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Review Essay
On Catholic Higher Education

After *Ex corde Ecclesiae*

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In 2001, I was on the job market. *The Application of Ex corde Ecclesiae for the United States* had just gone into effect, requiring theologians to request a *mandatum*.[1] In every interview, I was asked, "What do you think of the *mandatum*?" Mostly, these were friendly questions from people just wanting to discuss the issue. A few were trying to figure out which side of the debate I was on. In both cases, I answered that, being a "younger generation" of theologian, my perspective was neither of the right nor the left. While I thought this a clever dodge, I believed, as did my interviewers, that the issue of the *mandatum* was the key ethical issue for Catholic higher education.

How badly were we mistaken? Twenty-five years after *Ex corde Ecclesiae* no one is talking about the *mandatum*. A quick review of the ATLA Religion Database and the ATLA Catholic Periodical and Literature Index reveals no entries on the *mandatum* since 2006, almost a decade ago, and the entry was a news story, not an academic essay.[2] In addition, none of the subsequent controversies between theologians and bishops in the United States even broached the issue of the *mandatum*.[3] Whether inert or hibernating, the *mandatum* has yet to fulfill either people's hopes or their fears.

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[1] United States Conference of Catholic Bishops (USCCB), "The Application of *Ex corde Ecclesiae* for the United States," in *Catholic Identity in Our Colleges and Universities: A Collection of Defining Documents*, eds., Committee on Education and Bishops' and Presidents' Subcommittee United States Conference of Catholic Bishops (Washington, DC: United States Conference of Catholic Bishops, 2001).

[2] Anthony Flott, "'What the Mandatum Asks is not Controversial': A Conversation with Notre Dame's New President," *National Catholic Register* 82, no. 6 (2006): 15.

[3] See United States Conference of Catholic Bishops (USCCB), "Statement on *Quest for the Living God: Mapping the Frontiers in the Theology of God* by Sister Elizabeth A. Johnson," www.usccb.org/about/doctrine/publications/upload/statement-quest-for-the-living-god-2011-03-24.pdf; Congregation for the Doctrine of the Faith, ""Notification on the Book *Just Love: A Framework for Christian Sexual Ethics* by Sr. Margaret A. Farley, R.S.M.," www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20120330_nota-farley_en.html, United States Conference of Catholic Bishops (USCCB), "Inadequacies in the Theology Methodology and

Instead, *Ex corde Ecclesiae*'s impact was how it altered the conversation about Catholic higher education. The apostolic constitution offered a rich vision of Catholic identity. It claimed that Catholic universities should be communities that "search for meaning in order to guarantee that the new discoveries be used for the authentic good of individuals and of human society as a whole" (no. 7). These institutions should explore "how knowledge is meant to serve the human person" (no. 18), and, in doing so, foster an education that "forms men and women capable of rational and critical judgment and conscious of the transcendent dignity of the human person" (no. 49). In offering such a vision, *Ex corde Ecclesiae* prioritized Catholic identity. Conversations on this topic rose to prominence, and the document itself served as a catalyst for subsequent works. This reconfigured conversation meant Catholic colleges and universities had to attend to religious identity.

This essay explores the conversations about Catholic identity that emerged after *Ex corde Ecclesiae* and *The Application of Ex corde Ecclesiae for the United States* in 2001. It reveals numerous ways that people have sought to understand and advance Catholic identity. The first part of the essay begins with the history of Catholic higher education in the United States and, in so doing, contextualizes *Ex corde Ecclesiae* and its reception. The second part of this essay surveys five of the major research trajectories that emerged after *Ex corde Ecclesiae*: 1) the Status of Catholic identity, 2) the Philosophy of Catholic identity, 3) the Sociology of Catholic identity, 4) Policies for Catholic identity, and 5) Teaching Catholicism. Together, these lines of research point to ways Catholic higher education has sought to produce students "capable of rational and critical judgment and conscious of the transcendent dignity of the human person."

THE HISTORICAL CONTEXT OF EX CORDE ECCLESIAE

The story of Catholic higher education in the United States is relatively standard.[4] It begins with immigration. In his historical overview

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Conclusion of the *The Sexual Person: Toward a Renewed Catholic Anthropology* by Todd Salzman and Michael G. Lawler," www.usccb.org/about/doctrine/publications/upload/Sexual_Person_2010-09-15.pdf. Even in Richard Gaillardetz, ed., *When the Magisterium Intervenes: The Magisterium and Theologians in Today's Church* (MN: Liturgical Press, 2012) which gives overviews of recent cases on theologians' works by the bishops, the *mandatum* is only discussed twice, both in the first part of the book. The first time is an overview of the initial concerns surrounding the *mandatum* (24-8) and the canonical issues on the *mandatum* (52-9). The issue of the *mandatum* is totally absent from parts two and three which include an overview of specific cases.

[4] For example, those that utilize the standard story of Catholic higher education in the United States include Anne Clifford, "Identity and Vision at Catholic Colleges and Universities," *Horizons* 35, no. 2 (2008): 355-70; Alice Gallin, *Negotiating Identity: Catholic Higher Education since 1960* (Notre Dame: University of Notre Dame Press,

"The Identity of Catholic Higher Education," Matthew Garrett notes that, from 1820 to 1870, the Catholic population in the United States increased from a little less than 200,000 to over 4,000,000.[5] This flood of immigrants from Germany, Ireland, France, Poland, and Italy was the foundation of countless parishes as well as the impetus for establishing nearly 200 Catholic colleges and universities during this time.[6]

These immigrants had two concerns. First, as Anne Clifford notes in her "Identity and Vision at Catholic Colleges and Universities," they wanted to resist the culture.[7] In their eyes, it was a mixture of Protestant theology and "modernist" thinking. The Catholic Church had long been in a defensive posture toward both. Pope Pius X's *On the Doctrine of the Modernists* and the *Syllabus Condemning the Errors of the Modernists* were the culminations of these long held beliefs. On top of this, United States citizens held deep suspicions of Catholics, wondering if their beliefs were compatible with the country's basic principles. The Ku Klux Klan and the Know-Nothing Party opposed Catholicism in the United States. The Catholicism of Al Smith was detrimental to his campaign, and John F. Kennedy had to distance himself publicly from his Catholicism in his bid for the presidency. Second, as Garrett notes, despite these suspicious, the immigrant communities wanted to escape poverty, find employment, and start a new life.[8] They had left their countries of origins because they believed that they had a better chance of providing for themselves and their family in the United States. In short, Catholic immigrants wanted to integrate economically but not culturally.

Catholic higher education shifted in response to these needs. Initially, colleges were established for leaders in the Catholic communities, mainly preparing men for seminaries, so fewer than 20% of Catholics were enrolled in these institutions.[9] As more immigrants arrived in the pursuit of financial security though, Catholic schools broadened

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2000); Kenneth Garcia, *Academic Freedom and the Telos of the Catholic University* (New York: Palgrave Macmillan, 2012); Matthew Garrett, "The Identity of American Catholic Higher Education: A Historical Overview," *Catholic Education: A Journal of Inquiry and Practice* 10, no. 2 (2006): 229-47; Philip Gleason, *Contending with Modernity: Catholic Higher Education in the United States* (New York: Oxford University Press, 1995); Stanley Hauerwas, *The State of the University: Academic Knowledges and the Knowledge of God* (New Jersey: Wiley-Blackwell, 2007); Monika Hellwig, "The Survival of Catholic Higher Education," *America*, July 16-23, 2001, 23-4; M. Cathleen Kaveny, "The Perfect Storm: 'The Vagina Monologues' and Catholic Higher Education," *America*, May 8, 2006, 14-19.

[5] Garrett, "The Identity," 230-1.

[6] Garrett, "The Identity," 230-1.

