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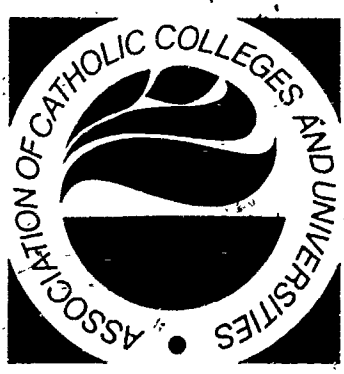
ABSTRACT

Influences and issues concerning Catholic higher education are considered in seven papers, five of which were presented at the 1985 annual meeting of the Association of Catholic Colleges and Universities. In "Partnership in a New Key," David J. O'Brien considers the new sectarianism in American Catholic higher education and an alternative to this position. Paul C. Reinert's article, "'To Turn the Tide' Revisited," considers the growth and improvement in Catholic colleges as well as difficult questions of viability and strength in the future. High school graduation and dropout rates, college attendance rates, and the age composition of college students are examined by Elaine El-Khawas in "Demographics of the Decade: A Closer Look." Additional demographic information is provided by Michael J. Guerra in "The Catholic High School Student: A National Portrait." In addition, Mary Daniel O'Keeffe describes a study completed on adult education programs in "The Catholic College as Locus for Adult Degree Programs." The authors of the following two articles suggest that the quality of environment in Catholic colleges and universities may be seen as "value added": "Are Catholic Colleges Still Catholic?" (William J. Parente); and "Address to the National Catholic Student Coalition" (Joseph Cardinal Bernardin). (SW)

Current Issues in Catholic Higher Educ



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Introduction

When I was growing up in Westchester County, NY, we all knew the University of Notre Dame. Why? Because of Knute Rockne and his famous football teams and because every year they came to Yankee Stadium and (hopefully!) defeated the Army. In the spring of 1985, everybody in the United States seemed to know Villanova, Georgetown, and St. John's as they battled for the NCAA basketball championship—apart from Memphis State, the tournament seemed to be a "Catholic" thing! I am sure you were as happy as I that the announcers referred time and time again to our institutions' excellent record in graduating their student athletes.

I love sports and (believe it or not!) played both football and basketball, but I do find myself wishing that our Catholic colleges and universities rated media attention for some of the *other* excellent things we do. So many of our 235 institutions seem to fall into the category of "invisible" colleges despite the solid academic curricula they have and the innovative programs which they sponsor for both traditional and non-traditional students. So few of the members of prestigious national committees seem to come from our constituency, and this in turn seems to affect the "models" selected for study in national reports.

Yet, here in the office of ACCU, we read of the first U.S. faculty member asked to set up an engineering program in China, a highly successful program for educating the children of migrant workers right on up to law school, a curriculum structured on "Valuing", a two-year college with a strong orientation toward the local urban community, and several inter-university cooperative research projects. How many of these are spotlighted in the national press? Perhaps we need to be a bit more aggressive in publicizing the good things we are doing.

In this edition of *Current Issues* we try to do that. First of all, the papers delivered at the Annual Meeting in January 1985 are published here since so many of those at the sessions asked for copies of them. In addition, we have two articles, one by Dean William J. Parente on the Catholicity of our institutions and the other by Joseph Cardinal Bernardin calling students to a commitment that reaches far beyond sports or even daily college classes. Both suggest that the quality of environment in our Catholic colleges and universities may well be seen as "value added."

In accepting the Hesburgh Award at the Annual Meeting, Father Paul Reinert, SJ, reminded us of the tremendous progress made in the past twenty-five years, redesigning many of our governance structures and reaffirming our mission while entering more fully into the mainstream of higher education. The growth and improvement in many of our institutions have been remarkable; the tough questions of viability and strength for the future remain with us.

Key to a strong future for Catholic higher education is the full participation of the laity. Professor David O'Brien considered this in his keynote address, and gave us plenty to cheer about when he recalled the dedication of so many of our lay faculty and administrators, as well as much to ponder soberly and critically if we are to utilize fully the resources of talent available to us. By enlightening us as to the peculiarly American character of our experience as Catholics, Dr. O'Brien impressed us with the strengths of our heritage as well as challenged us to a realistic appraisal of our future.

The quality of Catholic higher education will depend in the future, as in the past, not only on dedicated and scholarly faculty but also on the students who come to our campuses. A presentation on the Catholic high school student of today by Michael Guerra, Executive Director of the NCEA Secondary Department, and a review of a study done on adult education programs by Mary Daniel O'Keeffe, OP, helped us to look critically at the data presented by Elaine El-Khawas, Vice President for Policy Analysis and Research of ACE, under the title of "Demographics of the Decade." All in all, these very positive studies help us appreciate the diversity of our student bodies and the need to attend to the specific expectations of different categories of students now and in the future.

ACCU has just established a Task Force on The Future of Catholic Higher Education, under the leadership of Catherine McNamee, CSJ. We need to uncover the kind of information about our colleges and universities that will help us develop a sense of collaborative planning and discuss some strategies for strengthening our educational impact on American society. Members of ACCU will be hearing more about the work of this task force as it proceeds.

Yes, we do have a lot going on besides basketball. But we need to find a way of capturing people's imaginations with what we are doing academically and in terms of our religious tradition. What are we doing to energize scholars? How are we supporting them? Where is the focus on the wealth of artistic talent on so many of our campuses? Have we some lights hidden under bushel baskets? Let us put them on the lampstand. Only they can create a meaningful context for basketball!

Alice Gallin, OSU
Executive Director, ACCU

Partnership in a New Key*

David J. O'Brien

"My father's house was full of priests."[1] So begins Mary Gordon's wonderful novel *Final Payments*. You, the members of the Association of Catholic Colleges and Universities, might well be saying "my house is full of historians." Last year you honored John Tracy Ellis and listened to James Hennesey; every year you converse with Alice Gallin, and now, this year, you have me. Bad enough that many of you, high in various administrations, come from your office each day and, like the President of Fordham, face a corridor lined with the frowning portraits of your dead predecessors. Now you come to Washington to be reminded once again of that haunting feeling you get as you walk amid the spectres of past presidents back home.

It may be more than a feeling. I have argued for a long time that the combination of social changes within the Catholic community, shifts in American culture, and ecclesial changes resulting from the Second Vatican Council hit us American Catholics all at once in the 1960s, leaving us with that peculiar sense of the "disintegration", which historian Philip Gleason has described so well.[2] Many of us felt like the heroine of Mary Gordon's story, who with her father gone and the priests departed to their rectories, decided that she would have "to invent a life for myself." In the end that turned out to be harder than she had expected. In a similar way, Thomas O'Dea once noted that for Catholic intellectuals the 1960s brought an emancipation so dramatic that they set off a bit wildly in many directions; at the time of his death they had not yet found their way back to a responsible relationship with their church and their people.[3] Catholic higher education, I think, has undergone a similar experience. The documents of the 1950s and 1960s, even the most formal, give evidence of a struggle, ultimately successful, to establish the autonomy of the university from direct ecclesiastical control. Then the universities and colleges seemed determined to stand on their own ground, vindicate academic freedom, and, like so many ordinary Catholics, claim the right to decide for themselves the terms of their new relationship with the church. For the rest of us Andrew Greeley calls it "do it yourself Catholicism", a term, I think, that could adequately describe what the "Catholic" in Catholic higher education had tended to become. Yet here as elsewhere, it has turned out to be more complicated than we had expected, evident in that feeling you get in the corridor, but evident as well in the concern in this organization, and in so many schools in recent years, with questions of mission, purpose and Catholicity.

For one thing there is the question of integrity. Most of our schools remain deeply rooted in the Catholic community, which supplies most of our students and gives us a sense of distinctiveness, however difficult we find it to define. Many remain under some kind of sponsorship by religious communities, which themselves have undergone renewal and arrived at some new, if troubled, understanding of themselves in service to the church and its mission. Those members who work within or have responsibility for the colleges and universities they sponsor, undoubtedly feel a personal need to convince themselves that there is some relationship between the mission of their religious community and the goals of their institution. Sometimes the question is posed directly and in a very challenging fashion by superiors or colleagues at work in other ministeries, as is so often the case with the Jesuits, many of whom work in jeopardy in embattled parts of the globe.[4] Sometimes alumni, parents or even students have expectations about the work that we do and ask questions which challenge our Catholicity; our answers are not all that clear, our minds not all that sure.

If the internal need for integrity were not enough, there is the voice of the organized Church, calling us to some kind of account, as in the new Code of Canon Law and those troublesome documents from Rome, or inviting us to share in the work of the church, as in the bishops' recent pastoral letters, including one on higher education.

Dr. O'Brien is Associate Professor of History at The College of the Holy Cross.

**Keynote address, Annual Meeting of the Association of Catholic Colleges and Universities, January 29, 1985.*

[1] Mary Gordon, *Final Payments* (New York: Ballantine Books, 1978), p. 1.

[2] Philip Gleason, "In Search of Unity: American Catholic Thought, 1920-1960", *Catholic Historical Review*, LXV (April, 1979), 225.

[3] Thomas O'Dea, "The Role of the Intellectual in the Catholic Tradition, *Daedelus*, CI (Spring, 1972), 151-189.

[4] David O'Brien, "The Jesuits and Higher Education", *Studies in the Spirituality of Jesuits*, XIII (November, 1981), 1-41.

At least within the American church, I sense that the desire of a generation ago for liberation from confining restrictions for the sake of authentic academic growth has been met, now there is a felt need to clarify Catholic identity, and a genuine willingness to respond to the invitation to collaboration issued by the bishops. But there is genuine confusion about how to respond, and even about what, after all, this word "Catholic" means.

One's first impulse is to exclaim: "welcome to the club." For those of us who have no desire to return to the old Catholic subculture, getting clear on "the Catholic thing" has become a problem, one that is with us to stay. One way of defining that problem is given by Jesuit sociologist John Coleman, who argues that we are caught between two paradigms, existing in considerable tension with one another. One is the older image of the clerical, hierarchical church, in which the priest monopolized all ministries, institution took precedence over community and mission, and sacraments, especially the Eucharist, provided the center of Christian life. In recent years a new paradigm has developed, most rapidly among religious professionals but informing many renewal programs as well. This second paradigm is centered on that new Catholic word "ministry" and brings with it emphasis on personal autonomy, the equality of all the church members, a theology of gifts, a sharing of talents and responsibility and a priority of community over institution. For some time now the widely used but vaguely defined word ministry has allowed bottom-up styles of renewal to take place, and lay people and women to assume positions of leadership without direct confrontation with the hierarchy, on whom the whole process still remains dependent. Bishops facing a shortage of priests welcome the new workers, volunteers and professionals, produced by burgeoning ministry training programs and innovative renewal strategies, while reformers use such vehicles to popularize images of faith and church which are by no means easily blended with the patterns of organization still dominant in the institutions. To take but one example, Coleman suggests that in the older paradigm of church the priest was all, the laity residual, left over, while in the ministry model, the pattern is reversed and it is the priest whose status is rendered uncertain; thus the crisis of priests' identity.[5]

I would argue that the ministry paradigm represents one major expression of Catholicism's adaptation to the imperatives of pluralism and religious voluntarism.[6] Hand in hand with the rise of "ministry" has come an evangelical piety with its focus on scripture, personal conversion, spiritual interiority, Congregationalism, and personal goodwill as the means by which religion inserts itself into the wider culture. Confirmation of this is found in Robert Bellah's argument that Catholics, now like other Americans, have less and less of a sense of "Church" in the sociological sense; more and more they express sectarian and mystical forms of religious organization.[7] Similarly, Philip Murnion, probably the best informed person in the country on parish life, has described the erosion of sacramentality, with its religious reading of historical and worldly events and its inclusiveness in liturgy and parochial organization.[8] While clearly affirming the main lines of pastoral renewal as contained in the ministry paradigm, Murnion and Bellah worry that something important is in danger of being lost, something that has to do with Catholicity. Unlike conservative Catholics who read the signs of the times in ways which are in some respects similar, they have no desire to turn the clock back, both for practical and theological reasons and because they fully understand the historically conditioned character of much that was identified with Catholic in the pre-Vatican II Church. But they, and most of us, are nervous about the direction in which we seem to be moving. In other words, there is reason to doubt that we are dealing here with before and after, as if the institutional, hierarchical paradigm is to gradually wither away before the oncoming tide of evangelical, ministerial Catholicism. But it is far from clear how evangelical styles, congregational decentralization, charismatic gifts, and thorough-going voluntarism are to be wedded to the one, holy Catholic and apostolic church.

Our situation on campus is not much different from that found in the church generally. We know we care Catholic because there are a lot of Catholics around. Some are men and some women, some pre-Vatican II, some post-Vatican II, some like me are still caught in the middle. We have devout Catholics and communal Catholics, do as you're told types, and do it yourselfers. Some, God save the mark, are even Republicans. No one is going to mobilize forty or fifty million Catholics for any particular specification of church mission; we are not even going to organize the 1500 families in my urban parish, and certainly not all the faculty, all the Catholic faculty, or even a substantial portion of them, around any one project or any one program. What we can do and should do, in parish, diocese and school, is bring together as many people as we can to share a sense of responsibility for the Catholic dimension of the institution's life and work, and make that as creative, interesting and constructive as possible.

I. There are three ways of doing that, that I would like to discuss with you. The first I would call the sectarian option, which in one form or another is the most compelling voice heard in the church today. Avery Dulles puts it well:

[5]John Coleman, "The Future of Ministry", *America* LXLIV (March 28, 1981), 243-249.

[6]David O'Brien, "Literacy, Faith and Church: An American Religious Perspective", in John V. Apczynski, editor, *Foundations of Religious Literacy*, Proceedings of the College Theology Society (Chico, California, 1983), pp. 3-30.

[7]Robert Bellah, "Religion and Power in America Today", *Commonweal*, CIX (December 30, 1982), 650-655.

[8]Philip Murnion, "A Sacramental Church", *America* CXLVIII (March 26, 1983), 226-228.

> In the prevailing paganism of the near future (a future already in some ways upon us) Christians who wish to retain any firm beliefs or adhere to any moral norms will have to distance themselves from the dominant culture. They will probably be unable to form a new religious subculture of their own. They will have to be fiercely loyal to the Gospel, concerned with specifically religious values, and somewhat withdrawn from the secular culture, which will go its own way without being greatly influenced by the Church.[9]

In its most radical form the sectarian option is posed dramatically by Daniel Berrigan:

> The powers of this world, inflated beyond bearing, move to bring an end to history; just as they had presumed to set history in motion, to move it along, a mighty current, the empery of the Great Powers, their diplomacy, their city trading,' their colonies and 'spheres of influence', their wars, their (truly) gross production. But in their view, even this was not enough. Power, such power, moves inevitably, inexorably, toward Armaggedon; it must have things clear, tidy, final, on its own terms. Things indeed shall be made clear. But on entirely different terms. This is God's promise; we are to abide by it.

In this drift of the world toward death, can anyone create a countercurrent? Berrigan asks. Normal social structures, including churches and their schools, produce people ready to join the drift, with few resources to question where it is leading. Indeed, they "channel people into that drift, in many cases in order to speed it up."[10]

This tone even finds its way into the pastoral letter on nuclear weapons. In a passage that stands in sharp contrast to the overall direction of the letter, the bishops write:

> It is clear today, perhaps more than in previous generations, that convinced Christians are a minority in nearly every country of the world—including nominally Christian and Catholic nations...As believers we can identify rather easily with the early church as a company of witnesses engaged in a difficult mission... To obey the call of Jesus means separating ourselves from all attachment and affiliation that could prevent us from hearing and following our authentic vocation. To set out on the road of discipleship is to dispose oneself for a share in the cross. To be a Christian, according to the New Testament, is not simply to believe with one's mind, but also to become a doer of the word, a wayfarer and witness to Jesus. This means, of course, that we must regard as normal even the path of persecution and the possibility of martyrdom. We readily recognize that we live in a world that is becoming increasingly estranged from Christian values. In order to remain a Christian, one must take a resolute stand against many commonly accepted axioms of the world. To become true disciples, we must undergo a demanding course of induction into the adult Christian community. We must continually equip ourselves to profess the full faith of the church in an increasingly secularized society.[11]

By this option the nuclear pastoral is a compromise of a church on the way from just war to pacifism. It informs an ethical discourse which stresses exemption, as in conscientious objection, provision for rejecting immoral orders in military manuals, and possibly refusing employment in the manufacture of nuclear hardware. In our religious reflection, the most important thing for Christians to know about the world is its worldliness, the most important judgements to make about the world are negative, perhaps prophetic, the most important action to take is to climb off and return to church, perhaps a church of resistance, perhaps a church of the poor, understood in fundamentalist Biblical terms, more likely to a church of softer forms of "concern", where the most commonly heard phrase is "ain't it awful?" While this sectarian option is heard most vocally from the left, it informs as well the position of many conservatives who argue that the post-Vatican II Church has adapted too rapidly and completely to secular society and that we should reconstruct a tightly defined religious subculture, sharply separated from the world, where we can uphold orthodox Catholic doctrine against the corrosive effects of modernity. From left to right, from Daniel Berrigan to Ralph Martin to James Hitchcock, the direction is clear: we should recognize how worldly we have become, confront the disastrous direction history is following, and return to the community of authentic disciples.

If these are the terms of Catholicity, then we in higher education are part of the problem, not part of the solution. Our old joke that our institutions were finishing schools for real estate agents and insurance salesmen no longer seems at all funny. Our history from this point of view has indeed been one of feeding people into secular society; now we are so closely bound to it by academic professionalism, by lay boards of trustees, by pluralism and toleration, and by our schools of business and the professions, that we can not disentangle ourselves if we wished. Unable to commit our institutions to resistance, to isolation or to the poor, we can only provide a hospitable environment for communities so commited, and insure that students have access to the scriptures and the social teaching of the church so that they might develop a degree of critical consciousness. Like the larger institutional church, we are irretrievably compromised, but we can provide an institutional shelter, a cultural enclave, where the new church of prophetic power can be formed and nurtured. The sponsoring religious community, in particular, can and should be a sign of contradiction; the laity, especially the lay faculty, can be partners only if they abandon or radically modify their worldliness, especially their concerns with professionalism, expertise, and success. This option surely informs the spirit of much of what we call education for justice and peace, so often

[9] Avery Dulles, " The Situation of the Church, 1965-1978"; See also "Thinking it Over", *Wilson Quarterly*, (Autumn, 1981), p. 131 and Dulles' contribution to Peter L. Berger and Richard L. Neuhaus, editors, *Against the World; For the World* (Garden City, 1976).

[10] Daniel Berrigan, *The Nightmare of God* (Portland, Oregon; Sunburst Press, 1983), pp. 128-9, 71-72.

