

An External Perspective on Institutional Catholicity in Higher Education: A Case Study

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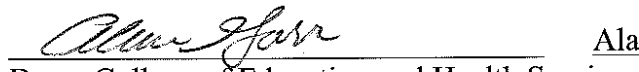
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Ineffable Creator, who from the treasures of your wisdom have established three hierarchies of angels, have arrayed them in marvelous order above the fiery heavens and have marshaled the regions of the universe with such artful skill. You are proclaimed the true font of light and wisdom, and the primal origin raised high beyond all things. You are proclaimed the true font of light and wisdom, and the primal origin raised high beyond all things.

Pour forth a ray of Your brightness into the darkened places of my mind; disperse from my soul the twofold darkness into which I was born: sin and ignorance.

You make eloquent the tongues of infants. Refine my speech and pour forth upon my lips the goodness of Your blessing.

Grant to me keenness of mind, capacity to remember, skill in learning, subtlety to interpret and eloquence in speech.

May You guide the beginning of my work, direct its progress, and bring it to completion.

You Who are true God and true Man, Who live and reign, world without end. Amen.

*Prayer Before Study*  
Thomas Aquinas

Finally, I acknowledge that whatever success this effort finds is not because of me, but has been accomplished for the good of the Church through me and shared by and with all those who made this possible.

*Laudate Dominum*

## DEDICATIONS

Jesus Mary and Joseph  
(JMJ)

Drenda Marie...my Bride and the love of my life...

Jonathan Joseph...my first...

Maree Ashton...my only...

Chet Joseph...my last...

...each giving my life meaning and purpose.

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## ABSTRACT

Catholic colleges and universities in America have significantly changed philosophically, demographically, legally, and financially during the past 5 decades. Since the conclusion of the Second Vatican Council in 1965, there has been considerable focus on attempting to accurately describe the Catholic identity for institutions affiliated with the Roman Catholic Church. Called to embrace the modern world, Catholic institutions of higher learning have been challenged to retain their distinctiveness even as they have become more closely aligned with secular institutions within the academy. Because of this convergence of institutional similarities, how does a potential student come to understand institutional Catholic identity during the search process? With over 230 Catholic degree-granting institutions to choose from in the United States alone, the task of determining a “best-fit” for the student can be challenging. It is important to have a framework for independently determining the strength of institutional Catholicity for a student seeking a uniquely Catholic undergraduate experience.

Specifically, this research identifies a set of 15 signal features for identification of a distinctively Roman Catholic institution of higher education within a framework for understanding institutional positioning with respect to the Roman Catholic Church from an external, or off-campus, perspective. In addition to the exploration of public documentation and the campus environment, select faculty and student leaders were interviewed at “Holy Catholic College” (a pseudonym) to understand their perspectives

on the strength of Catholicity of their particular institution in the development of the framework and associated signal features.

## CHAPTER 1: INTRODUCTION

The first university, established at Bologna, Italy, in A.D. 1088, was a Catholic university, as were the subsequent universities in Paris, France (1150), and Oxford, England (1160). In fact, the Latin Church had supported the monastic schools for centuries, from which emerged all of the earliest universities. The Catholic Church continues her involvement in higher education, recognizing that “the direction of today’s society principally is placed in the mentality and hearts of universities today” (Pius XII, 1952, as cited in United States Conference of Catholic Bishops (USCCB), 2006, p. 4).

What is the role of the Catholic college/university (CCU) in the modern age? According to Pope John Paul II (1990), it is to ensure that “all those learning to think rigorously, so as to act rightly and to serve humanity better” (para. 2). What are the essential characteristics of the CCUs performing this role? The Holy Father offers four: a Christian inspiration for the entire community, its work done in the reflection of the Catholic faith, fidelity to the gospel message as it comes through the Catholic Church, and a commitment to the service of people in their earthly pilgrimage to the “transcendent goal which gives meaning to life” (John Paul II, 1990, para. 13). Finally, how do these essential characteristics manifest themselves in signal features, or signposts, that indicate the strength of institutional orientation in the performance of its distinctive role for the Roman Catholic Church? This dissertation seeks to provide a framework that will assist in answering this last question. In earlier times, the answer was readily available. Those are days of a different era.

During the past 5 decades, American Catholic colleges and universities have significantly changed philosophically, demographically, legally, and financially. The influence of Pope John XXIII's 1963 *Pacem in Terris* encyclical, shifting attitudes resulting from the Second Vatican Council (SVC), the 1967 declaration *The Nature of the Contemporary Catholic University* signed at Land O'Lakes, Wisconsin, changing cultural norms in society, the 27-year pontificate of Blessed John Paul II that included a revised *Code of Canon Law* in 1983, and the Apostolic Constitution *Ex Corde Ecclesiae (ECE)* in 2000, with now a decade of *ECE* implementation by the USCCB, have all had an impact on both the process and the product of Catholic higher education. The demographics on a CCU campus are also different in both the evanescence of religious faculty and administrators as well as the arrival, in significant numbers, of non-Catholic faculty, staff, and students. The legal environment for higher education has shifted, and one finds that CCUs, in general, are more secular today than in the past. As the cost of private education rises, there is evidence that the disadvantaged student will continue to find it increasingly difficult to afford attendance at a CCU. This, too, is a significant historical shift demographically for "institutional immigrants" (Gleason, 1987, p. 39) born in an era of anti-Catholicism that fostered the development of a self-sufficient Catholic education. These changes have not been without implications for the fabric of Catholic higher education.

Against this backdrop, there has been considerable focus on attempting to accurately describe the Catholic identity for institutions affiliated with the Roman Catholic Church. For example, how does a CCU demonstrate the intrinsic relationship between academic disciplines and religious influence? Is it possible to determine the

strength of this relationship? What constitutes implementation of the Catholic Intellectual Tradition (CIT) in the 21st century? How does a CCU balance the tension of maintaining a Catholic identity while responding to a more diverse community in a context that places special emphasis on return on investment? To what extent has the secularization of a CCU impacted student enrollment? Should a CCU be different from other universities and colleges? If so, in what particular ways should the differences be assessed and articulated? With regards to Catholic higher education in the United States, have the CCUs embraced the direction provided by the Vatican both legally and pastorally?

Today, answers to questions such as these are often part of the CCU leadership's narrative as they articulate their own institutional Catholicity. Interestingly, these questions were neither actively debated nor publicly discussed within Catholic higher education during the first 175 years of the American experience. Rather, the Catholicity of a CCU, as an *a priori* belief, was not called into question. The presumed strength of institutional alignment with Rome was further supported by a lack of documentary literature to the contrary on Catholic higher education (Gallin, 2003) until the Second Vatican Council (SVC). There is a legitimate explanation for silence, reinforced by the active campus presence and involvement of priests, as well as religious brothers and sisters. It is probable that these were not national Catholic questions, primarily, although perhaps not exclusively, due to the fragmentation of a Catholic academy predominately under the governance of numerous independent religious entities of the Roman Catholic Church. For instance, the papally chartered Catholic University of America (CUA) was not established until 100 years after the Jesuits opened the doors of what is now Georgetown University in 1789, and CUA remains the only such institution founded by

the United States bishops. Unified in their service to the Church, however, it was commonly understood that “the stated goal of Catholic colleges was to present a unifying synthesis of all knowledge and values, one which required acceptance of the boundaries set by both church and state” (Gallin, 2000, p. 10). Alice Gallin, O.S.U., a Catholic higher education historian, offers a view that can be traced to the 19th-century writings of John Cardinal Newman, which emphasize that a university “by its very name professes to teach universal knowledge” (Newman, 1891/1996, p. 25), including knowledge of God. Newman’s (1891/1996) understanding “that only is true enlargement of the mind which is the power of viewing many things at once as a whole . . . and determining their mutual dependence” (p. 99) underpins this idea of a Catholic university. Michael Scanlan, T.O.R., past president and now chancellor emeritus of the Franciscan University of Steubenville, has characterized Newman’s intellectual heritage of relating higher education to one’s faith in contemporary terms:

A Christian college has the responsibility of teaching young people not just how to make a living but also how to live. Christianity is a way of life. It is no accident that the early Christians were called followers of “the way.” (Scanlan, 1997, p. 189)

As was exemplified in their founder’s life, this Christian way seeks to engage all, regardless of station in life or particular faith beliefs. At the behest of the SVC Church Fathers, preparation for future engagement with the modern world should manifest itself in activities today that are inclusive rather than exclusive. The development of students in a Catholic way lies central to the important function of higher education that has been “born from the heart of the Church” (John Paul II, 1990). Bishop David M. O’Connell,

C.M., past president of Catholic University of America, further suggests, “Catholic universities need to be places where Christ can be encountered and where the Catholic mind and heart are nourished and can grow” (as cited in McFeeley, 2012). It seems that Catholic identity was at least assumed, if not taken for granted, by the commonality of development of the Catholic approach to higher education for laypersons. One gains a deeper sense of the tone and tenor of what has changed within the Catholic higher education community by examining the historical context.

In the nascent days of American Catholic higher education, the Church was confronting the effects of the modern era, such as a shift from the sacred to the secular and a decline in the morality of daily life. Vatican Council I (1869-1870) intended to reaffirm the teachings of the Church in light of the innumerable changes in the world since the previous ecumenical council at Trent (1545-1563). The Church’s 1870 dogmatic constitution *Dei Filius* reaffirmed, among others beliefs, that both types of knowledge—faith and reason—are central to the Catholic intellectual tradition (Pius IX, 1870). Also, the papal encyclical *Aeterni Patris*, in 1879, directly impacted Catholic higher education by calling for the official philosophical underpinnings of the Catholic Church to rest upon the writings of Thomas Aquinas, O.P. (Leo XIII, 1879). Blending with the primacy of this system for learning and understanding the faith was an increasing Catholic desire to influence the restoration of moral values in society. An emerging idea was the call for active involvement of the laity, referred to as Catholic Action (Pius XI, 1931). Pope Pius XI (r. 1929-1958) called for “the participation and the collaboration of the laity with the Apostolic Hierarchy” (Pius XI, 1931, para. 5) as well as rejecting the notion that the Church “must limit themselves to the external practices of



religion . . . and that all the rest of education belongs to the State” (para. 52). The influence and role of the laity was soon questionable. After the end of World War II, there had been a gradual diminishment in the role of religious teachings in both public and private life. In response to this continuation of the secularist forces of modernity, Catholic educators looked inward as they considered the future, sensing that a Catholic response was the correct path to a cultural revival (Gleason, 1987). What changed, however, was a call to embrace, rather than convert, the modern world. What that meant, exactly, to Catholic higher education became a source of much confusion.

As Second Vatican Council (SVC) proceeded, earnest discussions began in response to the Church’s appeal for substantial changes in the role of the laity. Hereafter, lay men and women “can and must be involved in the precious work of evangelizing the world” (Paul VI, 1964, as cited in Flannery, 2007, p. 53) and “are called to participate actively in the entire life of the church” (Paul VI, 1965c, as cited in Flannery, 2007, p. 212). The Council Fathers sought “to explain to everyone how it conceives of the presence and activity of the Church in the world of today” (Paul VI, 1965c, para. 2) in announcing that “human society deserves to be renewed. Hence, the focal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will” (Paul VI, 1965c, No. 3). Thus, it seemed only natural to consider the proper role of higher education in this renewal because the years of final formation of young people with respect to intellect, body, and soul had long been a focus for the Catholic academy. Finally, “all Christians . . . have a right to a Christian education” (Paul VI, 1965d, as cited in Flannery, 2007, p. 577). Thus, the convergence of evangelism with education emerged; it was no longer solely those in religious life who

are responsible for bringing the Gospel message to the world. This mid-20th-century activity stood in stark contrast to a historically insular Catholic educational construct (Burtchaell, 1998; Gallin, 2000; Gleason, 1987; Heft, 2003; Jencks & Riesman, 2002; Leclercq, 1964, as cited in Luyten, 1970) focused on the development of the individual; thus, questions on the purpose and approach for Catholic higher education became part of the tumultuous decades ahead.

Today, many challenges across the Catholic higher education enterprise are centered on the unsettled answers to these questions of institutional Catholicity. Six major “Catholic identity” concerns in this domain include (a) changing campus demographics, (b) faculty allegiance to Catholic teaching, (c) independent governance, (d) institutional autonomy, (e) the role of religious orders associated with their dwindling presence, and (f) student formation (or lack thereof) in the faith. The manner in which these issues are openly debated, faithfully considered, and fervently resolved is important, not only for internal discussions on a university or college campus, but also for students seeking to discover and experience higher education that asserts itself to be tightly coupled with the teachings of the Roman Catholic Church. Parents, too, as they seek a Catholic higher education for their children, may judge an institution’s conscience as seen through actions or activities that may, or may not, assent to the teachings of the Catholic Church. Together, families seeking an undergraduate experience at a CCU must come to understand the strength of Catholic institutional identity during the college search process against the backdrop of many changes. Thus, this dissertation has addressed how a prospective student might approach the process of ascertaining institutional Catholicity. With over 230 Catholic degree-granting institutions to choose

from in the United States alone, the task of determining a “best-fit” for the student can be overwhelming. The results of this study can assist a prospective student, early in the Catholic college/university selection process, in connecting objective criteria and manifestations to the subjective assessment s/he establishes in a quest for an authentically Catholic undergraduate experience.

### **Research Topic**

The research topic is the identification, from an external perspective, of a distinctively Roman Catholic institution of higher education.

### **Statement of the Issue**

Students seeking a Roman Catholic undergraduate experience are challenged to independently determine the strength of Catholicity at a particular college/university.

### **Purpose of the Research**

The purpose of this qualitative case study is to identify a set of signal features associated with the essential characteristics of Catholic identity for a Roman Catholic college/university within a framework for those seeking to understand the strength of institutional Catholicity.

### **Research Questions**

The central question for this study is how can a potential student frame the strength of the teachings of the Roman Catholic Church as constituted in the institutional identity of X Catholic College?

The sub-questions that support the central question include the following:

1. How are the teachings of the Roman Catholic Church manifested in publicly available institutional documentation?

2. How are the teachings of the Roman Catholic Church manifested in campus artifacts?
3. How are the teachings of the Roman Catholic Church manifested in the perceptions of X Catholic College academic and student leadership?
4. How does X Catholic College represent to the public the integration of activities into a unifying vision that is aligned with the teachings of the Roman Catholic Church?

### **Significance of the Research**

The college selection process has become increasingly difficult for an undergraduate student pool that is growing, with an exceptionally large number of institutional choices and the ever-increasing cost of attendance. There are over 20 million students in institutions of higher education in the United States today, with a projected growth of 14% during the current decade (Center for Education Statistics, 2011). There are nearly 4,500 colleges and universities, with over 230 institutions of higher learning reflecting a Roman Catholic orientation; thus, an effort by students to down-select potential institutions is necessary. Additionally, since 1999 the after-inflation costs of education at undergraduate private institutions have increased 25% (Center for Education Statistics, 2011). The confluence of these factors impacts students seeking undergraduate education in general and selecting a religious-affiliated institution in particular.

Within the subset of Catholic higher educational institutions, the national conversation that began following SVC on Catholic identity in higher education continues, particularly how it is demonstrated externally. Philip Gleason, a prominent

Catholic historian, succinctly captured in 1967 the essence of this emergent issue with a poignant question:

In what sense is a university Catholic if it is composed predominantly of lay professionals who employ in their teaching and research, the same methods and norms as their counterparts in secular universities, and who are engaged in the pursuit of knowledge in autonomous spheres that are in no way dependent upon overall “Catholic position?” What, in short, is the reason for being of the Catholic college or university? (as cited in Heft, 2003, p. 39)

The landscape of institutional Catholic identity has changed in significant ways since this question was raised at the conclusion of SVC. For instance, the curricula, faculty, and student perspectives have become increasingly secularly oriented. An undergraduate academic experience built upon foundational studies in theology and philosophy has virtually disappeared. Faculty hiring for the Catholic mission has been deemphasized so much that “hiring for mission” is currently of strategic concern for the American bishops as an outcome of the 2012 10-year review of *ECE* implementation (USCCB, 2012; USCCB, 2013). Finally, students have become less engaged in their faith; Austin, Austin, and Lindholm (2011) suggest that “Roman Catholic students show a moderate absolute decline in frequent attendance at religious services during college . . . in relative terms [a] 45 percent decline” (p. 96) even as they establish in their longitudinal study of over 115,000 students that nearly three-fourths of all entering freshman self-assess that religious and spiritual beliefs are important in their lives. Thus, how does a prospective student identify a CCU from a distance?

In the United States, the decision to designate an institution as a CCU is recognized under the authority of the Catholic bishops. However, the discussion needs to unfold towards describing, in a pragmatic way, the indicia that demonstrate the vitality of institutional Catholicity to a student with a predisposition for learning and growing in an environment that is aligned closely with the teachings of the Roman Catholic Church—the essence of answering Gleason’s 1967 question. “Parents and students must demand that Catholic institutions be what they say they are: Catholic,” urges Bishop O’Connell (McFeeley, 2012). Understanding the choices made by the practitioners that create the culture rather than simply enumerating the theoretical tenets that underlie Catholic institutional identity would be useful for those considering attendance at a particular CCU. This would reduce the uncertainty that currently exists in the conversation on Catholic identity during the student decision-making process, as well as satisfy the concerns of the American Catholic leadership. Bishop Thomas Curry, chairman of the USCCB’s Committee on Catholic Education, highlights the uncertainty and suggests that “the continuing challenge is to focus on the Catholic identity of universities and to involve not just people who teach theology or religion . . . but all of the faculty in the sense of what the Catholicity of the university means” (McFeeley, 2012). Today, the available information is not organized in a meaningful manner to frame pre-decisional discussions. Michael Galligan-Stierle, president of the Association of Catholic Colleges and Universities, notes, “It’s very important to have ways by which ‘prospective students and families can judge a Catholic university’s living out of the Gospel message’ . . . . [with] a range of ‘particular methodologies’ by which different universities work to

accomplish this goal” (McFeeley, 2012). What kind of information is available to assist in this process today?

Students who desire to matriculate at an institution with a strong Catholic identity must rely on a limited number of national surveys for relative rankings, usually followed by select campus visits. Some guides, such as the Intercollegiate Studies Institute’s *Choosing the Right College* or Barron’s *Profile of American Colleges*, provide the reader with categorical data. Alternatively, The College Board, Peterson’s, and *U.S. News and World Report* (U.S. News) all have surveys that are generated quantitatively based upon the standards and definitions established by the Common Data Standards (CDS) initiative in addition to proprietary questions. For example, the U.S. News listing of *Best Colleges* is focused exclusively on academic quality defined by seven broad categories and derived exclusively from self-reported data. Shortcomings for a prospective student seeking a religious-affiliated institution include the negation of co-curricular activities and the multiple aspects of institutional life focused on spiritual education. For those seeking a Roman Catholic experience, it is important to note that 15% of the weighted scoring is based upon the institutional selectivity with respect to admission qualifications (*U.S. News & World Report*, 2011). The heritage of CCUs in America is one of providing opportunities for all students, including those with disadvantaged backgrounds; thus, a CCU may be negatively impacted with this particular scoring system.

Another publicly available national listing is from the Institute on Religion and Public Life (First Things), founded by Richard John Neuhaus, S.J.. The First Things approach seeks to “cast a light on the place of religion—or lack thereof—on American college campuses today” (Reno et al., 2010). This effort provides equal weighting to

academic, social, and religious aspects of campus life, reliance upon student polling data, quantitative factors such as numbers of religious academic majors and prominence of official religious affiliations, as well as qualitative assessments made by an extended network of experts. In addition to the qualitative dimensions of these survey results, another key difference from other rankings is that the self-reported data emanate from student rather than institutional polling. A shortcoming with this First Things approach, however, is the reliance on polling data collected in an ad hoc manner even as it is tempered with a “systematic conversation with students, graduates, faculty, and chaplains” (Reno et al., 2010).

Finally, The Cardinal Newman Society (CNS) publishes *The Newman Guide to Choosing a Catholic College*. Building on the inaugural edition in 2007, CNS applies editorial judgment to additional research gathered from interviews of faculty and administrators, parents, and students, as well as alumni. Each CCU is evaluated for “strength of Catholicity” (Cardinal Newman Society, 2010, p. 14) on factors such as academic and co-curricular activities, governance, institutional mission, as well as residential and spiritual life. For this particular national listing, these elements are not weighted. This approach, based on categorical data, offers the advantage of considering the totality of the campus environment’s contribution to the “cultivation of the mind” (Newman, 1891/1996, p. 7). The major disadvantage of this methodology is the reliance on institutionally self-reported data. A small organization such as CNS is limited in its ability to accurately assess credibility for all of the data accumulated. Producing a final listing comprised of fewer than 10% of all Roman Catholic institutions, based upon a Carnegie Classification of Higher Education representing the largest denomination of



religious affiliated colleges and universities in the United States, is a demanding task.

Perhaps for this reason, CNS (2010) offers the caveat of “how important it is for students to visit a campus” (p. 15). As with the other surveys, the CNS list is helpful but insufficient.

While these national surveys provide useful data points, they do not offer the student a practical framework for resolving what it means for a CCU to have Catholic institutional identity. Students are left to rely on the assessments of these external organizations, perhaps lacking an appreciation for how to leverage those results during the down-selection process and eventually a personal campus experience. Thus, in order to resolve the uncertainty and ambiguity during the search phase, brief campus visits to multiple institutions are usually required, creating disruption in current academic work, increasing financial costs for families, and providing a limited increase in awareness on the strength of Catholicity for a particular college or university. In the end, being a campus guest is simply not the same as being a campus resident.

In order to improve the likelihood of making a better matriculation decision, it is commonly understood that more information is best. In fact, a clearer understanding of “best fit” might limit the number of school visits, thereby reducing family expenses and increasing student attentiveness to the marks of Catholic identity during a campus visit. An agreeable decision on school choice would be beneficial in the long term due to the issues of portability and costs associated with institutional transfers. Thus, a less than ideal college selection decision has potentially negative financial and educational ramifications.

Additionally, a “best fit” decision in the Catholic context must accommodate the discernment process—what God is calling us to do—for one’s individual vocation. While the central theme of Second Vatican Council’s 1964 document, *Lumen Gentium*, is a universal call to holiness, the Fathers remind the Church “the followers of Christ are called by God, not because of their works, but according to His own purpose and grace” (Paul VI, 1964, para. 40). How a student discovers this vocation is a mystery because, consistent with core Catholic beliefs, the Holy Spirit and the wisdom of God ultimately guide the discovery process. Nonetheless, a study to help develop practical and foundational information, with objective criteria that can serve to illuminate that vocation discernment process while supporting a framework on how to understand the application of Catholicity, will take the conversation within Catholic higher education in a new direction. Rather than focus on what an institution could be doing with regards to strengthening its Catholicity, the results of this dissertation can enlighten the lived reality on the ground, which is particularly beneficial to those students about to enter the academy.

### **Researcher Perspective**

My interest in the research topic began in 2001. The post-Vatican Council II changes in the Catholic Church influenced my own teenage experiences of the early 1970s. My siblings took away from these circumstances, in the household of a devout Catholic man, a different set of experiences that are reflected today in our differing attitudes towards the teachings of the Church. Although I lacked a formal Catholic educational upbringing, my faith was important to me throughout my 23 years of military service. After surviving a near-death experience as the victim of a terrorist truck bomb

while overseas, I became stronger in my belief in the transcendent One and subsequently reflected on life's questions in a deeper, more thoughtful manner. As my own children progressed through 14 different Catholic elementary, secondary, and post-secondary schools, I have witnessed the diverse methodologies employed, occasionally aberrant, in Catholic education and have come to appreciate that "in the church not everyone walks along the same path, yet all are called to holiness" (Paul VI, 1964, para. 32). My experience has been that there is more divergence in Catholic higher education—traveling different paths—than in elementary and secondary institutions. These differences came into my reality beginning in 2001.

In early 2001, as my oldest of three children began the process of identifying the CCU that would suit his needs, we were confronted with a dizzying array of choices. After numerous campus visits, he selected a prominent Catholic college and began his studies. After one semester, he left disillusioned by the faith experience. Following her older brother 2 years later, my middle child went through a similar process and matriculated at a different CCU. Her younger brother later joined her, but after his freshman year they both went in search of an alternative kind of CCU due to dissatisfaction with institutional decisions they felt were inconsistent with Church teachings. Yet again, we began the search process that was made even more complicated by academic portability issues and financial considerations. The advantage during this search, however, was experiential knowledge. They had developed a sense of what they were seeking, and thus eliminated many choices that did not meet their expectations. After another search they selected the same CCU, but for very different reasons, and they are both institutionally supporting alumni today. Ultimately, the challenge for the family

was in discerning how what we perceived on the outside as an institutional approach would align from the inside for a student of the institution. Few students can afford the trial and error methodology in an institutional search. Catholicism sees itself as engaged in the genuine search for truth; this dissertation seeks to remain true to that belief while preparing a new path for the discerning of distinctions in institutional Catholicity.

### **Limitations/Delimitations of the Research**

This dissertation is limited to a single Catholic college selected for detailed study. Thus, the research may be affected by single-source bias.

This dissertation is limited to on-campus interviews with academic and enrolled student leaders. Thus, neither every member of the faculty nor every student was interviewed.

This dissertation is limited to the truthfulness of the interviewees.

This dissertation is delimited on the dimension of external institutional identity. Thus, the information considered must be publicly accessible. Internal communications, such as e-mail or coordination memos, were not considered.

This dissertation is delimited to institutionally sanctioned clubs and service projects. Thus, athletics were not considered. Further, the guidelines for the establishment of either clubs or service projects were not considered.

This dissertation is delimited to established policies and procedures guiding campus life. Thus, the process for instituting change on campus was not considered.

This dissertation is delimited to institutions published in the 2012 edition of *The Official Catholic Directory*. Thus, the study has not intended to imply that a sponsoring

organization, religious order, or diocese is necessarily a critical factor in affecting relationships with the Roman Catholic Church.

## CHAPTER 2: REVIEW OF RELATED LITERATURE

The purpose of this qualitative case study is to identify the set of signal features associated with the essential characteristics of Catholic identity for a Roman Catholic college/university within a framework for those seeking to understand the strength of institutional Catholicity. The examination of this topic requires an understanding of the historical context for Catholic higher education in the United States. The Catholic Church has always held education in high regard. Jesus Christ, the founder of the Church, was a teacher. Christ taught his Apostles a way to live life. He established His Church as a teaching Church to hand on the faith—a set of virtues, convictions, and habits—that is necessary for completion of its salvific mission. From those first 12 men who served as his Apostles, the Church has for over 2,000 years sent forth teachers to educate the world in this faith tradition. As early as A.D. 6, there is evidence that seeds of higher education were sown in monastic and Christian Cathedral schools. The leadership of the Catholic Church further developed them over time and today continues to value the role of education in the affairs of mankind. The development of Catholic education in the United States forms the context for the central question in this dissertation.