[7] Clifford, "Identity and Vision," 357.

[8] Garrett, "The Identity," 232.

[9] Garrett, "The Identity," 236.

their admissions and enrollments increased. By the end of the nineteenth century, 194 Catholic colleges had been chartered.[10] Moreover, many of these schools followed the "Saint Louis Plan"—a four year curriculum ordered to career training but situated in a "safe" (i.e., Catholic) context.[11] Thus, by 1899, the Association of Catholic Colleges in the United States founding document would state that these institutions were to form "citizens for the city of God" while preparing "them for the business of life."[12]

By the end of the nineteenth and beginning of the twentieth century however, many of these Catholic colleges and universities found themselves in financial distress. As Garrett notes, "Only 12 of the 42 institutions founded before 1850, slightly more than one-quarter, survived financial exigency…. The survival rate for the 152 Catholic colleges chartered from 1850 to 1900 was approximately 30%."[13] Catholic colleges and universities had little financial support. Catholic immigrants were still on the lower rung of the economic ladder. Catholic bishops had shifted their attention and support toward seminaries and Newman Centers on secular campuses.[14] Philanthropic foundations were so suspicious of Catholic institutions that the first grant to a Catholic school did not come until 1956 and was directed toward faculty salaries.[15] Finally, Catholic schools were not eligible for federal aid. They were not accredited institutions and were considered to be too invested in religious formation.[16]

Catholic colleges and universities faced the choice to become more like other colleges and universities or die. They were pushed and pulled along the path of conformity. Garrett notes that starting in the 1930s, Catholic colleges and universities pushed for accreditation, so that, by 1938, 75% of them had achieved it.[17] They were pulled along by John Tracy Ellis and Theodore Hesburgh. In his famous 1955 essay, "American Catholics and the Intellectual Life," John Tracy Ellis indicted Catholic higher education as being an "intellectual ghetto," bereft of any leaders.[18] Ellis argued that these Catholic institutions were so defensive, so anxious about the surrounding culture, that they suppressed any intellectual drive or aspirations. He stated that the institutions produced no one who actually influenced and changed society. In the wake of this critique, and the opening up to modern culture

[10] Garrett, "The Identity," 231-2.
[11] Garrett, "The Identity," 233.
[12] Clifford, "Identity and Vision," 357.
[13] Garrett, "The Identity," 231-2.
[14] Garrett, "The Identity," 236.
[15] Garrett, "The Identity," 236.
[16] Garrett, "The Identity," 235-6.
[17] Garrett, "The Identity," 235.
[18] John Tracy Ellis, "American Catholics and the Intellectual Life," *Thought* 30 (1955): 351-88.

that the Second Vatican Council encouraged, Theodore Hesburgh gathered several college presidents, and, together, they developed "The Land O'Lakes Statement on the Nature of the Contemporary University." It included a commitment to academic achievement similar to the colleges and universities of the surrounding culture.

What were these institutions like? As Stanley Hauerwas argues in *The State of the University*, higher education in the United States was a hybrid. Partly, it was modeled on the German universities of the early nineteenth century.[19] These places were for the pursuit and discovery of "universal knowledge." Of course, "knowledge" was only that which could be gleaned from the scientific method. It was concrete and measurable. If an academic discipline could not conform to these standards, like theology, it was not a real discipline. As Alasdair MacIntyre notes in *God, Philosophy, Universities*, "the study of theology was marginalized or sometimes abandoned altogether… [and] the irrelevance of theology to the secular disciplines [was] taken for granted."[20]

Hauerwas notes that these colleges were also shaped by United States' pragmatism, by the need to be of use to society. Colleges and universities were to prepare students for "real life" and make them "serviceable" to society.[21] As religion in the United States was understood as a private affair, it was assumed to contribute neither to civic nor economic life. Theology was rendered irrational, the German educational model, and impractical, the U. S. educational model.[22] The result, as James Heft, the current president of the Institute for Advanced Catholic Studies at the University of Southern California, points out, is that theology was typically sequestered away from the university in divinity schools that trained professional ministers.[23]

Given this suspicion of religion in the educational environment, the push toward accreditation and the pull toward academic excellence was not enough for Catholic colleges and universities. In *Academic Freedom and the Telos of the Catholic University*, which won the College Theology Society Book Award in 2013, Kenneth Garcia traced the series of lawsuits against Catholic higher education that challenged their eligibility for federal funding. The charge was that Catholic institutions were "pervasively sectarian and public support for them constituted an infringement of the separation of church and state."[24] Catholic colleges and universities were, the prosecutors claimed, unable to

[19] Hauerwas, *The State of the University*, 16.
[20] MacIntyre, *God, Philosophy, Universities*, 134-5.
[21] Hauerwas, *The State of the University*, 16.
[22] Hauerwas, *The State of the University*, 20.
[23] James Heft, "Distinctively Catholic: Keeping the Faith in Higher Education," *Commonweal*, March 26, 2010, 9-13.
[24] Garcia, *Academic Freedom and the Telos of the Catholic University*, 108. See also Alice Gallin's *Negotiating Identity: Catholic Higher Education Since 1960* (Notre

contribute to civil society because they were mainly focused on the religious formation of the students. Catholic colleges and universities responded by scaling back their identity. Garcia writes:

> While trying to establish themselves as legitimate academic institutions… they acceded, without much deliberation or discernment, to secular academic principles in order to be eligible for government funding. They downplayed, and even denied, the spiritual dimension of academic life in Catholic colleges. They readily adopted secular academic norms and concurred with secular thinkers that it is somehow illicit for religion to 'seep into' academic courses.[25]

While his tone is arguably too critical given the financial exigencies facing Catholic institutions, Garcia's point is accurate: Catholic institutions agreed to operate by the cultural assumptions that they were a) able to help students contribute to society as long as b) their Catholicism did not get in the way.

By securing their place as legitimate institutions of higher education, Catholic colleges and universities paved the way for three huge influxes of students that would help shore up their finances. First, by the 1960s, there were 42 million Catholics, and, with the broad acceptance of Catholic higher education, many of them sought out Catholic colleges and universities. Second, many of the men returning from World War II sought out college education with the help of the GI Bill. This resulted in a 10% increase in enrollment across all campuses, including Catholic ones.[26]

The third influx was women. In their essay "Gender, Coeducation, and the Transformation of Catholic Identity in American Catholic Higher Education," Susan Poulson and Lorett Higgins showed how the admittance of women to men's Catholic colleges was a boon for these institutions.[27] Poulson and Higgins noted that these institutions were "[r]esponding mostly to financial pressures."[28] They faced declining enrollments and needed a way to increase them. Women proved to be an ideal solution. The broader culture pushed for coeducation, as "being single-sex was increasingly equated with being backward."[29] Many women who applied to Catholic schools were Catholic, so their presence did not pose problems for the institutions' religious

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Dame, IN: University of Notre Dame Press, 2000) for a similar and extensive over view of the legal battles facing Catholic higher education leading up to and into *The Application of Ex corde Ecclesiae for the United States.*

[25] Garcia, *Academic Freedom and the Telos of the Catholic University*, 119.

[26] Garrett, "The Identity," 236.

[27] Susan Poulson and Lorett Higgins, "Gender, Coeducation, and the Transformation of Catholic Identity in American Catholic Higher Education," *Catholic Historical Review* 89, no. 3 (2003): 489-510.

[28] Poulson and Higgins, "Gender, Coeducation," 500.