[11] *The Challenge of Peace*, (Washington, D.C.: National Conference of Catholic Bishops, 1983), paragraphs 276-277.

grounded in scripture and, by its explicitly Christian language, cut off from departments and disciplines, even from theology and religious studies, and thus from most teaching and research. It directs the students towards a critical stance, invites them to total commitment, if only for a time, and encourages an atmosphere in which normal careers are at best compromises and at worst complicity with the rush of the world toward death.[12]

It is all understandable, and, when honestly held, even admirable. The lover of justice and the good person concerned about peace, Thomas Merton once noted, quoting Plato, is often tempted "to remain quietly at his own work, like a traveller caught in a storm who retreats behind a wall to shelter from the driving gusts of hail and dust. Seeing the rest of the world full on iniquity, he will be content to keep his own life on earth untainted by wickedness and impious actions, so that he may leave this world with a fair hope of the next, at peace with himself and with God." Even good people, concerned people, Merton believed, betray such "a world denying and individualistic asceticism" which sees war and injustice as both inevitable and intolerable, as intolerable as the corrupt society which they embody and which must be renounced. For Merton this response, while understandable, was profoundly anti-human. "We must judge and decide not only as individuals, preserving for ourselves the luxury of a clean conscience", Merton wrote, "but also as members of society, taking up a common burden and responsibility." It is all too easy to retire to ivory tower of private spirituality, and let the world blow itself to pieces. Such a decision would be immoral, an admission of defeat. It would imply a "secret complicity with the overt destructive fury of the fanatics." Those who would choose peace, Merton insisted, must, like Pope John XXIII, discover in their faith a new optimism about the possibilities buried in the world and its people. "Pope John's optimism was something new in Christian history" Merton argued, "because he expressed the unequivocal hope that a world of ordinary men and women, a world in which many are not Christians or even believers in God, might still be a world of peace if people would deal with one another on the basis of their God given reason and with respect for their inalienable human rights."[13]

II. The second option could be called comfortable denominationalism. Advocates of this position perceive the same Americanization and secularization which so disturb the sectarians, but they are less disturbed. Andrew Greeley is probably the best representative of this position. For Greeley the process of Americanization can be documented in terms of income and status and finds it premiere expression in the communal Catholic, now quite at home in his or her American world. Like all Americans, Catholics remain quite orthodox in their fundamental beliefs and, by comparison with other national groups, quite religious in terms of their relationship with the transcendant. They often are angry at the church's pronouncements on matters it supposedly knows nothing about, like sex and politics, and its evident determination to deny women a dignified role. Generally indifferent to most of the issues which divide church officials, however, they retain (more than most suspect) elements of a Catholic "style." Greeley's optimism rests in part on his generally benign view of American society and culture. Indeed in his insistence that the Church's problems arise from its incompetent handling of religion, he is not far from Michael Novak, who protests against both church intrusion into secular matters and overuse of secular disciplines and criteria in theology and demands a return to the common faith of the Creed. Less optimistic than Greeley, Novak bursts forth at one point in the debate about nuclear weapons: "it seems a sin, an outrage, to divide the Catholic people on strategic considerations. Holding to orthodox faith and a profound interior life in these times are difficult enough." In short, the bishops should attend to their "field", religion, and leave other areas of life to those competent to deal with them who, if they are Catholic, are, in their "fields", beyond the reach and outside the jurisdiction of the church. Novak and Greeley are more than comfortable with a dualism of church and society in which careful adjustment of secular and religious claims should be adequate to sustain a "special sense" of Catholic identity.[14]

This position is probably the dominant one in Catholic higher education and reflects our general satisfaction with American society and culture, and with American academic life. We have segregated religion into the religious studies department and campus ministry, we have reduced the overt power of the sponsoring religious community, and we have adapted our programs to the employment markets of the American economy. Like the comfortable denominationalists, we see no reason why we cannot do these things and remain loyal to our traditions. In our reports we speak of "maintaining" Catholic identity by insuring that religious studies and campus ministry are strong, by affirmative action hiring for religious, and, if we can, by insuring some minimal number of Catholics on the faculty. In those same reports we move from the passive language of maintenance to vigorous talk of pursuing excellence in academic programs, defining that excellence by the prevailing standards of the discipline. We struggle with problems of general education, we occasionally have a fight about hiring, tenure or promotion, and we worry about how to get more and better research from our faculty. But usually, in the end, we separate professional competence from

[12]David O'Brien, "Education for Justice; Concern, Commitment and Career", *Current Issues in Catholic Higher Education*. V (Winter, 1985), 23-30.

[13]Thomas Merton, *The Nonviolent Alternative*, ed. by Gordon C. Zahn (New York: Ferrar, Straus, and Giroux, 1980), p. 29, 33, 117, 209.

[14]Andrew Greeley, "Going Their Own Way" *New York Times Magazine*, October 10, 1982; *The Communal Catholic* (New York: Seabury Press, 1976); Michael Novak, *Confessions of a Catholic* (San Francisco: Harper and Row, 1983).

religious faith, we accept the domination of academic culture by specialized disciplines and of education by the departments, and we treat religion as a private matter. Naturally enough we tend to do all this even more energetically when challenged by the moralism and righteousness of the new sectarians.

If the laity are the junior partners on campus in the sectarian option, then the position is reversed in this more widespread scenario. The vision is one of academic excellence; the means is through professional development of the faculty, and the religious participate in this central work of the school only by setting aside their distinctive marks as religious. They too will be subject to the criteria of the disciplines in hiring, promotion and tenure; while they may have considerable impact on students because of their character, central to which is their religious commitment, the quality of their teaching from an institutional point of view will be judged by criteria other than religion, or even any distinctively Catholic or Christian values. Their unique and distinctive role on campus lies elsewhere, in "maintaining" Catholic identity by offering religious and pastoral services and perhaps filling highly visible administrative roles, where their work will for the most part be shaped by bureaucratic and institutional considerations. There is a partnership to be sure, for the religious help to insure a continuing flow of Catholic students and the support of their parents and fellow church leaders while the improving faculty provide evidence that the work of the religious is bearing fruit in an education which leads to successful careers and, to some degree, to faithful Catholic identity and practice. Comfortable denominationalism is structured into the school and, not surprisingly, characterizes the students who come from the school. Privately, in chapel or on retreat, relationships may grow more intimate, but in the setting of work, the partnership is rarely one of deep mutual commitment and collaboration, even more rarely of community and mission.

III. The bishops, I believe, are struggling to provide a third, more challenging and responsible option. To their credit, the bishops recognize but reject sectarianism. Cardinal Bernardin has made clear that they respected those whose judgement it is that the nuclear reality had reached such proportions that it requires the church to renounce all agencies and institutions associated with it, but they chose a different path:

> Historically, the moral issues of war and peace have spilled over into ecclesiology; today the cosmic dimensions of the nuclear question have moved many to say that the Christian posture can only be one of separation—personally, vocationally and ecclesially—from the societal enterprise of possessing nuclear weapons. Despite the radical moral skepticism of the pastoral letter about ever containing the use of nuclear weapons within justifiable limits, the bishops were not persuaded that this judgement should lead to an ecclesial posture of withdrawal from dialogue or participation in the public life of the nation. Rather, in accord with the traditional Catholic conception, they affirmed a posture of dialogue with the pluralistic secular world. I am the first to say—after the past three years—that it is a precarious posture, but one I find more adequate than either total silence within society or absolute separation from society.[15]

The bishops take an even more pronounced stand in favor of worldly engagement in the economics pastoral, recognizing that the new sectarianism is an unwitting ally of those comfortable denominationalists who deny the church's credentials to speak on issues of public significance and would confine the Christian message to church. Both groups, by their sharp separation of the church and the world, encourage what the pastoral calls "a spiritually schizophrenic existence in which our private lives are oriented toward Christian discipleship while our economic activities are devoid of these same values."[16] Both positions, Archbishop Rembert Weakland notes, encourage "ecclesiastical narcissism" and the "trivialization of the laity", as if the latter were somehow "not the church but some unusual secular branch of it."[17]

In the nuclear pastoral the bishops are not consistent in this stance for, while insisting on the responsibility to help shape the policy debate, they offer no compelling pastoral challenge, instead warning against violating conscience and suggesting the possibility of withdrawal from defense work, a strategy of exemption. But the direction of both pastorals is clear. There are cultural, political and religious tasks of great magnitude before us; we have to participate in reshaping the world. Faith and the wisdom of the Catholic tradition are important, not because they distance us from the world and enable us to preserve our Christian integrity—though a sense of critical distance is indeed important—but because they provide constructive resources to enable us to share in addressing common human problems and shaping a common human destiny. Such a position is far closer to that of John XXIII, who read the signs of the times not just in terms of danger but of opportunity; the human community, enriched by the awakening of colonial peoples, oppressed groups, and women, could choose between annihilation and the creation of a single human family.

So, too in *Gaudium et Spes* the Council Fathers set forth a vision of optimism and identity with the deepest hopes and aspirations of the human community. As they looked upon the church and the modern world, they insisted that "this community realizes it is truly and intimately linked with mankind and its history." "Nothing genuinely human fails to raise an echo" in the hearts of Catholics, they wrote, for they belong to a church which

> gazes upon this world which is the theatre of man's history, and carrying the marks of his energy, his tragedies and his triumphs...created and sustained by its maker's love.

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[15] Joseph Cardinal Bernardin, "Church Impact on Public Policy", *Origins*, XIII (February 2, 1984), 567.

[16] *Catholic Social Teaching and the United States Economy* (Draft), (Washington, DC: National Conference of Catholic Bishops, 1984), paragraph 330.

[17] Archbishop Rembert Weakland, "Where Does the Economics Pastoral Stand?", *Origins*, XIII (April 26, 1984), 758.

They insisted that Christians were "citizens of two cities", obliged "to measure up" to their professional and civic responsibilities. Even when speaking of the "hour of supreme crisis" brought about by the threat of war, the Council saw it as a crisis of the "human family's... advance toward maturity" and immediately went on to place the nuclear peril in the context of a movement of the human race toward unity and fulfillment:

> Moving gradually together, and everywhere more conscious of its oneness, this family cannot accomplish its task of constructing for all men everywhere a world more genuinely human unless each person devotes himself with renewed determination to the reality of peace.[18]

Thus the task of the church was constructive, not simply critical; it was shared, and not exclusive; and it involved a deeper and fuller involvement in the world rather than an ever more sharply defined separation from it. Yet the vision of Pope John and the Council was far from comfortable and complacent, for it was alert to the dangers that confronted the human community, and equally alert to the possibilities that lay before it. Catholic Christianity was not to be marginalized into alienated sects or colorless pews; it was good news to be announced in the midst of life, with confidence that the world was already being transformed by the power of a living and loving God. Surely if the body of the American pastoral letters mean anything they mean that we have worldly tasks before us. Rejecting pacifism and resistance and accepting responsibility for the human future, the peace pastoral demands engagement in the difficult work of changing the direction of national policy, defining positive and creative alternatives and mobilizing political resources to bring them to practice, and the even more awesome tasks of constructing a new international order in which disputes can be resolved short of war. The economics pastoral, unless it is pious words, means that we must find practical and effective strategies to create jobs, bring the poor to full participation, and build new institutions for collaboration and planning among all sectors of the nation, while once again looking through the international anarchy of interdependence without institutions to the building of a new international system. As John Paul II put it at Hiroshima, the building of that new international order is no longer a vain ideal but "a moral imperative, a sacred duty."[19]

The pastoral direction this requires is clearest in the economics letter:

> Sanctity is the vocation not only of bishops, priests and religious but it is equally the call of parents, workers, business people and politicians...This holiness is achieved in the midst of the world. In this letter we have repeatedly pointed out how the decisions of many economic actors and institutions profoundly affect the lives and well being of millions of persons. The constant effort to shape these decisions and institutions in ways that enhance human dignity and reflect the grandeur and glory of God represents a most important path to holiness. Men and women in business, on farms, in factories, in government, in scientific and educational institutions and every field of labor can achieve true sanctity when they respond to the call of discipleship in the midst of their work. The church in its ministry has a responsibility to nurture and sustain this response.[20]

Today, like it or not, we Catholics, with our new found security, respectability and status, with our presence in every sector of American life, bear an enormous share of responsibility for the outcome of the American experiment. Catholics, after all, do not stand on the margins of society in the United States. Most American Catholics, while perhaps "concerned" about one or another aspect of American society, are quite at home in it. They do not live in monasteries, they are not poor, they are not and do not want to be members of an isolated sect or a revolutionary front. Quite the contrary, they are generally grateful for their income, their education, their respectable status, and most of all for the freedom they enjoy. At their best they recognize that for them, unlike their poor or alienated brothers and sisters, no question of social morality or public policy is a matter of Catholic outsiders and non-Catholic insiders, us and them. On every issue, from family life and morality in media to economic justice and nuclear strategy, Catholics and Catholicism are involved on both sides, as persons, as an institution, even as an ideology. In short, Catholics share responsibility for what is, however different they might like it to be. We should reject a sectarian, non-political Christianity not as Catholics or Americans, but as both, for it does not adequately express our experience or our responsibility as people who are church members and citizens all at once. We similarly should reject the amoral realism of a comfortable denominationalism on both Christian and American grounds. As decent human beings we recognize the justice of granting exemptions to persons of eccentric belief, but our dissent is not like that, to be satisfied by provision in a manual, alternative service or refusal of immoral work. We claim that our position is the proper American position and it cannot be marginalized by toleration. If we remain in the midst of life it is not because we have made a second best choice but because we have been called there and believe it is right for us to be there. We want no exemption, but policies, goals, strategies to which we can give our whole allegiance, to whose fulfillment we can dedicate our lives.

The Weakland-Bernardin project suggests one way in which we in Catholic higher education can give flesh to our language of Catholic identity and provide a basis for a more authentic partnership between religious and lay personnel. If I understand the argument of these pastoral

[18] *The Pastoral Constitution on the Church and the Modern World*, paragraphs 1, 2, 43, 77.

[19] John Paul II, Address at Hiroshima, February 15, 1981.

[20] *Catholic Social Teaching and the United States Economy*, paragraph 316.

letters, our culture faces problems of armaments and economics without a clear and compelling moral consensus to guide policy making and personal lives. Catholics have a responsibility to reflect on these problems in light of their faith, form their consciences and participate in seeking a resolution of them. The step toward seeking solutions is perilous but unavoidable. As the bishops put it in speaking of armaments: "Our no to nuclear war is unequivocal, but it is less clear how we translate that no into personal choices and public policies that will move us in a new direction."[21] We believe we have a tradition of social and political wisdom that enables us to address these problems in the public forum, for the faith gives rise to moral norms which correspond witl. those arising from a "law written on the human heart by God." That in turn presupposes that what is good for people is good Christianity and good Christianity is good citizenship, national and global.

Living lives oriented in this direction, toward the solution of public problems, requires competence in technical areas, access to the vehicles through which culture is formed and decisions made, and skills in influencing all the institutions of society, politics and economics. Accordingly, the church needs its colleges and universities. Their specific function is to educate students who will synthesize faith and knowledge and become agents of reform, particularly by making a fundamental option for the poor and for peace. They also must do research which will bring together the best knowledge we have with the social teachings of the church. If "the university is the place where the church does its thinking," this is the kind of thinking the church needs. The public tasks of the church are cultural before they are directly political. The claim that there must be a public moral consensus runs against the arguments of many philosophers and cultural critics who deny the possibility of a common language on the basis of which to develop common moral norms for assessing collective action. We must try to overcome such pessimism and affirm and win acceptance for "key moral principles" like human dignity and solidarity by addressing people at the depth of their consciences. Surely this is what Pope Paul VI meant when he said that the church seeks "to evangelize man's culture or cultures not in a purely decorative way, as it were, by applying a thin veneer, but in a vital way, in depth and right to the very roots."[22] This in turn requires, as the bishops put it in the economics letter, an appeal to many sources of analysis and judgement which are not strictly religious or theological: "In doing so, we necessarily have to make judgement about philosophical frameworks, economic theories and explanations of particular economic problems." In other words, we have to learn to listen and to speak in language which invites consensus and is consistent with the insights and demands of faith. This is an intellectual task of research and education at the intersection of faith and culture, exactly the position that the Catholic college or university occupies.

When we realize the scope of the agenda set by the social teaching of the Church, by the pleas of our sister churches around the world, and by the pastoral letters, we begin to realize that all areas of knowledge are involved. Arts and humanities have a role in shaping the public consensus, our way of seeing the world and making sense of experience; the social sciences help us understand how systems work and how they can be changed, the physical sciences allow us to understand nature, the physical universe, and technology, providing the resources needed to shape a new and different culture and society. Now if I have this right it suggests not the need to slacken but to intensify our drive for academic excellence, but to do so in a framework which adds meaning and direction to knowledge. It requires commitment to the dignity and worth of the human person, not because the Church demands it but because such a commitment alone gives meaning to the whole enterprise of education and research.

In the end, the ability of the Christian university to make a substantial contribution to American culture depends upon the ability of its Christian participants to undertake the difficult work of providing empowering and inspiring leadership, initiating and sustaining conversation, and awakening a vision of the intellectual life appropriate to the dimensions of the problems of our age. Their willingness and ability to do that depends upon the character of their understanding of faith and the nature of their participation in the church. The university problem, therefore, is an ecclesial problem, its resolution to a large extent is in the hands of those of us, lay and religious, who profess to believe that Christianity extends the horizons of mind and imagination, enriches human knowledge, and leads to an authentic wisdom. We have invested our lives in that commitment; the time has come to make that commitment public, collective and effective by renewing Catholic culture by simultaneous engagement in the life of our church and the life of our particular college or university. Who else will make the church more intelligent; who else will make the university more responsible and exciting? Who, if not us?

As we try to respond to this question, there is much that can be learned from the pastoral experience of the Church. As American Catholicism becomes more voluntary and therefore more evangelical, maintaining a sense of church and sacrament becomes problematic. Yet there is no turning back, nor should there be. What we have learned is that in this situation, good leadership is badly needed. The good bishop and the good priest is one who seems to know who he is and why he is in the roles he has; he seems to be a man of faith who really does care about other people. Such leaders ask questions before they make statements, they affirm before they correct, they thank before they demand. They build community by encouraging people with common experiences and interests to come together; they maintain orthodoxy by dialogue with these groups; they encourage unity by

[21] *The Challenge of Peace*, paragraph 134.

[22] Pope Paul VI, *On Evangelization in the Modern World*, paragraph 20.

enlisting groups in dialogue with one another, often around shared projects and commonly held objectives. Their most distinguishing characteristic is confidence in people and in the Holy Spirit, a willingness to take the risks of freedom in trust that people will in freedom seek to grow in the Christian life while remaining loyal to that larger church from which they have come and through which that growth is nurtured and sustained. The qualities that make a good pastor must be qualities of the successful administrator. That means an ability to live with pluralism and diversity by keeping an eye on the main objectives, recognizing that diverse and conflicting views are held by people who share a common humanity and a common dignity, inviting people to collaboration around goals and objectives that arise out of the living experience of the community.

