

“Veteran professor of theology, participant in several national ecumenical conversations, and responsive to both the academic and pastoral needs of his students, Thomas Rausch brings several important issues to the fore in this book. After providing a history of the Jesuit involvement in higher education, he critically examines recent studies on how young people today relate to the Church and religion in general. While that situation is cause for real concern, Rausch includes in his book five chapters by other authors who describe effective ways to bring college-age youth to a deeper understanding and love of their faith. In the last chapter, drawing on his own wide experience and pastoral wisdom, Rausch suggests what can and should be done today to pass on the faith to the next generation. I highly recommend the book for anyone concerned about youth and the future of the Church.”

— Fr. James L. Heft, SM
Alton Brooks Professor of Religion
President: Institute for Advanced Catholic Studies
University of Southern California, Los Angeles

“Thomas Rausch has done a notable service for those concerned with furthering the Catholic nature of higher education today. Rausch has earlier written about the difficulties of maintaining a vigorous Catholic identity in a culture of choice which prioritizes pluralism. He wrestles and imagines ways to improve Catholic identity at Catholic universities which share that culture of choice and pluralism. Helpful chapters deal with Catholic Studies programs, faith and justice insertion programs, and pilgrimage retreats. This is a book not only for those interested in improving the Catholic character of Catholic universities but also for anyone concerned about the faith future for young adult Catholics.”

— John A. Coleman, SJ
Associate pastor at Saint Ignatius Church, San Francisco
Previous Charles Casassa Professor of Social Values at Loyola
Marymount University, Los Angeles

Educating for Faith and Justice

Catholic Higher Education Today

Thomas P. Rausch, S.J.



A Michael Glazier Book

LITURGICAL PRESS

Collegeville, Minnesota

www.litpress.org

A Michael Glazier Book published by Liturgical Press

Cover design by Ann Blattner. Photo by Michael Crouser.

© 2010 by Order of Saint Benedict, Collegeville, Minnesota. All rights reserved. No part of this book may be reproduced in any form, by print, microfilm, microfiche, mechanical recording, photocopying, translation, or by any other means, known or yet unknown, for any purpose except brief quotations in reviews, without the previous written permission of Liturgical Press, Saint John's Abbey, PO Box 7500, Collegeville, Minnesota 56321-7500. Printed in the United States of America.

1 2 3 4 5 6 7 8 9

Library of Congress Cataloging-in-Publication Data

Rausch, Thomas P.

Educating for faith and justice : Catholic higher education today / Thomas P. Rausch.

p. cm.

“A Michael Glazier book.”

Includes index.

ISBN 978-0-8146-5459-0

1. Catholic universities and colleges—United States. 2. Catholic Church—Education.—United States. I. Title.

BX922.R38 2010

378.0088'28273—dc22

2009038975

For my Jesuit brothers

Contents

Acknowledgments ix

Introduction xi

- 1. Catholic Colleges and Universities in the United States** 1
 - Jesuit Colleges 3
 - Catholic Higher Education in the United States 12
 - Conclusion 18
- 2. Theology and the University** 20
 - The Magisterium of the Doctors 21
 - From Christian Wisdom to Critical Discipline 23
 - From Clerical to Lay Profession 27
 - Undergraduate Theology Today 32
 - Conclusion 37
- 3. Education for Faith and Justice** 39
 - The Church in the Modern World 39
 - Pedro Arrupe 43
 - Proyección Social* 47
 - Conclusion 55
- 4. Young Adult Catholics Today** 58
 - The Data 59
 - Some Initial Reflections 64
 - Strategies 66
 - Conclusion 73
- 5. Catholic Studies, Don J. Briel** 76
 - Catholic Studies Programs 78
 - The Center for Catholic Studies 86
 - Conclusion 90

6. A Pilgrimage to Rome, David Gentry-Akin	92
Walking in the Footsteps of the Early Christians	94
Processing the Experience	99
Conclusion	101
7. Community-Based Learning, Kristin E. Heyer	103
Transformative Pedagogy in Christian Ethics	104
Moving Beyond the Confines of Coursework	107
Conclusion	109
8. Praxis-Based Education, Mark Ravizza, S.J.	111
Academic Reflection Rooted in Reality	113
Integrated Community Learning	116
Recollection and Pedagogical Accompaniment	118
Formation of a Christic Imagination	123
Conclusion	125
9. Immersion Trips, Stephen J. Pope	127
Why Spend Money to Visit Poor People in Another Country?	130
Levels of Personal Transformation	133
Conclusion	141
10. Meeting the Living God	143
Spirituality, not Religion	144
Faith without Accountability	145
Counter Voices	148
Beyond a Culturally Determined Faith	151
Conclusion	154
Contributors	157
Index	159

Acknowledgments

I would like to acknowledge several friends who got me thinking about this book. They include Michael Glazier, an old friend whose interest has inspired a number of my books; Michael Engh, S.J., then my dean, now president of Santa Clara University; and Jeffrey Siker, my chair here at Loyola Marymount.

Two of the chapters were originally given for the Catholics on Call Partners' Conference at the Chicago Theological Union in September of 2008. I am grateful to Robin Ryan, C.P., who invited me to be the keynote speaker. An earlier version of Don J. Briel's chapter was published in *Catholic Education*, March 2009. I am especially grateful to Robert Lassalle-Klein for his help in developing the section on Ignacio Ellacuría, to my colleagues Don Briel, David Gentry-Akin, Kristin Heyer, Stephen J. Pope, and Mark Ravizza, S.J., for their fine contributions, and to Mary Stommes of Liturgical Press for her careful copyediting.

Thomas P. Rausch, S.J.

Introduction

Religious education has always been a priority in the Catholic Church, particularly in the United States, with its extensive system of primary and secondary schools as well as its network of some 235 colleges and universities. And while from one perspective, the goals and methods of religious education have changed little over the years, from another, the field is very much alive, with new approaches to pedagogy, formation, and school organization. New initiatives include faith-based Nativity schools for sixth to eighth graders, the Cristo Rey network of high schools, and a new emphasis on education for justice, service or community based learning, learning communities, and immersion trips in Catholic colleges and universities.

Nativity schools, now called NativityMiguel schools, are designed to support and help motivate inner-city students who so often are not well served by the public school system. They provide a longer, highly structured day, generally three hours more than in other schools, smaller classes, and a personal care, with the goal of preparing these students for college. The first Nativity school was established by the Jesuits in 1971 on Manhattan's lower East Side for low, income Hispanic boys. Today there is a network of some sixty-four NativityMiguel schools, so-called after a similar program developed by the Christian brothers was merged with the Nativity schools.¹ The Jesuits run sixteen, while the rest are administered by other Catholic religious men and women as well as by some Episcopalians and Lutherans.