[29] Poulson and Higgins, "Gender, Coeducation," 494.

identity. Although these institutions initially limited the number of women on campuses because they were suspicious of women's intellectual ability, this ironically increased their presence. Men's Catholic schools were viewed as more prestigious than women's schools, so the best women applied to them. The limits on the number of women meant that these schools only selected the best of the best. Professors noted the women's abilities and began to advocate for admitting more.[30] In a further strange turn, the presence of women on campus attracted more men, so applications from men rose.[31] Overall student enrollments and selectivity both increased.[32] While this resulted in more revenue and acceptance for the formerly men's schools, it adversely affected women's schools. Catholic colleges for women went from 300 in 1960 to 146 in 1973.[33] Those that survived often did so by serving "a more diverse student body, including large numbers of adult and non-Catholic students" and promoted a "career orientation" for education.[34]

Given Catholic higher education's trajectory of greater acceptance in and conformity to U.S. higher education, John Paul II's *Ex corde Ecclesiae* could not help being read as a criticism. *Ex corde Ecclesiae*'s emphasis on the distinctiveness of Catholic education permeated the document and stood in contrast to the approach of U. S. Catholic colleges and universities over the previous sixty years. While the first part of the apostolic constitution emphasized how a Catholic university should "search for a synthesis of knowledge," "dialogue between faith and reason," and "enable students to acquire an organic vision of reality," the second part listed several norms that seemed problematic. Would a Catholic university in the United States run into legal or financial troubles if it made known its Catholic identity (no. 2.3), ensured every official action was in accord with its Catholic identity (no. 2.4), recruited administrators and faculty able to promote the Catholic identity (no. 4.1), informed all hires about the Catholic identity (no. 4.2), required theologians to obtain a *mandatum* (no. 4.3), ensured a majority of the professors were Catholic (no. 4.4), and allowed the local bishop to "watch over" these institutions' Catholic identity (no. 5.2)?

[30] Poulson and Higgins, "Gender, Coeducation," 505-6.
[31] Poulson and Higgins, "Gender, Coeducation," 494.
[32] Poulson and Higgins, "Gender, Coeducation," 494-5.
[33] Poulson and Higgins, "Gender, Coeducation," 501.
[34] Poulson and Higgins, "Gender, Coeducation," 501.

The fact that it struck a chord in U.S. Catholic higher education was evidenced by the varied responses. Some worried that the document confused evangelization and education,[35] others that it compromised academic freedom,[36] and still others that it violated institutional autonomy.[37] Others contended that these arguments were invalid[38] and that *Ex corde Ecclesiae* protected academic freedom.[39] Finally, some argued that the apostolic constitution was a needed correction to the trajectory set out by the Land O'Lakes Statement.[40] Regardless of the position however, everyone assumed that the document had to be engaged. In this crucible of ecclesiastical norms, cultural biases, federal laws, and financial exigencies, Catholic colleges and universities responded with diverse ways to enhance their Catholic identity, ways far beyond the norms that troubled so many, and strove to become institutions "from the heart of the church."

RESEARCH ON CATHOLIC IDENTITY

How did Catholic colleges and universities respond to the challenge that *Ex corde Ecclesiae* presented? After the initial shock and debates over norms, countless practitioners and researches set about helping Catholic colleges and universities more effectively become the kind of community that *"forms men and women capable of rational and critical judgment and conscious of the transcendent dignity of the human person." Five major research trajectories emerged from this work: 1) the Status of Catholic Identity, 2) the Philosophy of Catholic identity, 3) the Sociology of Catholic identity, 4) Policies for Catholic identity, and 5) Teaching Catholicism.*

The Status of Catholic Identity

In March of 2003, *Catholic World Report* published "Are Catholic Colleges Leading Students Astray?" by Patrick Reilly, the Founder and President of the Cardinal Newman Society.[41] Reilly's essay pre-

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[35] James Heft and Leo O'Donovan, "A University that Evangelizes? *Ex corde Ecclesiae* Six Years Afterwards," *Horizons* 23, no.1 (1996): 103-12.
[36] Charles Curran, "*Ex corde Ecclesiae* and its Ordinances," *Commonweal*, November 19, 1993, 14-15, 22; Mary Theresa Moser, "Between a Rock and a Hard Place: Theologians and the *Mandatum*," *Horizons*, 27, no. 2 (2000): 322-37.
[37] Donald Monan and Edward Malloy, "*Ex corde Ecclesiae* Creates an Impasse," *America*, January 30-February 6, 1999, 6-12.
[38] Michael Baxter, "Notes in Defense of *Ex corde Ecclesiae*: Three Replies to Three Typical Objections," *The Thomist* 63, no. 4 (1999): 629-42.
[39] Francis Buckley, "Liberating the University: A Commentary on *Ex corde Ecclesiae*," *Horizons* 19, no. 1 (1992): 99-108.
[40] Francis George, "*Ex corde Ecclesiae:* Promises and Challenges," *Catholic Education: A Journal of Inquiry and Practice* 42, no. 2 (2000): 239-53.
[41] Patrick J. Reilly, "Are Catholic Colleges Leading Students Astray?" *Catholic World Report*, March 5, 2003, 38-46.

sented Higher Education Research Institute's (HERI) data and analysis about students at 38 Catholic colleges. This research revealed that, after four years of Catholic higher education, students grew in support of abortion from 45% to 57%, of homosexual marriages from 55% to 71%, and of casual sex from 30% to 49%. Moreover, only 15% of students indicated that their faith had strengthened while at Catholic colleges in comparison to 24% of those at non-Catholic religious colleges. Finally, by senior year, 9% had abandoned their faith, 13% had stopped attending worship completely, and 50% attended worship only occasionally.[42]

In conservative circles, these numbers were a clear indictment of Catholic higher education. Catholic colleges and universities were not just failing to communicate the Catholic faith but were actually promoting opposition to it. In *Status Envy: The Politics of Catholic Higher Education*, Anne Hendershott claimed that this situation was the result of the Land O'Lakes approach where Catholic institutions tried to emulate elite colleges and universities and, as a result, neglected their religious and moral mission.[43] In addition, the Cardinal Newman Society began publishing *The Newman Guide to Choosing a Catholic College* that "recommends Catholic colleges and universities because of their commitment to a faithful Catholic education."[44]

Subsequent research on these statistics indicated that the data and analysis were correct. Students did move away from their faith, but the causal claims that Catholic higher education was to blame were not. In their "Catholicism on Campus," Mark Gray and Melissa Cidade used a more recent version of HERI's survey along with the addendum College Beliefs and Values Survey.[45] These two surveys allowed Gray and Cidade to compare Catholic students at Catholic schools and those at non-Catholic schools. Using a diversity of indicators, like beliefs on abortion and just war and practices like attending mass and praying, Gray and Cidade noted that Catholic students at Catholic schools were moving away from the faith but also found that these students were doing so far less than those at non-Catholic schools. What Cidade and Gray's study indicated was that Catholic colleges and universities were striving against an overwhelming and broad cultural movement away from religion, a movement that included Catholicism. Thus, Gray and Cidade concluded that, "Catholic

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[42] Reilly, "Are Catholic Colleges Leading Students Astray?," 38-9

[43] Anne Hendershott, *The Politics of Catholic Higher Education* (New Jersey: Transaction Publishers, 2009).

[44]The Cardinal Newman Society, "The Newman Guide to Choosing a Catholic College, 2015 Edition," www.cardinalnewmansociety.org/TheNewmanGuide/RecommendedColleges.aspx

[45] Mark Gray and Melissa Cidade, "Catholicism on Campus: Stability and Change in Catholic Student Faith by College Type," *Catholic Education: A Journal of Inquiry and Practice* 14, no. 2 (2010): 212-37.

colleges and universities appear to be doing no harm—certainly in comparison to other types of higher education institutions—and at a more subtle level may be increasing their student's Catholicity."[46]

In his *Young Catholic America*, Christian Smith studied this culture movement away from religion by tracking the declining faith of emerging Catholic adults.[47] The religious decline in the 18-25 age group was apparent in numerous ways but most obviously in lower rates of mass attendance. Smith concluded that emerging adults "do not use their Catholic faith as a key resource for arriving at any counter culture religious, social, or ethical commitments."[48] Instead, they mirrored the attitudes and beliefs of their surrounding culture. They were not so much angry with the church but rather viewed it as less important than other social commitments.