Another lesson of recent pastoral life is that no progress is possible if people are unable to talk to one another. The best pastoral programs are those which attempt to bring private concerns to public expression, encourage mutual exchange, search for a common basis of faith in scripture, and develop successful apostolic work which defines missionary goals in terms that express the faith and experience of the community. Authority is strong where its exercise is preceded by consultation and conversation; church resources can be effectively enlisted only when action is taken on the basis of conversation. Similarly, the problems of our schools will not be solved unless people are able to talk together. Conversation will not solve the problems, but they will surely not be solved in the absence of conversation. In business and in the church, successful innovation almost always involves utilization of a process by which underlying concerns and anxieties are surfaced and talked out, so that cooperation can be enlisted. Integration of education for the students must reflect integration of learning on the part of faculty. Few of us can be authentically multi-disciplinary persons, but we can talk to each other and, if we can't, come to understand how it is that we have become so specialized that we cannot understand what we are doing. If departments, schools and universities are to have any common educational goals, much less be committed to them, they simply have to continually struggle to understand each other, to build consensus, or at least to define objectives to which the necessary personnel can commit themselves. And all of us should know th conversation, much less community, does not just happen. It requires leadership and effort, time, money and structured opportunities. Even more it requires that those taking part really believe that their concerns are important and respected and that their participation is needed and wanted.

The problem, of course, reflects deeper ones in contemporary culture, most notably the specialization of disciplines and consequent bureaucratization of knowledge, together with the loss of a common language and symbols, problems which now even invade the church, where they are for most part glossed over. Only the temporary and tentative coherence provided by Thomism during the period of its reign provided a modicum of integration, and then only as long as there were talented philosophy teachers and at least a few faculty in other disciplines trained in and comfortable with scholastic categories. Theology as a core discipline, much less an integrating one, was a relatively late development and always controversial, while Christopher Dawson's effort to found Christian education on historial studies never got beyond a few colleges. Today the core curriculum is clearly what it probably always was in practice, a collection of courses determined in part by the changing value attached to particular disciplines, in part by prevailing faculty understanding of what the educated person should know, in part by the passing chances of academic politics. Even those of us in the humanities know that the fragmentation we worry about for our students besets even our own lives; few of us had an ideal liberal arts education, probably fewer are able to maintain more than a superficial familiarity with developments in disciplines other than our own.

This problem is accentuated in the church-related college, which places a peculiar premium on integrated liberal arts education informed by a Christian view of human beings and their world. In most places students still must take a substantial core and many faculty give enormous amounts of time teaching in it; the Christian element for the most part is entrusted to the religious studies department, which is supposed to raise issues of fundamental theology, to provide a Christian perspective on issues raised by other disciplines, to provide interested students with opportunities to study scripture and examine moral issues in light of Christian faith, and to maintain at least the facade of Catholicity by insuring that students can, if they wish, learn what, if anything, the church teaches. All the while this department is expected like others to meet standards of scholarship and academic professionalism, with its consequent requirement to specialize. This suggests even more the need to enlist commited faculty in all disciplines.

Perhaps most serious, we have let the organized intellectual life of the church wither. How many lay Catholics, even among our own faculties, could have participated intelligently and constructively in the interesting debate launched by Thomas Sheehan's remarkable essay in the *New York Review* last summer? How widely read are *Commonweal*, *America*, *The National Catholic Reporter* or, for that matter, the *Wanderer* or *Communio*? Yet it is surely clear that the position which rejects sectarianism and comfortable denominationalism requires as a *sine qua non* an intelligent apprehension of faith, an ability to deepen our knowledge of faith by dialogue, an ability to speak the Word within the context of contemporary culture. This never did and never will develop by accident. If someone does not take responsibility for the quality of Catholic intellectual life, our potential contribution to contemporary culture will not be realized.

How are we to do all this? For one thing we need to be better organized. Monsignor John Tracy Ellis almost

thirty years ago cited the fragmentation of Catholic higher education as one reason for our limited intellectual contribution. Surely that problem has not been overcome and we need to work through organizations like this one to share resources, particularly for research and graduate education, and to develop effective strategies for research and faculty development. We need to work harder and in collaboration to support publications and provide a variety of forums through which we can gather the best thought among contemporary Catholics on issues confronting the church and share the results with church leadership. We could do more to collaborate with the local church in its burgeoning programs of ministry training and formation, the training of deacons, continuing education of priests and adult education, while we should provide support and assistance to the many church professionals in our area. We need to build a core of faculty on each campus, in many disciplines, who share a concern for the mission of the church and will join with the sponsoring religious communities to shape strategies appropriate to the life of the institution. One way to do this would be to develop a series of summer institutes, modeled on those of the National Endowment for the Humanities, to enable scholars to become familiar with Catholic social and political thought and to reflect on the relationship between their discipline and the mission of the church. This would in turn assist in building the network of scholars committed to church mission which the ACCU is launching, and would also help build a critical mass of such faculty on each campus.

We cannot do all this tomorrow. In most of our schools the religious community and the lay administration and faculty are not going to sit down tomorrow and decide to do all this. But surely on every campus there are some who are ready to make a start. The day is long past when religious would shrink into the woodwork and disclaim responsibility. There are in fact great benefits that derive from religious sponsorship. The day is also past when these benefits can be realized by the religious order alone. They need lay allies, on boards of trustees, on the faculty and administration. Partnership between religious and lay Catholics on campus can be abstract and formal, matter for cocktail parties and polite conversations. It can also be real and strategic, based on authentic sharing of faith and mutual commitment to common goals. If it is to be the latter, aimed at making Catholicity a vital, creative and constructive element in the life of the school, especially in education and research, we will have to accept the fact that not everyone will take part but that some can and must get started. They will do so, I think, only if they realize how important they are to the life and mission of the American church.

For far too long, I believe, Catholics in higher education have been counterpunchers. We have been excellent in leveling our critical skills at bishops, parishes and the everyday works of the Church. We have worried about the religious illiteracy of our students and blamed it on the pap and pablum they receive in religious education programs. We have sneered at the mindless trendiness of liberals and the intransigent reaction of Catholics United for the Faith, all the while accommodating our work to the contemporary bureaucratization of knowledge. At our best we reach out in service to our local communities, we try to raise money for good projects and to bring to the attention of our students the work of people fighting for justice around the world. But we simply don't think of ourselves as leaders in the Church, nor do we think of our colleges and universities as actors in the drama of Catholic renewal. In the option of the episcopal project, one desperately needed by our culture and I think appropriate to our history and to the best hopes of our people, the college and university is a place where the lines converge. It is where the Catholic middle class is formed, where Christian ideas and contemporary ideologies touch one another, where there is a commitment to looking at the world as it really is and at the same time honoring the idea that there can be, there will be, another and better world.

All this does not answer the original question of Catholic identity. There is no clear definition of "the Catholic thing", and perhaps there will not be again. There is a work of service to the world in crisis, a work to which we have been called and in which we must collaborate. That work of a church "truly and intimately linked to mankind and its history" makes the effort to specify the boundaries of the church, to distinguish my church from other churches, to draw the line between the church and the world, not only difficult but unworthy. The symbols of our planet seen from space—we are one earth and one people—and the symbol of the mushroom cloud—we share, for better or worse, a common destiny—usher in an altogether new and altogether Catholic answer to the identity question: we are all God's people, "the joys and hopes, the griefs and anxieties of the men and women of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ."[23] There is, then, a real mission for the church and for those of us who serve the church in higher education, stated best in the final words of the economics pastoral: "we wish, in the end, to go beyond the need to create a world in which economic justice abounds: We seek to be a part of a world where love and friendship among all citizens of the globe becomes the primary goal of all."[24] In the context of that goal, sectarian and denominational options, and a nostalgic yearning for clear identity and fixed boundaries become unworthy and counter-productive.

I am well aware of the constraints that exist to the fulfillment of the Weakland-Bernardin project. Some very large assumptions are involved. The largest have to do with confidence in the historic promises of Christianity, that the human community has a destiny, the Kingdom of God, which will represent the fulfillment of

[23] *The Pastoral Constitution on the Church and the Modern World*, paragraph 1.

[24] *Catholic Social Teaching and the United States Economy*, paragraph 333.

the deepest yearnings of men and women, and that the Catholic Church is Catholic precisely because it refuses to accommodate finally to denominationalism or to retreat into sectarianism. Instead it claims to speak a message which is intended for all men and women and enlightens and fulfills every aspect of human life. To uphold Catholicity amid freedom and pluralism means settling for a world which for the time being will have few clear boundaries between the religious and secular, between the Church and other areas of life. It means, too, that we must have an enormous trust in people, that they want in their hearts the same things announced in the Gospel, taught by the Church and given flesh, we hope, in our lives and communities. It means a willingness to trust, to trust the laity that their lay status is not a compromise of faith but an expression of it and that precisely because they are lay they are crucial to the success of the Church's mission. It means trusting our fellow citizens, believing that they want in their hearts to live and work for a world of peace, justice, and human rights. It means trusting our faith enough to believe that it can be reconciled with and even add something to the best scholarship. In the large world it means, as the pastoral suggests, that history, left to itself, will drift toward greater injustice and danger to the human experiment, but that men and women are capable of finding a language which enables them to envision a common destiny and to cooperate in bringing it about. In the smaller world of our schools it suggests that there is an alternative to drift, that we can gain control over and assume responsibility for our history and give direction and purpose to the lives and works we share together. It means a confidence that when our faith intersects with history or sociology or physics, all are enriched.

It is easy to stand here and say all this; I am well aware of how hard it is to respond. When I do too much lecturing and too many workshops, I worry about my research and fear I am becoming a dilettante. When I spend time on my own historical projects as I did this summer, I feel guilty that I am not on top of the debate on politics and feel unable to participate in it intelligently; and when I do either, I feel like I am neglecting my teaching and short-changing my students. I have the greatest respect for those who devote themselves exclusively to research; I am equally grateful for people who spend a lot of time trying to help Catholics make sense out of their experience. I am in awe of people who can do both. Trying to be responsible in all directions is, I suspect, why scholars organize associations and publications, review books and exchange views at conferences. My only suggestion is that we try to do all that a little better, try to address the needs of the Church and listen a bit more to the experience of that Church. What none of us as Catholic scholars and educators can do alone, all of us might be able to do, at least a little better, together.

I have seen enough of the American church in the last fifteen years to be hopeful. There is enormous faith, commitment, energy, sheer goodness in parishes, religious communities, chancery offices, inner city missions, justice and peace centers, among middle class suburbanites and working class ethnics, Hispanics, Blacks, women. I wonder at the discipline and hard work that go into making all those books and articles that pile up on my desk. I am in awe at the erudition of David Tracy, the balanced intelligence of Richard McBrien, the enormous research of Elizabeth Fiorenza, the clarity and judiciousness of Richard McCormick, the wisdom of Bernard Cooke, the brilliance of Mathew Lamb and the steady and reasonable liberalism of John Coleman. Personally I delight in the commitment and passion of Michael Novak and Peter Henriot and Joe Holland, the fierce righteousness of Daniel Berrigan and Ralph Martin, even the crusty traditionalism of James Hitchcock and George Kelly; although I worry that some I have mentioned would, if they could, foreclose the conversation. What worries me most is that so much of the scholarship bears so little connection, as far as I can see, to the life experience of contemporary Catholics, while the pastoral leaders of the Church pay so little attention either to the scholarship or to the real issues at stake. In the absence of conversation and dialogue, we all drift apart from one another, that "special sense" of ourselves recedes further into nostalgia, the summons to renew the Church and reshape the world becomes simply the peculiar memory of those of us who were alive in the days of Pope John and the Second Vatican Council. At times I suspect that we feel less like scholars and educators and more like artifacts of a moment which has passed. Yet I also suspect that there is within all of us a suspicion that it is precisely the experience of our generation, that generation for whom Americanization was less a model of analysis than an explanation of our own experience, that must be retrieved and made public if our Church is to avoid either slipping into the mindless and undifferentiated fabric of American culture or fleeing to the caves to await the year 2000. Our task is to help our fellow Catholics understand that it is here, in this land, that we must live, and that one can and should be Catholic here, not for our own sake or for the sake of the Church, but for the sake of all those hopes and dreams which have gone into making us what we are.

As Catholics we have some traditions, some wisdom, some hope, that should be available to our fellow citizens; as Americans we have some experiences which can enlighten the pluralism of the emerging world church. As American Catholic scholars and educators we stand in a particularly vulnerable but also a strategically significant location. We are, therefore, more important than most of us suspect. We can, if we choose, initiate those conversations, stimulate that teaching, support that research. We can bridge the gaps that have opened within the Church and the chasm dividing commited Christians from the larger culture. American Catholicism, like America itself, remains an unfinished experiment. The story of American Catholics is still being told, its history still being made. Helping to tell the story and make the history are two sides of the same coin of responsibility that you and I share. The outcome once again is in our hands, and that is as it should be.

To Turn the Tide Revisited*

Paul C. Reinert, S.J.

Twenty-five years ago I was fortunate enough to win a Danforth Foundation Administrative Leave Grant which enabled me to carry out what we called Project Search. I traveled around the United States consulting with business leaders, government officials and fellow educators searching for a series of actions that might resolve the financial dilemma of private and especially church-related higher education. The search was for some new directions that might turn the tide, which at that time was threatening to undermine the unique, strong, pluralistic, public-private system that most of us are convinced is the best structural pattern for our nation.

Sister Alice Gallin suggested this might be an appropriate occasion for me to revisit *To Turn the Tide*, to give you my impressions of what has happened to the threatening situations I warned against then and what, if any, new dangers are now sweeping across the bow of the ship of private higher education.

To oversimplify the recommendations I made then, I urged that three actions needed to be carried out quickly:

1. the private academic community, which I felt was generally shaky at the time, had to put its own house in order through balanced budgets and fiscal stability; through strengthened governance and administrative leadership; and through sharper definition of and more fruitful adherence to the specific mission and aims of each private institution;
2. at the level of the individual states, expanded and more equitable support systems were needed in order to achieve a stronger public/private balance at the state level;
3. at the federal governmental level, enlarged and enhanced support of all of higher education was needed in order to improve access to colleges and universities on the part of all American youth and the inauguration of incentive programs to encourage the states to meet their educational responsibilities.

What has happened in the 25 intervening years? Let me comment on my three categories of recommendations in reverse order. As far as my third recommendation goes, the federal government has gone in the very opposite direction, as we all know, either dramatically withdrawing from or immensely curtailing almost every program that provided support to both public and private institutions. In line with policies now identified with Reaganomics, the task of supporting higher education has been largely bucked down to the states, to local communities, and to the private sector generally.

As regards the second recommendation, the individual states, largely abandoned by the federal government, have found themselves preoccupied with the financial problems of their own public higher education system, completely diverting them from any interest they might have had in building up a strong and vibrant private sector to complement their public counterparts. Nothing further need be said about the current status of developments affecting my second and third recommendations because, for one reason, you and I as educators in the private sector can do relatively little about the currently entrenched policies at the federal and state levels.

So, in the time allotted me, I want to comment more extensively on what I judge has happened in respect to my first recommendation, namely, that private higher education must get its own house in order. How does one provide a general evaluation as to whether several hundred private institutions have their house in better order today than 25 years ago? My own tentative assessment is that private institutions generally, and especially Catholic colleges and universities, have made very tangible progress in getting their house in order, specifically in respect to the problems which I identified at that time. The picture is brighter, but not universally so. For some, during the intervening years there seemed to be no way to salvage an irreversible financial situation and a sizeable number of private and Catholic colleges have closed or merged into other institutions—fewer, I am happy to say, than I had predicted in the early 1970s. Most of the currently operating institutions have learned to live within their financial means, and though they are experiencing the severe problems common today to all of higher education—a decreased pool of college-age youth and the escalation of fixed operating costs—nevertheless as a group the Catholic institutions can be characterized as institutions which seem as assured of their future viability as is possible in this volatile society of ours.

Father Reinert is Chancellor of St. Louis University.

*Response upon presentation of the Theodore M. Hesburgh Award by the Association of Catholic Colleges and Universities, January 29, 1985.

What are the key factors that have brought about this turn-around? I am convinced that the most far-reaching dynamic has been a widespread penetrating examination and often a redefinition of the mission of specific Catholic colleges and universities. Most Catholic institutions have been honestly asking themselves: realistically, what should our mission be today? Honest answers to that question have brought remarkable results and significant institutional changes. Most important, I think, has been the newly discovered conviction that the mission of striving to provide a holistic educational experience to young people aimed at touching their heart and soul as well as their mind is an objective not only worth clinging to but proudly to boast of and to propagandize, and that, not merely because it is the soundest of educational philosophies abroad these days, but because there are thousands of parents and young people out there, Catholic and non-Catholic, who are genuinely searching for that kind of education. This honest scrutiny—What are we here for? What are we best qualified to do? How can we best meet some of the educational needs of society today?—has produced at least three excellent tangible results.

First of all, for many of our Catholic colleges and universities the reassessment of their specific mission has led to honest changes of direction in terms of clientele to be served. Some have redesigned their mission by encouraging the more mature population to return to college studies; others have somewhat restricted their mission by consolidating or eliminating graduate and professional programs beyond the institution's capacity to support. In a word, I believe that the typical Catholic college or university today adheres to a much sharper, more honest, working definition of its *raison d' etre*, and, often with painful changes, has reshaped its academic structure and thrust in order to do a better job of making a specific contribution particularly for the benefit of a constituent Catholic population which appreciates and desires to be a participant in the mission of that institution.

Secondly, the realignment of mission I have just described has been both a cause and an effect of the vastly improved, more responsible governance of Catholic colleges and universities. I'm sure very few of you would have had the time and interest to plow through Father Paul FitzGerald's recent volume on *The Governance of Jesuit Colleges and Universities, 1920-1970*, published, I am happy to say, by Father Theodore Hesburgh's Notre Dame Press. While this definitive research study deals only with what has happened to governance in recent decades in the 28 Jesuit colleges and universities, most of the salient developments would be equally true of much of the rest of Catholic higher educatio. Today, to a significantly greater extent than ever before, the boards of trustees of Catholic colleges and universities are composed of men and women, religious and lay, all dedicated to the specific unique Catholic mission of the institution, all willing to bring their varied talents and resources to bear on the successful achievement of the long-range plans and goals of their school, all ready to give and to get the financial resources needed to undergird the institution's current and future programs. Incidentally, as I move around the country as a consultant to various institutions, I would have to say that those Catholic colleges which still are in the same precarious situation I described in *To Turn the Tide* 25 years ago, are there precisely because, for one reason or another, they have not succeeded in building up a board of trustees that is committed, diversified, and responsible.

The strengthening of governance in Catholic higher education has generated a third and final reason for the progress I have noted. A key responsibility of any board, yet one which even today gets far too little attention, is to seek and find the financial resources required to support the specific programs that same board has approved as providing the best means of achieving the mission of the college to which they are committed. A very strong and personally active and resourceful Trustee Development Committee may well be the most important function and responsibility of a Catholic college board today—and this for many reasons:

1. only the trustees can be fully effective in seeking funds from the private sector—individuals, corporations, foundations—and this is where most of the support must come from in the future as government withdraws its support;
2. one of the reasons why some Catholic colleges have failed or are failing is because one and the same group is not responsible both for determining the mission and the programs of the college and for guaranteeing the resources to support that mission and programs;
3. the rest of private higher education, as well as public, is in fierce competition with us for students, faculty and resources. Only a strong board and particularly the strong lay men and women on the board can provide the resourcefulness to stand up against the sophisticated competition from the rest of the private sector.

