the division of continuing education. She holds a master's degree in child/family studies from Merrill-Palmer Institute.



John E. Shay, Jr., PhD

In 1980, John E. Shay, Jr., PhD, assumed the presidency of Marygrove College after a 20-year career in student affairs at the College of the Holy Cross and the University of Rhode Island. Dr. Shay's administration saw major federal and state grant support, dramatic growth in the College's continuing education programs, creation of the Allied Health unit, the inauguration of the Master in the Art of Teaching degree, and a significant upswing in enrollment. Dr. Shay retired from Marygrove College 1997.



Glenda D. Price, PhD

Glenda D. Price, PhD, became president of Marygrove College on July 1, 1998. She came to Marygrove after serving as provost of Spelman College from 1992 to 1998, and dean of the School of Allied Health Professions, University of Connecticut from 1986 to 1992. Price earned her PhD in educational psychology from Temple University. She serves on a number of boards including the Council of Independent Colleges, Alma College, United Way Community Services, The Jewish Fund, Compuware, and Standard Federal Bank. In 2002, she was honored as one of Detroit's 100 Most Influential Women by Crain's Detroit Business.



IHM Congregational Mission Statement and Belief Statement on Sponsorship

Mission Statement

The Congregation of the Sisters, Servants of the Immaculate Heart of Mary works in partnership with the administration, faculty, staff, and boards to uphold the integrity of the IHM mission in the schools, maintain academic excellence, and keep tradition alive in each of the schools for future generations. The mission of the IHM sponsored educational institutions includes personal and social transformation which witnesses to the liberating mission of Jesus. Sponsored schools, faithful to the mission of the IHM Congregation, educate in an environment permeated by the Gospel values of love, compassion, justice, reconciliation, and concern for the poor.

Belief Statement

Inspired by their founders, Theresa Maxis Duchemin and Louis Florent Gillet, the IHM Sisters have served the Catholic Church in various ministries, including education, since 1845. As the sponsor of educational institutions, the IHM Congregation holds the following beliefs:

- We believe in a commitment to the liberating mission of Jesus with special focus on those who are poor, abandoned, or oppressed
- We believe in the development of a Christian community which witnesses to a profound respect for each human being and an acceptance of all persons
- We believe in challenging students to make decisions in the light of Gospel values and global realities
- We believe in encouraging students to act on behalf of justice
- We believe in a commitment to eradicate the causes of oppression and injustice through a feminist perspective that empowers all
- We believe in an ecological consciousness that fosters an interdependence of all nature, nurturing relationships that will enhance the well being of the earth and all persons
- We believe in fostering excellence in education
- We believe in a holistic education of persons, fostering self-motivation, flexibility, and openness to change



MARYGROVE COLLEGE
8425 West McNichols Road
Detroit, Michigan 48221-2599
www.marygrove.edu

Diane Puhl, Director, Alumni Relations
313 977 1442