The Cristo Rey network developed from a Jesuit initiative for inner-city students in Chicago in 2001. Designed to prepare these students for college, it incorporates a work-study model which places students in professional jobs five days a month, both to give them professional work experience and to help defer the cost of their education. There are some twenty-two schools in the Cristo Rey network in nineteen urban centers across the country, and

1. See www.nativitymiguelchools.org.

more are being planned. The majority of their students, 95 percent, are from minority communities. In 2008, 99 percent of their graduates were accepted by two- or four-year colleges.²

Theological education in Catholic colleges and universities in the United States has also seen considerable change, from its early days when all students took a virtual minor in “religion” to the current diminished place of theology or religious studies in the curriculum. At a time when a number of studies and commentators are calling attention to theological illiteracy and lack of familiarity with the Catholic tradition which affects so many young Catholics today,³ I want to focus in this study on the place of theology in Catholic higher education.

The first chapter focuses on Catholic higher education in the United States in general. It begins with the Jesuits, who as the first teaching order in the church were the first to establish an international network of schools, grounded in a common philosophy of education, and they continue to play an important role in Catholic higher education today. But our concern is considerably broader. The chapter also surveys how Catholic higher education in the United States changed in the late nineteenth and early twentieth centuries, from colleges combining secondary and baccalaureate studies on the European model to institutions like their American counterparts. As these schools went through a process of professionalization, particularly in the period after Vatican II, increasing the number of lay professors, adding graduate programs, rethinking their curricula, reducing the emphasis on philosophy and Catholic theology that had once been central, new questions about their Catholic identity began to surface that are still with us today.

Chapter 2 explores the place of theology in the university, from the role theologians played in the great universities of the Middle Ages to the gradual transformation of theology from a Christian wisdom into a critical discipline. The further development of Catholic theology in the twentieth century has raised new questions about its relation to the church and the nature of the discipline itself in Catholic institutions which at the same time have become increasingly pluralistic in terms of both their faculties and their student bodies.

Chapter 3 surveys the turn towards what is often called the faith that does justice which emerged after Vatican II. The Council moved the church from

2. See <http://www.cristoreynetwork.org/>; also G. R. Kearney, *More than a Dream: The Cristo Rey School: How One School's Vision Is Changing the World* (Chicago: Loyola Press, 2008).

3. See Thomas P. Rausch, *Being Catholic in a Culture of Choice* (Collegeville, MN: Liturgical Press, 2006) 16–18.

its defensive position over against the world to a new one that saw itself at the world's service, particularly the service of the poor and the disadvantaged. The result was a new emphasis on social justice, illustrated here by the leadership of Jesuit Father General Pedro Arrupe, by the Jesuits of the University of Central America in El Salvador, as well as by the increasing prominence of experiential or praxis-based learning in Catholic colleges and universities in the United States.

Chapter 4 seeks to know more fully the young men and women who come to these colleges and universities today. A number of recent surveys raise serious questions about their Catholic identity and commitment to the institutional church. Several other sources, more encouraging, stress the degree to which young Catholics have interiorized the teachings of the council, bring their own critical questions to the tradition, and are interested in ministry.

The next five chapters explore a number of new initiatives in Catholic higher education and theology, engaging the intellectual and cultural depths of the Catholic tradition and moving towards a more experience-based approach to theology that opens students to the broader world beyond the classroom and especially to the poor in their real-life situations. The programs, methods, and approaches outlined in these chapters, whether for service learning courses, new departments like Catholic Studies, interterm, alternative spring break, or term-long study abroad courses, show great promise for deepening and making more explicit the religious identity of Catholic colleges and universities. It is encouraging to gain a sense for how much has already been done.

Chapter 5, by Don J. Briel, director of the Center for Catholic Studies at the University of St. Thomas in St. Paul, Minnesota, reviews the development of Catholic studies programs, with an emphasis on interdisciplinary courses that engage the university as a whole. His chapter introduces new initiatives and programs that broaden the educational experience of the students and serve to renew the institution's Catholic identity.

Chapter 6, by David Gentry-Akin of Saint Mary's College of California, outlines an interterm course for students designed as a pilgrimage that combines prayer and liturgy with studying and visiting historic Christian sites in Rome, making it possible for them to "walk in the footsteps of the early Christians." It is part of a program at Saint Mary's that offers students various study abroad courses and immersion experiences.

Chapter 7, by Kristin Heyer of Santa Clara University, explores community-based learning as a practical way of letting "the gritty reality of this world into the students' lives" and challenging their unexamined assumptions. Professor Heyer has developed a number of community-based learning courses, on Catholic social teaching and action, on Christian ethics and

social responsibility, and a particularly effective one on Christian ethics and HIV/AIDS. Her courses include a final practical integration project that challenges students to apply what they have learned.

Chapter 8, by Mark Ravizza, S.J., also from Santa Clara University, roots an emphasis on praxis-based education in the writings of Jesuit Father General Peter-Hans Kolvenbach. He focuses on a course he has taught at the *Casa de la Solidaridad* in El Salvador that combines immersion in the lives of the poor with rigorous academic study. Drawing on the written reflections of his students, he shows how they moved beyond preconceived ideas and the easy answers of their unexamined faith in the direction of what William Lynch has called a “Christic” imagination.

Chapter 9, by Stephen Pope of Boston College, describes an immersion trip to El Salvador. Addressing specifically the often heard objection—why spend money to visit the poor in another country when there are plenty of them here at home?—he shows how even relatively brief immersion trips, for example, during a spring break, can facilitate the personal transformation of students on social, moral, and spiritual levels. They return with real questions which arise out of their lived experience.

The final chapter raises the question, how can we help our students come to a personal encounter with the divine mystery revealed in Jesus? Critiquing the current efforts to uncouple spirituality from religion and the tendency to reduce both to commodities, to be chosen or rejected like items in a supermarket, it concludes with some suggestions for moving beyond a culturally determined faith towards an encounter with the living God.

Catholic Colleges and Universities in the United States

The network of Catholic colleges and universities in the United States today—some 235 institutions—is unique in the church. Most of these institutions were founded and administered by religious congregations to safeguard the faith and moral development of Catholic students in an often hostile Protestant culture.

In the mid-twentieth century, and especially after the Second Vatican Council (1962–65), these colleges and universities went through a process of growth and professionalization.¹ Enrollments increased, growing from 92,000 at the end of World War II to nearly 430,000 by 1970. New institutions were established. Standards were raised for students and faculty. New graduate programs were added, including an increasing number on the doctoral level. Faculty members were now expected to do research and publish. Core curricula were revised, dropping specifically confessional courses. Religion departments were transformed into more academic departments of theology or religious studies. Lay men and women were brought into positions of responsibility in university governance, while the 1967 Land O’Lakes statement, hammered out under the leadership of Notre Dame’s Father Theodore Hesburgh, affirmed the principles of institutional autonomy and academic freedom.

Today most Catholic colleges and universities have entered the mainstream of American higher education; they are governed by boards of trustees comprised of both lay and religious members, the latter representatives of their sponsoring religious communities. Thus they are church related rather

1. See William P. Leahy, *Adapting to America: Catholics, Jesuits, and Higher Education in the Twentieth Century* (Washington, DC: Georgetown University Press, 1991) 123–54.

than canonically Catholic; like other institutions of higher learning, they value their institutional autonomy and their freedom of inquiry.