That, in brief summary, is the generally good news I want to proclaim about the last 25 years of Catholic higher education. Now, if you'll forgive me for going beyond my assigned topic, I want to look ahead and dwell briefly on what I can only characterize as "bad news." There are new species of storms blowing up that can put our academic houses out of order, storms that were not predictable 25 years ago. For your consolation, I listed the good news items under three headings; I will confine myself to only two headings for the bad news.

The first storm warning, and I must confess that it is something about which I am deeply disturbed, is what seems to me to be a pervasive weakening of a priority commitment to the apostolate of education, and specifically of higher education, among the various communities of religious men and women. Some who are concerned that apostolic commitment to Catholic higher education is weakening tend to attribute the cause to the obvious decrease in vocations to the religious life, resulting in smaller and smaller numbers of religious becoming involved in Catholic colleges and universities. But I contend that this is an effect rather than a cause.

Bear with me while I try to explain what I think the root cause really is. We all know that there have been tremendous changes since Vatican II in the approved process by which a young man or woman who has recently entered a religious community first chooses, then prepares himself or herself for, and finally enters into a specific apostolate or ministry. In general, the approved process is one of discernment—a process of prayer, consultation and evaluation which involves the individual, the community, the Superior, and of course, the enlightenment of the Holy Spirit—all aimed at discerning, determining the Will of God as to the proper decision the young religious should make in respect to the apostolic work for which he or she is to prepare. I have no quarrel with that process, in fact, I applaud it heartily, it is much to be preferred to the old style of rigid assignment to a job through obedience. But my problem lies in the fact that this process, while proper and adequate for individualistic personal apostolates, e.g., a hospital chaplaincy, is utterly inadequate in the case of corporate or institutional apostolates. A religious community is obligated to much more than individual discernment in respect to providing religious personnel for its chosen corporate or institutional apostolates—the sponsorship of a Catholic college, to be explicit.

That a personnel program much more sophisticated than just individual discernment is needed would seem to be more obvious since Vatican II than it might have been in earlier decades. Like all religious communities, the congregations of men and women who have been traditionally heavily committed to the apostolate of education—the Dominicans, Jesuits, the School Sisters of Notre Dame, the Sisters of St. Joseph, just as examples—all have gone through a long tedious process of revising their constitutions, and although some have broadened their definition of the educational apostolate, most have reasserted that it is a very important ministry, in fact, a priority apostolate in many cases. For example, let me quote a three sentence statement from the decree of the 33rd General Congregation of the Society of Jesus. "Of great importance among the ministries of the Society are the educational and intellectual apostolates. Jesuits who work in schools of whatever kind or level or who are engaged in non-formal or popular education can exercise a deep and lasting influence on individuals and on society. When carried out in the light of our mission today, their efforts contribute vitally to 'the total and integral liberation of the human person leading to participation in the life of God himself.' " *(Documents of the 33rd General Congregation,* Institute of Jesuit Sources, 1984, paragraph 44).

If a priority statement of this kind is to be taken seriously, it seems to me that those responsible for recruitment and then for the direction, spiritual formation, and academic preparation of young religious must do everything possible to interest the most capable among them to choose this type of ministry. An institutional corporate apostolate such as a Catholic college sponsored by a religious community cannot depend solely on the free choice of individual religious to assure an adequate number of qualified members to be available for faculty and administrative positions.

If higher education is a high priority apostolate for a religious community, this official position should be made clear to young religious aspirants even before admission, every opportunity to educate and interest them in this type of ministry should be seized from their first years in religion, and careful coordinated planning between formation personnel and school administrators should be organized to project what positions in various academic fields and departments will be open so that religious trained in specific fields will be in a competitive position for openings and not find themselves with a specialized advanced training and no opportunity for working out their chosen apostolate. To assume that a religious community can honestly sponsor the higher educational apostolate for a long period of time with no positive influence and planning in respect to its personnel beyond the personal discernment process is, in my view, verging on the sin of tempting the Holy Spirit himself.

My second great concern as I look at the road ahead for Catholic higher education is closely related to the one I have just expressed, a concern which has also been voiced more eloquently than I can by the three previous recipients of this award: Father Theodore Hesburgh himself, Sister Ann Ida Gannon and especially Monsignor John Tracy Ellis. For a whole cluster of reasons, some pretty obvious, others quite subtle, young Catholic men and women, both lay and religious, are deliberately not choosing an academic career; substantial numbers of them with ample mental capacity are eschewing the option of spending their lives as a teacher, scholar, researcher, or writer. This is true of talented young people in general, and although I can't prove it statistically, I feel confident that it is even more true of young men and women of great faith, of Christian social consciousness, young people who are choosing vocations and walks in life not just as jobs to make a living but as a way of life which will make a difference, a contribution to the good of society, especially to the marginal members of our diversified population. As I said, there are whole congeries of motivations that tend to drive young people, religious and lay, from seriously committing themselves to the educational apostolate. I'll mention only one that I think is quite prevalent in the thinking of younger religious and lay men and women who are highly spiritually motivated.

To their everlasting credit many younger people are "turned off" by the gross worldly standards and values of our affluent American society, and this intense antipathy combines with a genuine deep compassion for the poor, the marginal both in this country and in the Third World—all pressuring them to want to follow and serve Christ by seeking an immediate personal identification with the poor, to be carried out in some sort of ministry that meets immediate urgent needs. To them, institutional, corporate apostolates such as education appear too ponderous, too slow in producing results, too inclined to perpetuate and protect current values rather than

attack and reform them. They do not necessarily deny that an ounce of prevention is worth a pound of cure, but as they look at the social ills of our society they prefer to work for immediate cures and let someone else work on long-range prevention. They constitute, it seems to me, the spiritual counterpart of our band-aid society, heavily absorbed in stop-gap efforts to heal the wounds of drug addiction, the devastating stress of worldly ambition, and the consuming desire to possess. It seems to me that one of the most pressing duties of teachers, pastors, parents and religious superiors today is to bring young people to a realization that, while many of them, lay and religious, will have to continue to respond generously to the call of Christ and his distressed poor, a substantial number of other young people must respond to his call to work through education, research, writing and public and political influence to discover and eradicate the causes of poverty, injustice, man's inhumanity to man—a longer-range mission that may be even more frustrating than the immediate efforts to plug up the widening holes in the dike. In many ways, human society is in a panic of worldwide proportions. Let's hope and pray that we in Catholic education, especially those of us in religious life, will choose not to join the ranks of the panic stricken but will rally around a Christ who proposes a more realistic and balanced goal—not instant Christianity but an evolving Christianity to be fully realized only in eternal life.

Demographics of the Decade: A Closer Look*

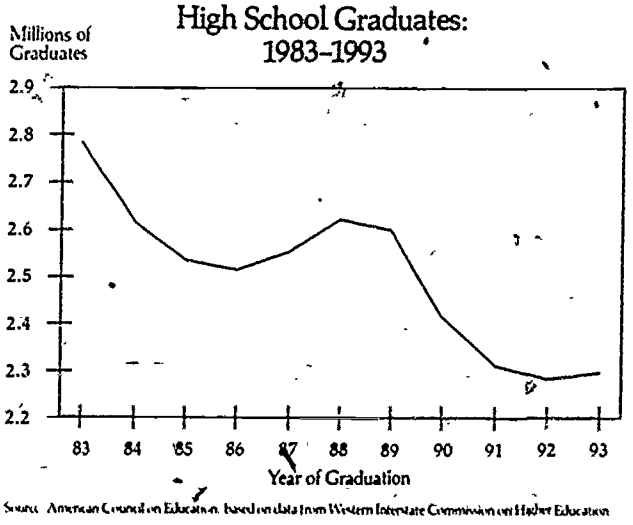
Elaine El-Khawas

As educators know, we are in the midst of a steady and substantial decline in the pool of 18-year-olds eligible for enrolling in college. There were 2.9 million new high school graduates in 1980, but in 1992 (the coming low point), only an estimated 2.3 million persons will graduate from high school. This decline presents some harsh realities for higher education. However, a realist perspective also requires that certain demographic facts be examined more closely before any conclusions are drawn. It is pertinent, for example, that the year-by-year changes in the supply of high school graduates are not uniform (Figure 1). The image of a roller coaster is apt: after an initial small dip, there's a lull of sorts, and even a small climb then a deeper dip.

Note, too, that higher education has already weathered a sizeable share of the initial decline. Between 1980 and 1989, the national drop in high school graduates will amount to 12 percent; but we've already experienced a 10 percent drop, clearly the lion's share of the decade's decline. Illinois, for example, expects a total decline of 19 percent by 1989, yet it has already lived through a 14 percent decline. This doesn't deny the significance of double-digit declines. But it does suggest that some breathing room exists to plan for—or offset—further predicted declines.

It is also true that the pattern varies among different groups. Differences among the states have received a lot of publicity, especially through David Breneman's report, *The Coming Enrollment Crisis.*[1] Important differences also exist among racial and ethnic lines. It is, in fact, primarily the white population that is experiencing a decline in the number of 18 year olds: whites will record a 13 percent decrease in the 1980s, while blacks show a much smaller decline, of 5 percent. Hispanics, in contrast, are a young population, and are expected to show a 24 percent increase in the number of 18 year olds by 1989. Such differences underscore the value of a closer look at demographic facts, emphasizing the most pertinent populations in each situation.

Figure 1



Source: American Council on Education, based on data from Western Interstate Commission on Higher Education

In analyzing any population group, it is important to look at both its size and its rate of participation in college. As Figure 2 shows, the rate at which high school graduates go on to college varies substantially among population subgroups. Close to one-third of high school seniors in 1980 enrolled in 4 year colleges; however, only 16 percent of Hispanic seniors did so and only 17 percent of seniors from lower socioeconomic backgrounds did so. This suggests both a problem and an opportunity; especially in view of the growing Hispanic population, wouldn't there be much benefit for everyone if Hispanic seniors went on to 4-year colleges at the same rate as others? The statistics suggest this possibility certainly. And the pattern remains largely the same when post-secondary attendance of all types is examined (Figure 2). Hispanics still trail other groups—why? Another question arises: Why are Hispanic seniors enrolling at two-year institutions more than they are at four-year institutions? Regarding black students, there have been gains in college participation rates in recent years, although further progress should be expected. What is necessary to

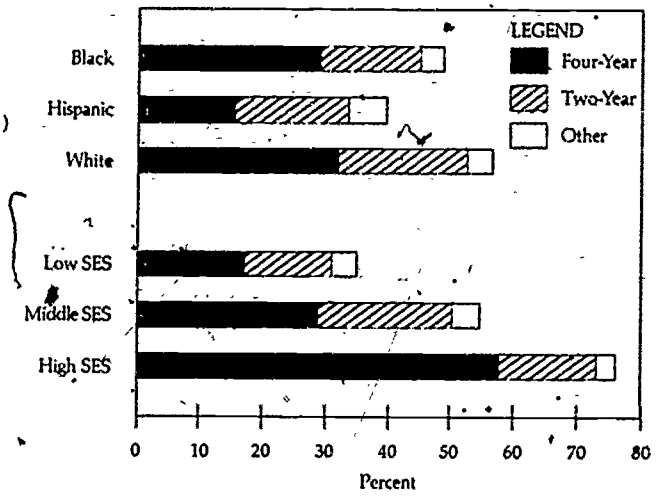
Dr. El-Khawas is Vice President for Policy Analysis and Research at the American Council on Education.

*Based on a presentation to the Annual Meeting of the Association of Catholic Colleges and Universities, January 30, 1985.

1. David W. Breneman, *The Coming Enrollment Crisis: What Every Trustee Must Know*, (Washington, D.C.: Association of Governing Boards of Colleges and Universities, 1982).

Figure 2

Percentage of 1980 High School Seniors Enrolling for Postsecondary Education



Source: American Council on Education, based on NCES data.

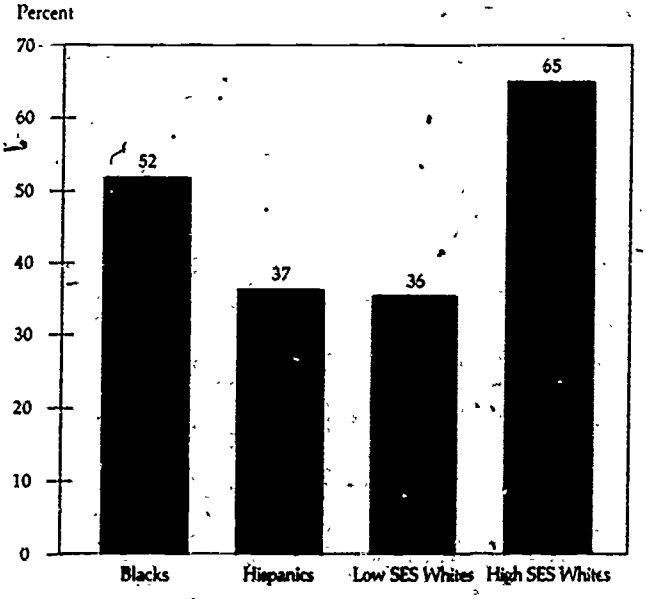
maintain the recent gains and encourage higher proportions of black students to enroll in college?

Such data on rates of college participation raise intriguing although not easily answerable questions. Notice the high overall participation rate (77 percent) for seniors from higher socio-economic circumstances: are there ways that their apparent advantages can also be transferred to young people from less favorable circumstances? Young women currently show slightly higher participation rates than those for young men. This may be "good news" for women students—and for colleges enrolling large numbers of women students. But it also highlights a problem of young men not finding college study attractive. Other data from a recent ACE report[2] shows that, among young men from low-income families, college participation rates actually dropped between 1974 and 1981. This may signal a further measure of alienation felt by low-income males in present-day America. It certainly bears discussion and closer examination by educators.

This review of demographic facts suggests that one of the most interesting prospects for increasing the potential pool of college students would involve increasing the rate at which certain population groups go on to college or to four-year programs. This is not an easy task, however. Voluminous research literature tracing student experiences since the 1940s has shown that—apart from major society-wide measures such as the GI bill—it is very difficult to change the sum total of experiences, attitudes, and perceptions of life chances that keep lower-income youth from staying in school any longer than they currently do. Two different pieces of evidence underscore this point; first, Hispanics and other low-income youths are less likely than others to take college preparatory courses in high school (figure 3); and, secondly, they are much more likely to drop out of high school before graduation (figure 4). This suggests that such youth lower their expectations about their future prospects rather early. If we want to see higher proportions of black and Hispanic youth enroll for post-secondary study, more vigorous recruiting of high school seniors won't do the trick; action is needed long before they are high school seniors (or high school dropouts).

Figure 3

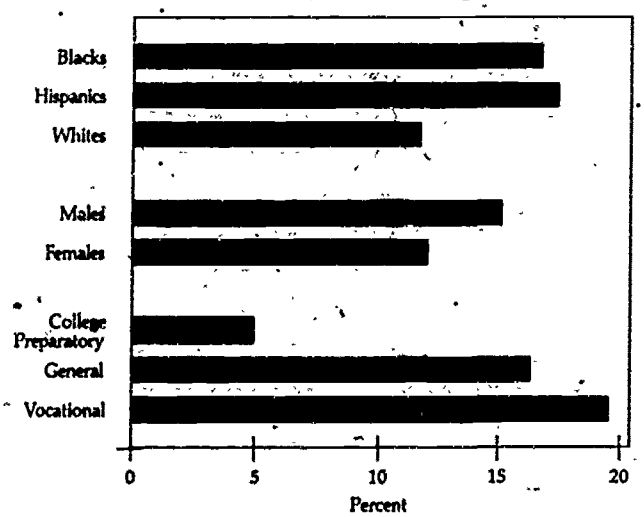
Percentage of 1980 High School Seniors Taking College Preparatory Studies



Source: American Council on Education, based on NCES data.

Figure 4

High School Dropout Rate of 1980 High School Sophomores



Source: American Council on Education, based on NCES data.

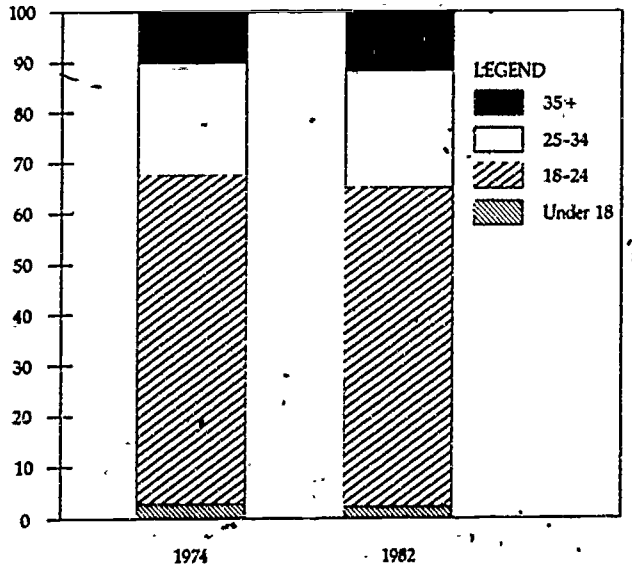
2. John B. Lee, "Rates of College Participation: 1969, 1974, 1981", *Policy Brief*, (Washington, D.C.: American Council on Education, April 1984).

It also makes sense to take a closer look at the much discussed "older" or "non-traditional-age" population frequently mentioned as a new source of students, a source that will offset any declines in "traditional-age" students. Here too, the data suggest that the issues are more complicated than they may at first appear. To start with the familiar: it is absolutely true that the fastest enrollment growth in the last decade has involved part-time students and students 25 years and older. There was a 70 percent increase in enrollment of 25 to 34 year olds between 1972 and 1982, and a 77 percent increase in enrollment of persons 35 or older. These increases have contributed importantly to higher education's record of enrollment growth in the 1970s and also help account for the fact that overall enrollments have not dropped, even though the yearly supply of high school graduates has been dropping since 1979.

However, percentage increases can be misleading when they are based on relatively small numbers. This is the case here. Even with faster growth of part-time study, for instance, full-time enrollments still exceed part-time enrollments. Another way to gain perspective is to look at the age distribution of college enrollments, based on Census Bureau data for October 1982. Even after the large percentage increases we saw in enrollment of "older" students, the largest share of college enrollment—64 percent—is still accounted for by students who are 24 or younger (Figure 5). The traditional-age group is also responsible for 82 percent of full-time enrollment. Thus, while there is every reason to recognize "older" students as a new and larger part of our student population, the overall effect should not be exaggerated. Higher education generally, and full-time study in particular, is primarily made up of students of traditional age.

Figure 5

Age Composition of College Enrollment: 1974 and 1982



Source: American Council on Education, based on Census data.

Another way of looking at enrollment by age is to look at participation rates for different age groups, again based on data from the Census Bureau. This also suggests cause for pessimism about the prospects that part-time or "older" students will ensure enrollment stability. Thus, while about 27 percent of 18 to 24 year olds were in college as of Fall 1983, among 25 to 34 year olds, only 8 percent were in college. When we look at slightly older persons—those between 35 and 44 years old—3 percent are enrolled in college. It seems to me that these figures firmly announce what we should know from our own personal experiences: there are a great many life events and activities occupying the attention of most adults; only a very small proportion have time for collegiate study.