Next, the influence of the Second Vatican Council and its facilitation of the emergence of Catholic identity are considered in order to understand the mindset of practitioners in the field of Catholic higher education. For 1,500 years, the Catholic Church was unified in her teaching mission. An Augustinian monk named Martin Luther

soon changed that when, in 1517, he initiated what became the Reformation, a challenge of the teaching authority of Church leaders. The Council of Trent (1545-1563) was convened, in part, to refute Luther and clarify Church teachings (Bunson, 2004). Nonetheless, the impact on higher education resulted in the emergence of separate Protestant and Catholic Universities. Following the 19th century, it became understood that Catholic universities were those that remained aligned with the Latin Church. The next significant gathering of the Church Fathers was 400 years after Trent in the city of Rome. The events of Vatican Council II and the journey to understand and implement its teachings influence the answers that this dissertation seeks.

The influence of the modern era on Catholic culture within higher education must also be reviewed and considered. Following SVC, which called for a greater role in the Church for the laity, there has been an extended period of interpretation and implementation of this historic event. Within the context of higher education in the United States, the initial undertaking to respond to the Church Fathers occurred at Land O'Lakes, Wisconsin. Following decades of further discussion, the Vatican proclaimed the apostolic constitution, *Ex Corde Ecclesia*, on Catholic universities. Combined with an earlier apostolic constitution on ecclesiastical universities and faculties, Pope John Paul II offered a unifying vision for higher education that situates the final research question on the integration of CCU activities in support of the teachings of the Catholic Church.

With this as the backdrop, I have reviewed the current literature as it relates to the practical aspects of understanding the placement of Catholic higher education within the domain of higher education today. Appreciating the continuity of the historical involvement in education, along with the efforts underway today to respond to the

modern world, offers a foundational perspective necessary for identifying and describing a set of signal features associated with the essential characteristics of Catholic identity for a Roman Catholic college or university. Approaching the topic with a firm grasp of the literature from these three vantage points—history, application, and purpose—serves as preparation for the external examination of Catholic institutional identity. Each of these areas for consideration are inextricably linked to the outcomes of Catholic higher education.

### **Development of Catholic Higher Education in the United States**

The Catholic Church has traditionally supported the generation, preservation, and sharing of knowledge. For over 2,000 years, the Catholic Church has been charged with communicating its divine mission “even to the very ends of the earth” (Doctrine, 2004, Acts 1:8). The Church’s involvement in the archetype of university life dating back to medieval times has actively promoted the preservation of human knowledge—a balance between faith and reason. This Christian disposition has been refined over the centuries in the writings of philosophers beginning with the patristic texts of Saints Paul, Augustine, Anselm, and Thomas Aquinas. Further, the environment to support the furtherance of knowledge at Catholic universities has historically been distinctively Catholic in tradition and operation. For instance, the medieval University of Bologna, established in 1088, was known to begin each “scholastic year ... with a Mass of the Holy Ghost” (Rashdall, 1936, as cited in Buckley, 1998). In fact, all of the original European universities, which serve as the archetypes of American CCUs, were Catholic. However, what began during the Protestant Reformation and firmly took hold following the French Revolution soon strained the relationship between the Catholic Church and university life (Hughes, 1949,



as cited in Buckley, 1998; Burtchaell, 1998; Hesburgh, 1994). The introduction of the notion that the basis of rational inquiry relied upon the power of reason as the only authority to knowledge contrasted with the historical understanding of the relationship of faith and reason in the search for truth. Knowledge divorced from illumination by faith was to serve as foundational for the modern-age university. By the late 19th century, American universities were established for the purpose of building an advanced society, and the founders were heavily influenced to do so in a nonsectarian way (Burtchaell, 1998; Marsden, 1994). Many universities moved away from their religious roots and adopted purely secular educational principles. This was not always the case for the American Catholic experience.

The Catholic understanding of human history, recorded as far back as the 4th century with Augustine, a Doctor of the Church, and reflected in all forms of Catholic education, offers two societal views: *civitas dei* (City of God) and *civitas mundi* (City of Earth). The City of God speaks to obedience to the will of God. The City of Earth, upon which the Catholic university is situated, is an existence whereby canon, liturgical, moral, and natural laws are the constructs that serve to maintain “fidelity to the Divine Founder . . . in accord with the salvific mission entrusted to the Church” (Caparros, Thériault, Thorn, & Aubé, 2004, p. 3). Canon law, in particular, is a fully functioning legal system that guides Church life, including educational undertakings. The system is comprised of dicta to be followed and enforced, courts to adjudicate disputes, and judgments that have impact on Catholic actions. Canon law provides a source of the obligations for the faithful based upon Church teachings—not civil law. The purpose of the canon law system, which addresses individuals and institutions, is summarized in the final Canon

that reminds the faithful about “keeping in mind the salvation of souls, which in the Church must always be the supreme law” (Caparros et al., 2004, canon 1752).

The current Code of Canon Law is organized into seven books, with Book III focusing on the role of education in the Church. Fully recognized in international and civil law, the right to freedom in education is well established. The Catholic Church, in particular, views education as necessary “for its divine mission of helping all to arrive at the fullness of Christian life” (Caparros et al., 2004, canon 794). Concomitant with the belief that parents are the primary educators of their children (Caparros et al., 2004, canon 793), Canons 807-814 speak directly to Catholic higher education. Seeing the role of the Catholic Church as one of support for parental duties in the area of education, it has “the right to establish and to direct schools for any field of study or of any kind and grade” (Caparros et al., 2004, canon 800). Further, a university may not bear the name “Catholic” in its title without approval from either the Holy See or the local bishop (Caparros et al., 2004, canon 808). Canon 809 stresses the requirement to teach “in the light of Catholic doctrine” (Caparros et al., 2004). As a final exemplar, canon 812 instructs that those who teach theology must have a *mandatum*, or mandate, from a “competent ecclesiastical authority” (Caparros et al., 2004). In totality, canon law serves as the essential constituent matter for the internal governance of the world’s largest Christian church.

As Catholic higher education institutions grew during the early part of the 20th century, they generally remained faithful to the juridical precepts of canon law even in the midst of widespread anti-Catholic rhetoric (Marsden, 1994). However, a tocsin was present that Catholic higher education was slowly moving away from its traditional roots

towards what Avery Cardinal Dulles, S.J., referred to as “the slippery path” (Dulles, 1991, as cited in D. J. O’Brien, 1994, p. 29) towards secularism. The subtle influence was beginning to impact the essence of Catholic identity: the Catholic intellectual tradition (CIT).

The intellectual life is core to the identity of any university. For the Catholic university, knowledge reached through reason is harmonious with knowledge gained by faith. Broadly, CIT refers to the foundational intellectual approach taught from the earliest days of the monastic schools that leads one to God. The Church teaches that God is absolute truth; thus, any effort to seek the truth will lead one to the transcendent One. Monika Hellwig, a Georgetown University theologian who attended the Second Vatican Council, bifurcates CIT as “the classic treasures to be cherished, studied, and handed on; and the way of doing things that is the outcome of centuries of experience, prayer, action, and critical reflection” (2000a, p. 3). Thus, the effort to engage in the genuine search for truth through a variety of media such as literature, music, or art is supportive for fulfilling the Church’s salvific mission. According to Gerald McCool, S.J., professor emeritus at Fordham University, and a scholar of Thomistic thought, the fulfillment of the tradition is that “once human knowledge has been integrated by a coherent education, it will enable the believing mind to understand God’s revealed word” (2000, p. 37). By the mid-20th century, retaining guardianship over a “2,000 year old conversation between the Church and the world” (Hellwig, 2000b), core to the identity of an institution of Catholic higher learning, was potentially at risk.

As early as 1937, then-president of the University of Chicago, Robert Hutchins, argued that “the Catholic Church has the longest intellectual tradition of any institution in

the contemporary world, the only uninterrupted tradition and the only explicit tradition” (Hutchins, 1937, as cited in Buckley, 1998, p. 5). However, citing the acceptance of elements of secular education now within Catholic higher education he also declared, “I believe Catholic education is as bad as, maybe worse than, secular education” (Hutchins, 1937, as cited in Buckley, 1998, p. 5). Hutchins’s concern was the drifting away, over time, from Catholic intellectual traditions and the associated impact on its contributions to higher education by American Catholic institutions. George Bernard Shaw’s (1856-1950) assertion that a “Catholic university” is a contradiction in terms captures the sense of the sea change.

Secular intellectual thinking during much of the 20th century debated the role of religion as a partner, as well as an authority, with science in its relation to free inquiry (Marsden, 1994). Some viewed the role of the Catholic Church as authoritarian and therefore inappropriate to the development of free thought. For example, Marsden notes that, as a sign of the times, some referred to then-Monsignor Fulton Sheen’s views on the connection of the Catholic faith to higher education as “particularly dangerous” (Marsden, 1994, p. 384). Nonetheless, Catholic institutions, established and supported by the Church and her religious orders, thrived and essentially remained true to Church law even as the modern university was established without Catholic influence (McCool, 2000, as cited in Cernera & Morgan, 2000; Gleason, 1987; Hesburgh, 1994). In fact, until the Second Vatican Council (SVC) there remained preconciliar consensus that academic inquiry should be guided by Catholic teachings (Gallin, 2000; Gleason, as cited in Hesburgh, 1994; D. J. O’Brien, 1994). Historian David O’Brien asserts that the president of St. John’s University aptly stated this temperament in 1960:

The University is committed to Catholicism and, since the great majority of the students are Catholic, the tone of the lectures certainly should be Catholic. The content of the texts should be Catholic, or at least they should not run, in any way, contrary to Catholicism. (p. 53)

Gleason (1994) concludes that “the most striking thing about the Catholic identity issue in the 1940s and 1950s is that it did not exist” (p. 91). In other words, the Church’s influence on CCU campuses was prevalent and unquestioned.

Historically, the American bishops were concerned with the religious education of men and concentrated on the establishment of seminaries to support the consecrated life. This was not unusual within the American academy; Harvard, William & Mary, and Yale are among the earliest, and they were also created for religious purposes. For example, the Harvard seal formerly included the motto *Pro Christo et Ecclesia (For Christ and for Church)*. As the institution moved away from its religious heritage, these four words were removed. What was unusual, however, was that Catholic higher education expanded over time to accommodate the education of the non-religious under the administration of religious communities such as the Benedictines, Dominicans, Jesuits, and Vincentians. Rather than abandon the religious educational mission, they collectively focused on the common goal of moral formation for all students with the integration of faith and reason as the context for learning. Thus, Catholic identity was inherent in the fabric of all Catholic higher education. According to Heft (2003), throughout the 19th and 20th centuries “Catholics opposed the secularism and materialism of American society and remained vigilant not to mix” with others (p. 38). “So long as Catholics continued to constitute that kind of distinctive religious subculture, the Catholic identity of Catholic

colleges would not emerge as a problem” (Gleason, 1994, p. 92). That was soon to change.

### **The Influence of the Second Vatican Council**

Since the founding of the Catholic Church by Jesus Christ, there have been 21 ecumenical councils: Nicaea I (325), Constantinople I (381), Ephesus (431), Chalcedon (451), Constantinople II (553), Constantinople III (680), Nicaea II (787), Constantinople IV (869-870), Lateran I (1123), Lateran II (1139), Lateran III (1179), Lateran IV (1215), Lyons I (1245), Lyons II (1274), Vienne (1311-1213), Constance (1414-1418), Florence (1431-1445), Lateran V (1512-1517), Trent (1545-1563), Vatican Council I (1869-1870), and Vatican Council II (1962-1965) (Bunson, 2004). The gathering of the Church’s universal leadership has “historically represented the Church’s response to important moments or severe crises” (Bunson, 2004, p. 308). The “important moment” for Pope Blessed John XXIII (r. 1958-1963) on January 25, 1959, was not a doctrinal crisis to address particular heresy or schism as had historically motivated such general councils. Rather, he recognized a need to adjust and update structures and approaches for the Catholic Church in a modern age. “The greatest concern of the ecumenical council is this: that the sacred deposit of Christian doctrine be guarded and taught more efficaciously” (John XXIII, 1962) while “at the same time she must ever look to the present, to the new conditions and new forms of life introduced into the modern world” (John XXIII, 1962).

Using the term *aggiornamento* (bringing up to date) to describe his intentions, the three areas of focus for Pope John XXIII were “the renewal of the Church, its modernization to facilitate the accomplishment of its mission in the modern world, and thereby to foster the unity of all Christians” (Bunson, 2004, p. 943). The Roman pontiff

envisioned that this pastoral council was to “bringing herself up to date, where required” (John XXIII, 1962). As his health deteriorated, John XXIII was able to preside over only the first of the four Vatican Council sessions. The new pontiff, Pope Paul VI (r. 1963-1978), in the closing address of SVC in 1965, affirms that the intent was realized in offering that:

Men will realize that the council devoted its attention not so much to divine truths, but rather, and principally, to the Church—her nature and composition, her ecumenical vocation, her apostolic and missionary activity. This secular religious society, which is the Church, has endeavored to carry out an act of reflection about herself, to know herself better, to define herself better and, in consequence, to set aright what she feels and what she commands. (Paul VI, 1965a)

Thus, “the most profound will of the [Second Vatican] Council: the Church should be awakened in our souls” (Ratzinger, 2001) was realized. The epoch-making nature of the council fostered a biblical revival, a renewed ecumenical movement, and also liturgical and patristic renewals. The ensuing decades, however, suggest that the narrative concerning exactly what happened at SVC as well as the implications for what was unfolding within the Catholic Church remains unsettled as much as evolving.

The deep impact of SVC upon the American Catholic Church is unquestioned. Scholars have examined the historical, philosophical, theological, and cultural dimensions of the SVC debate and the documents that emanate from what Catholic historian James Hitchcock (1979) considers “the most important

event within the church in the past four hundred years” (p. 75). There are diverse views on the preconciliar and postconciliar Catholic Church: traditional, progressive, and reformist (Komonchak, 1995). There are also differing perspectives on the reforms that SVC undertook to implement as either failing to go far enough or as being overreaching (Steinfels, 2003). Regardless of the point of view, the ensuing changes have been broadly attributed to the “Spirit of Vatican II”—an amorphous phrase that is without an exact definition yet implies that an action or activity is affirmed by the decisions of SVC (Faggioli, 2012; Gleason, 1992; Kelly, 1992, 1995; Ratzinger, 1966; Scanlan, 1997). Today, the accretion of the elements of Catholic religious identity (Dolan, 1977) initiated by SVC remains under study because there continues to be a lack of consensus as to what occurred at SVC and its historical meaning. However, some voices suggest that the Church Fathers did not embark on this general council as a means to make revolutionary changes (Faggioli, 2012; Flannery, 2007; Ratzinger, 1966). Even so, what was intended to be changes in the spirit of *aggiornamento*—or modernization in form but not function—did proceed to have a disruptive influence on American Catholic education that rivals a revolutionary change. In the wake of SVC at Land O’Lakes, Wisconsin, some key leaders in education began to think differently of Catholic higher education and its role.

### **Organizational Identity**

The identity of an institution is a reflection of a particular organizational construct. Albert and Whetten (1985) provide a classic orientation that answers the question “Who are we as an organization?” The characteristics that describe an



organization's identity are central, enduring, and distinctive (Albert & Whetten, 1985). Alternatively, Hatch and Schultz (1997) bifurcate organizational identity as both an individual's perception of the organization as well as the relations between members of the organization. They proffer that it will be "grounded in local meanings, and organizational symbols (logos, slogans, stories, vision, mission, etc.) and thus embedded in organizational culture, which we see as the internal symbolic context for the development and maintenance of organizational identity" (Hatch & Schultz, 1997, p. 358). For the CCU, a common preconiliar understanding of organizational identity was an alignment with the Catholic Church as reflected in institutional naming conventions, the active presence and participation of members of various religious orders, curricula that included theology and philology as core requirements, symbols of the faith throughout public spaces, and the opportunity for the frequent reception of the sacraments. Dillon (1996) shows that "several studies (e.g., D'Antonio, Davidson, Hoge, & Wallace 1989; Greeley 1985) document that Catholic identity today is more complex and multifaceted than was the case in pre-Vatican II days when most Catholics had an absolutist understanding of Catholic doctrine and institutional authority" (p. 165). Thus, an organizational identity for a CCU that is synonymous with a distinctively Catholic orientation, closely coupled with the teachings of the Roman Catholic Church, is no longer assumed or even widely agreed upon.

### **The Emergence of Organizational Catholic Identity**

As the deliberations and documents of SVC were distributed and widely made known, supported by mass communications tools unavailable in earlier times, the desire to make adjustments was immediately felt by the Catholic community. Flowing from

these postconciliar discussions was a variety of implications for Catholic higher education. If the use of the phrase “Spirit of Vatican II” came to mean anything, it meant change in the approach to operationalizing higher education. Catholic education, long viewed in the United States as an extension of the Catholic Church, emerged as an immediate candidate for change with an immediate problem that became known as “Catholic identity” (Gleason, 1994). At one extreme was the capitulation toward total secularization, as was seen by many Christian schools of an earlier time in American higher education history (Burtchaell, 1998; Marsden, 1994). At the other extreme was the choice to hold steadfast to the conviction that the Church remained invariant (Gleason, 1995; D. J. O’Brien, 1994); thus, SVC may not have served as the only motivator for change. It was clear, however, that while the Church Fathers had called for change, it was less clear that they had suggested the abandonment of Catholic heritage in higher education. Nonetheless, the American view on the role of the Church hierarchy in the exercise of higher education was severally challenged following SVC.

The changing identity of the Catholic Church as a result of SVC set the conditions for impending changes in Catholic higher education. Prior to SVC, institutional structures and policies were used by the Church to maintain separation from the secular world. Following the conclusion of SVC, the Church began in earnest to embrace the modern world. This new vision, encouraging engagement with the secular culture, also promoted a new vision for the CCU. Just as *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World) connects scientific knowledge and religious understanding of the human person (Hehir, 1996), there was a sense that engagement with the secular culture would find new linkages in the generation and transmission of knowledge. The challenge

for Catholic higher education, however, was to simultaneously hold with religious traditions and Catholic beliefs so as to maintain a distinctive position within the academy. For instance, historically scholarship and research were bounded by the moral truths as taught by the Catholic Church; thus, retaining the balance of faith and reason in the higher education mission would be contested in secular environments. The SVC suggested to some that future alignment with the Catholic Church was now less important in the pursuit of learning. This change in approach was only one of many changes for Catholic higher education during the latter half of the 20th century in the United States.

The post-SVC era also brought about significant organizational and operational changes for many CCUs. Many of these changes became readily visible in the structure of Catholic higher education. No longer tied predominately to religious communities, many institutions of Catholic education became separate corporations, began serving more diverse student bodies, experienced staffing changes with the arrival of large numbers of non-Catholics, and received little funding from the Catholic Church (Curran, 1997). Additionally, academic freedom and a desire to more fully inculcate secular academic standards, the acceptance of federal funding, and changes in governance models were among the issues that served to challenge a heretofore universal understanding of the applicability of Catholicity to Catholic higher education. For instance, Catholic University of America, St. John's University, and the University of Dayton all experienced conflicts over tenure and academic freedom. The court system outlined new rules for the use of federal funding for nonsectarian purposes (see *Lemon v. Kurtzman*, 1971, and *Tilton v. Richardson*, 1971). Over time, religious orders ceded governance of their CCU to boards of trustees dominated by the laity and focused on

preservation in fiscally challenging environments. John Cogley, writing in 1967, foresaw the outcome.

On the books right now, we Catholics are desirous of renewal and change...I believe that the brakes will be released; the Church *in* the future will reflect the general orientation of the [Second Vatican] Council progressives . . . . The process is painful. Someone has stated that the Catholic community is now acting like someone undergoing a nervous breakdown . . . . The ordeal is nerve-shattering, traumatic. (Cogley, 1967, as cited in McCluskey, 1970, p. 298)

Along with these changes would come new identities for CCUs within the enterprise of Catholic higher education. No longer was it axiomatic that all CCUs were alike. Rather, each would make choices based upon differing interpretations of how best to adapt the teachings of the Church Fathers in this modern age. The challenge for the outsider today, then, becomes to recognize how diverse choices are presented, to understand institutional views on Vatican authority, and to interpret the degree to which the CCU reflects the teachings of the Roman Catholic Church.

### **Catholic Higher Education in the Modern Era**

Gallin (1992) suggests that the years 1965-1990 were “decisive” for Catholic education in America. The struggle to define the role and meaning for CCUs in the modern world was the focus for many within the academy. The application of Church teachings (i.e., Catholic identity) that were formerly considered foundational in a CCU setting became a source of agitation and conflict during those decisive years. Academic

freedom, institutional mission and autonomy, faculty hiring, liberal and professional education, independent governance boards, and student life activities each became topics of intense debate. For example, a central tenet firmly rooted in the Catholic education system had been the understanding of academic freedom in the context of the proper role of faith and reason in the search for truth. In 1966, interpretative comments by the American Association of University Professors (AAUP) and the Association of American Colleges regarding a reevaluation of the policy on academic freedom collided head-on with what the Vatican's Apostolic Delegate to the United States referred to as "the necessity of . . . creating a purely Catholic cultural environment" that does not challenge academic freedom but certainly "[prevents] an unhealthy license and chaos" (D. J. O'Brien, 1994, p. 53). The subject was theology, and the question posed was this:

How can a college do justice to its avowed purpose as a Christian institution, a purpose which carries with it a commitment to a set of beliefs, and at the same time maintain the freedom of inquiry which most academic people feel is necessary for a good education? (Patillo & Martinez, 1966, p. 204, as cited in D. J. O'Brien, 1994, p. 54)

G. K. Chesterton often spoke to the climate created by authentic Catholic education that seeks truth not as an end in itself. If, on the other hand, the pursuit of truth is separated from meaning, then the argument easily turns from a discussion of academic freedom to one of religious indoctrination. Church teachings and the understanding of academic freedom were unfolding as an area of disagreement for Catholic educators.

Academic freedom is a key tenet in appreciating the self-assessed role that a particular CCU considers in the furtherance of learning. The *1940 Statement of Principles*

*on Academic Freedom and Tenure* by the American Association of University Professors (AAUP) became the keystone to embracing secular academic standards. It is interesting to note that the statement included an acknowledgement of a religious perspective in the pursuit of knowledge. This is relevant for all CCUs, as Pope Blessed Pius IX (r. 1846-1878) had reaffirmed in the *Dogmatic Constitution on the Catholic Faith* a long-held view that faith and reason serve as two equally relevant forms of knowledge (1879, chapter 4). The role of faith and reason in the search for understanding and knowledge, asserted John Paul II over a century later, exists in “fundamental harmony” (1998, para. 42), and for that reason the two are seen to coexist. For the secular world, however, the role of faith is seen as subordinate in the pursuit of truth. The confusion of this relationship in the context of academic freedom serves as a source of continued misunderstanding. For example, Theodore Hesburgh, C.S.C., president emeritus of the University of Notre Dame and one of the original signers of the Land O’Lakes statement, challenged that religious exemption point of view, stating that “a great Catholic university must begin by being a great university that is also Catholic” (1994, p. 5). Many will disagree with Hesburgh because they find that the teaching of the universal with the intellectual does not stand in opposition. An understanding of the nuances of academic freedom is often reflected in the approach a CCU undertakes with respect to its operations and its view of Catholic identity. The very construct for accomplishing the university mission in accord with the Christian message is based on the relationship between its perceived obligations and stated policies and is ultimately reflected in the conduct of its academic mission. It is the integrative nature of essential institutional relationships reflected in institutional beliefs that are, in part, the foundation for

understanding the emergent issue of Catholic identity beyond the 1960s. As the CCUs recalibrated their obligations, changes in policies would redefine the boundaries for university choices. The first of these changes to affect policy was tendered in 1967.

A bright line for the changes in Catholic higher education in the United States at the conclusion of SVC and Rome's official response can be seen in policy documentation. The major documents that most significantly influenced the evolving nature of Catholic higher education in the modern era are the Land O'Lakes declaration (1967) and the Apostolic Constitution, *Ex Corde Ecclesia*, of the Supreme Pontiff, John Paul II, on Catholic Universities (*ECE*) (1990), along with the companion document the Application of *Ex Corde Ecclesiae* for the United States (2000). The impact of these documents serves as a means for understanding how institutional leadership has struggled to apply the principles of Catholic identity in the 5 decades since SVC.

In 1967 at Land O'Lakes, Wisconsin, 26 leaders from across the academy, including the Catholic Church, university presidents, and Catholic intellectuals, issued a broad statement, *The Nature of the Contemporary Catholic University*, on institutional relationships even as the postconciliar changes and implications were only beginning to be considered. A controversial idea challenging the role of the Catholic Church emerged with the statement that "institutional autonomy and academic freedom are essential conditions" that must prevail "in the face of authority of whatever kind, lay or clerical, external to the academic community itself" (Gallin, 1992, p. 7). The significance of this statement, which cast aside the decades-old religious exemption in the *Statement of Principles on Academic Freedom and Tenure* (AAUP, 1940), was the rejection of Church teachings for the acceptance of secular academic standards. This policy statement was

soon to be widely accepted without being challenged by other institutions within the academy. The Church, however, continued to support academic freedom in the modern era with a different perspective. “Freedom in research and teaching is recognized and respected according to the principle and methods of each individual discipline” (John Paul II, 1990, art. 2, para. 5), which is consistent with the AAUP statement. In the light of the Gospel message, however, the Church goes on to reaffirm the teachings of SVC (Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, and the Declaration on Christian Education, *Gravissimum Educationis*) in stating that true freedom in the academy is achieved only when “the rights of the individual and the community are preserved within the confines of the truth and the common good” (John Paul II, 1990, art. 2, para. 5). Of particular importance for understanding the Catholic identity of a CCU is that the outcome of the Land O’Lakes deliberations signaled the beginning of what became American uncertainty as to following Vatican guidance in the domain of higher education.

After the promulgation of the Land O’ Lakes statement, colleges and universities gradually and generally distanced themselves from the magisterium of the Catholic Church. What began as a few—but prestigious—institutions implementing their view of the changes occurring because of Second Vatican Council (SVC) eventually impacted the wider Catholic higher education community (Burtchaell, 1998; Gallin, 2000; D. J. O’Brien, 1994). Smaller, lesser-known institutions followed suit and accepted this non-official declaration. As a result, CCUs became more secularized after 1967 (Association of Jesuit Colleges and Universities, 2004; Burtchaell, 1998; Cernera & Morgan, 2002; Dovre, 2002). “The unintended effect of this,” writes Monika Hellwig, “was a



diminishment of the clear external markers associated with the Catholic identity of the institutions” (as cited in Dovre, 2002, p. 108). The Roman Catholic Church never accepted this disengagement and continued to dialog with American leaders on the future role of the Church in American higher education. Decades of conferences around the world, scholarly writings, heated debates, and quiet reflection ensued. A great amount of research confirms the active discussions between CCU leadership and the Roman Curia. In general, greater American independence was sought and was consistently resisted by Rome. In 1983, Pope Blessed John Paul II (r. 1978-2005) revised the 1917 Code of Canon Law, stating,

It is to be hoped that the new canonical legislation will prove to be an efficacious means in order that the Church may progress in conformity with the spirit of the Second Vatican Council, and may every day be ever more suited to carry out its office of salvation in this world. (1983, para. 26)

Rather than distancing itself, Church law was strengthened in establishing, for the first time, legislative expectations for higher education. Twenty-three years later, however, the Pontiff’s approval of *ECE* marked an inflection point in those discussions. The opening words of this document, “Born from the heart of the Church,” immediately states the Church’s view of its relationship to higher education (1990). Rome was through debating her future role—she would remain deeply involved in Catholic higher education.