But as these institutions became more professional, their religious identities often suffered, the result of an identity crisis that has its roots in the 1960s. For many of them, a tendency to minimize Catholicism in their self-descriptions developed in order to attract a more diverse student body, gain financial support, or out of fear that the school be seen as “unwelcoming” or “oppressive” for others. The number of committed Catholic faculty and staff members continued to decline. Jesuit schools continued to stress their Jesuit character, though sometimes at the expense of their Catholic identity, partly in response to the marketing experts and branders who told them that “Jesuit sells, Catholic does not.”² Often an “uneasy truce” prevailed. Too often the emphasis has been on what Catholics have in common with other churches and secular society rather than on what makes them unique.

At the end of his long study on Catholic higher education, *Contending with Modernity*, Philip Gleason comes to the following conclusion: “The task facing Catholic academics today is to forge from the philosophical and theological resources uncovered in the past half-century a vision that will provide what Neoscholasticism did for so many years—a theoretical rationale for the existence of Catholic colleges and universities as a distinctive element in American education.”³ In the last two decades, there has been a new emphasis on Catholic identity, with seminars on the Catholic tradition for new faculty, regional meetings of faculty and staff, and the appointment of vice presidents for mission and ministry—all efforts to address a diminished Catholic identity, especially with fewer clerical and religious representatives in the university community.

A related concern is the loss of faith for so many Catholics. According to a recent Pew Forum Study, one-third of those raised Catholic no longer identify with the church. Other Christian churches have experienced even greater losses.⁴ Catholic colleges and universities, if they are to be authentically Catholic, need to be at the service of the faith, particularly for the next generation of Catholics. When Pope Benedict XVI visited the United States in April 2008, he said in an address to Catholic educators at the Catholic University of America that education “is integral to the mission of the Church. . . . First and foremost every Catholic educational institution is a

2. See David J. O’Brien, “Conversations on Jesuit (and Catholic?) Higher Education: Jesuit Sí, Catholic . . . No So Sure,” in *A Jesuit Education Reader*, ed. George W. Traub (Chicago: Loyola Press, 2008) 217–31.

3. Philip Gleason, *Contending with Modernity: Catholic Higher Education in the Twentieth Century* (New York: Oxford University Press, 1995) 322.

4. See <http://pewresearch.org/pubs/743/united-states-religion>.

place to encounter the living God who in Jesus Christ reveals his transforming love and truth (cf. *Spe salvi* 4).⁵

In this chapter we will trace the development of Catholic higher education, from the network of colleges and universities that grew from the labors of the newly founded Jesuit order in the sixteenth, seventeenth, and eighteenth centuries to the gradual transformation of Catholic colleges and universities in the United States in the twentieth century and especially after the Second Vatican Council.

Jesuit Colleges

The Society of Jesus began as a movement of university students, gathered around a charismatic former soldier from the Basque region of Spain, Ignatius of Loyola (1491–1556). They had become friends at the University of Paris, then the finest university in Europe. Originally a group of reformed priests, their community was confirmed as a religious order by the bull of Pope Paul III, *Regimini militantis ecclesiae*, on September 27, 1540. But the Jesuit commitment to education which was later to distinguish the order was more a providential development than something planned from the beginning.

The Jesuit ministerial commitment was threefold, spelled out in what is called the *Formula of the Institute*, a document drawn up by the first companions which is to the Society of Jesus what most other religious orders find in their Rule. According to the second version of the *Formula* (1550), the Society was founded

to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures, and any other ministrations whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered person in Christianity, and the spiritual consolation of Christ's faithful through hearing confession and administering the other sacraments. Moreover, he should show himself ready to reconcile the estranged, compassionately assist and serve those who are in prisons and hospitals, and indeed to perform any other works of charity, according to what will seem expedient for the glory of God and the common good.⁶

Jesuits referred to these works as their “customary ministries” (*consueta ministeria*). John O'Malley calls them the “ministries of the Word, of the

5. Benedict XVI, “Meeting with Catholic Educators,” the Catholic University of America, April 17, 2008.

6. See *The Constitutions of the Society of Jesus and Their Complementary Norms*, ed. John W. Padberg (St. Louis: Institute of Jesuit Sources, 1996) no. 1.

sacraments, and of the works of mercy.”⁷ Note that schools are not mentioned, though the *Formula* does include “the education of children and unlettered persons in Christianity,” what we would call today catechesis.

Though neither Ignatius nor any of his first companions took the doctorate in theology at Paris, a degree that required twelve to fourteen years, they “saw themselves and were seen by others” as theologians.⁸ They had licentiate or the Master of Arts degree in philosophy and often addressed each other with the title “Master.” After finishing their philosophy studies, all attended lectures in theology at the four colleges where theology was taught. Before long, the “ministries of the Word” saw some of them lecturing in theology at various universities, Diego Laínez and Pierre Favre at Rome in 1537, Favre at Mainz in 1542–43, and Claude Jay at Ingolstadt in 1543–44, though he declined the chair Johannes Eck had held there until his death in 1543. Ignatius, as the Father General, was granted permission to assign members of the Society to teach theology by the bull *Licet debitum* in 1549. Laínez and Alfonso Salmerón both served as official theologians for the Council of Trent, as did Jay, but briefly.

The Colleges

As early as 1541 these first Jesuits established a “college” at the University of Paris, but it was simply a residence for their young members who would study at the university and take classes at the other colleges. In 1542, lacking funding and with a war breaking out, the college at Paris was temporarily closed. The Jesuit students or “scholastics,” as they were called, were sent to Louvain where another college was established. Other colleges followed, at Cologne, Padua, Alcalá, Valencia, and Coimbra, in addition to those at Paris and Louvain. But it was difficult to sustain these colleges without incomes, and few benefactors were interested in supporting institutions that served only the younger members of this new order. The exception was Coimbra in Portugal, opened in 1542 with the support of King John III and fully endowed by 1546.

As the young Society grew, a number of developments were to transform these colleges into schools in the more traditional sense. First, dismayed by the lack of education and formation for the diocesan priests in Germany where he was working, Jay proposed that the Society establish colleges for

7. John W. O’Malley, *The First Jesuits* (Cambridge, MA: Harvard University Press, 1993) 85.

8. *Ibid.*, 243–45, at 243; the first companions included Francis Xavier, Diego Laínez, Pierre Favre, Alfonso Salmerón, Simão Rodrigues, Nicolás Bobadilla, Claude Jay, Paschase Broët, and Jean Codure.

training candidates for the priesthood, though he acknowledged that “our vocation is not ordered to undertaking professorships or ‘ordinary’ lectureships in the universities.”⁹ At about the same time, Ignatius had talked to Laínez about the possibility of introducing lectures into the colleges for the scholastics, in the manner of the colleges at Paris. In Spain, the Duke of Gandía, Francis Borgia, not yet a Jesuit, had helped establish a college. Eager for the education of the sons of his subjects who had converted from Islam, he petitioned Ignatius to have the Jesuits teach at the college, as there was no university in Gandía, and to admit non-Jesuit students. Ignatius agreed, and in 1542 the Jesuits there began teaching lay students. Pope Paul III designated the school a *studium generale*, that is, a university. As Michael Buckley notes, this “was not the last Jesuit instance of launching institutions bedecked with grand titles but sustained with slender resources.”¹⁰ In Asia, the Jesuits were already established in Goa where since 1543 some of them were instructing boys between the ages of ten and twenty in reading, writing, grammar, and catechism. By 1548 they had assumed responsibility for the institution. Finally, in 1547 the city fathers of Messina, Sicily, asked for Jesuits to staff a college which they promised to fund. Ignatius responded by sending ten Jesuits, six of them scholastics.