In fact, a recent analysis[3] has shown that the rate of college attendance among people over 25 has not increased in the last decade. This may initially seem contrary to what we have experienced, because an increased representation of older students in colleges has taken place: the answer stems from the fact that the children of the Baby Boom generation are now in their 20s and 30s. Thus, a similar percentage of this age group has enrolled in college over the years, but their number has increased because there is a much larger number of people in the age group. Speaking in terms of the demographics alone, then, one possible implication is that the number of older students on our campuses will diminish somewhat in the next decade. This would occur if the rate of college attendance remains the same as a proportionately smaller number of young adults are in their late 20s and 30s.

Let me conclude with a few general points. It seems to me that there are two different ways to think about where students will come from for the rest of the decade. One view is to assume that the traditional sources of potential students will continue to be higher education's primary audience. Under this scenario, any gains in enrollment will depend on increased recruiting of students from these sources that are now being missed. Four groups I'd suggest for closer attention include: 1) minority students, who are not declining in number as much as "majority" students are; 2) a group I'd call "delayed entrants"—people who do not enter college right after high school but who do enroll at a later time. We know that, among high school graduates, about 5 percent will enroll in college a year or two after graduation. I doubt that many of these receive any systematic guidance on their college decisions; 3) young people entering the military, more than 300,000 of them annually. Almost all have high school degrees and many will emerge from the service two years later with savings earmarked for education. Wouldn't it be useful to think about ways that their educational interests can be better served? 4) students at two-year schools. I'm not suggesting that four-year colleges begin to raid the com-

3. John B. Lee, *The Age Composition of College Enrollment 1974, 1978, 1982*, (Washington, D.C.: Applied Systems Institute, 1985).

munity colleges. However, many of these students have an interest in pursuing further study but do not receive adequate information to encourage and guide this interest. I also wonder about the extent to which such students are attracted to the prospect of a two-year degree—rather than a full, four-year commitment—and might find four-year colleges initially more attractive if they offered associate's degrees as well. At present, about 85 percent of associate degrees are awarded by two-year institutions.

Let me comment on the other alternative, based on increasing the *rates* of college attendance where rates are now low. For adult learners, we can expect higher rates of college attendance only if we offer programs that are very important to them and in the right format. We haven't done this yet to the extent we should. This is also true for high school students. It should be obvious that there is much wasted talent in America today. What if rates of high school completion and college participation could be raised? Wouldn't we all benefit? Note, however, that the task begins early—at least as far back as when young people decide whether to take a college preparatory program in high school. And note, too, that the low rates of college participation of low-income persons have been with us for a very long time. I don't mean to be a pessimist but I would argue that such an ambitious undertaking should not be approached lightly. I favor a systematic effort to reach young people before they lower their own aspirations. I'd like to see, especially, closer attention to the low rates of high school completion and college participation we see among young males. Is there a special role here for the Catholic colleges and Catholic high schools?

The Catholic High School Student: A National Portrait*

Michael J. Guerra

I assume one of the reasons I've been invited to speak about Catholic high school students is because they represent an important segment of your present and future clientele. One of the reasons I accepted your invitation is because many Catholic high school graduates will be going on to Catholic colleges; anything we can do to encourage greater collaboration and communication between our two sectors may strengthen our effectiveness in serving our students. A secondary motive, similar I suppose to Imperfect Contrition, is the opportunity to plug our latest publication, *The Catholic High School: A National Portrait*,[1] which is the source of most of the data I will share with you this morning. The analyses and judgments which will slip into my remarks with increasing regularity are largely my own.

Our book is actually a report on the first phase of a two part study being conducted by the National Catholic Educational Association, with support from the Ford Foundation. The second phase of the research is in progress — a detailed examination of a sample of Catholic high schools selected because they are serving significant numbers of low-income students. That study uses both survey research and field observations. It is an attempt to describe and measure the Catholic high schools' effectiveness in promoting student academic achievement and religious growth, with special emphasis on the school's impact on students from low-income families. In spite of the fact that the report (which should be ready in a year) will be encased in an aspic of caveats, it should be interesting, and probably controversial.

In any case, thanks to the data we collected for the national portrait, I can offer you some interesting general characteristics of the students currently enrolled in Catholic high schools.

First, I said earlier that many of our graduates go on to Catholic colleges. "How many?" I hear you ask.

We have about 800,000 students in Catholic high schools today. In spite of the widespread perception of a rapidly shrinking enrollment base, the 1985 numbers are not radically different from 1965, when Catholic high school enrollment was about 1¼ million. To be sure, the number of Catholic high schools certainly declined (2400 in 1965 vs. 1480 today), but mergers, expansion and new schools are still accommodating a substantial number of students. The drop in enrollments has been much more precipitous in Catholic elementary schools, which enrolled 4.5 million students in 1965, compared to 2.1 million students today.

Losses from attrition during the Catholic high school years are relatively modest, and are largely balanced by transfers in, so we have about 200,000 seniors. (One hundred ninety two thousand two hundred would be a more precise estimate, since seniors represent 24% of total Catholic high school enrollment.)

Principals report that 80% of all their students are in college-preparatory programs (compared to about 52% in public high schools), and 83% of their graduates go on to post-secondary education.

Of the entire senior class of 1983, principals reported that 16% of them enrolled in a Catholic four-year college; 12% enrolled in a non-Catholic private four-year college; 36% went to a public four-year college; 14% to a two-year college; and 5% to a post-secondary vocational or technical school. Of the others, 11% went to work, 2% joined the military, and .6% went into the seminary.

If the principals' reports are reasonably accurate (and we have no reason to believe they aren't in this instance), then Catholic high schools sent about 32,000 graduates to four year Catholic colleges in 1983. The fact that 16% of all Catholic high school seniors (20% of the college-bound) went on to Catholic colleges and universities may challenge what I've been told has been a widespread perception among Catholic college administrators that about 50% of the Catholic high school students who go on to college choose a Catholic college. I haven't had an opportunity to examine the research that may have provided the basis for the conventional wisdom, but I wonder whether Catholic high schools could have ever sent half their college bound graduates to Catholic colleges and

Michael Guerra is the Executive Director of the Secondary Schools Department of the National Catholic Educational Association.

*Address prepared for presentation at the ACCU Annual Meeting, January 30, 1985.

[1]Yeager, R. J., Benson, P. L., Guerra, M. J., & Manno, B. V., *The Catholic High School: A National Portrait*. (Washington, DC: National Catholic Educational Association, 1985).

universities without filling all the available seats and then some. Perhaps they did some years ago, when there were more students and seats in both Catholic high schools and Catholic colleges.

In any case, it seems reasonably clear that in September 1983, about 32,000 of your approximately 80,000 new full time freshmen — or 40% of your incoming class — were drawn from our Catholic high schools. Another 24,000 Catholic high school graduates enrolled in other private four-year colleges and universities, and about 70,000 enrolled in public colleges and universities.

A word about the academic preparation of the typical Catholic high school graduate, preceded by still another caveat: the descriptive data we have about students and their programs will not distinguish students according to their post-secondary plans, so it is conceivable that we generalize at our peril — e.g., perhaps Catholic colleges draw only the brightest and the best, the *creme de la creme*, non-typical Catholic high school graduates whose true academic character will be obscured by medians, means and modes culled from our data.

My own experience suggests that you probably do get some of our brightest and some of our best (and they are not always one and the same), but we high school folk also pass along some of our more...challenging students, and, God bless you, many of you are willing to continue to work with them, often with excellent results (at which point we quickly claim credit for the earlier plowing, planting and persevering).

So, my hunch is that our data will probably support a modicum of generalization, but I thought it wise to placate the rigorous thinkers among you with a caveat.

To the data, then: First, a look at their academic programs. Most of these students have been through a genuine and reasonably traditional college preparatory curriculum, typically including 4 years of English, 3 years of history, 2 to 3 years of math, and 2 to 3 years of science. About half the Catholic high schools have language requirements, one-third of all students take the third year of a foreign language and 16% take a fourth year. About 15% of the graduating class of 1983 took calculus, 70% took algebra II, 83% took geometry, 92% took biology, 56% took chemistry and 28% took physics. These participation rates compare quite favorably with public schools, especially in foreign language enrollments.

Interestingly, only about half of the high schools offer Advanced Placement courses, but 60% report that they have arrangements permitting some of their students to take courses at a nearby college or university.

Where matching data are available, we find Catholic high school programs and students compare very favorably with their public school counterparts. In James Coleman's 1982 study[2] comparing academic achievement in public and private schools (and the non-Catholic private schools' participation in that study was statistically insignificant, making Coleman's work in effect a public-Catholic comparative study), the favorable comparisons hold even when the input variables are carefully matched and student socio-economic status is held constant. But that is another talk for another day and another audience.

Catholic high schools have drawn increasingly positive reviews, based on a small but growing body of research, but the Periclean Age is probably not quite at hand. There are still some important challenges facing Catholic high schools. Here are a few of my own concerns:

First, the arts. The arts have a significant place in a very small number of schools, a very small place in a significant number of schools, virtually no place in about half the schools — and a relatively low priority in the minds of most principals.

Secondly, the research that supports the relative academic advantage of Catholic over public secondary schools is based largely on statistical generalizations drawn from the mean — but when you look closely at the extremes, the picture is more complicated. In fact, as I read Coleman, there is no significant statistical difference between academic achievements of students in the strongest schools, public or private. Does that mean that both sectors are doing equally well or equally poorly in serving their most academically talented students?

After looking at the research data, Andrew Greeley[3] concluded that Catholic schools are most successful (academically) with the poorest kids, and public schools are most successful with the richest kids. Time for another caveat: as you know, Fr. Greeley alternates between scholarly research and inspirational fiction, and sometimes the line of demarcation is blurred. In this instance I agree with him — more or less. Catholic high schools *do* seem to have developed a particularly effective approach to educating poor kids and minority kids. (Those categories overlap, but they are not synonymous. About 25% of the poorest kids are white, and, while the first phase of our study does not address the issue directly, it seems reasonable to conclude that some portion of the minority population of Catholic high schools is drawn from the middle class).

Identifying the elements of effectiveness is really the subject of our research in progress (Phase II of the NCEA/Ford study), but I suspect we will find the effective Catholic high school has established a climate that blends high expectations with individual and communal concern. Some field research[4] suggests that, while Catholic high school teaching styles tend to be very traditional in the classroom, there are substantial and frequent teacher-student contacts outside the classroom. The end result seems

[2]Coleman, James S., Hoffer, Thomas and Kilgore, Sally, *High School Achievement: Public, Catholic, and Private Schools Compared*. (New York: Basic Books, 1982).

[3]Greeley, A. M., *Catholic High Schools and Minority Students*, (New Brunswick, NJ: Transaction, 1982).

[4]Bryk, A. S., Holland, P. B., Lee, V. E., & Carriedo, R., *Effective Catholic Schools: An Exploration*, (Washington, DC: National Catholic Educational Association, 1984).

to be a strong sense of concern and community that transcends the apparently teacher-centered classrooms and predominantly hierarchical administrative structures.

To get back to Greeley's maxim, with which I said I agreed more or *less*: in spite of Father Greeley's assertion, the data does *not* show public schools doing better with the non-poor, but doing equally well, in terms of academic achievement.

Here it is important to recall that our schools have an agenda that includes but is not limited to academic achievement. Some of our strongest and apparently most successful schools are serving relatively small numbers of poor kids directly, but they are trying, with what they perceive to be reasonable success, to open the hearts as well as the minds of their students to issues of social justice — but that, too, is another talk.

Permit me to make one final run through the demographics. As you probably know, not all Catholic high schools are alike — here are some inadequately conditioned generalizations for which at least a modest case could be made from the data we've turned up.

Within the three Catholic high school governance types (private, diocesan, and parochial), the private schools, which, for the most part, are those sponsored by religious communities, seem to have the most stable enrollments, the highest average family income (about $35,000), and the strongest academic programs, probably because they have the clearest commitment to academic selectivity and college preparation. They represent 40% of the schools.

The diocesan schools are not far behind on most measures. Their average family income is a bit lower (about $30,000), and they have a somewhat broader view of their academic goals, although their commitment to a core curriculum is quite strong. They also represent about 40% of the schools.

The parochial schools are the smallest group. They have the largest percentage of poor students and they are generally struggling financially. Although they represent about 20% of all the schools, they tend to be relatively small, so they enroll only about 10% of all the students.

On the whole, Catholic high schools tend to serve white, Catholic, middle and lower middle class students, but their populations are far less homogeneous than many people realize, and apparently less homogeneous than they were 10 and 15 years ago.

For example, non-Catholics now represent 12% of the Catholic high school student population, and their numbers are growing (though less rapidly than the non-Catholic population of parochial elementary schools).

Minorities are now 18% of the student population, with Hispanics the largest group (8%); followed by blacks (7%) and Asians (2.5%). There is substantial regional variation — in the west and southwest, the Catholic high school minority population is fully 38%.

Seven percent of our students come from families with incomes under $10,000 — the certifiably poor, by federal guidelines. Another 25% come from families with incomes between $10,000 and $20,000, the working poor.

Let me stop the dash through the demographic daisies before you are overcome by the sweet, seductive smell of new statistics, and close with some general comments. Without reliable earlier data (the beloved baseline), it's dangerous to speculate about trends, but I suspect most of us are reasonably certain that a smaller percentage of Catholic high school graduates are choosing Catholic colleges and universities today.

I was surprised to learn how many graduates go on to public colleges, but I suppose I am reflecting the skewed experience of a longtime resident of the northeast, where private education represents a larger, older and more secure segment of both the collegiate and precollegiate sectors than it does in other parts of the country.

Nevertheless, I suspect that the apparently smaller percentage of Catholic high school graduates choosing Catholic colleges suggests a problem that goes beyond finances and demographics. I believe there is a gap that separates Catholic secondary and post-secondary educators, and it may be widening.

When I was a high school senior (in a splendid and fully endowed tuition-free Catholic high school, which shall remain nameless), I was told that my application to an Ivy League institution was an unacceptable breach of faith, since I had incurred a continuing moral obligation to the seamless garment of Catholic education when I had accepted my high school scholarship. Now, at the time I bit my lip, and vowed that someday I would redress these grievances, becoming a Zorro of Catholic education, leaving his mark on the exposed flanks of the forces of injustice. I moved quietly on to a small but excellent Catholic college, did some creditable graduate work at Columbia, and then spent the next 25 years in Catholic education, with much satisfaction, some frustration and no regrets. The vision of a seamless Catholic educational system in 1955 was undoubtedly provincial, although for me it was also providential.

And we've made progress, to be sure. We in Catholic high schools no longer believe that Harvard's unspoken but true mission is to seduce souls. Nor do we believe that Boston College's mission is to save souls by building an invisible but impenetrable Thomistic shield around them. But I wonder if we still believe strongly enough that we are one community, that we have a common vision, expressed in complex and diverse and at times perhaps awkward ways, but at bottom a common vision, and that we have more to share than students and advanced placement programs.

I don't offer this as an argument, and I certainly don't offer it as an indictment, but if there is a gap between Catholic secondary and post-secondary institutions, then I propose that we see it as a challenge, and an opportunity.

I suspect we need to begin not with more cooperative programs, but with more conversation. It won't be easy. We are all busy, and I'm not sure we have developed an adequate shared vocabulary to allow our conversation to

avoid ruptures caused by different understandings of language. We may first need to develop a mutually acceptable glossary if we are to understand one another. The linguistic shoals include words like "Formation", "Mission", "Sponsorship", "Lay-Religious Collaboration", "Teaching as Ministry", "Service", and "Community." These are powerful words, capable of carrying a variety of meanings, and generating strong feelings.

I don't mean to overstate the case — we have a long shared history, and we are the heirs of a great tradition, but, as others have said, we are never simply custodians of a tradition; we receive it, we enrich it or diminish it by filtering it through the collander of our experience, and then pass it on. I suspect we have a greater collective capacity to enrich our common tradition than we realize. I hope our conversation today can make some small contribution to our common effort to serve the people of God wisely and well.

The Catholic College as Locus for Adult Degree Programs*

Mary Daniel O'Keeffe, OP

It was just three years ago that Patricia Cross noted:

> While colleges are being warned to prepare for new kinds of students, statistics document their quiet arrival. Over 40 percent of this year's entering students are part-time students, up from 30 percent just a decade ago; and a third are over the age of 25.... While the literature exhorts us to consider changing our ways to accommodate the new learners, quite traditional colleges are initiating non-traditional practices...[1]

Catholic colleges and universities were among the institutions which mounted extensive adult degree programs in a decade when this "new clientele" caused one of the most significant shifts to occur in higher education since the 1960s.

If one agrees with Novak[2] that "theory is always grounded in autobiography," it would seem that the service aspect historically associated with the mission of Catholic colleges would give them a decided reason for serving adults. As predominantly small colleges, Catholic institutions have characteristics suited to the needs of returning students. They are colleges which possess a distinctive institutional purpose marked by moral and spiritual values; they are colleges which exist to serve the individual. Catholic colleges sponsor programs that offer potential for improving the quality of life — a *sine qua non* for adults who "seek educational programs which go beyond the academic".[3]

Catholic institutions as a group experienced a 35 percent increase of undergraduate part-time adult students in the 1970s. The Catholic women's colleges nearly doubled that figure — those remaining open at the end of the decade averaged a 69 percent increase.[4]

This marked difference in enrollment trends prompted me to research factors affecting the growth of adult degree programs in Catholic women's colleges. A 72-item instrument, designed to ascertain general institutional characteristics, administrative accommodations, teaching/learning considerations, and administration of support services was mailed to the 42 Catholic four-year women's colleges in the spring of 1983.

The survey received a 95.2 percent response with 38 colleges providing usable data. This data yields the following profile of adult degree programs in Catholic women's colleges.

A Profile

Among the 38 responding colleges:

- six began their adult degree programs between 1965 and 1969; five years later, 20 of the colleges had programs in place
- while all the women's colleges admitted men to their adults degree programs, only two colleges reported a higher enrollment of men than women
- twenty-four of the colleges offer adult students their choice of weekday and evening courses; 14 add a weekend course option (which usually attracts the highest enrollments)
- twelve of the colleges offer courses at sites other than the home campus, although main campus enrollments are the highest at all 38 institutions
- thirteen of the institutions offer collaborative courses with business and community agencies, such as bachelors degree completion programs at hospitals
- twenty-nine offer prior learning assessment, accepting as many as 50 credits
- twenty-three offer the traditional departmental majors to returning adults, eleven offer only a liberal studies major, and four offer both
- twenty-seven utilize at least 50% full-time faculty in their adult degree programs

Mary Daniel O'Keeffe, O.P., is Director of Academic Advising at Saint Anselm College in Manchester, New Hampshire.

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[1]Cross, K. P., *Emerging Issues in the Learning Society*, (Paper presented at the Boston College Conference on Encouraging Part-Time and Adult Enrollments, Chestnut Hill, MA., 1982).