Much of the work on Catholic identity has not assumed this context. The work has mainly been about enhancing Catholic identity. It is best to keep in mind, though, that the more pressing question is, "how do you slow the tide of declining religiosity?" As the history of Catholic higher education indicates, this is not easy. Whatever an institution might desire for its Catholic identity, it is also struggling against culture norms, financial pressures, student interests, and government guidelines.

The Philosophy of Catholic Identity

This state of Catholic identity is part of the reason why so much work has been done on what it is and how it can be done better. One main approach has been philosophical attempts to understand Catholic identity. Almost all of these works after *Ex corde Ecclesiae* advocated

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[46] Gray and Cidade, "Catholicism on Campus," 235. This conclusion is echoed in several other studies, see Paul Perl and Mark Gray, "Catholic Schooling and Disaffiliation from Catholicism," *Journal for the Scientific Study of Religion* 46, no. 2 (2007): 269-80; Christian Smith, "Religious Participation and Network Closure Among American Adolescents." *Journal for the Scientific Study of Religion* 42, no. 2 (2003): 259-67; Jeremy Uecker, "Catholic Schooling, Protestant Schooling, and Religious Commitment in Young Adulthood," *Journal for the Scientific Study of Religion* 48, no. 4 (2009): 353-67; Jeremy Uecker, Mark Regnerus, M Vaaler, "Losing my Religion: the Social Sources of Religious Decline in Early Adulthood," *Social Forces* 85, no. 4 (2007): 1667-92.

[47] Christian Smith, *Young Catholic America: Emerging Adults In, Out of, and Gone from the Church* (New York: Oxford University Press, 2014). His perspective of emerging Catholics reflects the broader trajectory of decline in religious participating by millennials, see David Kinnaman, *You Lost Me: Why Young Christians are Leaving Church... and Rethinking Faith* (Michigan: Baker Books, 2011) and Institute for the Study of Society Issues, "More Americans Have No Religious Preference: Key Findings from the 2012 General Social Survey," http://issi.berkeley.edu/sites/default/files/shared/docs/Hout%20et%20al_No%20Relig%20Pref%202012_Release%20Mar%202013.pdf.

[48] Smith, *Young Catholic America*, 51.

some variation of Cardinal Newman's idea that theology is key to university education, that it is the "science of the sciences."[49] According to Newman, theology's role is not to tell other disciplines what to do or how to do it. This is outside of its scope and damages other fields. Instead, its role is to help each discipline see its relationship to the others. Theology helps disciplines to better understand themselves and, in doing so, their unique contribution to "universal" knowledge.[50] Variations emerge in specifying how theology does this: as connecting disciplines, as correcting them, or as applying knowledge.

theology as connecting disciplines

In *The Intellectual Appeal of Catholicism and the Idea of a Catholic University*, Mark Roche, the former dean of the College of Arts and Letters at the University of Notre Dame, argued that theology provides a vision of education that connects academic disciplines that are often thought of as isolated from one another.[51] Roche identified two theological ideas that are central to this process. First, theology operates with a sacramental vision. This perspective pushes for attentiveness to the physical world without reducing everything to it.[52] Second theology insists on the ultimate unity of faith and reason.[53] Historically, Roche noted, this dialogue has been between philosophy and theology but, in the contemporary university, has expanded to include dialogue with the natural and social sciences. The result of these two principles means that theology both appreciates each discipline in itself and also understands how it points beyond itself. In connecting disciplines, theology brings a coherent and Catholic vision to university education.

In his "Newman's Vision of a University," James Heft argued that one of the major challenges facing Catholic higher education today is the demand to prepare students for success in today's economy.[54] Catholic universities have to attend to this demand or they will lose their students to so many competitors who are focused on job preparation. Newman's vision of the university does not preclude this focus, Heft continued, but only demands that education does not stop there. Theology, embedded in a liberal arts education, will prevent professional education from being cut off from the "universal knowledge"

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[49] John Henry Newman, *The Idea of a University* (CT: Yale University Press, 1996), 78.

[50] See Newman, *The Idea of a University*, 58-75.

[51] Mark Roche, *The Intellectual Appeal of Catholicism and the Idea of a Catholic University* (IN: University of Notre Dame Press, 2003).

[52] Roche, *The Intellectual Appeal of Catholicism and the Idea of a Catholic University*, 17-24

[53] Roche, *The Intellectual Appeal of Catholicism and the Idea of a Catholic University*, 24-32

[54] James Heft, "Newman's Vision of a University: Then and Now," *Catholic Education: A Journal of Inquiry and Practice* 10, no. 3 (2007): 357-75.

pursued by universities. A broad education is "a certain formation of the mind… which means the ability to put things in order and relate them as they should be related."[55] Today, it is what is called critical thinking, and students need it "not only for their professions but even more for living their lives in service and leadership."[56] For Heft, theology connects professional education to a liberal education and, in doing so, provides the fullness of knowledge that *Ex corde Ecclesiae* notes as essential for Catholic education.

theology as correcting disciplines

Differing slightly from Roche and Heft who argued that theology unites disciplines by seeing connections between them, Kenneth Garcia argued that theology unites disciplines through its critical function. In his "'Reversing the Secularist Drift': John Courtney Murray and the *Telos* of Catholic Higher Education," Garcia contended that, while Murray noted the limitations of secular thought, he favored a critical engagement with it rather than the outright rejection that most favored.[57] This critical engagement allowed what is true in secular thought to be brought into Catholic education and what is false to be weeded out by theology. As Garcia argued, the main problem Murray saw with secular thought was not so much its conclusions but the way the fields limited inquiry by restricting knowledge to their own field. Catholic theology's broader vision could remove these limits and, thereby, allow for a greater integration of knowledge.

Theological Studies published two essays in response to Garcia, both of which were more friendly amendments than harsh criticisms. In "A Response to Kenneth Garcia: Healthy Secularity and the Task of the Catholic University," Gregory Kalscheur noted that the function of theology should best be understood as dialogue to clarify that a) theology is not understood as a list of doctrines imposed upon academic disciplines, and b) the integrity of academic disciplines is respected.[58] In "A Response to Kenneth Garcia: 'Where They Are, Just as They Are,'" Amelia Uelmen noted that the critical task of theology will be difficult in contemporary Catholic universities because the subculture that previously supported its prominence is no longer present.[59] Thus, theology would have to justify its position before it could

[55] Heft, "Newman's Vision of a University," 366.
[56] Heft, "Newman's Vision of a University," 367.
[57] Kenneth Garcia "John Courtney Murray and the *Telos* of Catholic Higher Education," *Theological Studies* 73, no. 4 (2012): 894.
[58] Gregory Kalscheur "A Response to Kenneth Garcia: Healthy Secularity and the Task of the Catholic University," T*heological Studies* 73, no. 4 (2012): 924-34. For a similar view, see Theresa Sanders, "American Catholic Universities and the Passion for the Impossible," *Horizons* 27, no. 2 (2000): 239-55.
[59] Amelia Uelmen, "A Response to Kenneth Garcia: 'Where They Are, Just as They Are,'" *Theological Studies* 73, no. 4 (2012): 909-23.

perform any critical integration. In both cases though, the concern was not with the critical function of theology but clearly understanding its function and limitations.