By now a new direction seemed to be emerging. With civic support the problem of support for the college had been solved, providing a model for future colleges. Jerome Nadal, who had been elected superior, apparently was enthusiastic about the effort; O’Malley says that “although relatively few of his letters from this period survive, they must have helped convince Ignatius and others to move with bold, even precipitous speed along a path where previously they had taken only a few tentative steps.”¹¹

Other colleges were quickly to follow: at Palermo in 1549, Naples and Venice in 1549, Rome in 1550, Cologne in 1557, and Macau (Asia) in 1585. The colleges thus became the principal centers for Jesuit ministries, particularly as Ignatius in his later years preferred to accept colleges with churches attached. At the time of his death in 1556, the Society was in charge of thirty-five or more colleges, many of them exclusively for lay students. Some were funded by princes or nobles, some by groups of interested citizens, some by individuals.

9. Cited in O’Malley, *The First Jesuits*, 203.

10. Michael J. Buckley, *The Catholic University as Promise and Project: Reflections in a Jesuit Idiom* (Washington, DC: Georgetown University Press, 1998) 58.

11. O’Malley, *The First Jesuits*, 204.

Jesuit Education

The program in Jesuit higher education from the beginning combined a humanistic education with professional or scholastic studies. The word *humanitas*, so important to the Renaissance humanists, came from Varro and Cicero who used it to translate the Greek *paideia*, which described the Greek ideal of educating a person into an adult capable of realizing the perfection of human nature so that he could take part in the life of the city-state or polis. The Renaissance *studia humanitatis* became *litterae humaniores* (Spanish *letras de humanidad*).¹² Influenced by the humanist movement, the early Jesuits were convinced that a humanistic education contributed to a virtuous life. Thus students in colleges followed a course of studies that stressed languages, “the arts or natural sciences” (logic, physics, metaphysics, moral philosophy, and mathematics), as well as religious formation and moral development. As O’Malley says, “the *pietas* of the humanists correlated with the inculcation of *Christianitas* that was their mission.”¹³

As the educational efforts of the Jesuits developed, two different types of institutions emerged. First there were the colleges for students between the ages of ten and sixteen who followed a curriculum built around the “lower disciplines,” referred to as “languages or humane letters”—grammar, poetry, history, rhetoric (which meant oratory), and languages, specifically Latin, Greek, and Hebrew. Given the age of the students, the colleges combined what in American schools would be both secondary and undergraduate education.

Then there were the universities. The medieval universities traditionally had four faculties: arts, theology, law, and medicine. In the *Constitutions* of the Society of Jesus, the term “university,” appearing as *universitates vel studia generalia*, meant a college in which the lower faculty of languages and humane letters has been augmented by the higher faculties of language, the arts, and theology.¹⁴ In the *modus parisiensis* that the Jesuits had adopted, based on their experience at Paris, the various disciplines constituted a pyramid: first the humane letters or “arts” (which O’Malley called the “undergraduate college”),¹⁵ then philosophy (which included the natural sciences—logic, physics, metaphysics, and mathematics), with theology as its apex, though only those preparing for the priesthood took formal courses in theology. The Jesuit universities ordinarily did not include faculties of law or

12. See Buckley, *The Catholic University*, 93–95.

13. John W. O’Malley, “How the First Jesuits Became Involved in Education,” in *A Jesuit Education Reader*, 51.

14. See George E. Ganss, *Saint Ignatius’ Idea of a Jesuit University* (Milwaukee: Marquette University Press, 1954) 33; *Constitutions*, Part IV, nos. 498, 501; also Buckley, *The Catholic University*, 63.

15. O’Malley, “How the First Jesuits Became Involved in Education,” 46.

medicine. Thus in this model of a university, which has remained the same in Europe down to the present day, theology is present in the university as a faculty or specialty; it is not integrated into the general curriculum. The Collegio Romano, later known simply as the Gregorian, was established in 1551 to train candidates for the priesthood. It was the first Jesuit university, and the Jesuits became the world's first teaching order.

Liam Brockey describes the typical program of studies for those Jesuit students who entered the Society at the universities of Coimbra or Évora in Portugal in the early seventeenth century and later went to China as missionaries. They began at the age of six or seven, progressing through Latin and some Greek grammar; then at the age of fourteen or fifteen they began their study of the humanities, Latin and Greek prose and poetry, the classical canon of Cicero, Virgil, Homer, Ovid, and Horace. Those who joined the Society did so at this point. They did the second and third academic cycles as scholastics—the arts course in Greek philosophy, Aristotle's works on natural philosophy and metaphysics, assisted by Jesuit commentaries, some mathematics, Euclid's *Elements*, and some astronomy. The third cycle was theology, two years of moral theology and casuistry, which included training in pastoral skills, and then two years of speculative theology (for those in the "long" course).¹⁶

The growing network of Jesuit colleges began to reshape the nature of education for both religious and lay students. Because the scholastics were expected to teach as well as study, they were generally sent to the larger colleges where they quickly became involved in a multitude of ministries. This and the fact that they studied alongside lay students made their own training quite different from that of the diocesan clergy, educated in the new system of seminaries mandated by the Council of Trent. It enriched the scholastics' training, but it also at times impeded their own studies.