The issuance in 1990 of the Apostolic Constitution *ECE* was to serve as a “magna carta” (John Paul II, 1990, para. 8) for Catholic universities and colleges. Contrary to the emergent American view, the Holy Father saw Catholic institutions and the Church as closely connected and supportive of each other. “By research and teaching, Catholic

Universities assist the Church in the manner most appropriate to modern times to find cultural treasures both old and new, '*nova et vetera*,' according to the words of Jesus" (John Paul II, 1990, para. 10). Even as the institutions of higher education were seen to support the Church, he articulated the need also for the Church to support the CCUs. "Catholic Universities are essential to her growth and to the development of Christian culture and human progress" (John Paul II, 1990, para. 11). The *ECE* document also makes clear that "Catholic Universities and other Institutes of higher studies" (John Paul II, 1990, para. 11) "must have the following *essential characteristics*:

1. a Christian inspiration not only of individuals but of the university community as such;
2. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3. fidelity to the Christian message as it comes to us through the Church;
4. an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life. (John Paul II, 1990, para. 13)

It is noteworthy that a theological tradition is not identified as one of the essential characteristics. Thus, the direct involvement of those living a religious life was not seen by Rome to be preconditional for CCU recognition. This is important because the history of Catholic higher education in America is one of religious orders and sponsorship—this was recognition that the SVC call for more active involvement by the laity may include establishing and operating institutions of higher learning with a Catholic tradition. As

with this example, the encyclical provides broad guidance based on canon law, called *general norms*, addressing identity and mission that chart the path to the attainment of its vision for higher education. The specific implementation, however, is left to local ordinaries. Thereafter, the Vatican-approved National Conference of Catholic Bishops' (later this organization evolved to become the USCCB) document *Ex Corde Ecclesiae: The Application to the United States* provided for the implementation of *ECE* for all Catholic colleges and universities in the United States, coming into effect in May 2001. Contrary to accepting the avoidance of Church involvement as an interpretation of the Land O'Lakes statement, 34 years later the Catholic Bishops in the United States reminded the American academy that the general and particular norms "are applicable to all Catholic colleges, universities and institutions of higher learning" (USCCB 2006, p. 83).

Even while discerning the meaning of *ECE*, the discussion on Catholic identity has been active, if not divisive, since 1990. The viewpoints are many and varied. While acknowledging that education at a CCU is different from the secular experience (Hesburgh, 1994), the literature suggests that mission statements or sponsoring organizations are no longer valid indicators that differentiate Catholicity (Hellwig, in Dovere, 2002; D. J. O'Brien, 1994). Persons and procedures are critical to defining the Catholicity of a CCU (Provost, in Wilcox & King, 2000); however, Church guidance on specific procedures on the fabric of a CCU is not universally followed (USCCB, 2001). Many in the field acknowledge that understanding the Catholic intellectual tradition means understanding "a way of doing things" (Hellwig, in Cernera & Morgan, 2000) even as others offer that Catholic higher education is a "culture in crisis" (Morey &

Piderit, 2006). Studies have found a lack of institutional assessment tools to measure the Catholic approach (Morey & Piderit, 2006), yet organizations dedicated to strengthening Catholic identity at the CCUs point out that a renewal of Catholic Colleges is underway (Cardinal Newman Society, 2009). Finally, Peter Stravinskas' assertion in 2009 that "in a truly Catholic university the truth of the Catholic faith will never be contradicted in any forum, if for no other reason than the simple fact that all truth is one and mutually reinforcing" (p. 10) stands in stark contrast to Gleason's (1987) conclusion 20 years earlier that the Catholic upheaval was essentially a disintegration of the Church and Her traditions. The effects of the Second Vatican Council can be seen in the debates and documents surrounding these numerous changes in the Catholic higher education landscape. Thus, as the Church has sought to embrace the complexities of the modern era so, too, must Her institutions. As a result, the confluence of change and debate over interpretations of the teachings of the Church Fathers suggests that a few simple indicators, such as an institutional name or the presence of a religious order, no longer serve as sole determinants for understanding the strength of institutional Catholicity within the academy.

So how does one understand the state of Catholic higher education today when viewed from a local perspective? The conversation on Catholic identity and the meaning and purpose of Catholic higher education continues. Unlike in earlier times, significant differences are found today from campus to campus as a direct result of the divergence in understanding born out of SVC and the Land O'Lakes statement. These differences can be seen in the academic programs offered, the culture and climate of student affairs, and the demographics of the community. This creates uncertainty within the academy and for

its students, as well as the Catholic Church. In 2011, the USCCB conducted its 10-year review of the implementation of *ECE*. A particular challenge for this review was to aggregate local results in order to understand a national perspective within a construct that is inherently diverse. While noting that the “Bishops reported that they believe our institutions of Catholic higher education have made definite progress in advancing Catholic identity” (USCCB, 2012), the four specific strategic needs that are to be addressed going forward include

continuation of dialogue between bishops and presidents toward greater cooperation in advancing the mission of the Church; hiring for mission; forming trustees, faculty, and staff regarding Catholic identity; and addressing the need for improved, accurate, and deeper theological and catechetical knowledge through curricular and pastoral means. (USCCB, 2012)

This overarching analysis should serve to orient the greater community in the effort to reassert Catholic teachings across the CCUs in the United States. While the national perspective is important and may be viewed as setting the tone for Catholic higher education, understanding CCU institutional standing during the college search process provides additional insight for the prospective student.

Institutional stature for the academy refers to the external view of a CCU. For instance, how is a college or university placed as compared to other schools in higher education? A driving force behind considerations of prominence within the Catholic academic community has been the perceived need for acceptance by the secular academic community to establish its legitimacy in the modern world. Certainly, as the Church Fathers encouraged the faithful to embrace the modern world, it was not unreasonable to

identify the ways and means to leave behind the insular ways of Catholic education. Over the years, therefore, CCUs have sought to strengthen faculty credentials, increase research funding, improve infrastructure, adjust programs beyond the traditional liberal arts curricula, and broaden student activities and sports programs with a view that these adjustments would make them more competitive within the academy. Today, a key tool for an understanding of the effectiveness of institutional efforts is the use of assessment tools. A variety of organizations perform assessments across the enterprise and publish their results in the form of a ranking system. These rankings are popular with prospective students and admissions offices at the collegiate and secondary levels, but independently they fail to offer the broad perspective that an associated marketing campaign may suggest.

Independent efforts to analyze and assess higher education are numerous. These efforts often produce lists with associated rankings that attempt to offer a broad perspective of the educational landscape. The organizations that publish their categorical results are both secular and nonsecular. The results are published in both electronic and print form from organizations such as Barron's, Colleges of Distinction, First Things, Fiske, Forbes, Intercollegiate Studies Institute, Kiplinger, National Catholic Register, Cardinal Newman Society, Ordo Ludus, Princeton Review, The Best Colleges, Times Higher Education, US News and World Report, and the Wall Street Journal. For instance, a 2012 examination of the most recent results published by these organizations produced over 440 line elements that mention 150 of the 233 CCUs in the United States. From this examination emerged the realization that the focus of each effort is distinct, and many of the listings have nested categories to assist with aligning institutions in descriptive ways

beyond the Carnegie Classification of Institutions of Higher Education. An examination of the numerous lists was telling.

Understanding the differences in the rankings presented is essential if the data are to be useful. First, there is no standard methodology for making assessments to support an institutional recommendation. Each source collects and weights the data differently. Second, no consensus exists in the Catholic higher education community on exceptional institutions. For instance, the Colleges of Distinction awarded its label to 52 Catholic institutions. When examined relative to the other Catholic listings, there was a near-normal statistical distribution. An equal and small number of institutions intersected positively (Colleges of Distinction recommends; others recommend) with those that draw opposite conclusions (Colleges of Distinction recommends; others discourage). All other Catholic “Colleges of Distinction” appeared only in secular listings. Finally, the numbers of institutions that appeared on both secular and nonsecular listings were limited. Many institutions are on one or the other listing, but only on both listings in small numbers. In fact, it was not unusual to discover that one list generally disagrees with another list. This is due, in large part, to the differing ranking purposes as well as methodologies and data collected in the development of the list. Thus, the information offered through a national ranking list has been conditionally useful.

### **Themes in the Literature**

Understanding the setting for Catholic higher education is central to the research study. The key factors of academic life, branding, Catholic identity, the Catholic Church, Catholic intellectual tradition, and student life were considered (see Table 1). The major factor is Catholic identity; however, each of the other five factors intersects with Catholic

identity. The literature review led to the emergence of three themes. The first, and most significant, theme is the certainty of the uncertainty for Catholic higher education. Since the SVC, significant literature has described and discussed the changing nature of Catholic higher education, the uniqueness of the Catholic tradition in higher education, and some of the choices for the future. Once thought to be in a unique position within the academy, the future for Catholic higher education is less certain in terms of uniqueness and sustainability. The second theme is the unavailability of specific information on particular institutions. Comparative college rankings, for instance, are determined using various forms of data, including previous rankings, self-reported surveys, interviews, and subjective judgments; however, the only datum offered is the final assessment. The third theme that emerged is the influence of theoretical tenets describing Catholicity. The voice representative of a practitioner's view on the reality of Catholicity is faint. While there is consensus in the literature on what Catholic identity should include, information on how to recognize Catholicity in today's environment is needed. It appears that administrators and faculty alike are struggling to find clarity and agreement with the topic of Catholic identity in general and how to operationalize a distinctive higher educational experience in particular. Finally, the information lacks a cohesiveness that can frame the conversation and easily orient a potential student seeking to understand pragmatically what Catholicity means during a college search process.



Table 1

## Literature Matrix

Factors considered in the study of Catholic higher education							
Authors	Year	Academic life	Branding	Catholic identity	Catholic Church	CIT	Student life
AAUP	1940	x					
Ackerson	2009			x			x
Austin	2011	x					x
Beckett	2006					x	
Benne	2004		x	x		x	
Buckley	1993		x	x			
Buckley	1998		x	x			
Bunson	2004				x		
Burtchaell	1991		x				
Burtchaell	1998		x				
Cabrera	2000	x					x
Caparros	2004				x		
CardNewSoc	2009	x	x	x			x
CardNewSoc	2010	x	x	x		x	x
Caridi	2011			x			
Cernera	2000					x	
Cernera	2002					x	
Curran	1997			x			
Currie	2011		x	x			
Danner	1997	x	x	x			
Dillon	1996			x			
Dolan	1977				x		
Dovre	2002		x				
Dupré	2000			x			
ECE	2000	x	x	x	x	x	x
Faggioli	2012				x		
Flannery	2007				x		
Gallin	1992				x		
Gallin	2000			x			
Gallin	2003			x			
Gambescia	2011	x	x	x	x	x	x
George	2009				x		
Gleason	1987		x	x			
Gleason	1992	x					
Gleason	1994			x			
Gleason	1995	x	x	x		x	
Hatch	1997			x			
Hatch	2002			x			
Haughey	2009					x	
Heft	2003	x				x	
Hehir	1996	x			x	x	
Hellwig	2000a					x	
Hellwig	2000b					x	
Henkin	2001			x			
Hesburgh	1994	x		x		x	
Hitchcock	1979				x		
Hossler	1987	x					x
Hossler	1987	x					x

(table continues)

Factors considered in the study of Catholic higher education							
Authors	Year	Academic Life	Branding	Catholic identity	Catholic Church	CIT	Student life
Hughes	1997		x	x	x	x	
Hunt	2003	x		x		x	x
Introcaso	1996			x			
Issing	2011			x			
Janosik	1996		x	x			
Janosik	1999			x			
Jencks	2002	x		x			
Jensen	2008		x	x			
John XXIII	1962				x		
John XXIII	1963				x		
John Paul II	1979			x			x
John Paul II	1983			x	x		
John Paul II	1990			x	x		
John Paul II	1998			x	x	x	
Kelly	1992			x	x		
Kelly	1995		x	x	x		
Komonchak	1995				x		
Komonchak	2011				x		
Kreeft	1990	x					
Langan	1993			x			
Leo XIII	1879					x	
Luyten	1970	x			x	x	
Marsden	1992	x			x		
Marsden	1994	x	x				
McBrien	1994	x	x	x		x	
McCluskey	1970	x		x			
McCool	2000					x	
McCormick	2000		x	x			
McFeeley	2012			x			
Morey	2006	x	x	x		x	x
NCCB	1972			x	x		
NCEA	1935			x	x		
Newman	1996	x		x			x
O'Brien	1994		x	x			
O'Brien	2002	x		x	x	x	
Paul VI	1963	x			x		
Paul VI	1964				x		
Paul VI	1965b			x	x	x	
Paul VI	1965c			x	x		
Paul VI	1965d	x		x	x	x	
Phan	1998			x	x		
Pius IX	1870			x	x	x	
Pius XI	1931	x			x		
Ratzinger	1966				x		
Ratzinger	1985				x		
Ratzinger	2001				x		
Riffon	2001			x			
Scanlan	1997				x		
Sheridan	2009			x	x		
Smolen	2009			x			
Steinfels	2003				x		
Stravinskis	2009	x		x	x		

(table continues)

Factors considered in the study of Catholic higher education							
Authors	Year	Academic Life	Branding	Catholic identity	Catholic Church	CIT	Student life
USCCB	2000	x	x	x	x		
USCCB	2006			x			
USCCB	2012			x			
Weaver	1995	x		x		x	x
Wilcox	2000	x	x	x		x	x
Wong	2002			x			

*Note.* This matrix shows key literature reviewed and its association with the six factors considered relevant for the dissertation. The researcher assigned the categorizations.

### **Relevant Research on Catholic Identity in the United States**

At the conclusion of 20 years of debate, the issuance of *ECE* in 1990 by the Vatican established a set of characteristics for Catholic higher education. The literature is rich with varying viewpoints as to the usefulness of the document. For instance, presumed threats to institutional governance and academic freedom are often cited as justification for the slow implementation of *ECE*, and some disagreement continues over the imposition of the *mandatum* for theologians in CCUs. These issues were an active part of the dialog during the 10-year period needed for American bishops to establish the particular norms associated with *ECE* for the United States. Many of these early concerns have been thoroughly examined, but the speculative period has ended. Going forward, and using the guidance promulgated in *ECE* as a baseline, it is possible to better understand and discuss how a particular CCU fits within the domain of Catholic higher education.

In recent years, many studies have considered the broad topics of Catholic identity and mission in higher education. Presidents, faculty, administrators, and students have been examined, with the general finding that a lack of common agreement exists as to the implementation strategies that support strong institutional Catholic identity.

Further, some research suggests institutional opposition to a common approach. Janosik

(1996) contributes to finding common ground in offering an organizing framework for Catholic identity and tests only the impact of presidential perceptions on the descriptive elements. Focusing on Catholic colleges founded by women's religious orders, Introcaso (1996) reframes Catholic identity to include structure and culture, two influential elements in the implementation of any organizational strategy (Cummings & Worley, 2009). This was an early study examining the implications of *ECE* with five CCUs, and the data support the general administrative agreement on these campuses with the papal vision for higher education. Phan (1998), too, examines Catholic identity but focuses specifically on the challenges for religious educators. An aspect of his work for higher education, however, is that he advocates for an ecumenical approach that is agreeable to the positive aspects of the "deep structures" (Phan, 1998, p. 179) of the Catholic Church. However, some studies demonstrate disagreement with Vatican guidance. For instance, Henkin, Dee, and Manzo (2001) reported that nearly a quarter of CCU presidents, both lay and clergy, viewed *ECE* as incompatible with either academic freedom or institutional autonomy. Introcaso, too, found these broad areas problematic in three sections of *ECE*.

Other studies have considered human factors that impact the implementation of strategies affecting institutional Catholicity. Wong (2002) examined the role of leadership on influencing Catholic organizational culture. The Morey and Piderit (2006) foundational study in 2002 on presidential perceptions found the Catholic identity concept to be unclear, showing a lack of unanimity on how best to promote Catholicity. The researchers also concluded that the faculty tended to be obstacles in this area. Morey and Piderit later completed the second phase of their study and found wide divergence in

approaching the implementation of “mission” across the domain of Catholic higher education, resulting in a model with four distinct descriptors to describe the differences; however, they found wide agreement on the desire to be “fully Catholic” (p. 49). Their model is consistent with the realization that no single method exists that achieves the fulfillment of the Catholic mission. Their conclusions support an earlier observation that *ECE* implementation was immediately embraced even as different understandings of the Catholic mission were emerging, particularly when viewed through the lens of the conciliar project. Jensen (2008) also approaches the human factors phenomena but from the perspective of the diminished presence of religious men and women on CCUs campuses. He examines the ability of the faculty to sustain Catholic traditions and identity while executing the academic mission of a Jesuit CCU.

Four recent efforts examine effects of the papal document *ECE*. Ackerson (2009) considers the impact of *ECE* on spiritual development within the Catholic culture from the student’s perspective. Using the Morey and Piderit (2006) model, this data analysis found inconsistencies in stated institutional objectives and student perspectives. Thus, Ackerson concludes that student perceptions are not aligned with institutional objectives. Additional research including campus visits and interviews would provide more complete information to senior administrators. Sheridan (2009) undertakes a canonical commentary of *ECE*, offering a richer understanding of ecclesiastical oversight for CCUs. Smolen (2009) uses a case study approach to examine how one CCU is implementing *ECE* and its associated *Application of ECE for the United States* and found several initiatives underway that are aligned with the principles of *ECE*. In general, Smolen concludes that institutional leadership is aware and active in the maintenance of Catholic identity as

defined by *ECE* and the associated *Application*. Finally, Caridi (2011) moves beyond understanding *ECE* implementation and critically assesses presidential and faculty understandings on progress towards fulfillment of the norms. He concludes that presidents believe that their institutions are adhering to *ECE*, that they are more optimistic than the faculty on fulfilling the intent of *ECE*, and that academic freedom remains strong on college campuses. An area for further research cited in the Caridi (2011) study is the identification of practices that “animate the Catholic mission and identity” (p. 120).

Issing (2011) examines Catholic identity as an institutional approach grounded in SVC documents, developing a framework to address fidelity to Church teachings from an ethical and theological perspective. His research suggests that Catholic higher education remains distinctive in nature and is not in decline in America but has an opportunity to transform more fully to the conciliar vision.

Despite all of this research, however, there appears to be no recent published research that holistically examines a view towards an institution’s Catholicity primarily from an external perspective. The gap in the literature suggests that an effort to identify the signal features of a CCU is needed; thus, the focus of this dissertation is particularly relevant.

## Essential Documents Affecting Higher Education

This research highlights 14 documents of the Catholic Church that have particularly influenced and connected the topic of Catholic higher education in the modern age with the past:

- 1870 – *Dei Filius* (*The Son of God*/Pope Pius IX: dogmatic constitution on the faith)
- 1879 – *Aeterni Patris* (*Eternal Father*/Pope Leo XIII: on the restoration of Christian philosophy)
- 1931 – *Non Abbiamo Bisogno* (*We do not need*/Pope Pius XI: on Catholic Action in Italy)
- 1963-1965 Second Vatican Council Documents
  - 1963 – *Pacem in Terris* (*Peace on Earth*/Pope John XXIII: on establishing universal truth, peace, and liberty)
  - 1963 – *Sacrosanctum Concilium* (*On the sacred liturgy*/Paul VI: constitution on sacred liberty/greater lay participation)
  - 1964 – *Lumen Gentium* (*The Light of*/Pope Paul VI: dogmatic constitution on the Church)
  - 1965 – *Dei Verbum* (*Word of God*/Pope Paul VI: dogmatic constitution on divine revelation)
  - 1965 – *Gaudium et Spes* (*Joy and Hope*/Pope Paul VI: on the Church in the Modern World)
  - 1965 – *Gravissimum Educationis, 10* (*The gravest of Education*/Pope Paul VI: declaration on Christian education)

- 1979 – *Sapientia Christina* (*Christian Wisdom*/Pope John Paul II: norms for Catholic education on Ecclesiastical Universities and faculties)
- 1983 – *Sacrae discipline Leges* (*Sacred Discipline Laws*/Pope John Paul II: new Code of Canon Law)
- 1990 – *Ex Corde Ecclesiae* (*From the Heart*/Pope John Paul II: apostolic constitution on Catholic Universities)
- 1998 – *Fides et Ratio* (*Faith and Reason*/Pope John Paul II: relationship between faith and reason)
- 2000 – *Application of ECE for the U.S.* (NCCB: implementing *Ex Corde Ecclesiae* in the United States)

### Summary

The picture of Catholic higher education is confusing. “Mission” and “identity” are often discussed and debated, yet there is no consensus. A prioritized list of the essential elements of a Catholic higher education does not exist. While consensus may be achievable on the elements of such a list, each CCU employs a different, if not unique, methodology for fulfilling its stated vision and mission. The intensity of institutional religious affiliation is difficult to measure without an agreed-upon set of criteria. Because of SVC guidance, Catholics are called to embrace the modern world, yet the markers for how that translates into action to support the institutional mission of a CCU are undefined. Finally, while *ECE* and the corresponding *Application* provide a framework for Catholicity in the United States, there is not universal acceptance on how a CCU should set priorities in policymaking that would strengthen institutional alignment with the Catholic Church. If this is not confusing enough for those within the academy, it is



exceedingly difficult for students and their families entering the world of Catholic higher education. The contribution of this scholarly effort is to begin to describe the uniqueness of features that externally mark the distinctive characteristics of Catholic identity for a CCU in the United States. This opens a new frontier for research focused on measuring the strength of higher education institutional alignment with the Roman Catholic Church.

### CHAPTER 3: METHODOLOGY

The research questions for this qualitative study use content analysis and field research as the basis for developing a framework for understanding institutional Catholicity within higher education. Articulating the process to gather and analyze the appropriate data that support the development of such a framework is the purpose of this chapter. The steps include a methodical selection process for the case study site, information presented on the college or university Web site, other publicly accessible documentation, observations gained during site visits, and semistructured interviews with academic and student leadership. Additionally, ethical considerations are acknowledged throughout the research study. Findings from this research can assist the prospective student in ascertaining a degree of Catholicity for a particular CCU. Before the presentation of the specific methods employed in this study, a brief review of the context for this effort and the rationale for the particular design is provided.

Catholic higher education continues to evolve in the United States. Historically, this was developed under the auspices of differing religious orders and naturally with an alignment towards the teachings of the Roman Catholic Church. Due to varying size, location, and religious sponsorship, institutional Catholic identity is manifested in many ways. Since the end of Vatican II, however, CCUs have become even less similar as administrative and academic leadership have sought in a variety of different ways to inculcate the teachings of the Church Fathers in opening up to the modern world. The notion of Catholic identity has taken on changed meanings as researchers and

practitioners have grappled with understanding the fabric that defines the CCU in a post-SVC era. The literature throughout the past 50 years offers many definitions associated with the terms “Catholic identity” and “mission,” yet understanding how to discern the operationalization of these definitions is also needed. How does a student seeking a higher education experience closely aligned with the teachings of the Catholic Church discern the differences in institutional Catholicity across the domain of higher education? The present study seeks to address this research gap.

### **Restatement of the Purpose of the Research**

The purpose of this qualitative case study is to identify a set of signal features associated with the essential characteristics of Catholic identity for a Roman Catholic college/university within a framework for those seeking to understand the strength of institutional Catholicity.

### **Restatement of the Research Questions**

The central question for this study is how can a potential student frame the strength of the teachings of the Roman Catholic Church as constituted in the institutional identity of X Catholic College?

The sub-questions that support the central question include the following:

1. How are the teachings of the Roman Catholic Church manifested in publicly available institutional documentation?
2. How are the teachings of the Roman Catholic Church manifested in campus artifacts?

3. How are the teachings of the Roman Catholic Church manifested in the perceptions of X Catholic College academic and student leadership?
4. How does X Catholic College represent to the public the integration of activities into a unifying vision that is aligned with the teachings of the Roman Catholic Church?

### **Research Design**

The research design for this dissertation begins by placing the central question in the modern age. The Roman Catholic Church is an institution that accepts and encourages diversity because its members come from all nations. The historical development of Catholic higher education in the United States offers a sense of this diversity in its reflection of the traditions of the founding religious orders. In addition to the uniqueness of a sponsoring order, individual schools within Catholic higher education are affected by and differ from each other due to geographic location. For instance, a United States CCU located in an urban area with a student body primarily of commuter students may offer programs and activities that will not be found on a rural campus populated predominantly with residential students. The distinctive institutional realities central to understanding the context and fabric of a CCU's institutional identity, therefore, are relative to local and specific circumstances. The challenge for a potential student is to make sense of the institutional diversity within a faith tradition that calls all to Catholic unity (Paul VI, 1964). Thus, there is not a single ontology to experiencing the Church's message through higher education. Accommodating a variety of interpretations that have equal merit was a critical assumption in designing the research approach for this dissertation.

The central question seeks to understand decisions and behaviors that reflect institutional identity and relate that discovery to a process of selection by a potential student. This intimates that the identification of the signal features of institutional Catholicity is to be described and explained as opposed to empirically understood as indicators of a CCU. To gain this knowledge, it becomes necessary to focus on the meaning and interpretations of institutional activities, recognizing that each individual subjectively determines the outcome. Combining an investigation that seeks to explain with the diverse nature of Catholic higher education suggests that a fitting design for this research would be supportive of gaining understanding based upon local circumstances. Guiding the development of the research design are the principles of a constructivist-interpretive paradigm (Cohen, Manion, & Morrison, 2008; Creswell, 2012; Denzin & Lincoln, 2011; Patton, 2002) within the qualitative research tradition because they support the notion that multiple realities can exist and are highly dependent upon an individual perspective—a view that reflects the diverse nature of activities within higher education. Therefore, it is appropriate for the research design to accommodate my direct participation in the study to ensure that the ultimate findings are reflective of the multiple personal interactions that occur as part of campus life. Finally, the controlling purpose is oriented on a practical application; thus, an approach that could accommodate and observe the interaction in the natural environment of higher education was deemed well suited for this inquiry.

Given the purpose of this study and that the associated research questions are grounded in the qualitative methodological tradition (Creswell, 2008; Hesse-Biber & Leavy, 2011; McMillan, 2008), there are over two dozen different types of qualitative, or

nonexperimental, research (Creswell, 2012; Denzin & Lincoln, 2011; Hesse-Biber & Leavy, 2011; McMillan, 2008; Jacob, 1987, Schwandt, 2000, Tesch, 1990, and Wolcott, 1992, as cited in Patton, 2002; Stake, 1995). A concentrated analysis of a particular case as it relates to a particular issue was deemed an appropriate type of qualitative research to satisfy the purpose of this study. An additional consideration was the opportunity to simultaneously study both the uniqueness of a particular circumstance with the commonality of the teachings of a global Church. The detailed description necessary to obtain the achievement of the study's purpose could be accomplished with the in-depth analysis associated with case study research.