In "Augustine on Liberal Education," Ryan Topping surveys Augustine's view of education, tracing it through three distinct phases.[60] Initially, Augustine saw classical education as leading to wisdom and contemplation. "By an ordered sequence of contemplation, moving from linguistic to mathematically based studies, he [Augustine] hoped that the mind would learn to recognize the elementary principles of theology, and so be made open to revelation and the life of virtue."[61] It was a seamless movement from classical education to Christian faith. Next, Augustine took the opposite position. He came to believe that classical education was merely technique, not guided by truth or goodness. A teacher was mostly a "prostitute of words," and classical education was "a very peculiar type of sophistication that some clever people acquire which is to expend their best intellectual energies mocking things they believe do not exist."[62] Finally, though, Augustine settled on a third position. It was the idea that, if the liberal arts were anchored in theology and used to help understand Scripture, they could be helpful.[63] He still felt them imperfect and so not to be adopted without critique, but they had the potential to help one better understand the Christian faith. Topping's study of Augustine suggested, although he never made this explicit, an understanding of Catholic education as one that draws in all knowledge after it has been critiqued and corrected by theology.

theology as applying knowledge

Others find that theology integrated academic disciplines by setting the aim of all education as applying knowledge. In "*Ex corde Ecclesiae*, Culture, and the Catholic University," Mario D'Souza argued that one of the major themes of *Ex corde Ecclesiae* was culture.[64] D'Souza contended that Catholic colleges should build a culture focused on human dignity. If they did, this key principle of Catholic social teaching would overcome the incoherence of the curriculum, connect knowledge to morality, and connect work to the pursuit of justice.[65] It would orient Catholic education toward serving others by applying knowledge to the pursuit of human dignity.

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[60] Ryan Topping, "Augustine on Liberal Education: Defender and Defensive," *The Heythrop Journal* 51, no. 3 (2010): 377-87.
[61] Topping, "Augustine on Liberal Education," 381.
[62] Topping, "Augustine on Liberal Education," 382.
[63] Topping, "Augustine on Liberal Education," 382-3.
[64] Mark D'Souza, "Ex corde Ecclesiae, Culture, and the Catholic University," *Catholic Education: A Journal of Inquiry and Practice* 6, no. 2 (2002): 215-32.
[65] D'Souza, "Ex corde Ecclesiae, Culture, and the Catholic University," 224-9.

After her overview of the history of Catholic identity in "Identity and Vision at Catholic Colleges and Universities," Clifford argues for the pursuit of beauty as a way to integrate a college curriculum.[66] While noting that "commitment to social justice and openness to personal formation oriented to the service of persons most in need are laudatory and should be continued," Clifford wrote, "one may legitimately question whether the emphasis on doing justice adequately captures what the title 'Catholic' can and perhaps should say about a particular college or university."[67] Clifford argued that beauty needed to augment social justice to provide a sense of Catholic identity that is "thicker than Catholic ethics."[68] Clifford believed that beauty opened people, including students, to the "quest for the divine" and by doing so would draw them to the good and the true.[69] She was advancing an application of knowledge toward beauty in order to direct education toward God.

The Sociology of Catholic Identity

While the philosophical approaches do the creative work of imagining and re-imagining Catholic identity for colleges and universities today, sociological research approaches what is currently happening with Catholic identity. Perhaps the most significant work of this type is Melanie M. Morey and John J. Piderit's *Catholic Higher Education: A Culture in Crisis*.[70] Based on interviews with high-level administrators at over thirty Catholic colleges and universities, Morey and Piderit developed a taxonomy of Catholic identity at Catholic colleges and universities. Their spectrum ran from Catholic immersion institutions that had an explicit Catholic identity that permeated curriculum, residence life, student life, faculty, and administration through Catholic Persuasion schools to Catholic Diaspora institutions that had little explicit focus on Catholic identity throughout the campus. Catholic Cohort institutions were similar to the Diaspora ones except that the Cohort types had centers or departments where a deeper engagement and commitment to Catholicism could be pursued for those who were interested. This taxonomy provided a clearer picture of the diversity of types and approaches to Catholic identity that existed.

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[66] Clifford, "Identity and Vision," 355-70.
[67] Clifford, "Identity and Vision," 366.
[68] Clifford, "Identity and Vision," 369.
[69] Clifford, "Identity and Vision," 370.
[70] Melanie M. Morey and John J. Piderit, *Catholic Higher Education: A Culture in Crisis* (Oxford: Oxford University Press, 2006).

In "Assessing Catholic Identity," Sandra Estanek, Michael James, and Daniel Norton collected a random sample of 55 mission statements from Catholic institutions.[71] Then, they did a content analysis of these statements and arrived at some key themes that characterized Catholic colleges and universities today. The vast majority of mission statements (93%) explicitly stated that they were Catholic institutions, and 76% included references to the founding order. 42% of these mission statements went on to explain their Catholicism in terms of the Catholic intellectual tradition (e.g., dialogue between faith and reason, knowledge in the service of truth), and 45% included social justice related themes.[72] After these major themes, mission statements noted academic programs (76%), the nature of the community (47%), embracing diversity (56%), and student outcomes (91%).[73] For the authors, these themes provided a basis for developing assessment of Catholic identity because they provided data on what often constituted this identity.

Both of these approaches examine Catholic identity from the perspective of what is being communicated by the upper levels of an institution. In "Student Perception of and Role in Determining Catholic Identity," Jason King examined how students were receiving the mission. In a study of over 1,000 students from 26 different Catholic institutions, King concluded that the single greatest factor determining whether students experience their campus as "very," "mostly," "somewhat," or "not very" Catholic was the students themselves. If students were Catholic and surrounded by Catholic friends and peers, the institution seemed "very" Catholic to them. If there were fewer Catholic students or they talked about Catholicism less, the campus seemed less Catholic.[74] Clearly, institutional factors affected student perceptions, but the ones that did so—like classes, residential life, and opportunities for worship—were the ones students encountered most frequently in their daily lives. Even so, these effects were dwarfed by the students' own role in determining Catholic identity.

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[71] Sandra Estanek, Michale James, and Daniel Norton, "Assessing Catholic Identity: A Study of Mission Statements of Catholic Colleges and Universities," *Catholic Education: A Journal of Inquiry and Practice* 10, no. 2 (2006): 199-217.

[72] Estanek, James, and Norton, "Assessing Catholic Identity," 208.

[73] Estanek, James, and Norton, "Assessing Catholic Identity," 209-11.

[74] Jason King, "Student Perception of and Role in Determining Catholic Identity," *Journal of Catholic Higher Education* 33, no. 2 (2014): 261-78. Others have done limited investigations of student perceptions. See *Elizabeth K. Matteo, Todd L. Bottom, and Joseph R. Ferrari,* "Measuring Students' Perceptions of Institutional Identity: Validating the DePaul Mission and Values Inventory at a Franciscan University," *Journal of Catholic Higher Education* 32, no. 2 (2014): 173-88 for their work on one large campus, and Vincent Bolduc, "Measuring Catholicity on Campus: A Comparative example at Four Colleges," *Journal of Catholic Higher Education* 28, no. 2 (2009): 125-45, which studies students on four campuses. Both of these focus on how student perceptions might be used as means of assessing Catholic identity.

Policies for Catholic Identity

While so much of the work on Catholic identity has focused on the curriculum or the impact on students, there is another body of work that focuses on how Catholic identity is reflected in the policies of the institution itself. How do Catholic institutions promote justice and embody the faith? If any theme dominates this body of literature, it is that institutional policies need work.