The Modus Parisiensis

The *modus parisiensis* included a modular system which allowed students, divided into classes, to advance at their own rates from basic disciplines to more complicated ones. It also stressed active learning. Based on a combination of lectures and a variety of drills, repetitions, and disputations in which competition played a key role, the idea was to combine learning with skills appropriated through exercise (*exercitium*). The goal was often described as *eloquentia perfecta*, in both oral and written expression. Thus Jesuit schools became known for Latin disputations, oratory, and theater in all its aspects,

16. Liam Matthew Brockey, *Journey to the East: The Jesuit Mission to China, 1579–1724* (Cambridge, MA: Harvard University Press, 2007) 212–13.

including spectacles, music, dance, even ballet and drama, often conducted around biblical themes. For example, Jesuit scholastic José de Acosta, while still a fifteen-year-old student at Medina del Campo in Spain, wrote a drama in 1555 called *Jephthah Sacrificing His Daughter*. De Acosta would later distinguish himself for his work in Peru, studying Indian culture and languages and establishing guidelines for missionary work.¹⁷ Dramatic productions or spectacles played an important role in the Jesuit colleges:

The exuberance of school life continued to find a most colorful expression in drama. Variety in form and technical aspects continued to develop. Choruses and arias multiplied. Scenery became more elaborate, with calm lakes and restless seas, star filled heavens and lovely landscapes, building and battlements. Mechanical devices in the forms of explosives, lightning, and flying machines became more sophisticated. Highly trained orchestras accompanied the actors. In Munich in 1643 an orchestra of thirty-two pieces assisted at the performance of Theophilus.¹⁸

But Jesuit education stressed more than the arts. The collegiate churches attached to their colleges helped support the work of architects, painters, and sculptors, while the astronomical observatories and laboratories in their larger schools and the letters and natural objects sent back for display by Jesuit missionaries laboring far from Europe contributed to the cultivation of the sciences.¹⁹ Jesuit professors included scholars like Christopher Clavius (1538–1612), a mathematician and astronomer responsible for the Gregorian calendar, and Athanasius Kircher (1601–80), a polymath credited as the founder of Egyptology. O'Malley attributes the openness to culture of Jesuit missionaries like Matteo Ricci in China and Roberto de Nobili in India to the humanist education that the Society provided for its own members.²⁰

Originally tuition free, the Jesuit schools accepted students from all classes, though some sought to serve the poor. But because their education was more humanistic than practical, focused on basic skills, the Jesuits tended to attract students from the upper classes. Protestant students were admitted, though they were often excused from specifically Catholic religious practices, and “heretical” books were confiscated.

17. Claudio M. Burgaleta, *José de Acosta, S.J. (1540–1600)* (Chicago: Loyola Press, 1999) 14.

18. William V. Bangert, *A History of the Society of Jesus* (St. Louis: The Institute of Jesuit Sources, 1986) 131–32; see Brockey's description of the elaborate spectacle at Évora, celebrating the occasion of the canonization of Ignatius and Xavier in 1622, in *Journey to the East*, 207.

19. See O'Malley, “How the Jesuits Became Involved in Education,” 58–59; also John W. O'Malley, ed. *The Jesuits: Cultures, Sciences, and the Arts, 1540–1733* (Toronto: University of Toronto Press, 1999).

20. O'Malley, “How the First Jesuits Became Involved in Education,” 56.

Spiritual Formation

Only those preparing for the priesthood studied theology, as we have already mentioned. But the education in the colleges was not restricted to the humanities. The Jesuits hoped to communicate to their students a “learned piety” (*docta pietas*), to make them “good citizens.” As O’Malley says, “[u]nder the influence of Quintilian and other theorists, the Jesuits looked more to formation of mind and character, to *Bildung*, than to the acquisition of ever more information or the advancement of the disciplines.”²¹ Thus they added to their curriculum a weekly class in Christian doctrine as well as “cases of conscience,” though it is not always clear how they functioned; presumably they were to teach students how to make moral decisions. Each college also included a spiritual program, usually consisting of frequent or daily attendance at Mass, participation in the liturgical hours, the examination of conscience, confession, fasts and other penances, and Holy Communion at determined intervals. Students were expected to practice charitable service to others, known as the works of mercy. Later they were encouraged to make the Spiritual Exercises.

Thus from the beginning the Jesuits offered the same kind of personal attention to the gifts and needs of their students that their *Constitutions* prescribed their religious superiors to exercise in regard to the Jesuits themselves. Today that care for the individual student is referred to in Jesuit language as *cura personalis*.

The Marian Congregations

Characteristic of the Jesuit efforts to form their students religiously were the Marian congregations. They represented a Jesuit adaptation of the confraternities that played a major role in the development of the church’s devotional life in the late Middle Ages. Often sponsored by the Dominican or Franciscan orders and sharing in their spiritualities, the confraternities offered lay men and women a way to live a more intense devotional life, to take a more active part in the church’s ministry to the world and particularly to the poor.²² It is thought that the first Jesuit confraternity was founded by Pierre Favre at Parma in 1539–40.

The first Marian congregation for students was established by a young Belgian Jesuit, Father Jean Leunis, at the Roman College in 1563. Leunis

21. O’Malley, *The First Jesuits*, 214.

22. See Christopher F. Black, *Italian Confraternities in the Sixteenth Century* (Cambridge, England: Cambridge University Press, 1989); Maureen Flynn, *Sacred Charity: Confraternities and Social Welfare in Spain, 1400–1700* (Ithaca, NY: Cornell University Press, 1989).

gathered a group of boys in their early teens who dedicated themselves to various exercises of piety, among them daily Mass, weekly confession, monthly Communion, a half-hour meditation each day, and a commitment to “serve the poor.” Leunis’ congregation in Rome was to set the pattern for the Jesuit colleges. The students were committed to a program of regular prayer, the sacraments of penance and the Eucharist, and to works of charity. Leunis later established Marian congregations at Paris, Billom, Lyons, and Avignon, and they spread to the other Jesuit colleges. By 1575 all the colleges at the University of Paris had Marian congregations, one of which chose Francis de Sales, then a student, as prefect. Edmund Campion founded one in the college at Prague in 1575, while Peter Canisius established one at the University of Ingolstadt in 1577 and another at Fribourg in 1582. Though not all the Marian congregations were college based, by 1576 there were 30,000 students in Marian congregations at the Jesuit colleges of Europe.²³ In 1584 Pope Gregory XIII issued *Omnipotentis Dei*, a bull recognizing the Marian congregation in Rome as the *Prima primaria*, the primary congregation to which other congregations were to be “aggregated.”

A Marian congregation, or Sodality of Our Lady as it would be known in English-speaking countries, would be directed by “one of the fathers” and have a “prefect” elected from one of “the older and wiser” boys.²⁴ Francis Coster, provincial of Germany, supplied a guidebook for the Marian congregations in his *Libellus sodalitatis*, which became the basis for a succession of handbooks down to the twentieth century. It included a consecration to the Blessed Virgin that gradually became universal. If some congregations adopted the tradition of penitential processions, especially during Holy Week, they also channeled the energies of the students of the colleges into spectacular celebrations of feast days:

Those of the Sodality of the College of La Flèche were renowned: hymns, vespers, processions, high pontifical Masses, meetings and literary exhibitions, theatrical plays, pastorals, illuminations . . . succeeded each other for several days. In one of these processions 1,250 externs were counted, 250 boarders, 200 Sodalists with penants [sic], banners, standards, followed by ecclesiastics and religious of different Orders, civic authorities to make it complete, and preceded by a band to stir up 20 parishes.²⁵

23. Bangert, *A History of the Society of Jesus*, 57.

24. O'Malley, *The First Jesuits*, 198.

25. Louis Paulussen, *Abridged History of the Sodalities of Our Lady* (St. Louis, MO: The Queen's Work, 1957) 49; from Emile Villaret, *Congrégations mariales* (Paris: Beau Chesne, 1947).