The final key design decision prior to considering the most appropriate research methods was the choice of what was to be examined (Stake, 2005, as cited in Hesse-Biber & Leavy, 2011). Two broad approaches guide the design of a qualitative case study (Creswell, 2012; Stake, 1995). With this research topic as the identification, from an external perspective, of a distinctly Roman Catholic institution of higher education, one approach would be to study multiple applications in order to ascertain the strength of institutional Catholicity at a particular CCU. However, that approach failed to support the purpose of the dissertation because I was not seeking to apply the knowledge in order to better understand institutional Catholicity at a particular CCU. My interests were the opposite. Focusing on a single institution as "instrumental" (Stake, 1995, p. 3) to better understand the specific and essential characteristics of Catholic identity does support the inquiry as it offers insight into the broader topical area. Thus, this study was designed to leverage the instrumental case study on one Catholic college with a reputation for a strong (McMillan, 2008; Stake, 1995) Catholic identity.

This instrumental case study has used several collection tools. Content analysis is employed (Hesse-Biber & Leavy, 2011) on publicly available institutional documentation (e.g., mission statement, curricula, invited lecturers, university leadership credentials, implementation of *ECE*), information presented on the institution's Web site, and the cataloging of artifacts (e.g., prominent institutional markers such as Catholic art/statues/symbols, sacramental and liturgical practices) during a campus visit. This content analysis allows the exploration and description of how the Apostolic Constitution, *ECE*, is constituted in the institutional identity at "Holy Catholic College" (a pseudonym). Finally, the data collection included field research surveying the campus environment and the use of semistructured interviews with Holy Catholic College academic leadership who are also involved in policy implementation instrumental in developing the university's reputation; in addition, currently enrolled, fulltime residential student leaders were interviewed. However, this approach demanded that the proposed a priori design remain open and flexible to unexpected and emerging requirements. The purpose of collecting and analyzing these data was to construct a holistic framework of Holy Catholic College that reflects its Catholic identity. In the analysis and triangulation of publicly gathered information, leadership perceptions, and student perspectives, the researcher developed a critical discussion around the concept of Catholicity and how to recognize Catholic institutional identity from afar. In turn, this research will provide information for students seeking attendance at a CCU with a strong Catholic identity.

### **The Case Study Approach**

The case study is utilized to "generate an in-depth understanding" (Simons, 2009, as cited in Hesse-Biber & Leavy, 2011) of a particular situation. The case study for this

dissertation leveraged a particular CCU to gain a comprehensive interpretation on the presentation of Catholicity for an external audience.

### **The Role of the Researcher**

In qualitative research, the researcher can be viewed as “the instrument” (Patton, 2002, p. 14). Stake (1995) offers five differing roles for this research instrument: teacher, advocate, evaluator, biographer, and interpreter. My role in this study is most closely aligned to that of an interpreter as I observed from both on- and off-campus, leading to findings that enable a prospective student to recognize institutional Catholicity.

### **Sampling Method**

Random probability and purposeful sampling were the two major categories of sampling considered for this research. Random probability sampling strategies are oriented on “representativeness” (Patton, 2002, p. 243) and designed to allow for statistical confidence in moving from generalization with the sample data to a larger population. The central question, however, seeks an understanding in depth, rather than broad applicability, as the entry condition for the development of external signal features. Therefore, an information-rich case allowing for detailed study is more appropriate because it allows for greater insights as opposed to the broad generalizations on content and character of Catholic higher education often found in the current literature. The in-depth study and development of explicit features in a framework for the potential student are defining attributes that set this study apart from others. Thus, the use of statistical probability theory was not compatible with the desired outcome of this study.

Purposeful sampling strategies, on the other hand, are used when researchers “intentionally select individuals or sites to learn or understand the central phenomenon”



(Creswell, 2012, p. 206). Patton (2002) identifies 16 while Creswell (2012) considers 9 strategies of purposeful sampling. Two separate purposeful strategies were employed in the site and interviewee selection for this study. There is no commonly understood methodology for identifying and stratifying “ideal” CCUs within the Catholic higher education community. However, numerous national ranking systems are recognized as offering credible information on institutional capabilities. Leveraging these ranking lists it is possible to identify excellent exemplars of Catholic higher education that are recognized by secular and nonsecular sources. This study used an intensity sampling strategy (Patton, 2002) in the selection of a singularly excellent CCU in order to probe the phenomenon of institutional Catholicity. In addition to the intense study of public documentation, the research questions require an understanding of the operational environment manifested in the activities of the CCU community. Concept sampling (Creswell, 2012; Patton, 2002) is the purposeful sampling strategy employed in this study to identify individuals “on the basis of their potential manifestation or representation” (Patton, 2002, p. 238) to identify through their actions and beliefs the signal markers within the framework the study sought to develop. After consultation with practitioners in the field of Catholic higher education, I determined that the insights generated and studied from the faculty leaders and student leaders at the site selected were deemed most appropriate to this research effort.

The top-level unit of analysis is institutional Catholicity, and a single CCU represents it. The methodology for the selection of the proposed site is discussed in the following section.

Initial lower levels of units for analysis include documentation, the campus environment, and academic and student leadership. The sample size for public documentation includes the maximum amount of CCU-controlled available information related to how the CCU presents itself publicly when searched from on- and off-campus locations. The sample size for the campus environment includes all publicly accessible facilities and any associated activities. Finally, an anticipated sample size of eight leadership interviews guided the study.

### **Selection of the Case Study Site**

The history of higher education in America is a narrative of change. The original focus was on the religious education of men, and the earliest efforts in the United States included the establishment of seminaries. Harvard, William & Mary, and Yale, for instance, are among the earliest higher education institutions in the American academy, and they were created for religious purposes. Today, the depth and breadth of these institutions and their associated offerings is astounding. We find them to be large and small, public and private, secular and religiously affiliated, in urban and rural settings across a landscape of nearly 4,500 colleges and universities, with over 20 million students and a projected growth of 14% during the current decade (Center for Education Statistics, 2011). A smaller subset of religious-affiliated institutions includes 233 Catholic colleges and universities (CCUs), with over 812,000 students (Kennedy & Sons, 2012). The selection of a representative Catholic institution was completed for this inquiry with the compelling criterion being secular and sacred recognition for excellence.

**Method for Site Selection.** The process of selecting the site for the case study began with the consideration of all CCU institutions in the United States sponsored by the

Vatican, religious orders, and lay organizations. This list consists of 402 CCU institutions (Kennedy & Sons, 2012). I eliminated the 169 diocesan or religious seminaries (Kennedy & Sons, 2012) because, while acknowledging there are differences in approach, the seminaries have not been the focus of educational institutions challenged with demonstrating a Catholic identity. Further, these are candidate institutions for a select group of college-bound students usually after having been screened and accepted for a seminarian program. Therefore, only 233 CCUs were considered as potential sites for this study.

Next I reviewed nationally published ranking or labeling lists as a tool to initiate the stratification of the 233 CCU institutions for the sole purpose of site selection to support my study. The dissertation is oriented on an external institutional perspective; thus, I determined that access to these listings must be available either electronically or in print form to remain consistent with the techniques and tools available for the prospective student. Barron's, Cardinal Newman Society, Colleges of Distinction, First Things, Fiske, Forbes, Intercollegiate Studies Institute, Kiplinger, National Catholic Register, Ordo Ludus, Princeton Review, TheBestColleges, Times Higher Education, US News and World Report, and the Wall Street Journal each publish lists that met my availability criteria; thus, they were all leveraged for this dissertation's site selection.

After a review of college rankings available on the Internet and in my local library, there were two immediate observations concerning the 15 lists identified in this process. First, the large number of available secular listings for this process was expected considering that the 4,500 colleges and universities in the United States are predominately and overwhelmingly secular institutions. Secondly, each list relies on a

different methodology; however, they all seek to identify unique or exceptional institutions. Some of the lists provide discrete rankings, and others provide only general recommendations. Upon reviewing the 15 lists and their associated methodologies, I found them to be reasonable and accepted all of them for use in assisting me in the determination of the research site.

In my detailed examination of these national rankings, I discovered multiple intersections with the list of 233 CCUs under consideration. For instance, I created 49 sub-lists that specified a ranking for at least one of the CCUs. After examining all 15 lists and the 49 associated sub-listings, the results further showed that 148 CCUs appear with 442 associated rankings across all 15 lists. Thus, a single and easily identifiable CCU ideally suited for this research did not emerge, but that is now understandable.

The selection process revealed that in the United States there is no agreed upon single-source ranking for higher educational—secular or nonsecular—institutions. There are several reasons for this lack of commonality, and the implications for the CCU are significant. First, unlike higher education in other parts of the world, the constitutional authority inherent in our form of government restricts a national controlling authority for higher education. Secondly, the Catholic Church has long supported a wide variety of approaches to higher education. This is particularly true in the United States because most Catholic colleges and universities were established under the sponsorship of religious organizations such as the Benedictines, Franciscans, Dominicans, Jesuits, and Sisters of Mercy. Pope John Paul II (1990) provides further Vatican support for the variety of approaches within Catholic higher education, stating that “a Catholic University participates in this mission [continuous quest for truth] with its own specific

characteristics and purposes” (para. 30). Finally, examining publicly available secular and nonsecular lists reveals differing criteria and methodologies, each offering unique and useful insight into selecting a potential Catholic college or university either for study or attendance. However, the implications of this include potential misunderstandings if one attempts to compare side-by-side the recommendations of various lists, confusion as to identifying strength of Catholicity in the Catholic institution, and complexity in understanding the basis of the rankings. Thus, national lists that are created to aid a selection process may actually inhibit decision making. Against the backdrop of this institutional diversity, there remained the need for a further narrowing of my amalgamated institutional list to support this case study.

There were several ways to reduce this list of 148 CCUs to a manageable number. One approach was to down select on the basis of institutional longevity. Another approach was to consider which religious order’s tradition had the preponderance of institutional representation on the list. I rejected both of these methodologies because of their random nature, which diminished the opportunity to purposefully select an ideal site suited to address the research questions for this study. Further, these two approaches would dilute the importance of institutional diversity in Catholic higher education by changing the nature of the impact on higher education from that of contribution to either maturity or volume. Another approach would be to establish key criteria and base the selection upon their presence on the listings. For instance, some lists use student selectivity as a key metric in determining a particular ranking. I rejected this particular approach, however, because I am not convinced better students contribute always and necessarily to creating a better school any more than better batteries make a better

iPhone. Therefore, rather than focus on any particular characteristic, the approach I chose to identify a representative institution was to select a potential Catholic college/university from a smaller set of schools that appeared frequently on both the secular and nonsecular national lists. This would suggest a positive institutional reputation within the Catholic community and across the academy. Additionally, a well-regarded institution with a broader audience potentially offers a richer data set—associated with the controlling purpose—for interpretation. Another advantage to this fourth approach is that an institution appearing on many and varied lists mitigates researcher bias. After carefully developing a variety of combinatorics using this approach to generate candidate institutions, a final list of institutions was developed.

Several observations are associated with the lists of potential CCUs for the research site. The first is that few institutions appear on both the secular and nonsecular listings. This is due primarily to the variance in methodologies employed and in the areas of emphasis. My earlier consideration of specific criteria is one such example from another perspective. One particular list uses “student selectivity” as 15% weighting of the total score. Historically, Catholic higher education has focused on providing opportunities for many, with particular emphasis on those with “slender means” (Paul VI, 1965d) such as “the poor or members of minority groups who customarily have been deprived of [higher education]” (John Paul II, 1990, para. 34). Thus, a CCU will be disadvantaged in this particular scoring system if its students are not considered “select.” Another observation is that some CCUs appear exclusively on either a nonsecular list or a secular list. In fact, several CCUs appear on the majority of secular listings, yet few of these same institutions appear on any nonsecular list. Further, some CCUs receive a

favorable secular recommendation and an unfavorable nonsecular consideration. Finally, an examination of all of the intersections from 442 sub-lists with 148 CCUs yielded only a single “named” CCU that appears on the majority of both the secular and nonsecular lists.

These observations suggest that it is difficult for a prospective student to leverage national listings in a meaningful and consistent manner for an external evaluation of potential CCUs. Generally, one list disagrees with another list. This is due, in large part, to the varying methodologies with the data collected and considered in the development of a particular list. A framework is needed to place the context of national listings within a broader approach in order to better understand the alignment of a particular CCU to the teachings of the Roman Catholic Church.

***Selection.*** After a consideration of national ranking and associated sub lists, the three emergent candidate institutions were identified and screened for accessibility, budgetary considerations, and potential researcher bias. The list was then stratified for compatibility with the focus of the research. Finally, the process to engage with the “best fit” site was initiated.

**Permission to conduct the study at the selected site.** A traditional business letter was prepared and mailed to the CCU president, introducing the credentials of the researcher and the intent of the dissertation while seeking a campus visit or telephone conversation for further explanation. Following an exploratory conversation that included the needed support Holy Catholic College (HCC) would provide to the researcher, the institution’s president approached the HCC senior leadership team with my request. Finally, the site selection process ended with the notification via e-mail that HCC

supported the research and the researcher was assigned an administrative staff member as the campus point of contact.

***Case study site.*** Holy Catholic College was founded in the early 20th century jointly by a religious order and the local diocese of the Roman Catholic Church, with a distinctive orientation towards the Catholic intellectual tradition of the respective order. Today, the academic programs in each of the schools remain grounded in these traditions, with nearly 50 major fields of study and almost as many minor fields of study. With a student-faculty ratio of 12:1, the college offers undergraduate and graduate education and matriculates approximately 1,000 residential students each year. Enrollment for AY 2011-2012 was 4,000 students, with 79% residential in a student body that is 57% female; 93% of recent graduates were either employed or in school within 6 months of graduation.

### **Data Collection Procedures**

**Phase 1.** I began the research effort from off-campus, simulating the location of a potential student considering attendance at Holy Catholic College. The unobtrusive method of collecting real-world data in its natural setting was combined with the techniques of content analysis in considering the information. Content analysis was used to “systematically analyze the contents” (Hesse-Biber & Leavy, 2011, p. 228) of all representative information. The data were collected via the Internet in conjunction with information available at the local public library. Phase 1 provides the etic perspective to the dissertation research.

***Web site examination.*** Canvassing the Internet for information on a college or university plays a central role in today’s college search process. The Lawlor Group



(2008) found that “the institution’s Web sites are critical communication vehicles” (p. 51) and that the Web search was a top choice for students as a “best source” (p. 10) for seeking information. From an institutional perspective, the Web experience serves as the initial opportunity to brand the college or university. Recognizing the potential for the communication of institutional characteristics and beliefs as well as general information, colleges and universities provide an assortment of institutional data through their respective Web sites. Evaluating most of the CCUs in the United States, Gambescia and Paolucci (2011) developed seven elements of that “first-promise” (p. 9) of Catholic identity that might be found on a CCU’s Web site. All of the their markers were present on only 8% of the 206 CCUs evaluated, with 3% of the institutions exhibiting none of them, suggesting that these indicators are broad enough to capture a variety of characteristics from within the historically diverse set of Catholic institutions of higher education. The Gambescia and Paolucci markers are as follows: (a) the use of the term *Catholic* on the home page; (b) affiliation with a Catholic entity; (c) indications of an academic program influenced by Catholic teachings; (d) employment offerings that specify a need to support the CCU mission and purpose; (e) activities reflective of the sacramental opportunities of the Catholic Church; (f) programs that reflect Catholic social service; and (g) symbols or images of the Roman Catholic faith. This study examined the Holy Catholic College Web site for these seven first-promise markers.

***Other public documentation and information.*** Public documents are representative declarations of institutional identity. In ascertaining a distinctively Catholic university or college, Richard McBrien (1994), former chair of the Department of Theology at the University of Notre Dame, tenders criteria including that an institution

“explicitly identifies itself with the Catholic tradition and with the wider Catholic community” (p. 155). This particular element of self-identification is implicit in many definitions of institutional Catholicity (Attridge, 1994; Buckley, 1993; Burtchaell, 1991; Currie, 2011; Danner, 1997; Hellwig, 2000b; Marsden, 1994; John Paul II, 1990). Thus, the application of Church doctrine to administrative policies and procedures as well as the curricular and co-curricular programs can serve as indicators of an institution associated with the Roman Catholic Church. A synthesis of available documentation offering the public image of a CCU would include indicators firmly reflective of an alignment with the Roman Catholic Church:

- academic requirements for philosophy, theology, and/or religious studies;
- academic programs for interdisciplinary studies;
- advisory groups (institutional level);
- architectural guidelines;
- Bible study opportunities;
- Board of Director/Trustee faith traditions;
- campus ministry programs;
- calendar of events;
- chair (or department) of Catholic theology;
- cooperation with other CCUs and the Catholic Church;
- commencement speakers;
- commitment to the Church by non-theologians;
- ecumenical activities and commitment;
- faculty, staff, and student faith tradition representation;

- faculty/staff invited speakers;
- governing documents;
- health service policies and programs;
- human resources policies reflect commitment/respect for Catholic mission/identity;
- institutional commitments and habits;
- integration of academic programs;
- leadership credentials;
- liturgical opportunities;
- *mandatum* for theologians;
- mission statement;
- number of theology and philosophy courses available;
- peace and social justice doctrine reflected in policies and programs;
- prayer group opportunities;
- profession of faith/oath of fidelity opportunities;
- recipients of honorary degrees stand for Catholic teachings/values;
- recruiting publications;
- relationship with local Ordinary;
- religious orders represented on governing boards;
- religious orders serving on the faculty;
- research activities/program;
- role of religious founding group;
- sacramental opportunities;

- school newspapers;
- student clubs;
- speaker's series;
- values of the founders; and
- vision statement.

This study examined the Holy Catholic College public documentation for these indicators. Some “hard copy” documentation was obtained during phase 2 and considered in the data analysis. There is no minimum number of sample sizes for any particular representation of public information.

**Phase 2.** The second phase of the research design is grounded in the fieldwork at the campus site. The field research was necessary for the data collection because it offered me other perspectives for this instrumental case study. Additionally, the field research was structured to imitate the set of activities a potential student would experience when s/he visited a CCU campus visit: observe the surroundings, engaging in informational exchanges with faculty and staff, and meet current students. The data were collected on site and recorded using a digital recorder and field notes. Phase 2 provides the emic perspective to the dissertation research.

Phase 2 of the research effort occurred over 4 days of fieldwork during the fall semester. All meals were consumed in campus facilities, and housing was provided on campus facilitating around-the-clock opportunities for unobtrusive observation.

***Campus environment survey.*** Not unlike the review of public documentation, the campus visit offered the opportunity to observe public displays of institutional

Catholicity. Multiple observations were made during different times of the day throughout the 4-day period. Some of the key indicators that I observed are as follows:

- architectural designs and artifacts;
- bookstore items;
- class attendance;
- library holdings;
- location of campus ministry;
- location of chapel;
- physical symbols;
- prominence of the Eucharist;
- religious images;
- religious architectural motifs;
- religious topics/themes in public events;
- role of prayer;
- sacramental and devotional life;
- school newspaper;
- service learning opportunities;
- student group marketing;
- student participation in religious and social justice activities; and
- vocations programs.

This study considered the physical, visual, and environmental surroundings of the Holy Catholic College. During the 4 days I was on campus, I attended and observed a total of nine liturgies and sacramentals. This was the maximum number of opportunities

available for anyone in the campus community during that 4-day period. By design, every opportunity to observe or participate was taken to reduce the opportunity for bias with a feast day or daily mass liturgy that was not representative of normalcy. One academic class was observed that met my minimum of one-half registered students in attendance to avoid any change in classroom dynamics resulting from the potential skewing effects of increased individual participation because of class size reduction. There were no minimum numbers of sample sizes for any other particular contributors to the campus environment.

***Campus interviews.*** The vitality of an active Catholic presence is exhibited in the daily activities of a campus community. The literature places an emphasis on presidential perceptions. Given that the academic mission is core to a CCU, this study focused instead on semistructured interviews with select faculty leadership. Additionally, according to Michael Scanlan, student participation is key to understanding life on a college campus (personal communication, March 11, 2012); thus, semistructured interviews of select student leaders were also conducted.

Each interview served as a coded unit of analysis. A minimum of eight volunteer interviews with academic and student leaders was anticipated and completed. To maintain confidentiality, volunteers were solicited via mass e-mailing to the targeted groups (department/program chairs for faculty leaders and student club presidents and vice presidents for student leaders) from either the provost or the vice president for student affairs, respectively. Each group was asked to respond individually back to me. The student interviews occurred at different campus locations, and the faculty interviews were all conducted in faculty office spaces. Each semistructured interview was digitally

recorded, with an average conversation length of 21 minutes with student leaders and 30 minutes with faculty leaders. Following professional transcription of the interviews, each interviewee validated the interview content by reviewing and commenting, if applicable, on the interview transcript prior to phase 2 data analysis. There were other impromptu conversations with faculty and staff as well as other students, on an ad hoc basis, providing additional context. The results of these informal data collection opportunities were recorded in field notes. The preplanned questions for the semistructured interviews were intended to contribute to an understanding of behavior and thinking as it relates to the Catholicity of the institution.

### **Data Analysis Procedures**

**Content analysis.** The data collected were reviewed, leveraging both categorical aggregation and direct interpretation. The systematic analysis of the documentation (Hesse-Biber & Leavy, 2011) was considered along with the observations and interviews in an attempt to create a broad set of signal features and patterns that cast an orientation on postconciliar institutional Catholicity in the balancing of the emic and etic perspectives. Combined with other information such as national rankings, the results formed foundational elements for an external identification framework that highlighted the strength of institutional alignment with the Roman Catholic Church.

**Coding.** The function of coding is to reduce the chaos of reality to determine what is important (Patton, 2002) as it relates to the purpose of the research. Key words and phrases that emerge during the initial analysis signal the beginning of a systematic way to organize the information. In this study coding was accomplished for the data gathered in both phases of the research study using *dedoose*<sup>TM</sup>, a Web-based, commercially available

software application designed for analyzing qualitative, quantitative, and mixed methods research.

All of the data were entered electronically and associated with the appropriate descriptor information (source of document, type of data, participant demographics, location). A code tree was built for the analysis based upon the guiding documents for Catholic higher education in the United States. Using 30 types of codes as a guideline, 12 root codes were created from the four essential characteristics of a Catholic university listed in *Ex corde ecclesiae: Apostolic constitution of the supreme pontiff John Paul II on Catholic universities* (John Paul II, 1990) and the eight essential elements of Catholic identity identified in *The Application of Ex Corde Ecclesiae for the United States* (USCCB, 2000). Under each root code I created child codes that provide greater specification in relation to the parent code. Sixteen total child codes and 3 grandchild codes were created for this analysis.

After completing the code tree (see Appendix I), I manually excerpted all of the documents using the created coding system. This process was conducted in a methodical manner to assure reliability and validity in the subsequent analysis.

**Categories.** The themes, or patterns, that emerged through inductive analysis based upon the coded data formed the categories for further data analysis. Over 300 separate excerpts were generated in the software analysis, resulting in hundreds of combinations and associations. For example, 136 combinations of excerpts were associated with the “reflection on the Catholic faith code”; 118 excerpts against the Catholic ideals code; and 65 excerpts on “community.” Additionally, the software generated a variety of qualitative charts, graphs, and code clouds to assist in the analytical



review of the data. The emergent themes are discussed in the data analysis chapter (Chapter 4).

### **Credibility**

Credibility is “the extent to which the data, data analysis, and conclusions are believable and trustworthy” (McMillan, 2008, p. 296). The use of gathering and considering data by different means is commonly referred to as *triangulation*. The results are determined to be credible on the basis of agreement among the differing sources of data. The results of this dissertation could be influenced by the subjective interpretations of the researcher; thus, three different triangulation techniques were used to ensure a comprehensive and accurate description of Holy Catholic College. The first was the use of the four different data collection methods (electronic data, published material, observation, transcripts) as a single triangulation technique. Secondly, the results were compared and found to be consistent with a historically accepted understanding of some common elements representative of a typical Catholic College, thus serving as data source triangulation. The final triangulation technique employed was a discussion of the results with leaders in the field of Catholic higher education to consider alternative interpretations.

### **Reliability**

Reliability is “the extent to which what is recorded as data is what actually occurred in the setting that was studied, as well as whether the interpretation and conclusions are accurate” (McMillan, 2008, p. 297). In addition to the use of detailed researcher notes to improve reliability by reducing subjectivity, member checking for accuracy with those interviewed contributed to the reliability of the results. Each leader

interviewed was afforded and accepted the opportunity to review my transcripts for accuracy prior to the data analysis. All of the participants responded to the request, and all adjustments to the interview transcripts were adjudicated to the satisfaction of the interviewee. Finally, campus observation was conducted in an unannounced way randomly throughout the fieldwork, reducing the likelihood of changes in behavior due to my presence. Further, I sought to “blend in” with the campus environment in order to be as anonymous as possible. For the observations in the dining areas, I frequently changed seating locations at different times during all of the meals in order to gain a broader perspective.

### **Translatability**

The results of this study focus on the particular, rather than the general, attributes of institutional Catholicity across the domain of Catholic higher education. The purpose of the research is to describe a set of signal features with distinctive characteristics of Catholic identity for the case study Roman Catholic college/university within a framework for those seeking to understand the strength of institutional Catholicity. The data were collected only for Holy Catholic College; however, the results are useful for comparing the findings with other institutions.

### **Ethical Considerations**

Ethical considerations are reflected throughout the study. I conducted an exploratory conversation with the president of Holy Catholic College, offering the purpose and methodologies associated with this case study, 7 months prior to the initiation of the fieldwork. Permission to use the research site was granted by the president of Holy Catholic College after consultation with the institutional leadership

team. The Benedictine University Institutional Review Board process was completed with approvals granted on September 15, 2012. The Holy Catholic College Institutional Review Board process was completed with approvals granted on October 4, 2012. Separate introductory discussions were held with the Holy Catholic College president and provost upon arrival at the field site. All eight-interview participants were provided a full explanation of the research intent and purpose. Additionally, informed consent was obtained from the participants along with their agreement to voluntary participation. An explicit understanding was conveyed prior to the interviews, including the following statement on the Informed Consent that each interview signed prior to the start of the interview:

Your participation is voluntary and can be discontinued at any time without any consequences. There are not going to be any negative consequences if you choose not to participate. Neither your participation nor your identity will be provided to any [Holy Catholic College (HCC)] administrator. (Appendix H)

Institutional and respondent confidentiality (Hesse-Biber & Leavy, 2011) was highlighted on the Informed Consent and maintained throughout the study:

Any information that you provide will remain confidential with the PI. Further, your identity will not be linked to your responses except for PI analysis. Your interview will constitute one of many sources of data for analysis and interpretation for this research inquiry.

The results of this study will be published or otherwise reported to scientific bodies, but your identity will in no way be revealed. (Appendix H)

Participants reviewed preliminary conclusions from their respective interview. I was the only individual with full access to raw data. The analytical software used in this study, *dedoose*<sup>TM</sup>, employs data communication and storage hardware, software, and procedural safeguards to protect the data. The research data stored on the *dedoose*<sup>TM</sup> Web-based servers were accessible only by me. Finally, to support the integrity of the data-reporting process, I provided draft copies of the complete dissertation (Creswell, 2012) accompanied by in-person discussions of the findings with the leadership of the research site.