In two essays, James Keenan argued for the need of a professional ethics for academia.[75] He noted there are professional ethics for those in medicine, business, and law but no accepted code for academics. Moreover, countless issues arise that call out for a code of ethics, including treatment of student, fairness of grading, inflammatory speech, salary disparities, and athletic oversight.[76] Keenan suggested four practices that would help generate a more ethical environment and contribute to academic ethics.[77] First, transparency would make more information available to students about teachers and their campuses. Second, community building should take place that would support a common responsibility for the institution by faculty, students, staff and administrators. Third, horizontal accountability would keep faculty accountable to other faculty, and, finally, vertical responsibility would hold those in positions of authority accountable to those whom they serve. If developed by Catholic institutions, academic ethics of the kind Keenan suggested would be an embodiment of Catholic identity in its policies.

Bridget Burke Ravizza and Karen Peterson-Iyer call for greater support from Catholic universities for families in their "Motherhood and Tenure: Can Catholic Universities Support Both?"[78] Ravizza and Peterson-Iyer noted that women who have children tend to receive tenure at rates far lower than men and than women without children. This situation is even the case at Catholic institutions, despite Catholicism's commitment to the vital and fundamental importance of families. The authors concluded by suggesting several policy changes that would make an institution more supportive of family life, including paid maternity and paternity leave, flexible work schedules, tenure clock adjustments, benefits for part-time and adjunct work, and on campus child care.[79]

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[75] James Keenan, "Coming Home: Ethics and the University," *Theological Studies* 75, no. 1 (2014): 156-169 and "A Summons to Promote Professional Ethics in the Academy," *Journal of the Society of Christian Ethics* 33, no. 1 (2013): 169-84.

[76] Keenan, "Coming Home," 159.

[77] See Keenan, "A Summons to Promote Professional Ethics in the Academy," 178-180 and "Coming Home," 162.

[78] Bridget Burke Ravizza and Karen Peterson-Iyer, "Motherhood and Tenure: Can Catholic Universities Support Both?" *Catholic Education: A Journal of Inquiry and Practice* 8, no. 3 (2005): 303-25.

[79] Ravizza and Peterson-Iyer, "Motherhood and Tenure," 315-23.

Another area of concern is fair wages for adjuncts. In attempts to keep costs down, many institutions of higher education hire adjuncts to teach more classes. They can be paid per course, and the institution is not required to provide benefits because they are part time. The result is that many adjuncts have to piece together a living at several different institutions, teachings upwards of five or six classes a semester. While some adjuncts have attempted to unionize, Catholic colleges and universities often resist it. As John James noted in "Collective Bargaining in Catholic Schools," Catholic higher education is exempt from oversight by the National Labor Relations Board and, as such, does not have to allow unions.[80] Tracing the history of legislation about collective bargaining and Catholic schools, James explained that the grounds for this position came from *Lemon v. Kurtzman*'s ruling that oversight of unions would result in "excessive entanglement" by the government in the religious functioning of the schools.[81] Thus, there is no law requiring Catholic institutions to admit unions. The resulting situation, though, is one where Catholic social teaching is clearly committed to unions but many Catholic universities in the United States oppose them.[82]

Just as Catholic colleges and universities struggle to treat adjunctions consistent with Catholic teaching, so too they struggle to support the church's sexual teaching. Donna Freitas surveyed Catholic schools as well as evangelical schools, large public universities, and smaller private colleges in her *Sex and the Soul*.[83] The only institutions that explicitly engaged and debated hook-up culture were evangelical schools. Freitas found that hooking up at Catholic institutions did not differ from those at public or private schools. Others echoed her conclusion that Catholic institutions did little to address hookup culture. In *Hooking Up*, Kathleen Bogle found that students at Catholic schools responded similarly to students at large state schools on issues of sex.[84] Moreover, Bogle found that students at the Catholic school she surveyed did not see religion as having any influence on their behavior. Finally, in "Hooking Up at College: Does Religion Make a Difference?" Amy Burdette and her colleagues actually found that

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[80] John James, "Collective Bargaining in Catholic Schools: What Does Governance Have to Do With it?" *Catholic Education: A Journal of Inquiry and Practice* 8, no. 2 (2004): 208-33.

[81] James, "Collective Bargaining in Catholic Schools," 210

[82] Editors, "Higher Education: Adjunct Professors Seek Union Representation," *America*, September 9-16, 2013, 8-10.

[83] Donna Freitas, *Sex and the Soul: Juggling Sexuality, Spirituality, Romance, and Religion on America's College Campuses* (New York: Oxford University Press, 2008).

[84] Kathleen Bogle, *Hooking Up: Sex, Dating and Relationships on Campus* (New York: New York University Press, 2008).

hooking up was greater among individuals who identified themselves as Catholic.[85]

Perhaps most striking about this literature on sexual activity on Catholic campuses is what is missing. Hardly any work has been done on sexual assault on Catholic campuses, even though two Catholic universities sit on the list of those being investigated for sexual assault.[86] The only research I encountered was Megan McCabe's presentation "Rape Culture as Structural Sin: The Limits of Legality for Addressing Campus Sexual Violence" at the 2015 Society of Christian Ethics Annual Convention.[87] Drawing on the work of Margaret Farley, McCabe advocated employing justice in campus situations as a way of combating the social sin of defining women by their sexual availability. In addition to sexual assault, I could find no studies about LGBT issues on Catholic campuses.

Race is another issue that is hardly discussed. In *Racial Justice and the Catholic Church*, Bryan Massingale noted the failure of the Catholic Church to engage racism but also the teachings within the tradition that could be used to address the problem.[88] No one seems to have taken up his work and applied it to Catholic higher education. M. Shawn Copeland discussed the need to undo white privilege in higher education in her essay "Collegiality as a Moral and Ethical Practice," but the essay was almost a decade before Massingale's work.[89] Even getting a sense of racial diversity on Catholic campuses is difficult. One of the only studies addressing it is *Catholic Higher Education: An American Profile* from the Association of Catholic Colleges and Universities. [90] Unfortunately, it was published in 1993, more than twenty years ago. It indicated that 22% of FTE's on Catholic campuses

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[85] Amy M. Burdette, Terrence D. Hill, Christopher G. Ellison, and Norval D. Glenn, "'Hooking up' at College: Does Religion Make a Difference?" *Journal for the Scientific Study of Religion* 48, no. 3 (2009): 535-51.

[86] Nick Anderson, "Talley of Federal Probes of colleges sexual violence grows 50 percent since May," *The Washington Post* October 19, 2014, www.washingtonpost.com/local/education/tally-of-federal-probes-of-colleges-on-sexual-violence-grows-50-percent-since-may/2014/10/19/b253f02e-54aa-11e4-809b-8cc0a295c773_story.html

[87] On sexual assault in general but not restricted to campuses, see Karen Lebacqz, "Love your Enemy: Sex, Power, and Christian Ethics," *Annual of the Society of Christian Ethics* 10, no. 1 (2006): 3-23, and Jason King, "A Theology of Dating for a Culture of Abuse" in *Leaving and Coming Home: New Wineskins for Catholic Sexual Ethics*, ed., David Cloutier (OR: Cascade Books, 2010), 29-46.

[88] Bryan Massingale, *Racial Justice and the Catholic Church* (Maryknoll: Orbis Books, 2010).

[89] M. Shawn Copeland, "Collegiality as a Moral and Ethical Practice," in *Practice What You Preach: Virtues, Ethics, and Power in the Lives of Pastoral Ministers and Their Congregations*, ed. James Keenan and Joseph Kotva Jr. (Franklin, WI: Sheed & Ward, 1999), 315-32.