In 1967 the World Federation of Marian Congregations changed its name to World Federation of Christian Life Communities.

The School Masters of Europe

This Jesuit commitment to education marked a new departure in the history of the Catholic Church; no other religious order had undertaken such a ministry, and they went about it systematically. Ignatius devoted the last part of his *Constitutions* to the colleges and universities, drafting its chapters two years before he died. While most of the *Constitutions* came from his own hand, he drew on the assistance of Diego Laínez, Juan de Polanco, and André des Freux in developing chapters 11 to 17 of Part IV, dealing with the universities of the Society. These three fathers represented the wide experience the early Jesuits had with university education, having studied at Paris, Alcalá, and Padua respectively.

Some fifty years of academic experience and educational planning bore fruit in 1599 with the publication of the *Ratio studiorum*, a plan for the organization of studies within the Society. It was not so much a philosophy of education as a set of rules or a “codification of curricular, administrative, and pedagogical principles”²⁶ for all those involved in Jesuit schools—rectors, professors of the different disciplines, students, both Jesuit scholastics and non-Jesuit students, and “beadles” or teacher’s assistants—with a careful attention to goals.²⁷ While remarkably specific about teaching methods, competitions, examinations, spiritual practices, subject matter for essays, and discipline, at the same time it needs to be understood against the background of the *Constitutions*, particularly Part IV. Ignatius counseled a conformity in regard to the academic program in a given region, but he also stressed that it be adapted according to the needs of places, times, and persons.²⁸ One commentator suggested that the *Ratio*’s greatest contribution to our times was the idea of the curriculum as the primary vehicle for the mission of the university.²⁹

While the Jesuits were indebted to other groups or movements, including the Brethren of the Common Life, Scholasticism, Renaissance humanism, and the *modus parisiensis*, the *Ratio* is unique. So was the network of schools the Society established. Tuition free, they were endowed or funded by local

26. O’Malley, “How the Jesuits Became Involved in Education,” 57.

27. *The Ratio Studiorum: The Official Plan for Jesuit Education*, translation and commentary by Claude N. Pavor (St. Louis: Institute of Jesuit Sources, 2005).

28. *Constitutions*, no. 455.

29. Claude N. Pavor, “The Curriculum Carries the Mission,” *Conversations* 34 (Fall 2008) 30.

communities, able to accept students on merit rather than social status. By 1625 they had 372 colleges. At the time of the suppression of the Society in 1773, Jesuits were involved in some 800 educational institutions from Europe to Asia and Latin America, including 15 of their own universities.

When the Society was restored in 1814, the Jesuits' buildings and income-producing properties had been confiscated. The secularization which followed the French Revolution meant that higher education remained for the most part in government hands. The old Jesuit network was not reestablished. Even today, wandering through historic cities in Europe one finds buildings that once housed Jesuit colleges or streets that bear names like *Jesuitengasse* or *Calle de la Compañía*. Little wonder that the Jesuits earned the sobriquet "schoolmasters of Europe." Among famous graduates of Jesuit schools can be numbered Descartes, Peter Paul Rubens, Molière, Voltaire, Francis de Sales, and Charles Carroll, and in more recent times Tip O'Neill, Fidel Castro, Bill Clinton, and Tim Russert. More than 9 percent of the 111th U.S. Congress are graduates of Jesuit colleges and universities.

After the restoration of the Society, Jesuit efforts were confined for the most part to secondary education, though Jesuit universities were to flourish again in America.³⁰ But they were no longer tuition free. With encouragement from Rome, the Jesuit General allowed Jesuit colleges to begin charging fees in 1833.³¹ Today there are some ninety Jesuit colleges in twenty-seven countries throughout the world.

Catholic Higher Education in the United States

In the United States most Catholic colleges and universities are sponsored by religious orders. While the Jesuit network is the largest, with twenty-eight institutions and over a million living graduates, it is not the only one.³² The various Franciscan congregations sponsor twenty colleges and universities; the Sisters of Mercy, nineteen; the Dominicans, eighteen; and the Brothers of the Christian Schools (Christian Brothers), seven. These Catholic institutions of higher education were to undergo a threefold transformation in the early decades of the twentieth century.

30. Ganss, *St. Ignatius' Idea of a Jesuit University*, 4.

31. See Gilbert J. Garraghan, *The Jesuits in the Middle United States*, vol. 1 (New York: America Press, 1938) 304–08.

32. At the beginning of the 111th Congress (2009), Catholics constituted the largest religious group in the Congress, 29 percent, with 9 percent Jesuit educated.

From a European to an American Model

The first transformation was from a predominantly European college system to an American model. As the century opened, there were approximately five dozen Catholic colleges in the United States sponsored by religious orders, almost half of them administered by the Jesuits.³³ Most were still constructed on a European model, whether based on the French *lycée*, the German gymnasium, or the old Jesuit liberal arts college, which combined secondary and baccalaureate studies in one seven-year program. As Philip Gleason says in his study of Catholic higher education in the twentieth century:

whereas non-Catholic educators thought of secondary and collegiate work as belonging to two different levels, with the college being properly confined to strictly post-secondary work, Catholics were heirs to the Continental tradition in which the college functioned as a combined secondary-collegiate institution whose course of studies lasted for six years or so and was followed (for the few who continued their education) by specialized professional studies at the university level.³⁴

While the differences between preparatory and properly collegiate work were not always that distinct in both the Catholic and non-Catholic institutions, the latter began to professionalize in the last three decades of the nineteenth century. As they began to expand their subject areas, introduce elective courses, majors, departments, and professional schools, and develop accrediting programs and admission standards, these colleges were transformed into modern universities.

The hostility from an academic culture still predominantly Protestant and moving in the direction of “nonsectarian” institutions also contributed to the modernization of Catholic higher education. For example, in 1898 Harvard University established a policy excluding graduates of Jesuit colleges from the list of those who would be admitted to Harvard’s Law School, though an exception was made for Georgetown University, which was at least initially included on the list, “lest it should seem to some persons that the Catholic colleges had been excluded on religious grounds.”³⁵

33. Kathleen A. Mahoney, *Catholic Higher Education in Protestant America: The Jesuits and Harvard in the Age of the University* (Baltimore and London: Johns Hopkins University Press, 2003) 6.

34. See Gleason, *Contending with Modernity*, 4; see also his “Catholic Higher Education as Historical Context for Theological Education,” in *Theological Education in the Catholic Tradition*, ed. Patrick W. Carey and Earl C. Muller (New York: Crossroad, 1997) 24–25; I am grateful to Gleason for this overview.

35. Mahoney, quoting Harvard’s president Charles W. Eliot, in *Catholic Higher Education in Protestant America*, 79. Eliot’s objections were based particularly on his belief that Jesuit

Thus Catholic institutions at the beginning of the twentieth century were forced to change.³⁶ They began to standardize the kind of education secondary schools were expected to provide and to redefine their colleges as post-secondary institutions, with clear entrance requirements, multiple departments, and 120 units required for graduation.³⁷ Catholic educators began to take a more active role in non-Catholic educational associations. With thousands of World War II veterans entering college, thanks to the GI Bill, enrollment at Catholic colleges and universities mushroomed.