[2]Novak, M. *Ascent of the Mountain, Flight of the Dove*, (New York: Harper & Row, 1971).

[3]Weathersby, R. P., & Tarule, J. M., *Adult Development: Implications for Higher Education* (Washington, DC: American Association of Higher Education-ERIC, 1980).

[4]Bartell, E.C., C.S.C., *Project 80: Enrollment, Finances and Student Aid at Catholic Colleges and Universities* (Washington, DC. Association of Catholic Colleges and Universities, 1980).

— thirty of the adult degree programs are administered by a "division" of continuing education, and two by a separate "school" of continuing education; six institutions have established no separate administrative structure for their adult degree programs
— directors of continuing education at these women's colleges consider administration and counseling their most important duties, with student recruitment and marketing not far behind
— directors' major concerns include a felt lack of institutional support services for the adults and their programs, and a need for faculty development programs and financial aid.

Case Studies

Survey information was supplemented with three intensive case studies to provide in-depth information on growth of programs. The College of Notre Dame of Maryland, the College of Mount St. Joseph, and Marymount Manhattan College were selected for on-site visits, based upon factors including administrative structure, length of institutional sponsorship, patterns of enrollment, magnitude of degree programs and support services, and institutional setting.

Their adult degree programs were examined along three dimensions: participative, organizational and administrative.

Participative Dimension: Between 87.5 and 96.5 percent of students attending the three institutions were women. The mean age of adults at entrance was 32 with an age range of 40 years. While these students had been away from formal education for an average of nine years, approximately 75 percent of them had previous college education.

The diversity in ages at entrance, years away from formal education, and educational backgrounds illustrate the heterogeneous nature of adult students and attendant planning demands on institutions. The high percentage of adults with previous postsecondary education has implications for articulation policies between community institutions.

Most adult learners in these colleges match those described by Aslanian and Brickell:[5] they are in life and career transitions and seek education for credentialing and upward mobility. Although pragmatic in their original intent to return to school, these students stated that they found intellectual stimulation a motivator after they enrolled.

The colleges responded to adults' career aspirations by providing orientation workshops and career seminars, by introducing career components into the curriculum, and by setting up strong advisement programs and peer support groups.

To a large extent, location seems to have determined enrollment patterns. Evening sessions meet the needs of Marymount Manhattan students, while the Weekend College draws the largest enrollments at Notre Dame and Mount St. Joseph. The two colleges with continuing education day programs note the limitations of this market. These day programs remain examples of the expansion and contraction characteristic of shifting adult markets.

The key to attracting adults in these institutions seems to be flexibility and responsiveness to adult learning needs — liberal transfer credit policies, prior learning credit, credit by examination, independent learning components, multiple delivery modes, and cross-registration in programs.

Organizational Dimension: The desire to raise institutional visibility, the decision to meet the needs of returning women in the early 1970s, the need to compensate for actual or projected decline in traditional age enrollment, and the influence of such programs as Mundelein's Weekend College were shaping forces in the organization of programs at these three institutions.

The colleges recognized that the needs of adult learners were different and they programmed especially for them. In the beginning, program directors were given latitude to experiment rapidly, and programs had only a minimal degree of marginality. With the multiplication of delivery modes, continuing education in these colleges became formalized. This did not impede growth or creativity but focused attention on consistent planning and equity of resources for all programs.

In the two institutions with centralized (divisional) programming, scheduling, and administration, care was taken to avoid separateness and to stay integrated with the core values governing the colleges. Both centralized and decentralized structures have experienced success; in both types of structures, the major concern has been the creation of an organizational arrangement to respond quickly to the ever-changing needs of returning adults.

Each college anticipated student needs through marketing surveys of their communities; results of the surveys and data on enrolled students form the basis of ongoing planning and reorganization.

Administrative Dimension: Strong presidential leadership in initiating programs and sound administrative practices played a key role in program development at each of the three colleges. Risk-taking, action-oriented presidents, highly visible in their communities, "altered agendas so that new priorities [received] enough attention"[6] These presidents chose entrepreneurial program administrators to carry out innovative planning, allocated personnel and financial resources for program equity, and approved extensive support services to strengthen

[5]Aslanian, C.B., & Brickell, H.M., *Americans in Transition: Life Changes as Reasons for Adult Learning*, (New York. College Entrance Examination Board, 1980).

[6]Peters, T.J., & Waterman, R.H., Jr., *In Search of Excellence* (New York: Warner Books, 1982).

retention. Because the presidents had assumed proactive rather than reactive postures to the adult education movement, their institutions became leaders in their communities.

The colleges restricted the number of majors offered in each program and grouped disciplines, for example, under Business, Human Services, and Communications. They allow students to cross-register in all campus programs to minimize degree completion time and provide wider choices in course selection. Two of the three offer courses at off-campus sites.

Quality is maintained by assigning full-time faculty to teach in all sessions. Administrators admitted a challenge in keeping a balance between full-time faculty and adjuncts, and in identifying suitable faculty for adult classes. Although faculty in-service training on adult learning has begun in two colleges, administrators at all three institutions stated the need for increased attention to faculty development.

The colleges make wide use of media in heightening and reinforcing their images through advertising, news, feature articles, or special brochures.

The case studies appear to support the importance of personalized programs which reflect respect and concern for adult needs. Initially felt, this personalism was, according to students interviewed, a major factor in attracting and retaining them. Most students spoke of unhappy experiences in larger colleges which, they claimed, "looked upon them as numbers." It may be noted, also, that the size of the colleges was large enough administratively to permit experimentation, yet small enough to adapt easily to change.

Besides the size of the college, students indicated that the reputation of the college, the quality of its programs, proximity to home and workplace, and flexibility in scheduling were major factors in their decisions to enroll. Surprisingly, the fact that these are women's colleges was not an important influencing factor.

Identifying competing providers of continuing education, assessing met and unmet needs of adults in the communities, allocating resources, and maintaining visibility, to a large extent determined the direction and magnitude of programs. The marketing image of continuing education in these colleges appears to depend on the image of the total institution, the uniqueness of programs, and the reputation of service to the adult learner. An early marketing position in the community seems to be a significant factor in high enrollment.

This study supports the assumption that Catholic colleges, as small colleges with personalized degree programs and support services, can be welcoming institutions for adult students if they mount creative, responsive programs geared to unmet needs of their communities. The variety of programming approaches would suggest that there is no single or best way to develop programs for adult learners. Accessible, flexible programs aligned with the mission of the institution and unique in the face of competing providers would appear to be most attractive to adult students and most beneficial to institutions serving them.

Adult Education at Other Catholic Institutions

Catholic colleges and universities sponsor a rich diversity of adult degree programs in a variety of formats. A cross section of continuing education activities in these colleges highlights the diversity in program emphases.

Mundelein College in Chicago has pioneered multigenerational programs in the Midwest since 1965. The College offers an integrated curriculum to traditional and continuing education students, and its Weekend College was the prototype for similar programs developed throughout the country. The opportunity for adult reentry students to build skills in writing, critical thinking, reading, and math is offered in special Survival Skills clinics and seminars. The Mundelein Credit for Academically Relevant Experience (CARE) allows students to seek credit for learning related to the College's academic disciplines or for areas considered a reasonable extension of Mundelein's program.

Patterned after the Mundelein program, Aquinas College opened its Encore program in 1969. The degree completion program includes special seminars that meet weekly for eight weeks allowing a student to earn a maximum of 12 credits in a semester. The seminars are reentry learning experiences and include such courses as Modern Drama, Contemporary Fiction, and Current Social Issues. Encore functions more as a counseling program with seminars assisting new students through the transitional period. During the second year, the Encore student can petition for life experience credit.

Career Action, Aquinas' other adult program, is designed for the career-oriented student. It is a evening credit program leading to a degree which also offers a certificate at midpoint. While the Encore student is eventually integrated into the regular college curriculum, the Career Action student has a full curricular program. The theoretical courses in the program are taught by regular members of the full-time faculty. Aquinas recruits highly qualified practitioners to teach the practical courses in this program.

The College recently has placed a new emphasis on "age-integrated learning." It has restructured what was formerly "a college within a college" so that the onus for making age-integrated learning happen falls to all administrators and faculty. A similar restructuring has taken place at Carlow College.

Stonehill College, on the other hand, maintains a self-contained Evening College for the approximately 1,000 students who attend each semester. About half of these are degree candidates and about 85 percent of the special students are college graduates, ranging from associate degree holders to Ph.D.'s and M.D.'s. This structure serves Stonehill well in allowing the division to respond dynamically to the changing needs of adults in the area.

Like the case study colleges, Stonehill's population doubled in its early years and now has leveled off. The

College is continually planning new programs to attract new adult learners.

Stonehill's Evening College has its own student government, its own honor society, and a special scholarship fund to supplement Pell grants. Highest registrations at Stonehill are in Business and Nursing, a similarity found in many colleges.

The Weekend College at Alverno enrolls over 900 students. The sessions are held every other week and women attending full-time can earn a degree in four years. What is unique to the Alverno program is its competency curriculum. Whether Weekend students have selected Business and Management, Nursing, or Professional Communication, they must master a minimum of four levels in each of eight competencies. Some of the assessment takes place in classes but most is conducted through the College's Assessment Center, staffed by Alverno faculty and more than 100 professionals from the local community. An Experiential Learning Seminar, required for Business and Management and Professional Communications majors, demands that adults reflect on and conceptualize learning that comes from work experience.

Two colleges with separate schools of continuing education have approached adult learning in very different ways. The College of New Rochelle, which received the Lifelong Learning Medallion for excellence in adult education from the Adult Education Association, created non-traditional liberal arts programs for those living or working in communities in the New York area. Since 1972, over 2,000 students have graduated from the College's New Resources program conducted at the New Rochelle campus as well as at Co-op City, South Bronx, the New York Theological Seminary, and Brooklyn and Harlem extensions.

The New Resources model emphasizes principles of adult learning in six-credit seminars spanning life sciences, social sciences, humanities, and physical sciences. The seminars incorporate independent learning projects, stress dialogue between adult learners, and are taught by academics as well as professionals in the community. The philosophy of the School of New Resources underscores adults' taking initiative for designing curriculum in consultation with faculty and staff.

Marywood, an undergraduate women's college of 1800 students, opened the Gillet School in 1981. The school has three programs. An evening college enrolling 586 students has a majority of males; about 55 percent are degree-seeking. The School's Off-Campus Degree program serves an additional 300 students from Saudi Arabia to Washington, and from Texas to Alaska. Two two-week campus residencies for course work are required. Faculty involved in the off-campus degree program have regularly scheduled office hours for telephone conferencing. Marywood's Gillet School also offers a number of credit service courses for area nursing schools and hospitals.

St. Louis University's Metropolitan College, founded in 1962, had as its major initial focus the training of lay Catholics. Ten years later, Father Paul Reinert, S.J., extended the College to serve adults within a 50 mile radius of the University. The College has nine satellite campuses organized to serve transitional needs in the community. One program in the tri-county area is designed to be a completion program for adults who received an associate degree from a nearby junior college. The College services a large number of employees of credit unions and financial corporations and has two on-site centers at Southwestern Bell. Metropolitan has its own in-house Program for the Evaluation of Nontraditional Learning (PENCIL) and is in the process of establishing a regional center for skills assessment for adults in career transition.

Time limits mentioning only a cross-section of other institutions typical of Catholic colleges serving adult learners. Marylhurst's College of Lifelong Learning, Notre Dame's Center for Lifelong Learning, Caldwell's External Degree program, Boston College's Evening College, and St. Mary of-the-Woods' Women's External Degree program, like many others are reaching adults in practical yet innovative ways.

This research, and discussions with a number of continuing education directors and presidents, leads me to conclude that Aquinas College President Norbert Hruby has said it well: "Community education is a noble enterprise...a creative response to the learning needs of people...It can give the institution a new reason to exist, a new mission to perform, a new importance on the educational scene — a new visibility".[7]

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[7]Hruby, N.J., *A Survival Kit for Invisible Colleges*, (Boulder, CO: National Center for Higher Education Management Systems, 1980).

Are Catholic Colleges Still Catholic?

William J. Parente

With a dissatisfaction presumably divine, the integrity of American Catholic colleges has perennially been questioned. Thirty years ago an article in the *Homiletic and Pastoral Review* was titled, "Are Catholic Colleges Academically Respectable?"[1]

More recently, the same journal cover-storied an article titled, "Catholic Colleges and Consumer Protection," which asked whether such institutions were still Catholic and answered negatively. Parents and students should beware of buying such a product.[2]

This question has been asked and this negative answer given more frequently of late. An article in the conservative Catholic journal, *Fidelity*, only a few months ago was titled, "Is Notre Dame Still Catholic?"[3] Again, the answer was in the negative. An article by Harvard sociologist David Riesman, a non-Catholic, in *Change* magazine, contrasted American Catholic colleges unfavorably with Protestant evangelical colleges in terms of adherence to their religious foundations.[4] Riesman concludes his essay with the observation:

> many readers will have noted, I would imagine, that up to this point I have not mentioned Catholic colleges as among those maintaining not only overt student deference but internalized student acquiescence in Christian campus norms. In fact, I do not know a single Catholic college of which this can today be said. It would not be too farfetched to suggest that a kind of Protestant Reformation has occurred within Catholicism in the Western world and that as more and more religious have have "kicked the habit" and laicized the institutions, one cannot speak of a truly Catholic college in the way that one can speak, let us say, of Mennonite colleges or a Southern Baptist college.[5]

Riesman refers to our institutions as the "once-Catholic colleges"[6] which have followed the original Protestant colonial colleges into a secular mode.

A Washington Post article asked, "How Secular is Georgetown University?"[7] A *New York Review of Books* essay by Loyola University of Chicago philosophy professor Thomas Sheehan, claimed with satisfaction that an agnostic "liberal consensus" dominated Catholic higher education.[8] Historian James Hitchcock in an article appearing in the *Catholic Mind* argued with dissatisfaction that "too many Catholic colleges have become effectively secular."[9]

Homosexuals have attacked in the Superior Court of the District of Columbia Georgetown University's non-recognition of their organizations precisely on the ground that Georgetown claims the protection of the First Amendment falsely, the homosexuals claim, because Georgetown is no longer a truly Catholic college.[10] St. Louis University, another Jesuit institution, was attacked last year by a journalist-alumnus for its sexual permissiveness and Marxist political orientation which bespoke "the school's changing identity."[11]

A decade earlier, Pope Paul VI, in addressing the presidents of Jesuit universities, struck the same theme:

> In recent years some Catholic universities have become, convinced that they can better respond to the various problems of man and his world by playing down their own Catholic character. But what has been the effect of

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Dr. Parente is Dean of the College of Arts and Sciences at the University of Scranton. *This paper was presented at the Annual Conference of the Middle Atlantic Historical Association of Catholic Colleges and Universities, March 30, 1985, at Caldwell College in New Jersey.*

1 Edward J. Power, "Are Catholic Colleges Academically Respectable?", *Homilectic and Pastoral Review*, LVI (June 1956), p. 734-742.

2 Charles E. Rice, "The Catholic College and Consumer Protection," *Homiletic and Pastoral Review*, LXXXII (July 1982), p. 18-27.

3 E. Michael Jones, "Is Notre Dame Still Catholic?" *Fidelity*, III (June 1984), 18-26.

4 David Riesman, "The Evangelical Colleges: Untroubled by the Academic Revolution," *Change*, LIV (January-February 1981), p. 13-20.

5 Ibid., p. 14 and 20.

6 Ibid., p. 20.

7 Neal Devins, "How Secular Is Georgetown University?", *Washington Post*, September 12, 1982, p. B 38.

8 Thomas Sheehan, "Revolution in the Church," *New York Review of Books*, XXXI (June 14, 1984), p. 34-39. See also the comments on this article in *Commonweal*, August 10, September 21, and October 5, 1984, by fifteen Catholic intellectuals and the further analysis in *Fellowship of Catholic Scholars Newsletter*, VIII (November 1984), p. 1-3.

9 James F. Hitchock, "How Is a College or University Catholic in Practice?", *Catholic Mind*, LXXIV, #1299 (January 1976), p. 7-21; Hitchcock's remarks were originally printed in the Delta Epsilon Sigma *Bulletin*, XX, #2 (May 1975), p. 40-53, following his address of same at the January 1975 NCEA meeting in Washington, DC.

10 Lawrence Biemiller, "Georgetown University Homosexuals Cite Constitution, Morality in Quest for Recognition," *Chronicle of Higher Education*, XXIX, #20 (January 30, 1985), p. 13-16.

11 Dick Goldkamp, "God, Sex, Revolution and the Single Girl at St. Louis University," *Fidelity*, III (June, 1984), pp. 12-15 and 26-28.

this trend? The principles and values of the Christian religion have been watered down and weakened; they have been replaced by a humanism which has turned out to be really a secularization. Morals with the university community have degenerated to the point where many young people no longer perceive the beauty and attractiveness of the Christian virtues.[12]

Sounding the consumer theme, the Holy Father noted that the Catholic laity was growing indifferent to the fate of these institutions precisely because of their lack of Catholicity.[13]

Doubtless in response to such perceptions, a number of new Catholic colleges have been established in the last decade with the declared aim of providing Catholics with "a choice not an echo." Such institutions as Christendom College in Front Royal, Virginia, Magdalen College in New Hampshire, and the late Cardinal Newman College at St. Louis were inaugurated because their founders were "dismayed by the systematic and progressive dismantling over the past fifteen years of the fine academic seriousness and truly Catholic quality of many of our colleges and universities."[14]

In this paper, on the basis of a decade as a student in Catholic collegiate institutions and fifteen years as dean of a Jesuit college, I want to examine from a somewhat broader perspective the question of the Catholic nature of our colleges.

By "broader" I mean to avoid embroilment in the issue of theological orthodoxy, which along with political leftism is at the heart of much of the controversy cited above. As I am not a theologian, I can contribute little to the ecclesiastical discussion beyond the observation that the theology departments of our colleges are unlikely to be other than representative of the general theological spectrum in the Church at large and no more politically conservative than the American bishops themselves.

In answering affirmatively the question, "Are Catholic Colleges Still Catholic?", I would rather focus on the role of Catholic colleges in the perpetuation of the Catholic tradition. It was Edmund Burke who wrote that in every institution there is "a sure principle of conservation, and a sure principle of transmission, without at all excluding a principle of improvement."[15] Conservation, transmission, improvement of the Catholic tradition: that is the primary role of Catholic colleges.

In elaborating this point of view, I would focus on five aspects of Catholic higher education: 1. curriculum; 2. course content; 3. faculty; 4. institutional service to the church; and 5. institutional ethos.

Let me develop each of these aspects from the point of view of conserving, transmitting, and improving what I take to be the Catholic tradition. In doing this I will focus on my own institution, the University of Scranton, just as many of the criticisms cited above grow out of the writers' analyses of their own institutions. There are at present according to the Association of Catholic Colleges and Universities some 235 Catholic higher education institutions in the country. As a larger sample of this group, I will also focus on the 28 Jesuit colleges and universities.