[90] Frances Freeman, *Catholic Higher Education: An American Profile* (Association of Catholic Colleges and Universities, 1993).

were minorities. This percentage reflected African Americans, Native Americans, Alaskan Natives, Asian Americans, Pacific Islanders, and Hispanic Americans combined. The report compared this percentage to the 20% minority population at independent institutions and 19% at four-year state schools. *Separate & Unequal*, the study on race in higher education by Georgetown University's Center for Education and the Workforce, indicated higher rates of enrollment of African Americans and Hispanics at institution of higher education, but these enrollments have been higher at community college and less selective institutions (36%) than at higher selective institutions (33%).[91] Unfortunately, this does not elucidate the state of Catholic colleges and universities, as there is great variation in the level of selectivity amongst them.

The most recent statement on race comes from Fred Pestello, President of Saint Louis University. In the wake of the shooting of Michael Brown in Ferguson, MO and six days of demonstrations on Saint Louis University's campus, President Pestello issued the Clock Tower Accords. The thirteen initiatives—including financial, educational, and communal ones—intend to make the university more racially just.[92] It is perhaps fitting that Saint Louis University took this initiative on race. Not only is it close to Ferguson, Saint Louis University was the first university in the former slave holding states to admit non-whites and did so ten years before *Brown versus Board of Education* struck down "separate but equal." Moreover, it did so, in part, because of Fr. Claude Heithaus's homily on February 11, 1944 that condemned racism as contrary to the teaching of the church and gospel and claimed those against admitting racial minorities to Saint Louis University were opposed to the will of God.[93]

Teaching Catholicism

The final trajectory emerging after *Ex corde Ecclesiae* revolves around teaching itself. The challenges of teaching Catholicism in contemporary higher education have been the occasion of three symposiums. First, in 2006, *Horizons* published a review symposium based on an essay by Cardinal Avery Dulles. In "Catholicism 101," Dulles argued that teaching "doctrinal theology" was difficult, practically impossible, given the challenges facing it in today's culture.[94] The dominance of pragmatism, decline of natural theology, opposition to au-

[91] Center for Education and the Workforce, *Separate & Unequal*, https://cew.georgetown.edu/separateandunequal

[92] Fred Pestello, *Clock Tower Accords*, www.slu.edu/x100326.xml.

[93] For the text of Fr. Heithaus's homily, see www.unewsonline.com/2006/04/12/tesermonthatyearsagodenounceddiscrimination/.

[94] Avery Dulles, "Catholicism 101: Challenges to a Theological Education," *Horizons* 33, no. 2 (2006): 303-8.

thority, supremacy of the hermeneutics of suspicion, distrust of foundational truths, rampant historical relativism, fear of giving offense, and students' lack of preparedness, all conspired to hinder both the teaching and reception of theology in the classroom.

The respondents, a veritable list of who's who in Catholic theology, echoed and added to the challenges Dulles listed. William Portier noted that part of students' lack of preparation was due to the collapse of the subculture that supported so much of Catholic education in previous decades.[95] Lawrence Cunningham said that trying to fill in gaps in students' theological education is almost impossible given that universities typically offer only two courses in theology.[96] Anne Clifford remarked that it is difficult to connect to students when they are so diverse in their religious background, a challenge that is increased when an institution's Catholic mission is outreach.[97] John Cavadini suggested that the only way to reach students is with "an apologetics of love" that can lead to a deeper understanding of the faith.[98] Mary Ann Hinsdale recommended beginning with students' experiences, rather than abstract propositions of the faith, to better reach them.[99] Finally, Christopher Ruddy warned theologians not to get caught up in the arguments of their discipline, either past or present, but rather attend to the current needs of students.[100]

The second symposium was summarized by Matthew Ashley. In his "Teaching Catholic Theology in the Coming Decade," the former chair of the theology department at the University of Notre Dame reflected on these all too familiar challenges to teaching theology.[101] Supported by a grant from the Wabash Center for Teaching and Learning, Ashley hosted a consultation in 2009 at the University of Notre Dame that gathered department and program heads from a wide diversity of institutions to discuss the teaching of theology. Ashley's essay summarized the major themes that emerged in the midst of these discussions. He noted three main challenges. First, teaching students theology was difficult because they often lack theological literacy and, because of the diversity of institutional cultures, there was no single way to reach them. Teachers have to work with where the students are and within the exigencies of the institutions. Second, teaching theology was difficult because of external pressures. What theologians do is constrained by the utilitarian culture, the divisions within the

[95] William Portier, "Response," *Horizons* 33, no. 2 (2006): 308-10.
[96] Lawrence Cunningham, "Response," *Horizons* 33, no. 2 (2006): 311-13.
[97] Anne Clifford, "Response," *Horizons* 33, no. 2 (2006): 313-16.
[98] John Cavadini, "Response," *Horizons* 33, no. 2 (2006): 316-18.
[99] Mary Ann Hinsdale, "Response," *Horizons* 33, no. 2 (2006): 318-21
[100] Christopher Ruddy, "Response," *Horizons* 33, no. 2 (2006): 322-4.
[101] Matthew Ashley, "Teaching Catholic Theology in the Coming Decade: Report from a Consultation," *Horizons* 37, no. 2 (Fall 2010): 292-326.

church, and the specialization pressures of academic disciplines. Finally, teaching theology was difficult because it aspired to provide an integrated and meaningful life for students, but students often come to theology uninterested because they do not see in it any immediate or pragmatic value.

The third symposium is found in Matthew Sutton and William Portier's *Handing on the Faith*, the volume from the 2013 College Theology Society's annual meeting.[102] This collection has a section of seven essays (almost half of the volume) exploring different ways professors have attempted to bridge the divide between their love of theology and students' disinterest in the field. All these essays are worth considering for anyone hoping to improve their teaching, but two stand out as extra important. Sandra Yocum's "The Gospel and the Education of Our Undergraduates" was the paper she gave to the United States Conference of Catholic Bishops in their dialogue with theological academic societies about the role of Catholic colleges and universities in the New Evangelization.[103] Speaking in her capacity as the president of the College Theology Society, Yocum noted that undergraduates often arrive at college with limited theological knowledge and critical thinking skills. The result is the students resist the difficult work of developing these thinking habits and gravitate to an easy fideism or an easy fundamentalism. In their moral lives, these students often come with "the dominant individualistic and libertarian paradigms" of the culture.[104] These are no easy challenges, Yocum continued, but she believed that studying the Bible and witnessing to the faith were essential for meeting these challenges.

The other essay is Maureen O'Connell's "No More Time for Nostalgia."[105] O'Connell explored the way technology transforms students and what resources are needed to meet this new environment. She noted that, because of the pervasiveness of social media, this generation understands itself "in terms of connectivity, tethering" but, because of the thinness of the social media's connections, also finds themselves experiencing "super-connected loneliness."[106] She warns theologians of becoming disconnected from these students by focusing on past or abstract theological debates. Instead, O'Connell recommended utilizing the Catholic tradition's sources on embodied love,

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[102] Matthew Sutton and William Portier, eds., *Handing on the Faith* (Maryknoll: Orbis Books, 2014).
[103] Sandra Yocum, "The Gospel and the Education of Our Undergraduates," *Handing on the Faith*, eds., Matthew Sutton and William Portier (Maryknoll: Orbis Books, 2014), 11-18.
[104] Yocum, "The Gospel and the Education of Our Undergraduates," 16.
[105] Maureen O'Connell, "No More Time for Nostalgia: Millennial Morality and a Catholic Tradition Mash-Up," *Handing on the Faith*, eds., Matthew Sutton and William Portier (Maryknoll: Orbis Books, 2014), 75-86.
[106] O'Connell, "No More Time for Nostalgia," 77.

self-love, and subsidiarity. These can help students strengthen and enrich their relationships and extend them beyond the confines of technology.