The Jesuits also adapted, but slowly. According to Mahoney, their adaptation “through the mid-twentieth century did not entail a complete concession to modernity, but rather a mix of adaptation and resistance that ensured Jesuit higher education of a distinctive Catholic identity until well into the twentieth century.”³⁸ The Jesuit Educational Association, established in 1934, tried to coordinate Jesuit educational programs against the provincialism endemic to the Society, and increasingly stressed graduate education.

Philosophy and Catholic Identity

A second transformation resulted from new concerns about Catholic identity. As Catholic schools began to look more like other colleges and universities, both in academic programs and in student life, educators began to ask what made them specifically Catholic. The answer was provided by privileging Neo-Scholastic philosophy in the curriculum. Philosophy of course was not new to Catholic higher education; it had long been part of the traditional liberal arts program, along with classical languages, but in the 1920s philosophy began to assume the dominant role in the core curriculum, reinforced by the church’s campaign against modernism. Indeed it could be seen as the integrating discipline, since philosophy meant Neoscholastic philosophy studied systematically, providing an intellectual framework or “worldview” for Catholic thought.³⁹ The founding of the American Catholic Philosophical Association (1926) and journals such as *The Modern Schoolman* (1925) and *The New Scholasticism* (1927) contributed to this, as did the “Catholic Renaissance” represented by rising stars Jacques Maritain and Étienne Gilson.

education had not changed since the sixteenth century and that Jesuit students were denied the opportunity to elect their own courses, 82–86.

36. See Leahy, “American Catholicism vs. Academic Professionalism,” in *Adapting to America*, 33–65.

37. Gleason, “Catholic Higher Education,” 25.

38. Mahoney, *Catholic Higher Education in Protestant America*, 242.

39. Melanie M. Morey and John J. Piderit, *Catholic Higher Education: A Culture in Crisis* (Oxford: Oxford University Press, 2006) 129.

Thus at most Catholic colleges and universities students took an equivalent minor in scholastic philosophy. At Jesuit institutions they went through a systematic program of logic, philosophy of nature, philosophy of man, epistemology, natural theology, general ethics, and applied ethics, taking a philosophy course every semester. At Boston College in the 1950s a student took an exceptional ten courses in philosophy, twenty-eight units, during his last two years.⁴⁰ But all that began to change in the 1960s. Boston College reduced its requirements in philosophy to five courses, fifteen units, in 1963–64. In 1962 Georgetown required twenty-five hours of philosophy, but that was reduced to eighteen units in 1963, twelve by 1967, and six by 1970.⁴¹ At Gonzaga University in the late 60s seniors had to sit for oral examinations in philosophy, administered by faculty and some of the Jesuit scholastics who were themselves finishing degrees in philosophy.

But, Gleason asks, why philosophy rather than theology?⁴² The answer is simple. Prior to the Second Vatican Council, the study of theology took place largely in seminaries; it was a clerical endeavor, taught by priests for seminarians. The Catholic University of America represented a significant exception, thanks to the work of John Montgomery Cooper (1881–1949), a priest of the diocese of Washington; it began exploring the idea of undergraduate theology as early as 1909. In 1920 Cooper founded a department of religion for undergraduates. He did not call it a department of theology, in order to differentiate the discipline he was developing from what was done in seminaries. His intention was to integrate the church's devotional and liturgical life with its doctrinal teaching, unlike the formalistic, compartmentalized, Latin manuals used in the seminaries. However, his Augustinian approach to theology meant that undergraduate theological education was primarily moral, rather than intellectual; it was designed to lead students to love of God and neighbors.⁴³

Cooper's program was the exception. For the most part, students in Catholic colleges and universities, including Jesuit ones, did not study theology; they took supplemental courses in "religion." The courses were largely apologetic in nature, concerned with doctrinal orthodoxy and religious formation. They met fewer hours per week, received less academic credit,

40. James Tunstead Burtchaell, *The Dying of the Light: The Disengagement of Colleges and Universities from their Christian Roots* (Grand Rapids, MI: William B. Eerdmans, 1998) 577.

41. *Ibid.*, 578 and 720, n. 35.

42. Gleason, "Catholic Higher Education," 26.

43. See Patrick W. Carey, "College Theology in Historical Perspective," in *American Catholic Traditions: Resources for Renewal*, ed. Sandra Yocum Mize and William Portier (Maryknoll, NY: Orbis Books, 1997) 248–49.

and were taught by priest instructors who lacked the academic credentials increasingly expected in other departments. At my own university, religion courses met two hours per week for one unit of credit (rather than the usual three). This was true of most Catholic colleges.⁴⁴ As late as 1937, only three Catholic colleges out of a sample of eighty-four offered an academic major in religion.⁴⁵

Yet as early as the second decade of the twentieth century, some educators and theologians were raising questions about the inferior character of religious education in Catholic colleges, including Jesuit ones. William P. Leahy points out that in “the 1920s and early 1930s, certain Jesuits and influential alumni . . . judged that philosophy and religion classes were academically weak and poorly taught” in Jesuit colleges.⁴⁶ In 1939, the National Catholic Alumni Federation sponsored a symposium calling for a “return” of theology to the college curriculum.⁴⁷ One of the participants in the symposium, Jesuit theologian John Courtney Murray, agreed; but he argued that the kind of theology taught in seminaries would have to be rethought.⁴⁸ In a famous article, published later in *Theological Studies*, he maintained that the colleges should begin developing theology courses “for the layman.”⁴⁹ He was joined by other Jesuits, arguing that “religion or theology” should have “primacy of place” and should be the integrating discipline in the curriculum.⁵⁰ Throughout the 1940s and 1950s one finds repeated complaints in the *Jesuit Educational Quarterly* about the secondary status of “religion” courses in Jesuit colleges; one Jesuit complained that religion courses received, not the usual three semester credit hours, but only one, “the same amount they get for public speaking.”⁵¹ But change was in the works.

44. See Robert J. Wister, “The Teaching of Theology 1950–1990: The American Catholic Experience,” *America* 162 (February 3, 1990) 92.

45. Gleason, “Catholic Higher Education,” 26–27.

46. Leahy, *Adapting to America*, 36.

47. Gleason, *Contending with Modernity*, 164; Gleason notes that the term “return” was used “mistakenly.”

48. *Ibid.*, 165.

49. John Courtney Murray, “Towards a Theology for the Layman: The Problem of Its Finality,” *Theological Studies* 5 (1944) 43–75; also “Towards a Theology for the Layman: The Pedagogical Problem,” *Theological Studies* 5 (1944) 340–76.

50. William A. Huesman, “Integration of College Studies by Means of Theology,” *Jesuit Educational Quarterly* 15 (1952) 30; Gerald van Ackeren made the same point in his “Reflections on the Relation between Philosophy and Theology,” *Theological Studies* 14 (1953) 548.