### **Summary**

The methodology presented supports the purpose of the research study. The site selected followed a protocol I designed to minimize researcher bias and enhance credibility across the domain of Catholic higher education. Building upon the earlier work of Gambescia and Paolucci (2011), I began the data collection method with a detailed examination of the college's Web site. Next, an evaluation of publicly accessible documentation was conducted. The data gathering concluded with a site visit and semistructured interviews with select academic and student leadership. The data analysis phases included content analysis, with a focus on data credibility, triangulation, and transferability. Finally, ethical considerations were highlighted and acknowledged.

Catholic higher education is at a tipping point. Decades of significant changes in the Catholic community have had the pernicious effect of confusing the faithful as to where the leadership of Catholic higher education stands with respect to living out the Catholic mission. Much of the literature supports this notion. Morey and Piderit's (2006) extensive study on Catholic higher education captures this sense in their subtitle, "A

*Culture in Crisis.*” The turmoil for American CCUs adds to the difficulty of determining the degree to which a particular institution desires relationships that are aligned with the teachings of the Roman Catholic Church. Thus, a fundamental challenge for a potential student is the locating of an institution that not only teaches the faith but also provides opportunities to live the faith (John Paul II, 1990, para. 39). This research effort contributes to answering this challenge.

## CHAPTER 4: ANALYSIS OF THE DATA

The research effort was designed to identify signal features associated with the essential characteristics of Catholic identity for a Roman Catholic college/university within a framework for a potential student seeking to understand the strength of institutional Catholicity. The fieldwork was leveraged to explore a CCU that is well regarded in both secular and nonsecular domains of the academy. To investigate the operational implementation of Catholic identity, qualitative research methods were used to address the central research question: How can a potential student frame the strength of the teachings of the Roman Catholic Church as constituted in the institutional identity of X Catholic College? The associated sub-questions include: How are the teachings of the Roman Catholic Church manifested in publicly available institutional documentation? How are the teachings of the Roman Catholic Church manifested in campus artifacts? How are the teachings of the Roman Catholic Church manifested in the perceptions of X Catholic College academic leaders and students? How does X Catholic College represent to the public the integration of activities into a unifying vision that is aligned with the teachings of the Roman Catholic Church?

The data considered included artifacts of institutional policy and public image, an understanding of faculty leader perspectives, and the participative involvement of student leaders in campus life. The phase 1 “as is” data were collected electronically. The phase 2 data were manually collected at the field site. The research shows that the data collected

in phase 1 are consistent with the phase 2 data as the faculty and student leaders perceptions are mutually reinforced with the institutional artifacts. Taken together, the foundational phase 1 data and the descriptions of the operational execution in phase 2, the data set is rich and pertinent for the central question under consideration.

## **Phase 1**

### **Description of the Materials**

Phase 1 was conducted primarily from off-campus. The materials examined include the HCC Web site, *Undergraduate Catalog*, *Faculty Handbook*, *HCC magazine*, the *Admitted Student Questionnaire* (ASQ), recruiting and student activities materials, and the current HCC weekly newspaper edition.

**HCC Web site.** The Web site examination was conducted following the Gambescia and Paolucci (2011) review protocol. The Gambescia and Paolucci study examined CCU institutional Web sites, not including HCC, and assessed either a “1/present” or a “0/absent” for seven particular attributes. The markers they considered were: (a) Catholic on the home page, (b) affiliation with sponsoring Catholic entity, (c) evidence in its lead academic statement of the Catholic influence, (d) statements in the Human Resources section about the school’s Catholic nature and expectations for employees to respect its mission and purpose, (e) Catholic worship opportunities, (f) Catholic social service opportunities, and (g) evidence of Catholic heritage (Gambescia & Paolucci, 2011). After examining 200+ CCUs, it was shown that only 7% of the CCUs studied in 2011 exhibited all seven attributes on the institutional Web site. The baseline 2011 study showed the following results:

Table 2

*Gambescia and Paolucci (2011) Study Results Summary*

# of attributes present	# of CCUs with corresponding # of attributes
0	7
1	15
2	30
3	45
4	41
5	33
6	19
7	16

*Note.* This study examined 206 CCUs, and HCC was not evaluated.

The HCC Web site data are rich, and the messaging is clear. The homepage offers direct links to exploring the Catholic and sponsor experience against a backdrop skyline view of the CCU's chapel. There are also links to the Strategic Plan, a menu bar that includes additional Catholic and sponsor information, and the term "Catholic" is actively present. Particularly noteworthy is the reinforcement of the sponsoring tradition across the Web site. The homepage frame, used throughout the site with a variety of images, prominently displays HCC's Catholic heritage.

The sponsorship for HCC is unambiguous on the Web site. From the homepage, the reader can follow four different links to locate specific sponsor information. Further, there are multiple cross-linkages to both the Catholic and sponsoring identity of HCC. The "About Us" pull-down menu, a common element in Web site design, offers explicit information on the mission and history of the CCU. The ease of navigation throughout the Web site is enhanced, with the opportunity to explore Catholic identity from nearly every page.



The homepage offers a one-click link to the academic overview page. The initial references to the Catholic intellectual tradition are unmistakable, with the lead statement as follows:

[HCC's] academic approach and liberal arts curriculum embraces aspects of the whole person – intellectual, spiritual, moral, aesthetic and social....the ability to reason well, to examine sources critically, to reconcile opposing points of view, to seek and respect the truth, to appreciate beauty and human expression, to write and speak effectively. (Academic overview lead page)

In explaining the distinctive nature of the educational experience, the site highlights “the compatibility of faith and reason, the importance of virtue.” Additionally, the academic efforts that support HCC’s strategic focus are explicitly stated.

Information on the Human Resources (HR) page is not exclusively focused on workforce personnel issues. The tone is set as the only statement on the HR overview page focuses on the mission, including “the importance of providing a working environment that focuses on individual and team contributions to the enhancement and support of the College’s mission.” All other HR information is accessed directly with Web links. For instance, information on the career page explains the requirement for a “response statement” from a prospective faculty or staff employee that centers on how they view their potential in supporting the college mission for the respective position. Access to HCC policies is readily available on the navigation page. Scrolling through the HR section of the Web page quickly reveals a wide assortment of college policies. The Code of Conduct policy, for instance, shows on page 1 that not supporting the college mission is first in the list of unacceptable behaviors.

Sacramental life information is readily accessible from the HCC homepage. Within two clicks off the homepage and by two alternative paths, the reader can find schedule information for the reception of Catholic sacraments. Mass on-campus is offered four times every day and five times on Sunday, including a 10:30 p.m. Mass. The sacrament of reconciliation is offered daily. Additional information on other worship and prayer opportunities (on and off-campus) and campus ministry programs is immediately available as well.

Catholic social services are addressed on the homepage. The links move the reader to other pages with information and stories of students performing community service. Under the subheading “serve,” the tens-of-thousands of community service hours conducted by the students are showcased.

The final attribute, or marker, considered on the Web site is Catholic heritage. HCC reinforces its sponsoring heritage and that relationship to Catholic intellectual tradition on the home page, links on the Web page frame used throughout, and its ministry and mission pages. The information is unambiguous and emphasizes its importance to the current mission of the institution. The focus is on maintaining the legacy in addition to providing the reader with historical information.

In summary, the HCC Web site was examined for evidence of the seven attributes, and it was found that all seven attributes were present.

Table 3

*Collins Study Results Summary*

Attribute	Score (0 or 1)
“Catholic” on Homepage	1/Present
Affiliation with Sponsors	1/Present
Lead academic statement	1/Present
Human resources	1/Present
Worship opportunities	1/Present
Social service opportunities	1/Present
Catholic heritage	1/Present

*Note.* This is the conspectus of the Web site evaluation for Holy Catholic College implementing the Gambescia and Paolucci (2011) protocol by the researcher.

**Undergraduate Catalog.** The Undergraduate Catalog (2010-2012) opens with a presidential message connecting the college’s current mission to the 800-year-old Catholic intellectual tradition. The academic calendar that follows reflects the Roman Catholic liturgical cycle. The introductory chapter opens with, “is a Roman Catholic, four-year, liberal arts college....founded by and conducted under the auspices of the [religious sponsorship]” (p. 6). Then, a history leading to the present time is reviewed, concluding with “[HCC] affirms the distinctively Catholic sense of sacrament and grace” (p. 7) prior to concluding with the nondiscrimination policy and accreditation statement. Also highlighted in the introduction are campus facilities, specifically noting the various chapels and oratories on campus. The student life chapter cross-references information that complement student affairs programs in the chaplain/campus ministry programs. The academic policies for undergraduate degree requirements specify a core curriculum including six credits in social science, natural science, philosophy, and theology, along

with three credits in both mathematics and fine arts. This core program is reflective of the Catholic intellectual tradition. Finally, the School of Arts and Sciences includes both a department of philosophy and a department of theology with an opportunity for either a major or minor in both amongst the 50 majors and 31 minors offered for a bachelor of arts or bachelor of science degree.

**Faculty Handbook.** The Faculty Handbook (2009) begins with the HCC mission statement and offers the objectives of the college, highlighting that HCC “seeks to accomplish these goals within the atmosphere provided by the unique Catholic intellectual and spiritual tradition of the [sponsoring order]” (p. 6). The opening section also states that

the goal of a [HCC] liberal education is to prepare its graduates to possess general and disciplinary knowledge, an understanding of the importance of community, a respect for the religious traditions they have inherited, and an awareness of the role of faith in the acquisition of knowledge, the growth of personal self-identity, and the development of ethics and values informed by teachings of Catholicism.  
(p. 7)

**HCC Magazine.** The most recent issue is a special edition (2012) focused on the HCC Strategic Plan. The opening page for the lead article announces in bold letter, “New strategic plan puts [HCC] on a path to greatness. Goal: become a first-choice, national, Catholic liberal arts college” (p. 5). Other articles and reflections in this issue highlight alumni achievements, campus athletics, and student accomplishments. One article discusses the first-ever Vatican conference on adult stem cell research and specifically

addresses Catholic Church teachings as well as a picture of a faculty member meeting Pope Benedict XVI.

**Admitted Student Questionnaire.** The 2012 Admitted Student Questionnaire (ASQ) for HCC, compiled by The College Board, is based upon student surveys. The tool is used throughout higher education and provides a consistent measurement of admitted students attitudes. This survey shows that almost half of the students who did not choose HCC went on to select Catholic higher education in 9 of the 13 institutions they ultimately attended. Further, half were coming from public secondary education and just over three-fourths of these students live within 300 miles of HCC. Of all admitted students, 69% perceive HCC as “religious” as the leading image descriptor. Finally, almost 80% consulted the college Web site as an information source.

**Recruiting and student activities handouts.** Presenting myself to the admissions office, I asked for the set of materials that would be provided to a visitor arriving for a campus tour. I accepted only what was offered in this process. The booklet highlighting HCC academic life begins with the HCC mission statement. Other recruiting materials highlight “Worship and Prayer,” the HCC chapel, the calendar of events for the Office of Mission and Ministry, and information on accessing local community events and activities as well as a campus map and student body profile.

**Newspaper.** The 28-page student newspaper (2012, October 18) was available at several locations on campus. The newspaper included news, commentary, arts and entertainment, and sports information. The world news section offered a human-interest story on the Taliban assassination attempt against a 14-year old female as well as the recently announced 2012 Nobel Prize winners. The student commentary was titled “In

serving others, students embody [HCC] mission” (p. 9). The inside dialog box included a student quote: “Through our interactions with the local community we create our image, our reputation” (p. 9). Shorter articles included “Faith Matters,” “Corr Values” (named after the student author), the “Colleges Against Cancer” club, and a commentary on “NOLA [New Orleans, LA] immersion: Most rewarding service through [HCC]” (p. 10).

**Summary of the Phase 1 material.** The dominant source of information was the Web site, with an aspect of HCC’s Catholic approach appearing on nearly every page. With only 7% of the 200+ schools rated as having an active presence of all seven first-promise markers in the Gambescia and Paolucci (2011) study, HCC is in a distinctive grouping of institutions; the only groups smaller are on the other end of the scale exhibiting one or none of their attributes. The term “Catholic” is repeated often; the frame page that appears on every search retains links to its Catholic and sponsoring traditions as well as information on the sacramental life of the school. Further, the sub-pages across the Web site are consistent with all other phase 1 material with respect to mission emphasis.

All of the material examined affirms HCC’s intent to pursue a Catholic approach for higher education. This is set against an institutional name that merely reflects a geographic location. Further, integrated with the primary purpose of the material all of the exemplars have at least a single reference to the Catholic nature of the institution. While this study has not focused on quantitatively measuring Catholic references as an indicator of the strength of a relationship with the Roman Catholic Church, this phase of research qualitatively suggests that the relationship is positive in nature.

## **Phase 2**

### **Description of the Materials**

Phase 2 of the data collection was conducted over the course of 4 days on the HCC campus. The materials considered are researcher observations as well as faculty and student interviews.

**Observations.** The well-established campus is surrounded by residential neighborhoods on the outskirts of a small urban city. The campus can be readily traversed along its major axis in a relaxed 20-minute walk. There is a mix of old and new, but the campus flows naturally from west to east, with natural landscaping that has been well maintained over the years. Several of the older buildings have distinctive architectural appearances, yet they blend in with the natural flow of the campus in an unobtrusive manner. The president's home is set apart from other residential halls by the use of surrounding open spaces on campus. Finally, the three most prominent structures on campus are the chapel, the student union/athletic facility, and the main administrative building.

The college chapel is placed in the central location of the campus. Small statues of angels holding candles that serve to light the area in darkness surround the approach to the open patio at the church's narthex. On the far side of the open patio, opposite the narthex, is a grotto for the Virgin Mary. The annex protruding behind the main altar and below the chapel level is home to the campus ministry program. Finally, the Stations of the Cross align the sidewalk that leads from the narthex to the annex.

The student union/athletic facility is a recent addition. It is modern in appearance and incorporates state-of-the art energy-saving design enhancements; however, it is

consistent with architecture added as the campus has expanded over the decades. As one approaches, the facility size is accentuated by large open green spaces and three main walkways. Additionally, on the outside corner is a life-size statue of two ancient youths with the inscription “*veritas eternaliter juvenis*” translated to “truth eternally young.” The facility houses the student union, a large food court, a connecting grand hallway to the athletic facility, and the alumni hall. Just inside the large atrium as one enters the building is a large picture of Pope John Paul II. Throughout the three-story facility are signs and symbols of the Catholic Church.

Finally, the present main administrative building formally served as the primary academic building. Grand in appearance with a tall flag pole on the front lawn at the main entrance to campus, the face of the administrative building has an enormous statue of Mary just below the roofline on the front as well as smaller statues of Catholic saints on both sides above the primary entrance. Sitting atop the building is a giant golden monstrance that is illuminated during hours of darkness. The building serves as administrative offices for most of HCC’s senior administrators and other college functions such as admissions. The rotunda just inside the main entrance is adorned with Catholic art such as paintings, stained glass, sculptures, and a crucifix. In walking down the hallway just inside the main entrance towards the admissions office, where all visiting students arrive, one finds one of two oratories on campus.

The campus setting reflects both the Catholic and sponsoring heritage. Many buildings have a crucifix attached near the main entrance, and every classroom has a mounted crucifix on the wall. Statues of Catholic saints are displayed on campus. Upon entering the cafeteria one is met by a large crucifix. There is a frequent, but not large,



presence of members of the sponsoring religious order, with some living in the residence halls. Often, they can be seen with staff or students as they cross public areas on campus.

Campus activities are reflective of Catholic teachings. Lectures on Catholic social teaching or a campus club raising awareness of a social issue are commonplace in the evenings. The lectures presented during the fieldwork each had over 100 students in attendance. The activities are coordinated by a student-led and faculty-mentored organization in close coordination with the campus ministry programs. Student attire was respectful and modest in every setting observed. All daily sacraments attended had student participation, including over 50 at the weekday evening Mass. The students were particularly respectful while receiving the Eucharist, and several remained for a rosary prayer immediately following the Mass.

The atmosphere on campus was cordial and energetic. Common courtesies were extended frequently, and the exchange of a greeting while walking on campus was near universal. The library's collection includes 379,000 print volumes, 410,000 electronic books, 39,000 full-text journals, and 800 print periodical subscriptions. The library was very active, and the extended hours reflect the students' use late into the night. The library's motif includes art displays, including some created by faculty and staff, throughout the facility.

**Interviews.** Eight semistructured interviews were conducted during the campus visit to HCC. The themes emerging from the interview data are alignment, culture, and engagement with the Christian tradition.

***Alignment.*** A common understanding of what needs to be done across any organization is key to mission achievement. "A system's overall effectiveness is partly

determined by the extent to which different subsystems are aligned with each other” (Cummings & Worley, 2009, p. 92). They consider alignment to be a relationship characteristic. “It represents the extent to which the features, operations, and characteristic of one system support the effectiveness of another system (Cummings & Worley, 2009, p. 92). In the domain of higher education, there is alignment when the faculty and student activities are in concert with the mission of the institution.

An organization publicly commits to its energy and resources a set of objectives and expectations often expressed through the mission statement. Used as a guide, the mission statement in higher education supports decision makers and drives goal-oriented commonality with administrators, faculty, staff, and students, assisting them in making meaningful and impactful contributions. In order to effectively influence institutional processes, the mission statement must be known, understood, and embraced. The Holy Catholic College’s 140-word mission statement is found throughout the Web site, in marketing materials, and in many HCC policy documents. The statement articulates its distinctive heritage and its purpose in preparing students within a Catholic context and setting. While encouraging diversity in its community, HCC’s mission statement is self-described as a “Catholic institution of higher education.” The mission statement reflects how the college sees itself, and HCC expresses this view with regularity.

Alignment occurs when the faculty and students approach their interactions in the spirit and intent of the college mission statement. By way of practical examples, a CCU that stresses teaching is not aligned with faculty members who wish to concentrate exclusively on research. Misalignment also occurs if the CCU students are in search of a program not offered. Hence, alignment occurs with a CCU mission that is well known

and operationally executed by the faculty and staff, with students that seek the stated outcome. These three ingredients—knowledge, operational execution, and student desire—are linkages for alignment.

Holy Catholic College leverages a variety of media to inform the community of its mission. The mission statement can be found throughout the Web site and is often restated at the beginning of a policy document. For instance, the HCC new staff policy “welcomes applications from candidates for faculty and staff positions who can affirm and contribute to its mission” (Staff Mission Statement). Further, “it is also committed to its mission as a Catholic and [sponsor] institution of higher education...the College seeks men and women ...who support and foster the College’s mission” (Staff Mission Statement). In its search for faculty, HCC asks its candidates to “consider how one’s work addresses critical elements of the mission – its Catholic and [sponsor] character, academic excellence, and the liberal arts” (Faculty Mission Statement). An essential aspect of the hiring process ensures that candidates for faculty positions reflect on their role supporting the college mission.

As a formal part of the hiring process, individuals are asked to respond to the College’s Mission...initiating a conversation about candidates’ level of understanding of, and comfort with, and willingness to contribute to, a uniquely Catholic and [sponsor] approach to a liberal arts education. (Faculty Mission Statement)

Additionally, any new course proposal by the faculty must include a statement of “congruence with the College and Department mission statement” (Guidelines Memorandum, Office of the Dean, 2012). Finally, students are exposed to the mission

statement in marketing materials and the respective documentation for student extracurricular programming. Through this wide variety of means, the institution is able to provide knowledge of the HCC mission. Knowledge of the mission statement connected to operational execution and student desires was present in the interviews.

The faculty leaders who participated in interviews have academic backgrounds in the humanities and the sciences. They all hold formal academic leadership positions in addition to their classroom responsibilities and have many years of experience on the faculty at HCC. Each of them is knowledgeable concerning the HCC mission statement. They were all formally exposed to the college mission during the hiring process. One faculty leader, Aiden, is in a department with a significant commitment to the core curriculum, and he commented on the importance of these hiring responses that “through this we know that they’re supportive of this ideal. So we find that is very effective in attracting people who are going to understand what we’re about and what we’re doing.” Additionally, faculty leaders remain aware of the mission in the curriculum. With respect to the mission statement’s emphasis on the liberal arts education, Aiden said

Catholic intellectual tradition and the core curriculum that we model here...we try and model a unified vision of truth, and a unified vision of the human being. And this is both traditional liberal arts stuff, but it’s essentially Catholic intellectual tradition.

Alex, another faculty leader at HCC, stated that the new course guidelines serve to “help me see why this course or this program supports the mission of the college.” Allen is involved in the faculty senate at HCC. “The mission as it currently stands is...well-loved by the faculty” in large part, he asserted, because academic freedom is preserved. For

Allen, the connections between the academics and mission of HCC are clear. He noted that “almost a full year of a student’s education directly answers our mission about fostering the Judeo-Christian tradition....I would say that nearly a quarter of a student’s classes would be considered strongly following the mission.” He also discussed the Western Civilization core academic program that requires 12 of the 20 credit hours in philosophy and theology.

The students who participated in the interviews were all seniors, were holding either a presidential or vice presidential position in a sanctioned student club, and had attended only HCC for their undergraduate experience. Their academic majors were in either the sciences or the humanities. All of them showed a keen awareness of the HCC mission statement. Sharon, an HCC senior, has served in leadership roles for programs she has been involved with since her arrival at HCC. In discussing her activities, she noted, “All of what we do and all of our values are compliant with the school’s mission statement and for furthering the Judean-Christian practices.” In discussing her organizational involvement at HCC, she noted that “everything in the mission statement...all about service back to others.” In reflecting upon the mission, Sophia offered, “I think it has to have boundaries because then what is the point of being a Catholic college?” For her, a senior who has been extensively involved in liturgical activities throughout her 3 and one half years at HCC, “we need to say we have a mission and we can’t support something that doesn’t fall in line with our mission.” She also made the connection between academics and outcomes in the curriculum’s ability to do “an incredible job sort of instilling that importance of moral action...that’s very in line with the mission of the college and one of the main things that the college tries to do through

its education.” For Sophia, “coming to a Catholic institution, and having more of that day-to-day sense of a higher purpose” is indicative of a deeper understanding of the HCC mission. Susan, an HCC senior serving in campus ministry as well as the student congress, tied the community service activities to the college mission. In discussing student organization, she noted that “They really try to encompass like the whole religious aspect with the helping, community service...which is so fundamental, I think, to [Holy Catholic College].”

Alignment with the mission statement through the orientation of the faculty and with student outcomes emerged from the interviews. These campus leaders offered a narrative that demonstrated knowledge of the HCC mission, operational execution of that mission by the faculty, and student mission understanding as demonstrated by their willingness to fully participate. Further, having knowledge of what HCC seeks to do affords the community the opportunity for a better understanding of desired outcomes. The campus environment, then, will influence the actions of the community and the progress toward fulfillment of the HCC mission statement.

***Culture.*** Culture includes the characteristic beliefs, values, and norms exhibited by the organization. The culture of a CCU serves to shape its customs and practices. In the HCC mission statement, culture is highlighted in the emphasis on heritage, unique traditions, and its organizational areas of emphasis. The specific cultural characteristics of Catholicism at HCC of community, faith, and intellectual traditions were as evident in the dialog with faculty and student leaders as they are in the policy documentation.

A central aspect of Catholic culture is the importance attached to the concept of community. Sandra is a senior at HCC whose main leadership roles involves coordinating

a variety of programming across the campus in addition to involvement in the orientation program for prospective students. Sandra described what would be emphasized in a conversation with a fellow student at a secular institution: “The sense of community is indescribable...that that sense of community is so supportive here, and I think a lot of it has to do with our Catholic identity definitely.” Sarah is a senior at HCC who is actively involved with or serves in leadership positions in campus ministry, social justice, and leadership honors society programs. For Sarah, community is not just with the other students but includes the HCC staff, too. “With Campus Ministry, with being on the council, there's the student group, but then you also work very closely with adult staff. They are very supportive.”

The Holy Mass is another opportunity for the campus community to come together and celebrate their faith beliefs. “The thing I do always mention,” said Sarah, “is the 10:30 [PM Sunday] Mass because I think that is a very good representation of what it means to have a Catholic family.” In her discernment of her academic major, the assistance others offered Sarah was a powerful influence. “That's just indicative of the community; that the community wants you to do well.” Susan has experienced this sense of community in her extracurricular activities. “Student congress is a family...I just feel like a sense of belonging when I’m here...we’re more like a big family, like a community here.” Sharon’s feeling that “I think the community feel here is huge...it’s more of a family in a sense, and everyone’s just connected” was similar to Sandra’s observation that “definitely Catholic faith is community-oriented.”

Another key aspect of culture that emerged in the interviews is the common practice of the Catholic faith. According to Allen, “Our college offers innumerable

opportunities to enrich one's faith, Catholic faith, that there are innumerable opportunities both academic and extracurricular." The practice of the Catholic faith as Sharon noted, is "just the norm, and that's what happens here at [HCC]." Numerous interviewees mentioned prayers before department meetings, faculty senate and student congress, club gatherings, and class. Allen stated simply, "The college community is closely focused on Catholic ideal." Sophia took a broad view in having the "opportunity to be immersed in this culture and explore one's faith and have the resources to do so and the people to talk about faith and question faith." An environment that openly discusses and practices the tenants of the Catholic faith is reflective of a Catholic culture.

The Catholic culture is also present in the academics that support the core purpose of HCC. "One of the things we emphasize here is our Catholic intellectual tradition," said Aiden. "Our main sort of ideal is this idea of unity or the dialog between faith and reason." Reflecting on the opportunities for the faculty, Aiden highlighted "the possibilities for, and freedom to integrate their faith journey into their research and their classroom." In discussing the curriculum, Aiden concluded that "over and over again, we are working within the context of the Catholic intellectual life, the Catholic intellectual tradition, within the ideal of the traditional liberal arts." Alex reinforced this in noting that the

Catholic intellectual tradition and the core curriculum that we model here at [Holy Catholic College]. . .we try and model a unified vision of truth, and a unified vision of the human being. And this is both traditional liberal arts stuff, but it's essentially Catholic intellectual tradition.

Alex talked about



the strength of the core curriculum and how wonderfully broad it is, and how deliciously deep it is, giving our students the opportunity to understand the development of Western civilization and how the philosophy and the theology have impacted the history, and how the history has affected the philosophy and the theology and the literature and the music of the development of Western civilization.

Allen concluded,

The academics are very effective....They are required to take two semesters of theology....two semesters of philosophy. And one of those has to be an ethics course. Now those are not necessarily even Christian courses. A lot of them are Aristotelian or something like that. But of course, even those pre-Christian philosophers contributed very heavily to what is now Catholic belief.

The student perspective is no less emphatic. The core curriculum, as Sophia previously offered,

does an incredible job sort of instilling that importance of moral action and things like that, and I think that's very in line with the mission of the college and one of the main things that the college tries to do through its education.

Community, faith, and intellectual tradition are the key marks of the Catholicism that emerged from the interview data. They provide the foundational basis for the culture that influences the activities in the campus environment. Additionally, the expectations of faculty and students on a religious-affiliated institution in general, and a CCU in particular, also emerged as important influencers of mission accomplishment.

*Engagement with the Christian tradition.* A key distinction between the secular and nonsecular college is the formal affirmation of an active presence of a religious component to the educational experience. For the CCU, this distinction is made in terms of the Catholic faith. This expected engagement with Catholicism can influence architecture and academics as well as policy and perception. The omnipresence of God, as understood from the Catholic perspective, emerged during the interviews for this study.