O'Connell's essay said precisely what permeates all of the concerns about teaching theology. Students come to college superficially connected. They have no strong connection to the faith and precarious connections to those around them. The culture has formed them to think individualistically and pragmatically and, as a result, has hindered them in thinking about the meaning of their lives and the lives of others. Given this context, it is no wonder that the major pedagogical strategy for engaging Catholicism has been exploring the practical application of the faith, either through Catholic social thought or service learning.[107]

Erin Brigham's *See, Judge, Act: Catholic Social Teaching and Service Learning* emphasized both. Brigham divided the book into major themes from Catholic social thought: human dignity, the family, dignity of workers, option for the poor, peacemaking, protecting the environment, and human rights. Drawing upon the approach of the Young Christian Workers movement of the early part of the twentieth century, she ended each chapter with questions that help students "see" what is happening through their experiences of service learning, "judge" the situation using the resources of Catholic social teaching, and use these resources and their own critical thinking skills to suggest an "act." The book functions as a companion text for anyone who seeks to connect their courses to Catholicism through its social teachings and service learning.

Whereas Brigham's book is a broad overview, two essays exemplify specific applications. In "Integrating a Social Justice Perspective in Economics Education," David Carrithers and Dean Peterson explored how introducing Catholic social teaching in an economics

[107] Roger Bergman, "Teaching Justice after MacIntyre: Toward a Catholic Philosophy of Moral Education," *Catholic Education: A Journal of Inquiry and Practice* 12, no. 1 (2008): 7-24; Rogelio Garcia-Contreras, Jean-Philippe Faletta, and Rick Krustchinsky, "The University of St. Thomas's Service- Learning Program: Matching the University's Catholic Mission to Greater Community Needs," *Journal of Catholic Higher Education* 30, no. 1 (2012): 269-87; Michael Guiry, "Cultivating the Understanding of a Catholic University's Mission and the Principles of Catholic Social Teaching through a Faculty Service-Learning Experience," *Journal of Catholic Higher Education* 31, no. 2 (2012): 233-52; Bradford Hinze, "The Tasks of Theology in the *Proyecto Social* of the University's Mission," *Horizons* 39, no. 2 (2012): 285-7; Rachel Tomas Morgan and Paul Kollman. "Service-learning at Catholic Universities: Challenges and Opportunities," *New Theology Review* 22, no. 1 (2009): 25-36; Thomas Rausch, *Educating for Faith and Justice: Catholic Higher Education Today* (MN: Liturgical Press, 2010); Suzanne Toton, *Justice Education: From Service to Solidarity* (WI: Marquette University Press, 2006).

course not only connects the course to the Catholic mission of the institution but also is sound pedagogy for economics.[108] Carrithers and Peterson noted that many economists are hesitant to take up Catholic social teaching as they are not trained in it and worry that it would push out required material. What the authors argued is that the introduction of Catholic social teaching can foster a deeper understanding of economics because it helps engage assumptions in the field that "are left unstated or are presented as obvious truths and left uninvestigated."[109] Using Catholic social teaching can generate discussions about Catholic notions of human dignity that include people's relationship and the common good that are more than the sum total of individuals' self-interests.[110] This broader knowledge of the Catholic tradition will then further help economic education as it will enable students to better understand the field itself.[111]

Christopher McMahon's "Service Learning and the Core Curriculum" made a similar argument for service learning.[112] Just as Carrithers and Peterson argued that Catholic social teaching was good for Catholic identity and good for teaching, McMahon argued that service learning is also good for both. McMahon compared service learning to labs in the natural sciences. These labs are meant to teach students the process of scientific inquiry and not just replicate predetermined truths. In the same way, service learning can serve as "labs" to foster theological thinking. McMahon gave two examples of how this works. First, those working with the elderly at assisted living facilities become critical of the Deuteronomic explanation of suffering as resulting from sin and, instead, are drawn to Job's bewilderment in the face of suffering. Second, those working at a housing facility for those transitioning back into society after prison have more sympathy for the Deuteronomic perspective, seeing connections between actions and consequences. These examples supported McMahon's overarching argument that service learning, if done well, fosters theological understanding and critical thinking, and, in doing so, effectively contributes to the Catholic educational mission.

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[108] David Carrithers and Dean Peterson, "Integrating a Social Justice Perspective in Economics Education: Creating a Distinctly Catholic Education," *Catholic Education: A Journal of Inquiry and Practice* 13, no. 4 (2010): 415-36.
[109] Carrithers and Peterson, "Integrating a Social Justice Perspective," 423.
[110] Carrithers and Peterson, "Integrating a Social Justice Perspective," 426-7.
[111] Carrithers and Peterson, "Integrating a Social Justice Perspective," 424.
[112] Christopher McMahon, "Service Learning and the Core Curriculum: Two Models for Doing Theology as Service Learning in the Core," *Journal of Catholic Higher Education* 33, no. 2 (2014): 149-166.

While McMahon cautioned against turning service learning into a kind of "poverty tourism," John Elias made dangers like these the focus of his research in "Education for Peace and Justice." [113] He suggested several guidelines so that courses in social justice are truly educational and not "a form of political indoctrination."[114] Teachers must recognize that "people of good faith have honest differences of opinions about what constitutes an unjust situation and about what actions are appropriate in given situations."[115] Teachers have the dual challenges of helping students "to critique and to be suspicious of the ideologies that are dominant in society" and to commit "to ideologies and belief systems that are powerful enough to encourage them to act in the name of justice and peace."[116] To ensure this balance, Elias suggested some basic principles for justice education: beginning with human experiences, valuing Jesus Christ as the source and model of actions, aiming at social change, attending to conflict and healing, and working towards conversation and reconciliation.[117] Elias' work is important to ensure the quality of education and the engagement of students in the Catholic tradition. Without attending to these concerns, justice education becomes just another imposition on students that neither effectively teaches them nor engages them with the riches of Catholicism.

CONCLUSION

As is easy to see from this research, *Ex corde Ecclesiae*'s impact is best seen by the conversations about Catholic identity that emerged after it. The discussion of canons disappears, and, instead, authors and researchers explored how Catholic education can "*be used for the authentic good of individuals and of human society as a whole." The diversity of this literature reveals that pursuing this telos is no simple task.* There is neither a platonic form of "Catholic identity" that can be attached to any and every Catholic university nor an assembly line method for cranking out "Catholic identity" widgets for any institution to purchase. One needs a philosophy of Catholic education that works in the particularities of an institution and culture, particularities that one often discovers through sociological research. This vision then has to be embedded in the mission of the institution, understood by administrators, enacted in the policies, and reflected in classroom pedagogies. It is a bit like putting together a puzzle, trying to fit numerous pieces into a coherent whole. Internal issues, however, constitute only part of the challenge. Catholic colleges and universities work on their

[113] John Elias, "Education for Peace and Justice," *Catholic Education: A Journal of Inquiry and Practice* 9, no. 2 (2005): 160-77.
[114] Elias, "Education for Peace and Justice," 173.
[115] Elias, "Education for Peace and Justice," 171.
[116] Elias, "Education for Peace and Justice," 172.
[117] Elias, "Education for Peace and Justice," 167-8.

Catholic identity amidst external pressures from federal regulations, academic norms, economic exigencies, and ecclesial expectations. So, it is bit like working on a puzzle on a stage, in a competition, broadcasted on television, with a multi-million dollar prize. Finally, if this were not challenging enough, these institutions have a transcendent calling to form students in the pursuit of knowledge in the service of the whole person, a calling stemming from the creator the universe. *The fact that so few gave up on Catholic identity in the midst of these challenges reflects not just the importance of Catholic identity that Ex corde Ecclesiae helped to highlight but the deeper commitment of these institutions to follow Christ. They have seen the challenges and worked to overcome them.* Of course, Christ's promise is that picking up your cross leads to the fullness of life. Let's hope that Catholic colleges and universities continue to pick up their crosses so that they and all whom they serve might have life to the fullest. M