51. Eugene B. Gallagher, “A College Religion Course: Problems,” *Jesuit Educational Quarterly* 12 (1949) 95.

From Philosophy to Theology

In the 1950s several scholars began raising questions about the undistinguished character of Catholic higher education. In 1955 John Tracy Ellis, a professor of church history at the Catholic University of America, published "American Catholics and the Intellectual Life," arguing that Catholic schools were concerned much more with moral development than with intellectual excellence, and thus contributed little to the intellectual life of the country.⁵² Thomas O'Dea took his argument further, identifying certain negatives within the Catholic tradition itself, among them a formalism, clericalism, authoritarianism, and defensiveness that worked against genuine intellectual accomplishment.⁵³ Others saw the dominant Neoscholastic philosophy as part of an outmoded Catholic rationalism, closed to newer developments in philosophy such as phenomenology, existentialism, and language analysis. But the uproar that followed in 1963 when Monsignor William J. McDonald, the rector of the Catholic University of America, struck the names of Jesuits John Courtney Murray and Gustave Weigel, liturgical scholar Godfrey Diekmann, O.S.B., and the young Swiss theologian Hans Küng from a list of speakers prepared by the Graduate Student Council evidenced the change that was underway.

In the period after the Second Vatican Council, both Catholic undergraduate curricula and the discipline of theology itself changed considerably. As colleges and universities began to rethink their curricula, the emphasis on philosophy was reduced considerably, from virtually every semester to four courses, and then often just two. Religion departments upgraded and professionalized, introducing courses in theology or religious studies and changing their names to reflect these changes in the discipline. By 1985 the twenty-eight Jesuit colleges and universities required an average of eight semester hours of philosophy and 7.5 credits in theology,⁵⁴ an average that has changed little since then. As philosophy departments became increasingly pluralistic, theology was placed in the position of being the standard-bearer for the institution's Catholic identity (a role it did not always accept), and new departments of campus ministry took the place formerly held by the university chaplain.

52. John Tracy Ellis, "American Catholics and the Intellectual Life," *Thought* 30/118 (1955) 351–88.

53. Thomas O'Dea, *American Catholic Dilemma: An Inquiry into the Intellectual Life* (New York: Sheed and Ward, 1958).

54. Leahy, *Adapting to America*, 156.

Conclusion

In the twentieth century the long process of adapting Catholic colleges and universities to the different academic culture of the United States changed them from European style liberal arts colleges to American institutions of higher education, as we have seen. From originally being institutions dominated by clergy and members of religious orders, they have become increasingly lay in their faculty and administration. If none are ranked among America's elite institutions,⁵⁵ some have become highly respected, with doctoral programs and international reputations. The percentage of lay teachers increased from perhaps 10 to 15 percent in 1900 to 85 to 90 percent in 1980. At the same time, the number of non-Catholics teaching theology increased: to 50 percent at Seattle University in the late 1970s, 42 percent of full-time faculty at Marquette in 1977, and almost 40 percent at Notre Dame in 1984, reflecting the growing pluralism of church-related schools.⁵⁶

But many perceptive commentators worry about whether Catholic institutions are really Catholic today. Are they still committed to the search for truth, which is really the search for God? Can they still be described as the place where the church does its thinking, as Notre Dame's Theodore Hesburgh liked to say? Do they truly form their students in the faith that does justice, or do they simply speed their passage into successful corporate lifestyles? Do they justify the high tuition that many Catholic parents can no longer afford? And are they significantly different from less expensive state institutions, or from other private colleges and universities?

Catholicism is supposed to be present in the theology and philosophy departments, but an appreciation for the Catholic tradition is often virtually absent from other departments. It should permeate all areas of the universities, not remain unknown. A 2009 graduate of Loyola University of Chicago wrote, "I asked several faculty members for their opinions on the integration of Catholic thought on a diverse campus, and most could not answer the questions frankly and instead referred me to speak to others on campus."⁵⁷ What Hesburgh wrote about Notre Dame should be true of every Catholic university: it "should reflect profoundly, and with unashamed commitment, its belief in the existence of God and in God's total revelation to us, especially through the Christian message; the deep, age-long mystery of salvation in history; and the inner, inalienable dignity and rights of every individual human person."⁵⁸

55. *Ibid.*, 135.

56. *Ibid.*, 100–02.

57. Jennifer Sikora, "Faith and Religion Are Choices," *Conversations* 36 (Fall 2009) 48.

58. Hesburgh, *The Challenge and Promise of a Catholic University*, 8.

But Hesburgh is speaking to the ideal. As Paul Crowley notes, Jesuit universities in the United States have adopted the U.S. model of the corporate university and the values and standards of secular academic culture. "While there have been sound reasons for taking this direction, even the most ardent supporters of the current shape of Jesuit higher education would not claim that this has been done without cost, and in some cases, compromise to the essential Ignatian vision, especially as reformulated by recent Congregations."⁵⁹ This is true not only of Jesuit institutions. The emphasis in recent years on hiring for mission, Catholic Studies, learning communities, and vice presidents for mission and ministry are symbolic of a new concern for Catholic identity.

Even if contemporary Catholic colleges and universities are church related rather than canonically Catholic, they remain Catholic institutions. But how this works out in practice is not always clear, as was evident in the spring of 2009 when the University of Notre Dame invited the United States' newly elected and first African American president, Barack Obama to deliver the commencement address and receive an honorary degree. Some eighty bishops from across the United States protested, questioning Notre Dame's Catholicity because of Obama's virtually unqualified support for the "right" to abortion. Many of these bishops argue that abortion is so serious a moral issue that it surpasses all others. Others argue that, serious as it is, abortion must be seen against the full spectrum of Catholic social doctrine, including its teaching on war, human rights, and global poverty, and that "single issue" politics, given the nature of American politics, risks making the church seem to endorse a single political party, even to the extent of excommunicating candidates who support pro-choice positions, and thus is sectarian.⁶⁰

An institution's Catholic identity has particular implications for theology as well: "theological research undertaken within a Catholic university is in the interest of not simply pure knowledge, but of knowledge at the service of faith, which includes, in the teachings of the Roman magisterium, the promotion of justice. Loss of this essential ecclesial dimension of the Catholic university is the loss of the soul of theology."⁶¹

In the next chapter we will consider more carefully the history of theology in the university and what faith and theology mean for Catholic colleges and universities today.

59. Paul G. Crowley, "Theology in the Jesuit University," in *The Jesuit Tradition in Education and Mission: A 450-Year Perspective*, ed. Christopher Chapple (Scranton: University of Scranton Press, 1993) 157.

60. For two views see "A Pastoral Reflection on the Controversy at Notre Dame," *America* 201/5 (2009); John M Darcy, "The Church and the University," 13–16; and John R. Quinn, "The Public Duty of Bishops," 18–21.

61. Crowley, "Theology in the Jesuit University," 161.