Curriculum

I believe virtually all Catholic colleges are distinctive in the accent they place on the study of theology and philosophy. The University of Scranton, for example, requires of its 4000 undergraduates in three different colleges 9 credits of theology and 9 credits of philosophy. The latter philosophy requirement specifies an introduction to the discipline, followed by a general ethics course for all students. Caldwell College, to choose another institution at random, requires 9 credits of theology and 6 credits of philosophy. Broadening our sample, all 28 Jesuit college and university level institutions require courses in theology and philosophy. These requirements range from 12 credits in philosophy at Marquette, Rockhurst, LeMoyne, Spring Hill and my own alma mater, Xavier, to only 3 credits at Holy Cross and Santa Clara. The average for the 28 institutions is 8 required semester credits in philosophy.

Similarly, the 28 Jesuit institutions show a range in the theology requirement from 12 credits at Xavier and Spring Hill to a minimum 3 credits at Holy Cross. Half of the 28 institutions require at least 9 credits in theology with the average at 7.5 semester credits.[16]

This is spectacular, I believe, for a number of reasons: first, because such courses commonly continue among educated elites in this country the ecclesiastical tradition of the importance of theology as the Queen of Sciences and the longer tradition in the West of philosophy as a discipline which raises fundamental questions about the purpose of life and code of conduct by which it might be lived. Even to raise these issues is in this period of history a significant service to our society, to our "consumers" and to the Church.

Secondly, it should be noted that these specific core requirement courses in theology and philosophy are in excess of other more general humanities requirements in the disciplines of literature, art, history, and language. Thus, the University of Scranton requires not only 18 credits in theology and philosophy but also another 18 credits in

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[12] Pope Paul VI, "The Perennial Mission of the Catholic University," Address to the Presidents and Rectors of the Catholic Universities Administered by the Society of Jesus, August 6, 1975, *The Pope Speaks*, XX, #3-4 (Winter 1975), p. 234-238, at 235-236.

[13] Ibid., p. 236.

[14] Raymond V. Schoder, S.J., "The Genesis and Goals of Cardinal Newman College," *Homiletic and Pastoral Review*, LXXVII (February 1978, p. 59-62.

[15] Edmund Burke, *Relections on the Revolution in France* (Indianapolis: Bobbs-Merrill, 1955), p. 38.

[16] *Fact Files (1977-1983)*, Association of Jesuit Colleges and Universities, Washington, DC, September 1983; Issue #89, Core Curricula, January 1, 1983. See summary in *AJCU Higher Education Report*, VI, #5 (January 1983), p. 6. Source: Survey of AJCU Colleges and Universities, September 1982. Holy Cross later added theology and philosophy requirements; these are reflected in my summary.

what we call a Humanities Area of history, literature and art, and even a further 9 credits in composition, rhetoric and elementary/intermediate foreign language, which some non-purists might also construe as humanistic studies, for a minimum total of 36 humanities credits and a maximum of 45—an extraordinary total in an era which laments the neglect of the humanities.

Similarly, Caldwell College, besides its 15 credit theology/philosophy commitment, requires in its core an additional 15 credits of fine arts, English, and language and another 6 credits of European history, which it construes as a social science.

It should also be noted that students in Catholic colleges often take more credits in the humanities and in the theology/philosophy area than those merely "required", by taking such courses as part of their electives, their minor, their major or double major. The frequent choice of these courses is testimony to the popularity of the courses and teachers behind them.

Thirdly, it should be noted that these relatively heavy requirements in theology and philosophy as well as in the humanities generally are carried on in the face of intense competition for curricular space from the accrediting agencies in the various professional disciplines: The American Chemical Society, the National League for Nursing, the American Physical Therapy Association, the American Association of Collegiate Schools of Business, and the like.

In our own situation at the University of Scranton, we require 152 semester credits for our bachelor's degree in physical therapy because we insist on our students having not only the professional and clinical courses demanded by the APTA but also the approximately 60 credits demanded by our core curriculum—including 18 credits in philosophy/theology. Similarly, we require 144 credits in our pre-medical biology major (which annually places over 50 students into American medical schools); 147 credits in our biochemistry major, 136 in communications and computer science, 137 in nursing, etc.—all of these exceeding the 127 credit minimum required for graduation from the university.

Catholic colleges then are still Catholic in holding to theology and philosophy requirements at great cost to the student and to the institution. A University of Scranton freshman will pay close to $3,000 tuition for these theology and philosophy credits before he or she graduates. The University's recruitment effort is made considerably more difficult by requiring more credits than secular rivals—credits which may not seem as immediately practical as courses in computer science, accounting, or psychology. Obviously, our ability to successfully recruit depends upon the desire of consumers for such a curriculum.

In his report, *To Reclaim a Legacy*, on the state of the humanities in American higher education, William Bennett deplores the low esteem in which the humanities are held. Bennett's report is an unfortunately highly secular view of the humanities—avoiding, for example, even to mention theology or religious studies as a discipline within the humanities.[17]

Bennett's report, however, does recognize in its section on curriculum

> the diverse nature of higher education under whose umbrella are institutions with different histories, philosophies, educational purposes, student body characteristics, and religious and cultural traditions. Each institution must decide for itself what it considers an educated person to be and what knowledge that person should possess.[18]

It seems to me that Catholic colleges have for the most part made their decision and decided that educated Catholics should have an appreciation of their theological tradition and of the history of Western philosophy and ethics. In addition, our colleges in effect have taken heed of William Arrowsmith's warning against a too-broad, smorgasbord approach to the study of the humanities, preferring to focus on theology and philosophy without eschewing other humanistic disciplines.[19]

Course Content

A second characteristic of the Catholicity of our colleges is found, I believe, in the specific content of our courses, irrespective of curricular design. Let me use my own institution as a case study.

Thus, among 36 philosophy courses offered in a department of 12 full-time faculty, all with the doctorate, are such courses as Logic, Metaphysics, Epistemology, Ancient, Medieval, Philosophy of Religion, Aquinas, Newman: Idea of a University, The Philosophy of Christian Healing, General Ethics, Medical Ethics, Business Ethics, Computer Ethics, Language and the Existence of God, Mysticism East and West, Appetites and Passions, Philosophy of Sexuality—to mention only the 17 most obvious courses with content important to the conservation, transmission, and improvement of the Catholic tradition.

Even less obvious philosophy courses often have a decidedly Catholic content: thus, a course on the Phenomenology of Human Ambition focuses on Janis Joplin, Hitler, Vince Lombardi, and Ignatius Loyola; a course on Existentialism gives great play to Gabriel Marcel; philosophy of law covers Aquinas' teaching in detail. The four Jesuits and eight laypersons (Catholic and non-Catholic) in the department meet annually in their classes over 4000 students—virtually the entire undergraduate student body.

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17 See text of Bennett's report in the *Chronicle of Higher Education*. XXIX (Nov. 28, 1984), p. 16-21. As examples of the avoidance of recognizing theology or religious studies as "humanities" note paragraph one of the text here and paragraph ten and paragraph thirteen. In citing the official federal legislation, Bennett does at last in paragraph eighteen include comparative religion as a proper humanities subject.

18 Ibid., p. 17.

19 Quoted by Bennett as one of the consultants to the Bennett Report, Ibid. p. 17. Among the 31 members of the Study Group assembled by Bennett for the Report, only one was from a Catholic institution: Sr. Candida Lund, Chancellor, Rosary College (Ill.).

John T. Noonan, Jr., in a brilliant essay on "American Catholics and the Intellectual Life," remarks on the richness of the philosophy department at a Catholic institution:

> The Catholic universities I know best have been marked by this kind of cosmopolitanism. Where the philosophy departments of any secular universities clung to the dominant Anglo-American tradition of positivism, the departments of these (Catholic) universities have been hosts to Thomism, existentialism, phenomenology, personalism.[20]

Similarly, there is "attention given to sacred tradition of Eastern and Western churches" in the Fine Arts department's course on Medieval and Renaissance Music taught by a Sister of St. Joseph with a doctorate in medieval music from Catholic University of America.

Our history department offers six-credit courses on Byzantine Civilization, Medieval History, Ancient History, Renaissance and Reformation, as well as a semester-length course on American Ecclesiastical History.

The English department offers courses on Modern British Literature, the catalog description of which specifies Gerard Manley Hopkins, T. S. Eliot, Graham Greene, and Evelyn Waugh among the authors covered. There are semester-length courses on Hopkins, Flannery O'Connor, The Bible, Dante, Chaucer, and Milton—all reflecting the desire of the department, the faculty, and the institution to transmit a great deal of the tradition of Christian humanism.

A course in the English department's "Masterworks" would include books of the Bible; the philosophy department's Great Books course would cover Augustine's Confessions; a course on Russian drama, the plays of Blok; a course on Solzhenitsyn, his religious prose poems and short stories and letter to the Patriarch Pimen; a course on European history, the triumphs and tragedies of the Church.

The fifty courses offered by the department of theology include seven different scripture courses, two courses on the ministry for seminarians, a course on the Society of Jesus, The Greek Fathers, Spiritual Classics (Augustine to Avila to John Paul's Sign of Contradiction), the Theology of the Byzantine Churches, a course on Suffering, another on Ways of Prayer (which requires a faith commitment of those who would sign up for it), and a number of courses on Christian marriage. There are courses on the Theology of the Holocaust and on Jewish Theological Thought taught by a rabbi; courses on the Protestant Tradition taught by a minister; courses on the Supreme Court and Church-State issues, John Paul II and Catholic Social Thought, Eastern Christian Spirituality "with a particular emphasis upon Sts. Athanasius, Gregory of Nyssa and Gregory Palamas." There are courses on Foundational Christian Ethics which analyze "the lives of Thomas Merton, Mother Theresa, and (the late Jesuit) Walter Ciszek."

I have touched upon only half of the theology courses, virtually all of which are filled to our customary limit of 35 students and which together enroll 4000 annually.

Finally, I might mention our interdisciplinary courses, one of which is required of all students in their junior or senior year. Among the twelve interdisciplinary courses we now offer are such selections as "Is Capitalism Christian?" an analysis of the bishops' pastoral letter: "a philosophical, theological, and economic inquiry into the nature of capitalism and the nature of Christianity to determine the compatibility between them"; The Medieval World (Chaucer, Petrarch, Occam, Wyclif); Human Rights, taught by a theologian and a philosopher; Mysticism and Contemplation ("Highest concerns of religion and philosophy are devoted toward a Supreme and Ultimate Being"); Great Lives (Thomas More, *inter alios*); the Dynamics of World Hunger; and Parenting.

In short, I suggest that apart from the question of curricular requirements, the choice and content of many of our courses, in some instances their very nature, reflect our Catholic tradition and our Catholic concerns. I think it likely that nearly all Catholic colleges have similar courses which are not ordinarily found—certainly not in such abundance—at secular institutions. While a large state university might have in its repertoire some of these courses, I suggest that they would not be as pervasive as in our curriculum at Scranton and would not affect as great a proportion of the student body.

Finally, I would note that the values-laden courses—business ethics, medical ethics, and philosophy of law, for example—are further supported by strong departmental recommendations from the pre-professional departments: nursing, biology, accounting, physical therapy, medical technology, pre-law, marketing, management, *et al.*

Faculty

A third aspect of the Catholicism of our colleges is the faculty and their living experience of the Catholic tradition. This is a complex issue. For example, as the number of those faculty in religious congregations decline, the question of the Catholicism of our institutions becomes increasingly a responsibility for lay faculty—although one notes that here at Caldwell College over 30% of the full-time faculty and 27% of the adjunct faculty are members of religious congregations or clerics.

However, in this paper I want to focus on the educational origins of those faculty—lay, religious, or otherwise—who teach at our institutions. It is these faculty who conserve, transmit, and hopefully improve the Catholic tradition.

Thus, at Caldwell 25 of 38 full-time faculty (66%), hold at least one degree from a Catholic college. At my own institution, the University of Scranton, 120 of 200 full-time faculty (60%) hold at least one degree from a Catholic institution. Almost two-thirds of these hold two degrees from Catholic colleges and universities. Similarly, 80% of the administrators and 87% of those professional staff with degrees hold at least one degree from a Catholic college. To

[20] John T. Noonan, Jr., "American Catholics and the Intellectual Life," *Cross Currents*, vol. 31, No. 4 (Winter 1981-82), p. 436.

choose another Jesuit school at random, St. Peter's College, we find an even higher proportion of full-time faculty (63%) holding a degree from a Catholic college. It should be noted that 70% of this group hold at least two degrees from Catholic institutions. Nor does this take account of faculty with degrees from non-Catholic denominational institutions such as Yeshiva and Ohio Wesleyan.

I suggest that such heavy concentration of faculty educated in Catholic colleges carries on the tradition of Catholic higher education. In part, it is responsible for the curricular and course choices indicated above and for the content of these courses and their ideological thrust.

Finally, the research interests of these faculty must be noted. At my own institution, our philosophers write books on business and medical ethics; our theologians write books on episcopal statements; our English faculty write on the medieval iconography of Mary; our historians on Archbishop Hughes of New York and the Slavery Question; our sociologists design questionnaires for the diocese; our administrators write on such issues as "Catholic Colleges and the Question of Abortion."

This is of course not to say that faculty who hold all their degrees from secular institutions can not or do not contribute to the Catholic mission of the enterprise. Indeed, many such faculty come to teach at Catholic institutions because they find there a welcome for their teaching and research interests. Nor is this to overlook the criticism that such high concentrations of faculty from within our own tradition may be faulted on academic grounds or as "inbreeding." Nonetheless, I believe that such concentrations are useful in perpetuating a Catholic tradition in the college community and among its students.

Institutional Service to the Church

In answering affirmatively the question, "Are Catholic Colleges Still Catholic?" I would point also to the institutional service which our colleges regularly perform for the Church. Again, the topic is susceptible of a lengthy treatment but let me briefly give some examples.

The University of Scranton serves as the educational instrument through which the seminarians of the Diocese of Scranton earn their baccalaureate degree. Our College of Arts and Sciences in fact offers a special major for the seminarians called Christian Tradition. The Bishop of Scranton, James C. Timlin, is by invitation a member of our Board of Trustees. Throughout the country, as part of an effort to upgrade academic standards and to meet accreditation needs, many diocesan seminaries have affiliated with Catholic universities for this purpose.

Similarly, Caldwell College, with its certificate program for the Archdiocesan School of Liturgical Music and its minor in Liturgical Music, offers service directly to the institutional Church.

A review of similar endeavors by the 28 Jesuit universities during the current academic year reveals such enterprises as Boston College's Institute of Religious Education and the Mexican American Cultural Center offering a master's program in Hispanic Ministry in both Boston and San Antonio.[21] Marquette University offers "Computers for Clergy" through its Continuing Education division and its School of Education runs an educational clinic for inner-city Catholic schools, the cost for the latter program being borne by the Jesuit Community of the University.[22]

The University of Santa Clara held a three-day forum in January on the Pastoral Letter on the Economy which brought together 15 theologians, economists and political scientists and 9 bishops.[23]

The conference of business deans of the Association of Jesuit Colleges and Universities devoted part of its annual meeting last October to a discussion of the papal encyclical, *On Human Work*.[24]

Five Jesuit universities were among a consortium of 15 Catholic universities which sponsored a two-and-a-half hour national teleconference for the Catholic Television Network of America on "Hispanics in the Church."[25]

Boston College last June sponsored a Conference on Religious Life in the United States attended by seventeen bishops. At the other end of the continent, the University of San Francisco sponsored a conference on Religious Life in the American Church and its relationships with Rome, which featured an address by Archbishop John Quinn and representatives of five different religious orders.[26]

These sorts of examples could be multiplied a hundredfold. Everywhere on the Catholic campuses with which I am familiar I see our institutions working closely with the hierarchy and other institutions of the Church—not solely in our national society, but disproportionately listening to the official statements of Church leaders from papal to pastoral letters, and regularly exhibiting esteem for the hierarchy.

In denying Margaret Thatcher her honorary degree, the 300 dons of Oxford termed its honorary degree "its highest token of approval."[27] I have myself been present within the last eight months at the presentation of two honorary degrees from Jesuit colleges to Archbishop O'Connor of New York. A review of the *Higher Education Report* of the Association of Jesuit Colleges and Universities indicates that in the last two academic years eleven cardinals, archbishops, and bishops have received degrees from a dozen different Jesuit colleges.[28] There have been several dozen other clerics and religious awarded degrees over the same period. One assumes the same situation pertains to other Catholic colleges.

Beyond this superficial sign of collaboration, I have also been impressed by the attention being given to the bishops'

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21 Association of Jesuit Colleges and Universities (hereafter AJCU), *Higher Education Report* (Washington, DC), vol. 8, No. 6 (February 1985), p. 4.
22 Ibid., p. 5.
23 Ibid., p. 7.
24 Ibid., vol. 8, no. 4 (December 1984) p. 15.
25 Ibid., vol. 8, no. 3 (November 1984), p. 4.
26 Ibid., vol. 8, no. 1 (September 1984), p. 3.
27 Washington *Post*, January 30, 1985, p. A 13.
28 Specifically. Bishops Hayes (Loyola, Chicago). Fitzsimons (Rockhurst), Keating (Xavier), Szoka (Detroit), Sullivan (Rockhurst); Archbishops O'Connor (Scranton, Fordham), Law (Boston College), May (St. Louis); Cardinals Krol (Wheeling); Dearden (Wheeling), and Bernardin (Holy Cross).

recent pastoral letters on War and Peace and on the Economy. This has been discussed on my own campus at a number of meetings in the current academic year: one led by the bishop of Scranton, one led by the president of Fordham University, one by a member of our own theology department, others in on-going campus organizations. Again, a review of AJCU's *Higher Education Report* indicates the same serious attention is being paid on all the Jesuit campuses and the newsletter of the Association of Catholic Colleges and Universities *(Update)* indicates the same is true nationally in virtually all Catholic colleges.[29] Again, this is not to suggest that all faculty or students in all institutions will agree with all episcopal statements—particularly as these merge into the merely political—but there can be no doubt that these documents receive a serious and attentive hearing.

There are other outstanding examples of service to the institutional Church on the part of Catholic universities that might be cited: Niagara University's masters program in Thomistic philosophy; St. Bonaventure University's masters program in Franciscan Studies; and Villanova University's masters program in Augustinian Studies are examples of outstanding efforts to continue Catholic intellectual traditions that might otherwise not be maintained. There is Villanova's extraordinary policy of charging only one-half tuition for graduate courses in theology and religious studies as a meaningful sign of its commitment to the importance of theology in its institutional mission and in its service to the Church. Again, many other examples from all our schools could be cited.

Institutional Ethos

Finally, I would say a few words on the Catholic institutional ethos which one finds on virtually all our campuses. I would note that we live in a secular age and one in many respects profoundly indifferent and even hostile to the traditional values of the Church and its people. Our work, like the work of the Church itself, has to be viewed within this context.