The faculty is primarily responsible for facilitating the intellectual growth of the students, and this is accomplished within the context of the Catholic Intellectual Tradition at HCC. Aiden commented,

The education here, in fact, is meant to model the ideal of a whole unified vision of truth and a unified vision of a human life of course integrated towards the telos of the human person which is eternal communion with God....Inquiry in any of the sciences or any of the humanities has nothing to fear from faith. And that's a...Catholic idea.

Alex offered an exemplar.

I'm hoping that instead of just telling people that abortion is bad, that we bring people on campus who can well articulate the church's understanding of human sexuality and reproduction, as well as their [pro-choice]...view to talk about the pro-choice positions.

For Aiden, this exemplar is consistent with his view that "you want, of course, to support the inquiry. As I said again, reason has nothing to fear from faith. The truth does not contradict itself." Aiden observed that "faith and reason are not in competition" in the

search for the truth. This engagement of faith in this search for truth is an approach “within which we organize our teaching and our scholarship,” he said. He emphasized, “We’re part of a living tradition” that guides the growth of their students. This tradition is lived out for Allen as “simply the college community is closely focused on Catholic ideals. If that’s attractive to you, you would like coming here....a religiously oriented community.”

In the interviews, there was also a view that the students were looking for answers that move beyond reason. Alex suggested that students are “looking for a place where...education is holistic and steeped in value,” providing the opportunity to reflect on faith as well as science. This is possible at HCC, according to Allen, because

whereas our affiliation, our identity as a Catholic institution, means that discussing religion is welcome. And now that discussion tends to be mostly about Catholic ideas, Catholic theology, Catholic belief, and our students frequently express a real desire to hear more perspectives.

Further, “the benefit,” Allen said, “is that since we are a religious institution, discussing religion is not as taboo here as it is at other institutions.” He saw that the students

absolutely love the opportunities here to jump into all sorts of academic and extracurricular activities and courses that really focus on enriching their faith. So I really think it’s up to the student to make of it what they will. For those who want to pursue a deeper understanding of their faith, we have limitless opportunities.

The students are also aware of the connection of the religious component to their college experience. Susan found fulfillment in the environment. “I just really felt like a sense of belonging, and then I guess I found my spirituality through it.” Further, “they

really try to encompass like the whole religious aspect with the helping, community service...which is so fundamental, I think, to [Holy Catholic College].” Susan saw her leadership involvement as reflective of this engagement with Christian ideals. “In the Catholic faith, we’re supposed to like serve God, serve others, and do it. And I think through student congress, I do. I reach out to people. We plan events for other people.” Sarah saw that “the school, staff, students, and faculty all create these forums for growth” and Sharon observed that “becoming a leader at this school goes hand in hand with your faith.” For Sandra, the sponsoring organization “here inspire us to...give back to our community, and how important that is to kind of bring it all together in the things that we do every day.” She recognized that her college life was focused beyond academics with “all the opportunities to grow spiritually.” Noting the importance of her spirituality in her life, Sandra considered “having that presence on campus, I think, makes such a difference.” Sophia sees the engagement of Christian traditions in the “preaching the gospel of Jesus Christ through words, through actions, through everything you do. And I think a lot of the courses I’ve been in have definitely supported that.” Sharon showed a desire to model Christian behavior outside of the classroom. “We want to service the college. We want to serve others, pretty much do it on our own time.” The purpose is not for self-attention, but rather “you need to do this for other people,” according to Sarah. Yet this is not only done in the light of Catholicism. “One of the biggest things that campus ministry here stresses is that you don’t have to be Catholic to participate in all these activities,” Sandra noted.

**Summary of the Phase 2 material.** The interview data suggest three themes that capture the experience of the faculty and student leaders interviewed: alignment with the

mission statement, a supportive cultural environment, and the engagement with the Christian tradition in daily campus life. The faculty viewed their teaching roles as central to enabling the whole-person growth of the students. Beyond what the students are taught are the actions that demonstrate student conduct. The students' views reflected their campus life experiences that extended beyond the classroom. In fact, the student data are heavily laden with co-curricular discussion. The descriptions and experiences are complimentary and consistent between the two interview groups.

### **Summary**

The data gathered and considered for this inquiry include both words and actions. Phase 1 considered the word picture offered by Holy Catholic College for a potential student going through the college search process. The Web site was examined to find indicators of the Catholic nature of the institution, leveraging the earlier work of Gambescia and Paolucci (2011). Additional information to complete the word picture included the *Undergraduate Catalog*, *Faculty Handbook*, *HCC magazine*, the *Admitted Student Questionnaire*, recruiting and student activities materials, and the HCC weekly newspaper. Against this backdrop, Phase 2 fieldwork included semistructured interviews with leaders from the faculty and student body. The actions of these constituencies find cohesiveness thematically in alignment, culture, and the engagement with the Christian tradition. How the words are supported by the actions of the campus community are considered in Chapter 5, concluding with how these data may provide key insights for the potential student seeking to understand institutional identity within the domain of Catholic higher education.

## CHAPTER 5: DISCUSSIONS, IMPLICATIONS, AND SUMMARY

This study examined how Holy Catholic College (HCC) describes its institutional identity along with the lived experiences of leaders from the faculty and student body. The findings of this dissertation provide a deeper understanding of how to approach the consideration of a particular CCU for the future student. A structured recommendation, reflecting a response to the challenge of the central question, emerged from the conversations with the study participants and the institutional narrative.

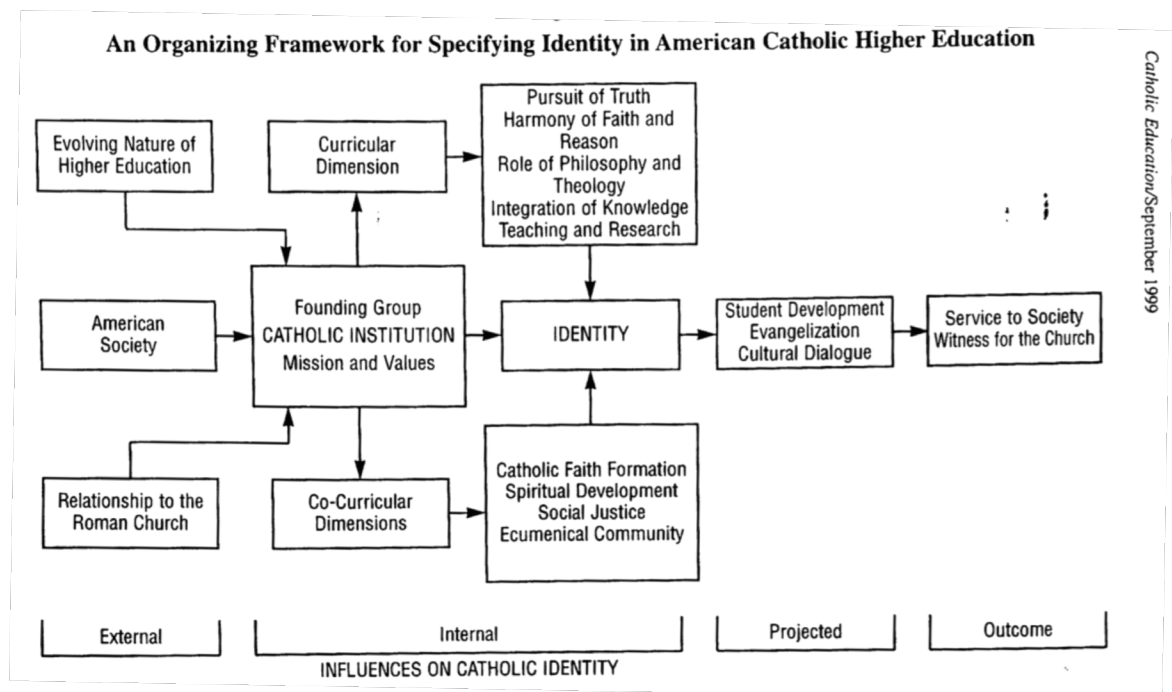
As one approaches a particular CCU seeking to understand its Catholicity, both the image and identity are to be considered. The primary means of projecting an institutional image today is through a Web site presence accessible from the Internet. The context and content of the information serve to orient a visitor on institutional purpose, principles, and values as well as introducing its application on campus. The identity of the CCU can be discovered through an understanding of how the image projected is lived out with, for example, key constituencies. The findings of this dissertation thus reflect and contribute to the interactions with image and identity in the underlying experiences of campus leadership as they operationalize the CCU mission.

### **Discussion**

The Catholic Church, founded in A.D. 33, is the largest Christian religion and one of the oldest institutions in the world, with over a billion members. In the United States alone, the Catholic Church has 195 archdioceses and dioceses (Bunson, 2013) in addition

to 141 religious institutes for men and 451 religious institutes for women (Kennedy & Sons, 2012), all serving 69 million Catholics in a total national population that exceeds 314 million persons (Bunson, 2013). Thus, the diverse nature of the Catholic Church in its 233 CCUs operated by both religious entities and the laity offers students varying approaches to Catholic higher education. Institutional identity, therefore, is distinct as it emerges from different styles and applications of the SVC call to holiness for all.

Janosik (1999) offers an organizing framework for considering the diverse aspects of Catholic identity for a CCU. The framework seeks to identify the external and internal influences that blend to describe institutional identity.

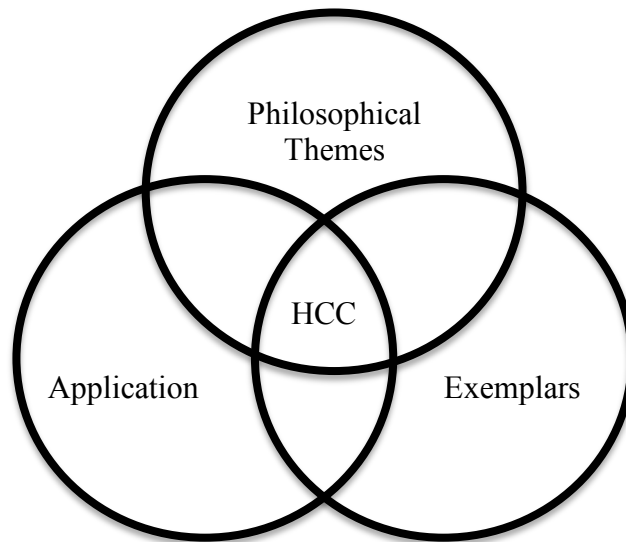


*Figure 1.* The Janosik (1999) framework.

This generalized approach is most useful for those operating within the domain of Catholic higher education. The three major influencers and the 18 subcomponents require a high level of understanding to generate a clear conceptual picture of a particular CCU's institutional identity. For the prospective student initially conducting a survey effort,

however, an attempt to identify the strength of the Catholic presence institutionally must necessarily begin in a different place.

Prior to accepting the particulars, the student must start from afar, moving towards a richer and deeper understanding of the experience offered at a CCU. This type of approach is especially useful when transitioning from a longer to a shortened list of potential schools. Emerging from the research in this dissertation is a methodology that captures both the philosophical and the practical aspects of creating the environment supportive of today's Catholic education in the fullest essence of the John Paul II documents. These major elements are shown below in their relationship to the institutional identity of Holy Catholic College.



*Figure 2.* Key data elements that emerged in this research.

Throughout the CCU review process, the student seeks to identify key themes and in so doing creates a structure for considering how a particular CCU applies the teachings of the Church to higher education. Further, gaining an appreciation of how the institution



intends to apply itself thematically, such as in its documentation and by key constituencies, is necessary. Finally, comparing what is intended to what is actually occurring completes the proposed targeted approach. Holistically, this provides the context for evaluating what the prospective student will inevitably encounter during the search process. It is at the intersections that the institutional information necessary for framing the strength of the teachings of the Church will be found. For instance, it is possible that a prospective student will be unable to find practical examples that support what the CCU presented during the search process. Alternatively, there may be activities or institutional behavior that are inconsistent with information or approaches to campus life advanced during a Web site review or campus visit. Ideally, however, the interactions between these three sets of reflections are overlapping and consistent, which allows for subjective analysis of a particular CCU or a method for making comparisons with other CCUs. Nonetheless, the research in this case study suggests that describing a CCU is made easier with this disciplined approach.

The conceptual structure that provides the boundaries to organize this targeted approach in discovering the uniqueness of features marking the distinctive characteristics of Catholic identity at HCC is bounded in this case study thematically by alignment, culture, and an engagement with the Christian tradition (ACE). ACE provides a set of philosophical themes that will guide and enable the potential student to reflect upon the image offered in the heritage, principles, and purpose for this particular CCU that could also be used to compare institutional identities. Carefully pondering what the CCU offers the student—the application—as well as how the students are engaged, in particular, is crucial for appreciating the strength of institutional identity from a Catholic perspective.

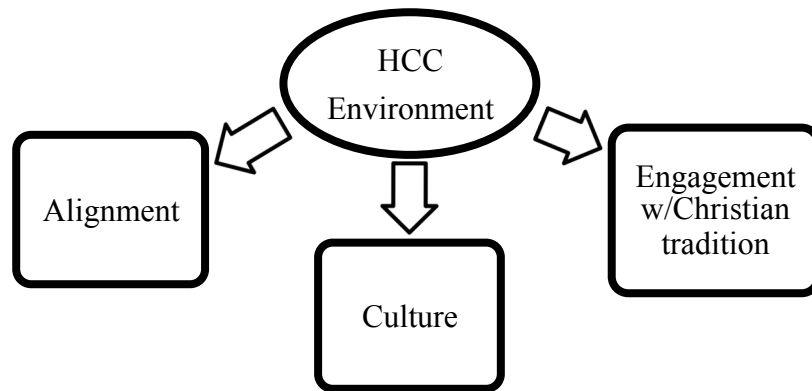


Figure 3. Three themes that emerged from the data in this dissertation.

### Theme 1: Alignment

The first theme that emerged from the research is the alignment seen to connect HCC's stated purpose with the objectives of the faculty leaders and the acceptance of the student leaders.

**History.** HCC was founded shortly after the turn of the 20th century in a joint endeavor between a religious sponsor and the local diocese. At the time, the sponsoring order had served the Catholic Church in an educational capacity for centuries. Two documents in particular served to reinforce the approach to higher education during the establishment of HCC. *Dei Filius*, Pope Pius IX's (r. 1846-1878) (1870) dogmatic constitution on the faith, affirmed the teachings of two kinds of knowledge—faith and reason. In 1879, his successor, Pope Leo XIII (r. 1878-1903), wrote the encyclical *Aeterni Patris* that revived scholastic philosophy according to the mind of St. Thomas Aquinas. The combination of these Church teachings was consistent with both the historical approach to education for the Catholic Church dating to the University of Bologna and as implemented by the sponsoring religious order. Thus, within only a few short decades of the promulgation of these major Church documents, a local bishop

seeking to offer advanced education to the youth of his diocese partnered with the sponsoring order to establish Holy Catholic College. For the sponsoring order, acceptance of this teaching opportunity was the continuation of a 700-year tradition.

John XXIII (r. 1958-1963) began his pontificate in October 1958. Within months, he called for a synod for the Diocese of Rome for the first time since the Council of Trent, an Ecumenical Council, and a revision of the 1917 Code of Canon Law (*Acta Apostolicae Sedis*, 1959, p. 65-69, as cited in Komonchak, 2011). For the purposes of this dissertation, the 21st Ecumenical Council (Second Vatican Council) and a revision of canon law are relevant. SVC was an effort by the Church Fathers not to hold “a discussion of one article or another of the fundamental doctrine of the Church which has repeatedly been taught” but rather with

adherence to all the teaching of the Church in its entirety and preciseness...should be studied and expounded through the methods of research and through the literary forms of modern thought. The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration with patience if necessary, everything being measured in the forms and proportions of a

Magisterium which is predominantly pastoral in character. (John XIII, 1962)

Thus, the earlier teachings of the Church were not being challenged at this Ecumenical Council. Rather, the focus was on the consideration of presenting the teachings in modern times. The pastoral nature of SVC left open the opportunity to be flexible in its adaptation throughout the Church. For the next 2 decades, in particular, religious and lay leadership

within Catholic higher education discussed and debated its role in the call to embrace the modern era.

A unifying code of law is, historically, a recent addition for the Church. At the time of First Vatican Council (1869-1870), there was no single source but rather collections of legal guidance for the Church. Following First Vatican Council, Pope Pius X (r. 1903-1914) initiated an effort for a new code that represented the “universal, exclusive, and authentic collection” (Caparros et al., 2004, p. 15) and Pope Benedict XV (r. 1914-1922) completed this in May 1917. In November of 1965, Pope Paul VI (r. 1963-1978) offered two guiding principles for the Pontifical Commission for the Revision of the Code of Canon Law that was established in 1963 by Pope John XXIII: Without losing its historical roots it was to update the law to a new era while reflecting the “spirit and acts of the Second Vatican Council” (Caparros et al., 2004, p. 17). Nearly 20 years later, the commission’s work was completed by a third Pope, John Paul II (r. 1978-2005), with the publication of the 1983 Code of Canon Law. For the first time, the Church issued legislative guidance for Catholic higher education. While canons 807-814 are proscriptive in nature, Pope John Paul II was also working towards a set of prescriptive norms that foster a universal understanding of the Church’s teaching on Catholic universities.

*Ex corde Ecclesiae (ECE)*, the 1990 Apostolic Constitution of the Supreme Pontiff John Paul II, serves today as a “magna carta” (para. 8) on Catholic universities. “Called to continuous renewal” (John Paul II, 1990, para. 7), Pope John Paul’s guidance is “based upon the teachings of Vatican Council II and the directives of the Code of Canon Law, [that] will enable Catholic Universities...to fulfill their indispensable

missions in the new advent of grace...to the new Millennium” (John Paul II, 1990, para. 11). Building upon the past, he shows the necessary connections going forward that will preserve a Catholic university’s attachment to the Church.

The Catholic Church, largely responsible for institutionalizing higher education, through *ECE* shows the intent and desire to remain formally present into the future. Four “essential characteristics” are specified which “every Catholic University, as Catholic, must have” so that “in an institutional manner a Christian presence in the university world” (John Paul II, 1990, para. 13) is maintained. The institutional manifestation of these characteristics, however, may be present in innumerable ways. For instance, a Christian inspiration can be traced to a CCU’s heritage or through the current deeds of the campus community. Echoes of a CCU’s demonstrative Catholic faith may be seen in its teaching and scholarship. Fidelity to the teachings of the Church as well as the commitment to service may be present in various forms such as a CCU’s programs, policies, and publications. While acknowledging that no single key attribute confirms assent to the Magisterium, patient attentiveness to the totality of both the proscriptive and prescriptive norms set forth under the leadership of Pope John Paul II set a boundary condition for an orientation that supports the teachings of the Catholic Church. One predominant institutional marker that serves to explicate an institutional understanding of this boundary condition is the CCU mission statement.

**Application.** The translation of Church teachings within the context of the Catholic college or university is illuminated in a mission statement. This serves as a guide for vertical institutional alignment—what the faculty and staff seek to accomplish as well as how the student body will respond—while simultaneously connecting the local

effort with the global Church. The HCC mission statement acknowledges its roots, as “the College actively cultivates intellectual, spiritual, ethical, and aesthetic values within the context of the -Christian heritage” and “these values are nurtured by the...tradition” of the founding Order. In this way, HCC makes known and traces its origins through the history of Catholic higher education. A Christian inspiration is tendered in its desire to provide “opportunities for intellectual, social, moral, and spiritual growth in a supportive environment” (HCC Mission Statement). Forthrightly, the HCC mission statement asserts that it is “primarily undergraduate, liberal arts, Catholic institution of higher education” expressing its own view of positioning within the academy. Finally, in its recognition that “the unity of the human family that proceeds from its one Creator,” HCC acknowledges that it seeks to serve the people of God (HCC Mission Statement). In addition to easily associating the HCC mission with the John Paul II norms, the teachings of the SVC are apparent as HCC “prepares its students to be responsible and productive citizens to serve in their own society and the greater world community” (HCC Mission Statement). This captures the essence of engaging and serving others as envisioned by the documents of SVC. The application of this mission statement is present in both the faculty and student leader interviews.

***Faculty leaders.*** The faculty is responsible for executing the core mission—teaching—of higher education. Morey and Piderit (2006) offer a framework of four general characteristics for understanding “a faculty member’s capacity to fully contribute to the mission of a Catholic university:

1. An appreciation of and willingness to support the central role that theology and philosophy play in the academic life of a Catholic university;

2. A willingness to acknowledge and support the Catholic university's responsibility to serve the Church, as well as the academy and society;
3. A willingness to help students make the connection between the Catholic tradition and the issues that emerge in a given discipline;
4. A willingness to support and encourage the deepening and maturing of faith among all students, Catholic and non-Catholic alike. (p. 105)

The interactions of these four characteristics offer indications of alignment to the institutional mission, and in turn, the teachings of the Catholic Church. A potential student should be attuned to examining how the faculty approaches their key role at a CCU.

The HCC approach to alignment for the faculty with the mission begins during the hiring process. Each faculty member is asked to provide a written response to how they view their position in terms of supporting the HCC mission statement. The responses of three finalists for any given faculty position are reviewed in advance of a personal interview with the HCC president. This interview discussion often begins with a simple question: How will the faculty member flourish in the HCC environment? (personal communication, October 22, 2012). Thus, we find deep and reflective attention given to all parties on how to fulfill the school's mission. The intent of such a procedure is the desire for HCC to retain its distinctive identity. Many, if not all, of the Morey and Piderit (2006) characteristics may emerge during this hiring process because it is designed to facilitate engagement with prospective new hires on the issues that highlight HCC mission connections with the teachings of the Church. These characteristics emerged during the research interviews with the faculty leaders, as well.

The faculty interviewed sees the curriculum at HCC as tangible evidence of the connectedness of the academic effort to the institution's mission, for instance, the importance of theology and philosophy in the life of HCC. Each highlighted the opportunities available for the students to strengthen their faith while attending HCC. Finally, a commitment to transform the students as they continue on a life-long journey of service to others was evident in the interview data. Thus, the faculty offered a vibrant picture of providing the students an environment that is supportive of intellectual growth and maturity focused within a Catholic tradition of balancing faith and reason in the search for truth. While the data offer a consistent view that is supportive of the norms for a CCU, they are not all-inclusive.

The final area that materialized without actually appearing *sua sponte* in my research with faculty leaders with respect to alignment resides in the legal structure that guides Catholic higher education. There are two specific requirements in canon law that, in practice, may not currently enhance the laity's understanding of CCU's institutional alignment with the Catholic Church but offer the potential to do so. The *mandatum* is the first and the profession of faith is the second.

One of the prescriptions from the 1983 Code of Canon Law is the requirement for a theologian to "have a mandate from the competent ecclesiastical authority" (Caparros et al., 2004, canon 812). This is reinforced in *ECE*, reminding Catholic theologians "that they fulfill a mandate received for the Church" (John Paul II, 1990, article 4) as well as the Application of *ECE* for the United States stating that "Catholics who teach the theological disciplines in a Catholic university are required to have a *mandatum* granted by competent ecclesiastical authority" (USCCB, 2000, article 4). Evidence that



theologians teaching at HCC hold the necessary *mandatum* was not presented in either the image or identity data of my research. Upon further investigation I confirmed that their theologians hold the *mandatum*, although HCC does not advertise compliance with this legal requirement. It is important to note, however, that this is an individual, not an institutional, requirement (USCCB, 2001). While the university is notified when the process is complete (USCCB, 2001), the guidelines are crafted so that the decision to announce the conclusion of the approval process is made locally. In fact, the American bishops' language seems to discourage public notifications, in general, and prohibits it in those cases where the *mandatum* is denied without the theologian's approval (USCCB, 2001). In turn, if individual theologians are silent then it follows that institutional silence should be considered neither unreasonable nor abnormal. The possible reasons for this reticence are many: to avoid negative media coverage in a society undergoing cultural changes with respect to religion, respect for the individual desires of the theologian, the desire to avoid controversy that might exist over fulfilling this requirement with colleagues within the academy, humility in the achievement, the inability to obtain the credential, or perhaps comfort with institutional stature such that the need or desire to market this credential is thought to be unnecessary. Whatever the reasons were for originally softening the public's attention on this canonical requirement, I recommend moving past any historical friction and consider proactively publicizing the completion status of this unique theologian teaching credential so as to showcase institutional Catholic identity.

For many reasons, public image is important to any CCU. They typically market their number of National Merit Scholars, scores on student standardized examinations,

and exceptional student athletes. Given the core nature of the academic mission to a CCU, being justifiably proud of faculty that have established *bona fides* assuring others that they are teaching in communion with the Magisterium can be as important to the Catholic academy as those other indicators are to secular institutions. However, while providing a prospective student the means to easily confirm the status of the *mandatum* process would be helpful in ascertaining alignment with the teachings of the Catholic Church, it would not be justified in concluding a misalignment if the information is not publicly available. As is written, there is no expectation that this information would be made readily available to the general public; that choice ultimately resides with the theologian. Thus, these are most likely data for which a prospective student would need to proactively seek. Further, an inability to ascertain the status of meeting this canonical requirement is information that is equally relevant in making a determination as to the strength of alignment of the CCU's theology faculty with the Roman Catholic Church.

A second obligation in Code of Canon Law specifically requires "those who in any universities teach subjects with faith or morals" to make a profession of faith (Caparros et al., 2004, canon 833). This is another proscriptive norm that was neither discussed nor discovered at the field site, and the reasons for the silence may be similar as to the *mandatum*. Given the many changes in societal culture as well as within the academy since this became requisite decades ago, I recommend that CCUs revisit both the obligations and how they communicate the commitment to the entire community. For instance, making the profession of faith a public act is a differentiating aspect of Catholic higher education and provides the opportunity for the CCU to demonstrate the serious effort to nurture young people in their final years of formation while helping guests on

campus such as potential students and their families to better understand institutional values.

While the legal aspects are important, they are not the sole source for understanding how a CCU operationalizes its mission. Another source to consider for alignment are those whom the CCU seeks to serve: the students. “By vocation, the *Universitas magistrorum et scholarium* is dedicated to research, to teaching, and to the education of students” (Pope Alexander IV, 1255, as cited in John Paul II, 1990, para. 1). The CCU is accountable for the progress made as measured by student achievement. Often those who are most influential with students are their peers; thus, the perspective of the student leaders is particularly important.

***Student leaders.*** The student leaders at HCC responded positively to the HCC mission. They are actively involved in programs and activities that support the Church, the local community, and their own personal growth. All of the campus programming, much of it under the umbrella of Campus Ministry, and all of it led by students, is attentive to Catholic teachings. An example of a program that HCC administration had restricted from the campus, *The Vagina Monologues*, was noted during student conversations as an appropriate decision in light of Catholic teachings on the common good. In their awareness of the mission and their participation in curricular and co-curricular activities, the students demonstrated a desire to be active in an environment created to encourage and enhance preparation for their life’s purpose. Eager to serve others on and off-campus, through their personal participation and leadership they “bring to life” service to the Church. In this way, the students are able to integrate “faith with life” (John Paul II, 1990, para. 38). This is suggestive of how alignment is mutually

supportive with the campus culture. Identifying student attitudes during a college search process seems important if one is to have a complete picture of alignment.

**Exemplars.** Institutional alignment sits at the fulcrum between what the Church proposes is fundamental to the experience of higher education and how this is achieved within the CCU. Sensitivity to alignment issues in the modern era includes an understanding of Church teachings as well as faculty and student attitudes. The data collected in this research suggest that gauging alignment from the perspective of the central research question for the prospective student can be found through exemplars that connect alignment with application.

Examples of the operationalization of the college mission were plentiful at HCC. For instance, campus documentation of programs and policies frequently begins with a restatement of the college mission. On the campus grounds, there are signs and symbols of the Catholic faith attached to buildings, with stand-alone sculptures, in the naming conventions, and the presence of the large centrally located chapel. The core curriculum strongly emphasizes the Catholic intellectual tradition. Campus programming includes activities that support the poor, the handicapped, and those in distress, as well as a host of spiritual activities that center on growing in the Catholic faith. Finally, student involvement at this residential campus is significant. Diversity in the co-curricular program supports student participation from small groups to large contingents; however, it is all actively scheduled and managed by student leadership. The process of establishing a new activity is student-centered, but requires administration oversight. This is similar to the checks-and-balance process used by the faculty in seeking approval for a new course. The confluence of these five different types of exemplars suggests a positive

and overlapping relationship to the application of the alignment of HCC with the Catholic Church. The difficulty for a prospective student, however, is organizing and comprehending the information overload possible in the college search process.

To aid in the search for alignment exemplars that are directly related to the purpose of the institution and its application of the defined mission, the following signal features and exemplars are offered as a result of this research (“Point to Manifestations Reflective of Teachings and Service”):

1. Institutional materials that **Point** to the Catholic Church: catalog(s), fliers, and campus extracurricular information explicitly highlight relationship to the Catholic Church
2. Physical **Manifestations** on campus that support the college mission: chapel, statues of Church figures, crucifix publicly displayed, and Catholic art
3. Campus activities **Reflective** of the Catholic faith: student clubs and initiatives, commencement speakers, lecturers, and honorary award winners that support the teachings of the Magisterium
4. Coursework and lectures offered on Catholic **Teachings** and ethical behavior: philosophy and theology courses; a faculty department or Chair of Theology; theologians with the *mandatum*; teachers that respect Catholic doctrine, and topics discussed during open campus lectures that include the teachings of the Magisterium
5. Strength of student leadership in activities that seek to **Serve** others: student clubs that focus particularly on the poor, underprivileged, and

vulnerable members of society, with meaningful numbers of members and frequency of participation

It is noteworthy, however, that these five areas are not isolated from the campus environment. The interaction of alignment efforts with a campus belief system is also present at HCC.

## **Theme 2: Culture**

The second theme that emerged from the research is the sense of community that is associated with a Catholic culture.

**History.** St. Ignatius of Antioch, early in the 2nd century, first used the term “Catholic” to denote the universal Church established by Jesus Christ (Bunson, 2004). In 1964, Pope Paul VI, in the Dogmatic Constitution on the Church (*Lumen Gentium*), expressed that “the bonds which bind men to the Church in a visible way are profession of faith, the sacraments, and ecclesiastical government and communion” (para. 14). Reiterated in the 1983 Code of Canon Law, Pope John Paul II reinforced this threefold bond as necessary to be in “full communion with the Catholic Church” (Caparros et al., 2004, canon 205). Catholic culture, then, is the set of beliefs as exhibited in the practices of a group or organization seen to be in communion with the teachings of the Church. Avery Cardinal Dulles offered his explanation of culture as what “we normally understand a system of meaning and values, historically transmitted, embodied in symbols, and instilled into the members of a sociological group so that they are spontaneously inclined to feel, think, judge, and behave in certain ways” (1985, p. 185, as cited in George, 2009, p. 29). The Catholic culture has been developed with greater understanding because both sacred scripture and sacred traditions have been handed

down through the ages. This sacred deposit of the faith resides at the core of maintaining communion as a community of believers. “There is a way of life that is bound up with being a disciple of Christ in his Church,” writes George, “a common way of life not constructed by individual choice” (2009, p. 183). This cultural way of living is built upon the Catholic conviction that the human family can be seen as the body of the Church that is exhibited conceptually in community.

Central to understanding Catholic culture is the notion of community—a community “called into being by Jesus Christ himself” (Stravinskis, 2002, p. 170). Community has always been fundamental to the Catholic culture in America. As an immigrant Church in the history of the United States, the witnessing of the Catholic culture has been through the window of daily life in the ethnic neighborhoods of the German, Polish, Irish, and Italian Catholic communities, for example. The Catholic culture within these earliest American communities represented their attitudes and habits as well as their beliefs lived out through their inherited customs and traditions. At the time of HCC’s founding, the faith life of these ethnic communities often set them apart (Gleason, 1987). For example, their Catholic culture emphasized a unification of all aspects of life. This “totality of view” (Bull, 1933, as cited in Gleason, 1987, p. 29) remains an active ingredient in a Catholic community today even in the face of a countercultural American way of life. This sense of community extends beyond the family. It is also central to the Catholic notion of education as a means for fostering the convergence of faith and life.

Community is at the heart of Christian education not simply as a concept to be taught but as a reality to be lived. Through education, men must be moved to

build community in all areas of life; they can do it best if they have learned the meaning of community by experiencing it. Formed by this experience, they are better able to build community in their families, their places of work, their neighborhoods, their nation, their world. (NCCB, 1972, para. 23)

Finally, Burtchaell (1991), in his essay on the demise of Christian colleges, concluded as a necessary condition that in order to maintain its religious institutional character that the only plausible way for a college or university to be significantly Christian is for it to function as a congregation in active communion within a church. If it is not a community that can worship together, on some church's terms, then it is or will inexorably become secular. In Christianity, communities that float free are not viable. There is neither faith nor ecumenism ungrounded on church. (pp. 24-25)

Community, seen as the unification of daily life with others sharing one's faith, is an important aspect in appreciating the Catholic culture.

The Catholic culture, then, is exhibited in the actions and judgments within a community seeking to be in union with the teachings of the Catholic Church. Catholicism is a term of art often applied to a community that "denotes the system of teachings, doctrine, and practices of the Roman Catholic Church" (Bunson, 2004, p. 1004). McCormick (2000) refers to this as a "way of viewing the world" (p. 6). Michael and Kenneth Himes consider the hallmark of Catholicism to be the importance the culture places on the seven sacraments (1993, as cited in McCormick, 2000), each pointing to "persons, places, things that allow us to experience all reality as grounded in God's



gracious self-communication (grace)” (McCormick, 2000, p. 6). Within the context of Catholic higher education, the challenge has long been seen as not

content with presenting Catholicism as a creed, a code, or a cult. Catholicism must be seen as a culture; hence, the graduates of the Catholic college...will go forth not merely trained in Catholic doctrine, but they will have seen the whole sweep of Catholicism, its part in the building up of our western civilization, past and present.....They will have before them not merely the facts in the natural order but those in the supernatural order also, those facts which give meaning and coherence to the whole of life. (National Catholic Education Association, 1935, pp. 70-71)

Thus, an undergraduate Catholic college campus has historically been a community of faculty, staff, and students oriented on witnessing to their faith as they are simultaneously engaged in the development—physical, spiritual, and intellectual—of young men and women. However, the manner with which this is accomplished does vary.

Since its inception, Catholicism has reflected both global and local traditions. It is the Catholic awareness, not universal mandates, that marks a culture that is attuned to the tenets of the faith while engaging with the world. On the campus of a CCU that is coupled to the teachings of the Church, a Catholic culture should guide all aspects of campus life, from administrative decision making to curricular and co-curricular activities and the formation of students. These research data, particularly the interviews, suggest that an active Catholic culture that permeates campus life can contribute to the successful achievement of the institutional mission.

**Application.** The culture is that which connects various constituencies and numerous activities across a college campus. While the HCC mission statement seeks to guide vertical alignment on campus, the culture provides the horizontal integration necessary for mission success. HCC reflects the historical and present experience of the Catholic community: established by Catholics, led by Catholics, taught by Catholics, and with a historically predominant Catholic student body.

Today, the HCC data show an active cultural awareness that reflects the Catholic faith. The institutional documentation boasts of its association with the sponsoring order. The Web site repeatedly offers images and symbols of Catholic culture. The Himes and Himes (1993, as cited in McCormick, 2000) sacramental trademarks are present on the Web site, in the architecture, on bulletin boards, with the daily schedule of events, and in the liturgical practices of the community. The current motto for HCC, a simply and elegant phrase capturing the spirit of Catholicism, appears on every page of the Web site, serving as a constant reminder of the institution's ultimate purpose in influencing the lives of the community. "Spirituality, the arts, service to others – all have a place in campus life" and "life at [HCC] is defined by a tremendous sense of community and caring – with abundant opportunities for leadership, service and fun" are both displayed as one examines Web site information on campus life. Every campus visit, led by a volunteer from a student group committed to showcasing HCC, includes a visit to and explanation of the campus chapel. The academic calendar follows the Catholic liturgical cycle. The largest construction project on campus, a 63,000 square foot facility, is to support the curriculum's cornerstone focus on the humanities—a tool for helping students "ask the deepest questions about what is true, what is good, what is right, what is

beautiful.” It is against this institutional backdrop demonstrating a supportive environment for Catholic views that two key constituencies come together in a daily exchange.

***Faculty leaders.*** The context for the faculty to achieve the educational goals set forth for the students at HCC is the institutional Catholic culture. For the faculty, the interview data show that the integration of the education from a Catholic perspective is an enduring concern. Rather than signs and symbols, the totality of the curriculum and its emphasis on student outcomes is a driving force in their work. For instance, the core curriculum, a 2-year effort examining the development of Western civilization, frames the undergraduate experience and provides a common foundation for other coursework. Throughout the 4-year program, there is a sense that the process of academic inquiry should be different from that of a secular institution. “Inquiry in any of the sciences or any of the humanities has nothing to fear from faith” captures the conviction that “faith and reason are not in competition” in the search for truth. Ensuring the academic work remains connected and is inculcated in the campus environment shows during the operationalization of the academic mission.

The HCC academic curriculum process reveals how the faculty approach course development and execution. For example, HCC’s initial rejection of a proposed course on financial irregularities because it “started with an ethical premise that was defined by an accountancy organization rather than the Catholic view of ethics” shows the influence of culture during course development. This cultural attitude is also present in the classroom. A biologist teaching a course on microscopic anatomy explains to students the choice of a particular company for the microscopic slides. Rather than choosing a company that uses

human tissue from an aborted fetus, s/he tells students “I’d rather get primate liver, rather than human liver.” Finally, Catholic teaching that has been consistently sustained appeared in a student interview. The Catholic Church demonstrates strong support for the institution and sacrament of marriage. One of the students interviewed was enrolled in the same course teaching the Catholic perspective on marriage from the same faculty member who taught her parents in the 1980s. Thus, the research suggests that the influence of the Catholic culture is present and reinforcing as the HCC faculty applies its art. In this way, the faculty shows a continuing Catholic awareness as they exercise their responsibilities in moving the institution towards the accomplishment of HCC goals.

***Student leaders.*** Although HCC is responsible for the campus climate, how the students choose to respond is of primary importance. The student leaders at HCC agreed that while there is a large investment in campus ministry at HCC to directly support faith development, there is also significant emphasis on social concerns and service outreach. HCC is open to students of all religious faiths and backgrounds; thus, significant programming is available for all students who could be categorized as “faith neutral.” For example, an active student program today supports reconstitution efforts in New Orleans, Louisiana, in the aftermath of Hurricane Katrina—7 years later. Student groups often organize evening lectures, with *Witness for Peace* recently offering an indigenous leader-led discussion on two opposing views concerning community development in the South American country of Colombia. The students are also active in the local community. In a full-page commentary in the HCC newspaper titled, “In serving others, Student embody [HCC’s] Mission,” the student writer discussed at length the impact of a dozen HCC students at one local elementary school. In advance of the presidential election, students

from Campus Ministry, College Republicans, and College Democrats groups sponsored a panel discussion on Church views with respect to current political issues. Finally, the students hosted an Oxfam Hunger Banquet as an interactive meal to bring to campus a deeper understanding of world hunger. In the application of a cultural point of view in their decision making, the students show sensitivity to the needs of others and an appreciation of their ability to make a difference. Such involvement is made possible by a culture that encourages the students to be aware of the Catholic nature of HCC and to show this awareness by their actions.

**Exemplars.** Culture is exhibited by the lived experiences of the group members. On a CCU campus, the focus on learning, leading, and service provides a frame of reference for considering the size, scope, and participation level for programming activity. A campus community operates for the benefit of all. The various constituencies may each behave or show concern in different ways due to the presence of multiple cultures operating simultaneously. While this is normal, the data for this case study suggest that a single culture, the Catholic culture, is a distinguishing quality of HCC. Additionally, the culture is seen to embrace diversity, thus enabling the Catholic influence to be dominating without being domineering. The faculty and students are open and forthright in following their conscience, and the HCC environment seems to support this “so long as the rights of the individual and of the community are preserved within the confines of the truth and the common good” (John Paul II, 1990, art. 2, para. 5). The early signs of this supporting culture are found in the Human Resources processes, with the emphasis on hiring faculty who are supportive of the mission. This is important because *ECE* states, “All professors are expected to be aware of and committed to the

Catholic mission and identity of their institutions” (John Paul II, 1990, art. 2, para. 4).

While *ECE* also requires that “to the extent possible, those committed to the witness of the faith will constitute a majority of the faculty” (John Paul II, 1990, art. 2, para. 4), this is difficult to discern. While a numerical majority would satisfy a strict interpretation of the requirement, it is much more difficult to numerically ascertain whether faculty members of other faith traditions are supportive of and committed to the Catholic approach in the search for truth through the lens of both faith and reason. Hence, the spirit of the Holy Father’s words is worthy of consideration too. Evidence of a Catholic culture is not strictly defined by the actions of those baptized in the faith by the Catholic Church. Therefore, while it is important to see reflections of Catholics witnessing their faith on the faculty and staff in meaningful numbers, this research does not consider that impact of a simple majority as a significant factor in coming to an understanding of the campus culture.

To aid in the search for exemplars of a Catholic culture, particularly the notion of community related to the application of words and deeds reflective of a Catholic culture, the following signal features and exemplars are offered because of this research (“Witness Campus Sacramental Participation in the Community”):

6. Gives **Witness** to the Catholic faith tradition: school calendar acknowledges Catholic liturgical rhythm; faculty, staff, and student participation in the sacraments; CCU president is a Catholic
7. The **Campus** “way of life”: behaviors are considerate of others; active behavior focused on the needs of others; student gatherings to help each other; faculty readily available to assist students; significant presence of

Catholics in the faculty, on the staff, and in the student body; religious devotions and Catholic spirituality opportunities highlighted on student activity calendars; encouragement of students to participate in campus ministry programs

8. The **Sacraments** of the Catholic Church reflected in campus life: opportunities for participation in the Catholic sacraments, particularly the Eucharist and Reconciliation, are well published and attended; opportunities for prayer and individual spiritual reflection
9. Students **Participation** in efforts focused on the needs of others: extensive student participation in activities that promote social justice; presence of a pastoral ministry
10. Campus **Community** concern for faculty, staff, and students: programs and services available for the health and welfare of the community in conformance with the teachings of the Church

Beginning with vertical alignment throughout the campus and enhanced by a culture reflective of the Catholic faith, the final theme that emerges at HCC is the expectation for an engagement with a Christian tradition.

### **Theme 3: Engagement With the Christian Tradition**

The third theme that emerged from the research is the expectation for an engagement with the Christian tradition.

**History.** The earliest form of education served to introduce the youth to culture—a group's particular customs, values, and practices. The founder of the Catholic Church, Jesus Christ, was a teacher. His Church was established to hand on the faith—to educate

others in the “Good News.” The 12 Apostles were sent forth to teach, preach, and institute a new culture that Christianity brought to the world. During the early Middle Ages, education took on a new form of transmitting knowledge in the shape of schools. The forerunners of the earliest European universities were these monastic schools—taught by Catholic monks and nuns, dating back to the 6th century. Between A.D. 1088-1209 the schools at Bologna, Paris, Oxford, and Cambridge were established—and all of these original *magistrorum et scholarium* were Catholic. These universities served as the archetypes of the American CCUs. Thus, for over 2,000 years, the Catholic Church has educated teachers and supported learning in its various forms. All CCUs share this Christian intellectual heritage.

For centuries, the Catholic Church has served as a steward for knowledge, preserving, transmitting, and generating new understandings as intellectual inquiry and faith mutually challenge mankind. The Catholic intellectual tradition (CIT) continues this distinctive approach to sharing its educational inheritance. Hellwig (2000b) defines CIT as “a 2000-year-old conversation between the Church and the world, a dialogue between the Christian community of believers and the culture in which it finds itself” (slide 3). She describes this tradition as content comprised of “the classic treasures to be cherished, studies, and handed on” as well as “a way of doing things that is the outcome of centuries of experience, prayer, action, and critical reflection” (Hellwig, 2000a, p. 3). It is in this approach to knowledge, a blending of content with conduct, which allows mankind “to acquire true wisdom, live well, and build good societies, laws, and customs” (Hellwig, 2000b, p. 6). This is made possible, Hellwig asserts, because there is “the conviction that in the person of Jesus of Nazareth we have an utterly trustworthy interpretation of the



meaning and destiny of human life, of human relationship with God, and of what constitutes a good life” (2000b, pp. 6-7). For the Christian, the path to discovering truth—and the unity of truth—leads to the awareness of a transcendent Other.

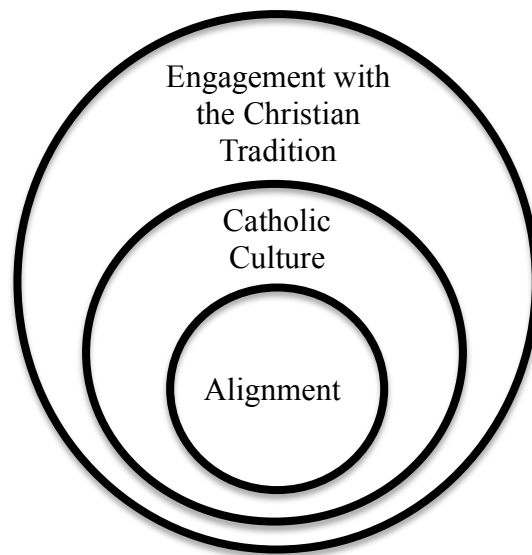
Today, the intellectual heritage preserved, generated, and transmitted by the Catholic Church over the course of history is shared with a new generation during formal education. Louis Dupré (2000), a Catholic phenomenologist and religious philosopher at Yale University, highlights the SVC view of the Catholic school as

a synthesis of culture and faith, a synthesis of faith and life: the first reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second in the growth of the values characteristic of the Christian. (p. 20)

Thus, the Catholic Church understanding of schooling is that teaching and learning emanate from both the natural order of the world and the divine revelations of God. The teachings of SVC through the documents promulgated by Pope John Paul II sustain the centuries-old and unbroken conviction expressed by St Augustine of Hippo, “*Intellege ut credas; crede ut intellegas*” (“understand in order to believe, believe in order to understand”) (as cited in John Paul II, 1990, para. 9). The conviction that faith and reason are both present and necessary in order for individuals to gain the knowledge and wisdom that moves them closer to the truth is foundational to Catholic education. Thus, there remains an expectation that higher education at a CCU would move beyond the intellectual and include development of the soul. Both expectation and anticipation for this encounter with the secular and sacred appear from this research at HCC.

My research reveals that the approach to education at HCC that flows from and extends the heritage of the religious order has maintained sponsorship since the school was established. The founding order for HCC has placed a special emphasis on education since the late Middle Ages. It has been their belief that people are better able to serve God and their neighbors if they are educated in the pursuit of Truth. Their approach to education traces its roots to the earliest Christian intellectuals in their struggle with understanding the interaction of reason with revelation. Understanding how “two orders of truth, the natural and the supernatural, must harmonize” (Scholasticism, 2012) was eventually defined by the writings of St Augustine (Bunson, 2004, p. 810) as he foreshadowed the development of scholasticism. The later writings of St. Thomas Aquinas during the 13th century, thought to be a high point in scholasticism (Bunson, 2004), can be seen at HCC as this CCU brings to university life both faith and reason in their search for Truth. Historically, it was during this period that the founding order was established. In addition to community, prayer, and preaching, the founding order established as their way of life a respect for all as the centerpiece of an educational philosophy that seeks to instill the values of the Gospel in those they encounter. Likewise, the students immersed in this Catholic culture are encouraged to perform activities that seek to have a positive impact on others and to promote peace. Social justice, therefore, continues to be a cornerstone in a way of life for those educated in this environment, as it has for nearly 800 years. A strong heritage, with its unbroken emphasis on study in the Catholic intellectual tradition, is a significant factor in the operationalization of higher education at HCC today.

**Application.** This theme, in particular, establishes a clear line of demarcation with the secular institutions within the academy. It is likely a potential student will find alignment within a public system of higher education to some higher authority. On any given college campus, one is likely to find more than one culture active and present—and one of them may be a Catholic subculture. However, for a nonsecular college or university encountering an institutional engagement with the Christian tradition is the distinguishing feature. Further, it is encountering this institutional engagement in combination with a culture that seeks alignment with the Roman Catholic Church that is distinctive. Figure 4 shows the thematic relationships that emerged during this case study at Holy Catholic College which suggests that the application of the engagement with the Christian tradition is primary.



*Figure 4.* Thematic relationships that emerged in this study.

The application of this theme relies on the overwhelming prevalence of Christian thinking and behavior in all campus affairs. From the initial contact with HCC, one

senses that the environment is distinctly different. The institutional relationship with the Catholic Church is neither hidden nor avoided, and the Catholic culture is not just present but it is dominant. Religious conversations, of any faith, are encouraged. Discovering a life's purpose is an aspect of journey not to be overlooked. For 2,000 years the Christian tradition has challenged mankind to think and act differently. The best exhibit of the application of this final theme is a campus lifestyle that thrives on being distinctive within the perspective of the Christian tradition.

***Faculty leaders.*** The faculty leadership interviewed was united around CIT in favorably describing the academic approach at HCC and their roles. HCC has a core curriculum for all students that includes natural and social sciences, fine arts, and quantitative reasoning, affording them exposure to many different areas. As the core courses in philosophy encourage students to develop questions on life's purpose, the academics in theology are integrated into the core curriculum to help them find answers. All students spend a portion of their first four semesters reading from the historical writers of world civilizations. However, students have the opportunity to focus on a more secularly oriented education beyond the core in any of HCC's 49 major and 36 minor fields of study. The academic program requires students to engage in the Christian tradition with a supportive faculty, which includes exposing students to views that run counter to the Catholic perspective as a means for seeking truth. For instance, the general ethics course syllabus covered deontological, utilitarian, and virtue ethics, recognized as three major schools of ethical thinking. This course included the works of Immanuel Kant who is well known for his opposition to the synthesis of faith and reason. The role of the faculty, however, is not limited to guiding the students through a particular syllabus.

Beyond the teaching role, faculty conduct is another aspect of campus life. Faculty leaders spoke of prayer before class and at the beginning of departmental meetings, and the Faculty Senate begins sessions with a prayer. In nearly every room visited, there was a crucifix, and the faculty spoke of their being in every classroom. While the Christian tradition generally encourages conduct in a particular way, faculty conduct can also be discouraged. One faculty member noted that the influence and impact of a strong Catholic community is significant at HCC. He felt that a potential faculty applicant who viewed a social issue contrary to Church teachings might feel uncomfortable on campus. Thus, engagement with a Christian tradition for the faculty may include opposing, not just supporting, certain content or conduct. This notion is present in the HCC decision with regards to disapproving *The Vagina Monologues* art performance.

The academic mission is the core for higher education. The faculty, with the responsibility for the academic mission, plays a leading role in campus life. As such, the faculty exerts the greatest influence on the curriculum and makes the determination as to the faculty member best suited to conduct a particular course. This was found to be true at HCC; thus, the role of the faculty in determining the profundity of an engagement with the Christian tradition on is significant.

***Student leaders.*** For the students interviewed, choosing HCC was predominantly a continuation of their Catholic educational journey. Several of these students attended Catholic elementary and secondary schools; thus, they had an expectation that the Christian influence would be present in both the academics and with campus activities. Further, they were seeking that engagement. They often spoke of an intellectual and

spiritual experience at HCC. For instance, the student leaders cited as normal to campus life prayers and a crucifix in the classroom as well as the core curriculum. The student data gathered, by design, show a focus on activities rather than their academic programs. “Faith and service being complexly intertwined” was a response to reflecting upon co-curricular activities. For some, the opportunity to participate in the sacraments of the Church on a daily basis was exercised regularly. In the dining area, it was not unusual to see students offer prayer before eating. Students were observed participating in the stations of the cross that are prominently located on central campus. Thus, freely choosing to live in a Christian manner seemed important to them.

When asked to discuss how they would talk about the HCC experience with others, it was common for the student leaders to do so in the language of an engagement with the Christian traditions. Their comments on theology in the core curriculum, celebration of the Eucharist before a club banquet, connecting an astronomy lecture with a Church teaching, standing room only at Sunday Mass, and a focus on pursuing a higher purpose were indicative of the Christian engagement with the CCU world. The extent of their involvement in community and service further illuminated this theme for the students. All of them were active in more than one co-curricular activity, and they emphasized the value of student involvement in their educational experience.

**Exemplars.** An encounter with specific beliefs was once thought to be a reasonable expectation when attending a religiously affiliated institution of higher education. However, as has been well documented by James Burtchaell (1998), this is no longer a reality within the American academy. The defining characteristics that once separated secular and nonsecular institutions have blurred over time, and for the CCU in

particular since Vatican Council II. However, at HCC I observed a strong expectation that all aspects of life for the campus community were guided by an engagement with Christ. The faculty and staff were active participants with the students in evening lectures on a topic of social justice, supported sporting events, prayed with the students during sacramental opportunities throughout the day, and witnessed to their faith life with the silent saying of grace as they prepared for a meal in the Food Court and in the cafeteria. For a board of trustees meeting, they were shown a video produced by HCC showcasing several students and their growth and experiences on campus. As explained by the students, the emphasis was not on career training but on how the HCC experience was helping them to find fulfillment in their lives. They discussed the role of the faculty, the staff, and other students in an experience that they describe as well rounded. With each of these exemplars, the presence of Christ was witnessed in an integrated and unassuming manner. This encounter with the Christian tradition was manifested in a variety of ways, in different places across the campus, and without fanfare or attention. It appeared to be in the fabric of daily life at HCC.