To explain what I mean by a Catholic institutional ethos, let me again use my own institution as the case I know best. On the first day of freshman orientation—by design either a Saturday or Sunday—a formal Mass for the incoming freshmen and their parents is celebrated by the president of the University which meets with nearly universal attendance on the part of students and most of their families. Also as part of the Freshman Orientation's first night, after the president of the University addresses the students, the director of campus ministry speaks at length about the religious nature of the institution and the role of campus ministry. Two weeks later a formal Mass of the Holy Spirit for students and faculty is celebrated with attendance in the hundreds.

One notes that a Mass of the Holy Spirit is held at the same time at St. Peter's College, and that All Saints Day, Holy Week, and Ascension Thursday are listed as official college holidays. In fine medieval fashion, St. Peter's even celebrates Michaelmas with an honors convocation. Caldwell College, in the Dominican mode, still celebrates St. Thomas Day.

At Scranton each of the four undergraduate classes annually holds a Parents' Day which includes a Mass. There are pre-Thanksgiving, pre-Christmas and Palm Sunday Masses, each of which is attended by over 500 students. The tradition of the baccalaureate Mass flourishes. There are four daily liturgies and on the weekend seven liturgies in all, five in the major chapel and two in dormitories. Regular census count indicates that these are attended by some 1200 of the 1800 resident students. When one reflects that 15% of the student body is non-Catholic and that a number of the resident students return home for the weekend, one concludes that the percentage of non-attendees is dramatically below that of the typical parish.

Training for the parish ministry is in fact an important element of the Scranton campus ministry, involving over 200 students a year. Sixty musicians, including 23 instrumentalists, are involved in campus ministry programs.

In 1983–84 there were 26 weekend retreats—one on every weekend of the school year—attended by 556 students and faculty. There were also 35 Evenings of Recollection with approximately 700 in attendance.[30]

When one considers that all of this attendance at liturgies and retreats is on a voluntary basis, the religious institutional ethos that you and I experienced perhaps a quarter century ago seems reasonably intact.

While the above is said of the institutional ethos at the University of Scranton, I presume that as much *mutatis mutandis* can be said of Caldwell College or St. Peter's College. Again, I would answer that Catholic colleges are indeed Catholic.

Religious historian Lawrence Cunningham has called this an Age of Ecclesial Turmoil. He writes of the Church as a whole but I would apply his comments to our Catholic colleges in particular:

> The temptation, of course, is to "vote with one's feet" and opt out of a confused and confusing institution. Many have exercised that option in our time and many have done so in good faith. However, if the Catholic tradition is a community in time and space seeking to be faithful to the Gospel, we also need to remember that the Church has passed through crises before. Perhaps the best we can do is to try to emulate the example of that paradigmatic modern Simone Weil who described her spiritual strategy as being that of "waiting in patience." Waiting in community is an act of faith in a community which has nourished the believer just as surely as the believer has created the community.[31]

Catholic colleges continue to be our best hope in the conservation, transmission, and development of the Catholic tradition.

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[29] See *inter alia*, AJCU *Higher Education Report*, vol. 8, no. 6 (February 1985), p. 7; and *ACCU Update* (Washington, DC), Vol. XII, No. 3 (December 31, 1984), p. 3–4.

[30] 1983–84 Annual Report of Campus Ministry, University of Scranton, p. 18.

[31] Lawrence S. Cunningham, *The Catholic Heritage* (New York: Crossroad, 1985), p. 216.

Address to the National Catholic Student Coalition

Joseph Cardinal Bernardin

My dear brothers and sisters in the Lord!

"The Year of the Yuppie"—so declares the title of the lead article in the December 31, 1984 issue of *Newsweek*. The young urban professionals, we are told, are "making lots of money and spending it conspicuously." Their lives are turned inward on themselves—on their careers and condos, their physical fitness and their favorite gourmet food. "You can have it all—now!" is their creed. However, they do have one problem: they become bored easily!

Is that to be your fate? Are you destined or determined to become the next Yuppies? Frankly, I've come to Florida to recommend an alternative. I've come to Miami—not to escape the wintry weather of Chicago, but to share my dreams and my vision with you.

We meet at an auspicious time. We are approaching the end of the century and the beginning of another—the close of one millennium and the opening of another! We are meeting during the first week of the United Nations' International Youth Year. This is a special time in your lives, a special time in human history. Pope John Paul II underlined its significance a few days ago in his World Day of Peace Message, where he pointed out that "the future far into the next century lies in *your* hands. The future of peace lies in *your* hearts." You are the youth of today, but the leaders of tomorrow.

I have come to this conference to encourage and challenge you to prepare for the next century, the beginning of a new millennium. I have come as a pastor to explore with you the Church's social imperative and its implications for your lives.

It's true: there *is* something intensely personal about religion. It involves our particular relationship with God. But religion is not merely an internal, personal, private affair. A good relationship with God also means having a good relationship with our brothers and sisters throughout the world. The first epistle of John puts it rather directly, even bluntly: "One who has no love for the brother he has seen cannot love the God he has not seen. The commandment we have from [Jesus] is this: whoever loves God must also love his brother" (1 Jn 4:20-21).

This is why the Church throughout the centuries has addressed pertinent social issues of the day—not from political, economic or technological viewpoints, but from moral and religious perspectives.

What is our world like today? How is it changing? What are the social issues of our day? Let me share just a few facts with you to provide a context for my reflections. World population is growing at an extraordinary rate. Estimates suggest that there is a net gain in human population of 82,000,000 people each year. This means that the world population increases at the rate of two Chicagos or more than twenty Miamis each month! What is striking about this population increase is the worldwide shift from rural to urban settings. People are moving to large cities in unprecedented numbers.

The implications of this rapid growth of population and move to cities as well as their impact on the effective use of limited global resources are simply overwhelming. Not only are the world's resources limited, they are often not found where they are needed. Developing countries and their rapidly expanding cities often lack minimum housing as well as food production and distribution systems. They frequently lack basic sanitary conditions, and this, in turn, increases the potential for the spread of disease. For example, Jakarta, Indonesia, a city of 7,000,000 people, does not have a sewer system.

Many of these countries and cities simply cannot afford the development of the extensive human services which they need, and their economies grow more precarious each year. In Mexico City, about 1,000,000 teenagers enter the job market each year, but, for many of them, there is little or no opportunity for employment.

In short, competition for scarce resources will continue to increase in the next decade, a situation which readily breeds conflict and chaos, with devastating effects on the lives of many people. The facts suggest that, if you are aware of what is happening in our world, you can scarcely afford to be bored!

Individuals, institutions and governments frequently make important decisions which affect human lives—for example, with regard to distribution to the earth's resources, scientific research, and the application of technology. Increasingly, voices echoing the concepts of philosophers and the concerns of ordinary people say that the distinctive mark of human genius is to order every aspect of contemporary life in light of a moral vision. A

Joseph Cardinal Bernardin is the Archbishop of Chicago. His address was presented at the First National Meeting of The National Catholic Student Coalition, January 5, 1985, at St. Thomas of Villanova University in Miami, Florida.

moral vision seeks to direct the resources of politics, economics, science and technology to the welfare of the human person and the human community.

Let me illustrate this with an example. Perhaps the most significant factor we have to face in our scientific and technological age is that, for the first time in human history, we have the power to destroy ourselves and our world. Forty years ago the German theologian Romano Guardini wrote that the predominant moral issue of the twentieth century would be whether we could develop the moral capacity to control the power we have created.

That moral issue still confronts us today with increasing urgency as we approach the twenty-first century. The central moral and political truth of the nuclear age is this: If nuclear weapons are used, we will all lose. There will be no victors, only the vanquished. There will be no calculations of costs and benefits because the costs will run beyond our ability to calculate.

A directing moral vision is needed to bring the technology of the arms race to its appropriate subordinate role. Only people, however, possess moral vision. And so our hope for the future is rooted in people who can express such a vision and in those who are willing to implement it. On January 7, 1985, Secretary of State Schultz and Soviet Foreign Minister Gromyko will meet in Geneva to resume negotiations on arms limitations. May they bring to the bargaining table the kind of vision and determination needed to help us take the first step toward mutual disarmament and a world free from the threat of nuclear war. They can bring those qualities to the negotiations, now and in the future, only if the citizens of both nations have the vision and the will needed for peace.

I would like to reflect briefly on some basic principles of Catholic social teaching and on the linkage between the various social issues which impact on human life today.

Religious values include recognition of the dignity and worth of all people under God and the responsibilities of a social morality which flow from this belief. Catholic social doctrine is based on two truths about every human person: human life is both sacred and social. Because we esteem human life as sacred, we have a duty to protect and foster it at all stages of development from conception to death and in all circumstances. Because we acknowledge that human life is also social, we must develop the kind of societal environment which protects and fosters its development.

During the past year, I have found it helpful to use, as a framework for approaching various social issues, a comprehensive moral vision which I call a "consistent ethic" of life. It has been popularly referred to as a "seamless garment".

My point of departure was the U.S. bishops' pastoral letter, *The Challenge of Peace*. The central idea in the letter is the sacredness of human life and the responsibility we have, personally and socially, to protect and preserve the sanctity of life. Precisely because life is sacred, the taking of even one human life is a momentous event. While the presumption of traditional Catholic teaching has always been against taking human life, it has allowed the taking of human life in particular situations *by way of exception*—for example, in self-defense and capital punishment. In recent decades, however, the presumption against taking human life has been strengthened and the exceptions made ever more restrictive.

Fundamental to this shift in emphasis is a more acute perception of the many ways in which life is threatened today. Obviously such questions as war, aggression and capital punishment have been with us for centuries. They are not new to us. What *is* new is the context in which these ancient questions arise. What is also new is the way in which a new context shapes the content of our ethic of life.

The most important fact of our culture, which makes us keenly aware of the fragility of human life, is our technology. To live in an age of careening technological development means that we face a qualitatively new range of moral problems. War has been a perennial threat to human life, but today the threat is qualitatively different due to nuclear weapons. We now threaten life on a scale previously unimaginable. With regard to medicine, from the beginning of life to its decline, a rapidly expanding technology opens new opportunities for caring, but also poses new potential for threatening human life. I am referring to ways of terminating a pregnancy and of hastening the death of the elderly or disabled.

This challenge of technology has been a pervasive concern of Pople John Paul II throughout his pontificate. In his address to the Pontifical Academy of Science in November, 1983, he called scientists to direct their work toward the promotion of life, not the creation of instruments of death. The essential question in the technological challenge is this: In an age when we *can* do almost anything, how do we decide what we *ought* to do? The even more demanding question is: In a time when we can do anything *technologically*, how do we decide *morally* what we never should do?

Asking these questions along the spectrum of life from conception to death creates the need for a consistent ethic of life, for the spectrum of life cuts across the issues of genetics, abortion, capital punishment, modern warfare and care of the terminally ill. Admittedly, these are all distinct problems, enormously complicated, and deserving individual treatment. No single answer and no simple response will solve them. However, as we face new technological challenges in each of these areas, these challenges cry out for a consistent ethic of life.

Such an ethic will have to be finely honed, carefully thought out and prudently applied to specific cases. That is not my task this afternoon. But I do want to highlight a basic issue: we need to develop a respect for life in our society in order to protect and enhance it. The development of such an atmosphere has been the primary concern of the Respect Life program of the U.S. bishops. We extend our opposition to nuclear war, as well as our position on other life issues—including poverty—to be seen as specific applications of this broader attitude.

The purpose of proposing a consistent ethic of life is to argue that success on any one of the issues threatening life requires a concern for the broader attitude in society about respect for human life. Attitude is the place to root an ethic

of life. Change of attitude, in turn, can lead to change of policies and practices in our society.

What I am suggesting is that, when human life under any circumstances is not held as sacred in a society, *all* human life in that society is threatened. When it is held as sacred in all circumstances, all human life is protected.

We can pursue a consistent ethic further. Besides life threatening issues, there are also life-diminishing issues, such as prostitution, pornography, sexism and racism. There are so many ways of putting people down because of their race, religion, sex, or sexual orientation. Again, each of these is a distinct problem, enormously complex, worthy of individual attention and action. Nonetheless, understanding that they all contribute in some way to a diminishment of human dignity provides a theological foundation for more specific reflection and concrete action.

Each human person is a paradox. Each of us has the capacity for seeking and expressing what is true, good and beautiful. Each of us also has the potential for embracing what is false, evil and ugly. We can love and we can hate. We can serve and we can dominate. We can respect and we can diminish. We can protect human life and we can threaten it.

When I say "we," I do not mean simply each of us acting on his or her own. I also include our local communities, our nation, our entire society. Every social system—East or West, North or South—should be judged by the way in which it reverences or fails to reverence the unique and equal dignity of every person. In other words, our concern is not simply human rights but also the common good. Individual rights are to contribute to the good of society, not infringe upon other people's legitimate rights.

I fully realize that it is not necessary or possible for each of us to engage in every issue, but it is both possible and necessary for the Church as a whole to cultivate a conscious, explicit connection among the several issues. At the same time, although no one is called to do everything, each of us can do something. Moreover, we can strive not to stand against each other when the protection and the promotion of human life are at stake.

You may well be asking yourselves at this point: but, what can I do? There are many things each of you can do, but I would like to highlight two: contributing to public opinion and serving your neighbor.

In the complexity of our world today, not everything should be left to governments, even though it is impossible to ignore the crucial role of the policies of government and other major social and economic institutions such as banks and business corporations. Developing and implementing a moral vision for this nation is a task for philosophers and poets, for scientists and statesmen, for social workers and civil servants, for laborers and lawyers—in short, for *all* citizens. Our effective involvement in building a just and peaceful world will be measured by our ability to think in terms of a guiding moral vision equal to the challenges of the world as we know it today.

This is clearly the thinking of Pope John Paul II, who has said: "Peace cannot be built by the power of rulers alone. Peace can be firmly constructed only if it corresponds to the resolute determination of all people of good will. Rulers must be supported and enlightened by a public opinion that encourages them or, where necessary, expresses disapproval" (World Day of Peace Message, 1982).

In other words, public opinion plays both a positive and a restraining role. At times, it should provide support for necessary but perhaps unpopular initiatives. At other times, public opinion should place limits on the direction of policy.

In our American society, individuals and groups are free to participate in any dimension of the public debate. This is one of the hallmarks of American democracy. However, individuals and groups must also earn the right to be heard by the quality and consistency of their arguments.

It is clear that public opinion is not always wise and well-formed politically or ethically. As I noted earlier, the issues are enormously complex. They require considerable study, reflection and dialogue. *You* have the responsibilities—right now during your college years—to develop and articulate your system of Christian values, to become familiar with the key issues, to examine them in all their complexity and nuance, and to begin to address them now and into the future.

You have many available resources for this task. You have one another, your learned professors, your dedicated campus ministers, all of whom can support, encourage and guide your study and articulation of values. You also have access to the teaching of the Church which spans two millennia and today also reflects the thinking of local Churches throughout the entire world. As Catholics, we enter the public policy debate with a long and detailed tradition of moral analysis. Because we are a universal Church, we also have access to valuable perspectives about social issues from our Catholic brothers and sisters throughout the world. From them we can learn the impact of our government's foreign policies as well as business and trade agreements and technological applications.

The issues which threaten or diminish human life are manifold and complex, but we need not be discouraged. The challenge is enormous, but we are capable of meeting it. As Pope John Paul II said to young people recently: "The time we are living in is not just a period of danger and worry. It is an hour for hope. . . The present difficulties are really a test of our humanity. They can be turning points on the road to lasting peace, for they kindle the boldest dreams and unleash the best energies of mind and heart" (World Day of Peace Message, 1985).

These words are not simply wishful thinking or the chanting of slogans. The fundamental reason for such deep hope is that God is close to the world. The world is not only the product of God's creative work, it is also the object of His love. He is not indifferent to what happens to us. During this Christmas season, we celebrate the birth of Emmanuel, God-is-with-us.

Faith in God leads to faith in the human person. If we acknowledge God as creator, we are led directly to reverence the pinnacle of God's creative work, the human person. Every person of every culture reflects the wonder of God. We are made in His image and likeness.

If we are to have hope in the task before us of building a peaceful world, we must have confidence in the God-given genius of the human spirit. The astounding beauty of physical creation pales before the wonder of human intelligence. As free, thinking people we inherit the world and its history as raw material which we can shape anew in each generation. There are many constraints on our activity, rooted in the events of the past and the realities of the present, but none of this can suppress the potential of human intelligence, individually or collectively, to shape a better future. In short, our effective involvement in building a peaceful world will be measured in part by the possibilities we believe are open before us and our capacity to be creative.

Besides creativity, we need compassion in serving our neighbor. A couple of weeks ago I visited a House of Prayer in Chicago. Each month a number of religious and lay women meet there to discuss their work, mostly in poorer parishes in the city. I had been invited primarily to listen. I heard about visits to the sick and elderly, food pantries, counseling of battered women, preparation for liturgies, and so many more ways of ministering. It was obvious to me that these women are happy and enthusiastic about their work. They have strong convictions. Each had a story or two to tell about how she was able to help someone in material or spiritual distress—and how, in the process, she herself was encouraged, strengthened and enriched.

I left that House of Prayer humbled and encouraged. I was humbled because so often the spotlight is on me, as archbishop, and others who have highly visible leadership positions. But our leadership would be dry bones without the flesh and blood provided by the many people who silently and without fanfare continue the Lord's work in season and out of season.

I was encouraged because the stories of these women bolstered my own faith and renewed my hope. I left them eager to reaffirm my own commitment to the people whom I have been called to serve.

My young brothers and sisters, you will make decisions which will affect family life in the next decade. You will make decisions which will affect the life of nations into the next century. Will you work for the common good of all? Will you work for peace? Will you work to diminish the threat of nuclear war, to combat hunger and malnutrition, to preserve the environment, to provide employment, to free those oppressed politically and spiritually? Remember the challenge of Pope John Paul II to you. "The future far into the next century lies in your hands. The future of peace lies in your hearts."

This is International Youth Year. I clearly prefer to think of it in this way rather than as the "Year of the Yuppie." I'm not suggesting that you shun excellence in your careers or that you avoid making money. I'm offering an alternative to being bored, an option to being merely trendy. The world in which we live—the times in which we live—are challenging! They are exciting!

The producers of Michelob Light beer suggest that "You can have it all!" I assert that *who* you are is far more important to you and to your neighbor than *what* you have—unless what you have is care for your brothers and sisters, an attitude of generosity and service, and the willingness to help develop and implement a moral vision for the human family.

I am not going to deliver this challenge to you and then simply abandon you for another speech or public appearance. I hope that you will understand my presence among you at this first national conference as a sign of my respect, esteem and affection for you.

More than that, I am here to assure you that you will not walk alone. Many others will join your pilgrimage and share your efforts to build a new world. In the days and years ahead, God willing, I will walk at your side as your brother. I will support you and challenge you. I will continue to share my dreams and vision with you and listen to yours. I will do what I can to help you as, together and with God's help, we work to build a New Creation!

Association of Catholic Colleges and Universities
(A Department of NCEA)
Suite 650 One Dupont Circle Washington, D.C. 20036

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Jonathan D. Fife
Director
ERIC Clearinghouse on
Higher Education
One Dupont Circle
Suite 630
Washington, D.C. 20036

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