To aid in the search for exemplars of a campus community that seeks an engagement with the Christian tradition, the following signal features and exemplars are offered because of this research (“Religious Presence of Views during Institutional Inquiry”):

11. Campus community discussions on **Religious** matters: frequent public discussions on theological and ethical issues
12. The **Presence** of Christ acknowledged on campus: public prayer for ceremonies, meetings, classes, and special events; mission statement

reflects importance of Catholic Church; symbols of Christian life seen in the physical plant such as building names, statues, or infrastructure to support Catholic devotions

13. Varying **Views** presented in a scholarly way when encountering social issues of the day: Catholic teachings always presented; respectful of the rights of individuals and the community

14. Background of **Institutional** heroes: the lives of institutional role models reflect the Christian virtues that guide conduct (prudence, justice, fortitude, and temperance) in a relationship with the Holy Trinity (faith, hope, and love), such as exhibited by the Saints

15. Role of Christian faith in intellectual **Inquiry**: search for truth includes both faith and reason

### **Implications for the Student Seeking Catholic Higher Education**

Catholic higher education is changing, but that is historically normal. The Catholic intellectual tradition has evolved over time as man has gained increased understanding. Most recently, the teachings of Second Vatican Council have had implications for all of the institutions of the Church as well as the community of believers. While seeking to embrace the world, the faithful continue to be called to holiness. Thus, Catholic higher education in this context should look different than secular education. The implication for the student seeking matriculation is that the search for a CCU today is different than it may have been for older family members, yet the search should illuminate differences between the secular and sacred and may highlight unique approaches within the Catholic faith tradition. Catholicism accommodates many



roads, but the Catholic Church teaches that unity in truth ensures that they all will lead to the one true source of God.

The results of this study have practical implications for the student seeking a higher Catholic education. The purpose of the college search is to establish an objective picture of the experience offered which will be tendered against what is sought by the student. Approaching the information-gathering process free from preconceived notions is necessary. The student should seek evidence independently to substantiate what s/he discovers during the journey. The study methodology in this dissertation offers a two-stage process that seeks to replicate a typical college search process: phase 1 prior to arrival followed by phase 2, which is the campus orientation visit. Using a phased approach has financial implications for the student; thus, during phase 1 a student may seek to narrow the list of CCUs under consideration before embarking on campus visits.

Phase 1 of the search process can be conducted via the Internet, through the mail, or with material provided by a guidance counselor, for example. In reviewing Web sites and institutional material, it is recommended that the student be open to creating a personal view of the information presented. Beginning in the earliest stages of the search, the student should identify connections in what is suggested and how that is supported by what is offered. Indications of consistency are important, and it is likely that in phase 1 major themes will begin to develop that will guide the institutional search. The three themes in this dissertation (alignment, culture, and an engagement with a Christian tradition) were found to be particularly useful because they offered a way of organizing the characteristics of the particular CCU. During phase 1 the student should compare the emergent themes from one CCU with another. The development of key signal features

associated with the theme will not only assist in the CCU comparison process, but they have implications during phase 2.

In phase 2 the campus visit serves two mutually supporting purposes: confirmation of what was discovered in phase 1 and the opportunity for personal observation as an additional source of information. Organizing these purposes thematically provides context and understanding that will be necessary in the decision-making step of the search. The use of external signal features and associated key questions developed in advance will focus the observations taken during this phase of the CCU selection process. Inconsistencies may occur with the information discovered during either phase of the search. The student should follow up with questions for the faculty, staff, and students to gain greater clarity, eliminate inconsistencies, and aid in the cross-phase association of information.

The penultimate step in the process is combining the information and creating the institutional picture necessary for further comparisons. These comparisons may also be made with secular institutions, but it may be more difficult to establish the markers of Catholic higher education within the secular academy. The results of this dissertation do not assert that a designated Catholic college or university should be the sole setting for a higher Catholic education. However, the premise that a CCU is the most likely locale for higher education reflective of Catholic values due to the ease of operationalizing the belief system with institutional practices reflective of the Roman Catholic Church does underlie my research. Finally, discussing with others the discoveries made during the search process will enrich understanding of the data. Reflection on the institutional differences and the distinctive characteristics, highlighted with the external signal

features developed in this study, is necessary near the end of the process. Ultimately, understanding and explicating how a particular CCU fits into the furtherance of one's life plan will assist in the final selection.

The central question for this inquiry has centered on assisting the potential student in framing the strength of the teachings of the Roman Catholic Church as constituted in the institutional identity of a particular CCU. The instrumental case study leveraged an in-depth examination at Holy Catholic College to determine how the teachings of the Roman Catholic Church were manifested in public documentation, the campus artifacts, and constituency perceptions. It has been shown that a unifying vision with the Roman Catholic Church can be identified at the intersection of three major themes: alignment, culture, and an engagement with the Christian tradition. Underpinning this tri-thematic framework, 15 signal features emerged to assist in the subjective determination of the strength of institutional Catholicity in a higher education environment grounded in the teachings of the Roman Catholic Church. This inquiry focused on the particular, and it does not suggest that these three themes are applicable to CCUs in general. This is an area for further research.

### **Implications for Future Research**

The qualitative research to assist a potential student seeking a Catholic higher education can be enhanced. Future research should focus on both the process and the product. Further studies on process might examine the following questions:

- Does the tri-theme (ACE) framework apply with other CCUs?
- Does the tri-theme (ACE) framework apply to athletic programs at a CCU?

- Are there major themes that can be identified with CCUs that differ on the basis of sponsorship: religious order or laity?
- Can the 15 signal features developed in this study be generalized to a larger set of CCUs?
- Can the 15 signal features developed in this study be tailored on the basis of sponsorship: religious order or laity?
- Are the 15 signal features developed in this study applicable to discovering a Catholic presence at potential secular institutions within higher education?
- Can the 15 signal features developed in this study serve to help guide CCU policy in the establishment of new student groups and activities?
- How can the 15 signal features and the ACE framework guide institutional processes that foster an environment that encourages and supports virtuous behavior for students?
- As users of the framework and the associated signal features developed in this study, do prospective students and their families find it useful for guiding their search for Catholic higher education?

This dissertation has focused on the process of Catholic higher education, yet the product is of vital concern as well. Further studies on the products of Catholic higher education, the graduates, might examine the following topics:

- The influence of a unique CCU education on the qualities of its graduates. Conducting a longitudinal research study seeking to focus on character

development and graduate activity in community and parish life could be leveraged to adjust institutional processes and foci.

- Follow-up interviews in 5 years with the participants in this study would be useful to determine whether the perceptions of the experience and its ultimate utility have changed over time.

### **Summary**

Second Vatican Council significantly influenced the nature of Catholic higher education. For over 50 years, scholars have documented the phenomenon and vigorously discussed and debated what the Church Fathers were thought to suggest in their pastoral teachings. The Church has not been a bystander in the on-going discussion. In fact, the pontificate of John Paul II was particularly influential because he promulgated the major documents that sought not only to clarify SVC understandings but also to guide the Church's current and future efforts in this domain. In some sense, the Catholic Church is the last of the large institutional religious structures supporting higher education in the United States. It seems, however, that many CCUs are independently operationalizing Catholic higher education, as shown in the literature with educators and administrators unsettled over the issue of implementation. Therefore, those seeking to matriculate can become confused and confounded. With over 230 CCUs accommodating 812,000 students influenced by different bishops, religious orders, and lay personnel in an increasingly secular cultural environment, it has become difficult for a potential student to determine the strength of institutional Catholicity. The need to do so, however, is of concern because, as some of the literature suggests, Catholic higher education may

become extinct, as have most of the other religious-affiliated institutions within higher education in this country.

Over time, and for many reasons, the presence of the religious orders that established and maintained higher education in the United States for decades has dwindled significantly. Lay faculty, administrators, and trustees today are bearing an ever greater burden in all aspects of Catholic higher education. The common denominator for all CCUs, however, is students. The task of identifying and convincing them of the unique benefits of an education built on 2,000 years of tradition has not been made easier during the course of the past 50 years. If the leadership in this domain is unable to explain, and then sustain, what a distinctive Catholic higher education seeks to achieve, then it is foreseeable that opportunities for Catholic higher education in the United States will diminish. In some small way, this study finds itself at this intersection of institutional explanation and student understanding; thus, it seeks to assist future generations as they enter into the years of final formation for their life's purpose.

## APPENDICES

## Appendix A

### Framework and the 15 External Signal Features

#### My Findings

#### *“ACE” and the associated set of signal markers*

##### Alignment

1. Institutional materials **POINT** to the Catholic Church
2. Physical **MANIFESTATIONS** on campus that support college mission
3. Campus activities **REFLECTIVE** of Catholic faith
4. Coursework and lectures offered on Catholic **TEACHINGS** & ethical behavior
5. Strength of student leadership in activities that seek to **SERVE** others

##### Culture

6. Gives **WITNESS** to the Catholic faith tradition
7. **CAMPUS** “way of life”
8. **SACRAMENTS** of Catholic Church reflected in campus life
9. Student **PARTICIPATION** in efforts focused on needs of others
10. Campus **COMMUNITY** concern for faculty, staff, & students

##### Engagement

11. Campus community discussions on **RELIGIOUS** matters
12. **PRESENCE** of Christ acknowledged on campus
13. Varying **VIEWS** presented in scholarly way when encountering social issues
14. Background of **INSTITUTIONAL** heroes
15. Role of Christian faith in intellectual **INQUIRY**

Note: This rubric is grounded in the research of Timothy J. Collins (2013)

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Benedictine University



External Signal Features  
to support the  
Alignment-Culture-Engagement (ACE) Framework

Features	Exemplars
<u>I. Alignment: “Point to Manifestations Reflective of Teachings and Service”</u>	
1. Institutional materials that <b>Point</b> to the Catholic Church	catalog(s), fliers, and campus extracurricular information explicitly highlight relationship to the Catholic Church
2. Physical <b>Manifestations</b> on campus that support the college mission	chapel, statues of Church figures, crucifix publicly displayed, and Catholic art
3. Campus activities <b>Reflective</b> of the Catholic faith	student clubs and initiatives, commencement speakers, lecturers, and honorary award winners that support the teachings of the Magisterium
4. Coursework and lectures offered on Catholic <b>Teachings</b> and ethical behavior	philosophy and theology courses; a faculty department or Chair of Theology; theologians with the <i>mandatum</i> ; teachers that respect Catholic doctrine, and topics discussed during open campus lectures that include the teachings of the Magisterium
5. Strength of student leadership in activities that seek to <b>Serve</b> others	student clubs that focus particularly on the poor, underprivileged, and vulnerable members of society, with meaningful numbers of members and frequency of participation
<u>II. Culture: “Witness Campus Sacramental Participation in the Community”</u>	
6. Gives <b>Witness</b> to the Catholic faith tradition	school calendar acknowledges Catholic liturgical rhythm; faculty, staff, and student participation in the sacraments; CCU president is a Catholic
7. The <b>Campus</b> “way of life”	behaviors are considerate of others; active behavior focused on the needs of others; student gatherings to help each other; faculty readily available to assist students; significant presence of Catholics in the faculty, on the staff, and in the student body; religious devotions and Catholic spirituality opportunities highlighted on student activity calendars; encouragement of students to participate in campus ministry programs
8. The <b>Sacraments</b> of the Catholic Church reflected in campus life	opportunities for participation in the Catholic sacraments, particularly the Eucharist and Reconciliation, are well published and attended; opportunities for prayer and individual spiritual reflection
9. Students <b>Participation</b> in efforts focused on the needs of others	extensive student participation in activities that promote social justice; presence of a pastoral ministry
10. Campus <b>Community</b> concern for faculty, staff, and students	programs and services available for the health and welfare of the community in conformance with the teachings of the Church

Note: This rubric is grounded in the research of Timothy J. Collins (2013)

Features	Exemplars
III. Engagement with the Christian tradition: “Religious Presence of Views during Institutional Inquiry”	
11. Campus community discussions on <b>Religious</b> matters	frequent public discussions on theological and ethical issues
12. The <b>Presence</b> of Christ acknowledged on campus	public prayer for ceremonies, meetings, classes, and special events; mission statement reflects importance of Catholic Church; symbols of Christian life seen in the physical plant such as building names, statues, or infrastructure to support Catholic devotions
13. Varying <b>Views</b> presented in a scholarly way when encountering social issues of the day	Catholic teachings always presented; respectful of the rights of individuals and the community
14. Background of <b>Institutional</b> heroes	the lives of institutional role models reflect the Christian virtues that guide conduct (prudence, justice, fortitude, and temperance) in a relationship with the Holy Trinity (faith, hope, and love), such as exhibited by the Saints
15. Role of Christian faith in intellectual <b>Inquiry</b>	search for truth includes both faith and reason

Note: This rubric is grounded in the research of Timothy J. Collins (2013)

## Appendix B

### Dissertation Site Selection Data

<b>Researcher's ID#</b>	<b>CCU Name</b>	<b>Named List</b>	<b>Named List Sub-lists</b>	<b>Placement (if applicable)</b>
1	Alvernia University -- PA	Barron's	Best Buys	
2	Alverno College -- WI	US News	Regional University-Midwest	62
3	Aquinas College -- TN	First Things	Most Catholic	Honorable Mention
3	Aquinas College -- TN	National Catholic Register	Catholic Identity List	
3	Aquinas College -- TN	Newman Guide	Recommended	
3	Aquinas College -- MI	US News	Regional University-Midwest	53
3	Aquinas College -- TN	US News	Regional College-South Catholic	61
4	Assumption College -- MA	Colleges of Distinction		
4	Assumption College -- MA	Barron's	Best Buys	
4	Assumption College -- MA	Princeton Review	Best Northeastern	
4	Assumption College -- MA	US News	Regional University-North	34
5	Ave Maria University -- FL	First Things	Most Catholic	1
5	Ave Maria University -- FL	National Catholic Register	Catholic Identity List	
5	Ave Maria University -- FL	Newman Guide	Recommended	
6	Avila University -- MO	Colleges of Distinction	Catholic	
7	Belmont Abbey College -- NC	First Things	On the Rise	1
7	Belmont Abbey College -- NC	First Things	Most Catholic	6
7	Belmont Abbey College -- NC	National Catholic Register	Catholic Identity List	

7	Belmont Abbey College -- NC	Newman Guide	Recommended	
7	Belmont Abbey College -- NC	Princeton Review	Best Southeastern	
7	Belmont Abbey College -- NC	US News	Regional College-South	38
8	Benedictine College -- KS	First Things	Most Catholic	5
8	Benedictine College -- KS	First Things	Top 25 in America	18
8	Benedictine College -- KS	National Catholic Register	Catholic Identity List	
8	Benedictine College -- KS	Newman Guide	Recommended	
8	Benedictine College -- KS	US News	Regional College-Midwest	27
9	Benedictine University -- IL	Colleges of Distinction	Catholic	
10	Boston College -- MA	Barron's	Most Competitive	
10	Boston College -- MA	Forbes	Best Private Colleges	14
10	Boston College -- MA	Forbes	Top 100	16
10	Boston College -- MA	Forbes	Best Northeast	14
10	Boston College -- MA	Kiplinger	Best Value-Private	22
10	Boston College -- MA	Ordo Ludus	Top 126	97
10	Boston College -- MA	Princeton Review	Best Northeastern	
10	Boston College -- MA	Princeton Review	Best Value College	
10	Boston College -- MA	Times Higher Education	Top North American University	195
10	Boston College -- MA	US News	National University	31
10	Boston College -- MA	US News	Best Value-National	39
10	Boston College -- MA	Wall Street Journal	Top 26-46 Picks	
11	Cabrini College -- PA	US News	Regional University-North Catholic	132
12	Canisius College -- NY	Colleges of Distinction		
12	Canisius College -- NY	Barron's	Best Buys	
12	Canisius College -- NY	Kiplinger	Best Value-Private	94

12	Canisius College -- NY	US News	Best Value-University North	6
12	Canisius College -- NY	US News	Regional University-North	20
13	Catholic University of America --DC	National Catholic Register	Catholic Identity List	
13	Catholic University of America -- DC	Newman Guide	Recommended	
13	Catholic University of America -- DC	Princeton Review	Best Northeastern	
13	Catholic University of America -- DC	US News	National U	119
14	Chaminade University of Honolulu -- HI	Colleges of Distinction	Catholic	
15	Chestnut Hill College -- PA	US News	Regional University-North	132
16	Christendom College - VA	First Things	Most Catholic	2
16	Christendom College - VA	Intercollegiate Studies Institute	5 Best for Homeschoolers	2
16	Christendom College - VA	Intercollegiate Studies Institute	10 Exceptional	10
16	Christendom College - VA	Kiplinger	Best Value-Liberal Arts	62
16	Christendom College - VA	National Catholic Register	Catholic Identity List	
16	Christendom College - VA	Newman Guide	Recommended	
17	Christian Brothers University -- TN	Princeton Review	Best Southeastern	
17	Christian Brothers University -- TN	US News	Regional University-South	24
18	Clarke College -- IA	Colleges of Distinction	Catholic	
19	College of Mount St Joseph -- OH	US News	Regional University-Midwest	72
20	College of Mount St Vincent -- NY	US News	Regional University-North	125
21	College of Notre Dame of Maryland -- MD	First Things	In Decline	5
21	College of Notre Dame of Maryland -- MD	US News	Best Value-University North	10

21	College of Notre Dame of Maryland -- MD	US News	Regional University-North	32
22	College of St Benedict -- MN	Barron's	Best Buys	
22	College of St Benedict -- MN	Fiske	Best Buys	
22	College of St Benedict -- MN	Kiplinger	Best Value-Liberal Arts	66
22	College of St Benedict -- MN	US News	National Liberal Arts	90
23	College of St Mary -- NE	Colleges of Distinction	Catholic	
23	College of St Mary -- NE	National Catholic Register	Catholic Identity List	
23	College of St Mary -- NE	US News	Regional University-Midwest	81
24	College of St Rose -- NY	US News	Regional University-North	39
25	College of St Scholastica -- MN	Princeton Review	Best Midwestern	
25	College of St Scholastica -- MN	US News	Regional University-Midwest	26
26	College of St Thomas More -- TX	First Things	Most Catholic	11
26	College of St Thomas More -- TX	National Catholic Register	Catholic Identity List	
26	College of St Thomas More -- TX	Newman Guide	Recommended	
27	College of the Holy Cross -- MA	Barron's	Most Competitive	
27	College of the Holy Cross -- MA	Forbes	Best Private Colleges	58
27	College of the Holy Cross -- MA	Forbes	Top 100	63
27	College of the Holy Cross -- MA	Forbes	Best Northeast	15
27	College of the Holy Cross -- MA	Intercollegiate Studies Institute	10 Train Wreck	3
27	College of the Holy Cross -- MA	Kiplinger	Best Value-Liberal Arts	13
27	College of the Holy Cross -- MA	Princeton Review	Best Northeastern	

27	College of the Holy Cross -- MA	Princeton Review	Best Value College	
27	College of the Holy Cross -- MA	US News	National Liberal Arts Catholic	29
28	Creighton University - NE	Colleges of Distinction		
28	Creighton University - NE	Forbes	Best Master's College	11
28	Creighton University - NE	Kiplinger	Best Value-Private	63
28	Creighton University - NE	Princeton Review	Best Midwestern	
28	Creighton University - NE	Times Higher Education	Top North American University	226
28	Creighton University - NE	US News	Best Value-University Midwest	1
28	Creighton University - NE	US News	Regional University-Midwest	1
29	D'Youville College -- NY	First Things	Least Catholic	8
30	DePaul University -- IL	First Things	Least Catholic	1
30	DePaul University -- IL	Fiske	Best Buys	
30	DePaul University -- IL	Ordo Ludus	Top 126	126
30	DePaul University -- IL	Princeton Review	Best Midwestern	
30	DePaul University -- IL	US News	National University	132
31	DeSales University -- PA	First Things	Most Catholic	Honorable Mention
31	DeSales University -- PA	National Catholic Register	Catholic Identity List	
31	DeSales University -- PA	Newman Guide	Recommended	
31	DeSales University -- PA	US News	Regional University-North	79
32	Dominican University -- CA	US News	Regional University-West	37
33	Dominican University -- IL	US News	Best Value-University Midwest	10

33	Dominican University -- IL	Colleges of Distinction	Catholic	
33	Dominican University -- IL	US News	Regional University- Midwest Best Buys	19
34	Duquesne University - - PA	Barron's		
34	Duquesne University - - PA	Princeton Review	Best Northeastern	
34	Duquesne University - - PA	US News	Best Value- National	43
34	Duquesne University - - PA	US News	National University Catholic	119
35	Emmanuel College -- MA	Colleges of Distinction		
36	Fairfield University -- CT	Colleges of Distinction	Catholic	
36	Fairfield University -- CT	US News	Regional University-North	2
36	Fairfield University -- CT	US News	Best Value- University North Catholic	8
37	Fordham University -- NY	Colleges of Distinction		
37	Fordham University -- NY	Kiplinger	Best Value- Private	59
37	Fordham University -- NY	Princeton Review	Best Northeastern	
37	Fordham University -- NY	US News	National University	53
38	Franciscan University of Steubenville -- OH	First Things	Most Catholic	3
38	Franciscan University of Steubenville -- OH	First Things	Top 25 in America	10
38	Franciscan University of Steubenville -- OH	Kiplinger	Best Value- Private	73
38	Franciscan University of Steubenville -- OH	National Catholic Register	Catholic Identity List	
38	Franciscan University of Steubenville -- OH	Newman Guide	Recommended	
38	Franciscan University of Steubenville -- OH	US News	Regional University- Midwest	32
39	Georgetown University -- DC	First Things	Least Catholic	7
39	Georgetown University -- DC	Forbes	Best Southern	8



39	Georgetown University -- DC	Kiplinger	Best Value-Private	17
39	Georgetown University -- DC	Ordo Ludus	Top 126	75
39	Georgetown University -- DC	Princeton Review	Best Northeastern	
39	Georgetown University -- DC	Princeton Review	Best Value College	
39	Georgetown University -- DC	TheBestColleges	Top 50 Colleges & U	47
39	Georgetown University -- DC	Times Higher Education	Top North American University	138
39	Georgetown University -- DC	US News	National University	22
39	Georgetown University -- DC	US News	Best Value-National	26
39	Georgetown University -- DC	Wall Street Journal	Top 26-46 Picks	
40	Gonzaga University -- WA	Colleges of Distinction	Catholic	
40	Gonzaga University -- WA	Barron's	Best Buys	
40	Gonzaga University -- WA	First Things	In Decline	2
40	Gonzaga University -- WA	Kiplinger	Best Value-Private	30
40	Gonzaga University -- WA	Ordo Ludus	Top 126	114
40	Gonzaga University -- WA	Princeton Review	Best Western	
40	Gonzaga University -- WA	US News	Regional University-West	3
40	Gonzaga University -- WA	US News	Best Value-University West	4
41	Gwynedd-Mercy College -- PA	US News	Regional University-North	107
42	Holy Apostles College -- CT	First Things	Promising	
42	Holy Apostles College -- CT	National Catholic Register	Catholic Identity List	
42	Holy Apostles College -- CT	Newman Guide	Recommended	
43	Holy Family University -- PA	US News	Regional University-North	104

44	Holy Names University -- CA	US News	Regional University-West	83
45	Holy Spirit College -- GA	National Catholic Register	Catholic Identity List	
46	Iona College -- NY	Princeton Review	Best Northeastern	
46	Iona College -- NY	US News	Regional University-North Catholic	30
47	John Carroll University -- OH	Colleges of Distinction		
47	John Carroll University -- OH	Barron's	Best Buys	
47	John Carroll University -- OH	Kiplinger	Best Value- Private	81
47	John Carroll University -- OH	Princeton Review	Best Midwestern	
47	John Carroll University -- OH	US News	Best Value- University Midwest	4
47	John Carroll University -- OH	US News	Regional University- Midwest Promising	7
48	John Paul the Great Catholic University -- CA	First Things		
48	John Paul the Great Catholic University -- CA	National Catholic Register	Catholic Identity List	
48	John Paul the Great Catholic University -- CA	Newman Guide	Recommended	
49	King's College -- PA	Colleges of Distinction	Catholic	
50	La Roche College -- PA	Princeton Review	Best Northeastern	
51	LaSalle University -- PA	US News	Regional University-North	41
52	Le Moyne College -- NY	Barron's	Best Buys	
52	Le Moyne College -- NY	Princeton Review	Best Northeastern	
52	Le Moyne College -- NY	US News	Best Value- University North	9
52	Le Moyne College -- NY	US News	Regional University-North	18
53	Lewis University -- IL	First Things	Least Catholic	6
53	Lewis University -- IL	Princeton Review	Best Midwestern	

53	Lewis University -- IL	US News	Regional University- Midwest	41
54	Lourdes College -- OH	First Things	Least Catholic	10
54	Lourdes College -- OH	Princeton Review	Best Midwestern	
55	Loyola Marymount University -- CA	Forbes	Best Master's College	7
55	Loyola Marymount University -- CA	Kiplinger	Best Value- Private	60
55	Loyola Marymount University -- CA	Princeton Review	Best Western	
55	Loyola Marymount University -- CA	US News	Regional University-West Catholic	4
56	Loyola University of Chicago -- IL	Colleges of Distinction		
56	Loyola University of Chicago -- IL	Princeton Review	Best Midwestern	
56	Loyola University of Chicago -- IL	US News	Best Value- National	46
56	Loyola University of Chicago -- IL	US News	National University	119
57	Loyola University of Maryland -- MD	Forbes	Best Master's College	4
57	Loyola University of Maryland -- MD	Kiplinger	Best Value- Private	55
57	Loyola University of Maryland -- MD	Princeton Review	Best Northeastern	
57	Loyola University of Maryland -- MD	US News	Regional University-North Catholic	3
58	Loyola University of Orleans -- LA	Colleges of Distinction		
58	Loyola University of Orleans -- LA	Kiplinger	Best Value- Private	98
58	Loyola University of Orleans -- LA	Princeton Review	Best Southeastern	
58	Loyola University of Orleans -- LA	US News	Best Value- University South	5
58	Loyola University of Orleans -- LA	US News	Regional University-South	8
59	Magdalen College -- NH	First Things	Promising	
59	Magdalen College -- NH	National Catholic Register	Catholic Identity List	

59	Magdalen College -- NH	Newman Guide	Recommended	
60	Manhattan College -- NY	Kiplinger	Best Value-Private	97
60	Manhattan College -- NY	US News	Regional University-North	15
61	Marion University -- WI	US News	Regional University-Midwest Catholic	109
62	Marquette University - WI	Colleges of Distinction		
62	Marquette University - WI	Barron's	Best Buys	
62	Marquette University - WI	Kiplinger	Best Value-Private	54
62	Marquette University - WI	Princeton Review	Best Midwestern	
62	Marquette University - WI	US News	Best Value-National	49
62	Marquette University - WI	US News	National University	82
63	Marymount University -- VA	US News	Regional University-South	45
64	Marywood University -- PA	Princeton Review	Best Northeastern	
65	Mercyhurst College -- PA	Colleges of Distinction	Catholic	
65	Mercyhurst College -- PA	US News	Regional University-North	49
66	Merrimack College -- MA	Colleges of Distinction	Catholic	
66	Merrimack College -- MA	Princeton Review	Best Northeastern	
66	Merrimack College -- MA	US News	Regional College-North	8
67	Misericordia University -- PA	Colleges of Distinction	Catholic	
67	Misericordia University -- PA	Princeton Review	Best Northeastern	
67	Misericordia University -- PA	US News	Regional University-North	52
68	Molloy College -- NY	First Things	Least Catholic	9
68	Molloy College -- NY	Princeton Review	Best Northeastern	
68	Molloy College -- NY	US News	Regional University-North	52

69	Mount Aloysius College -- PA	Colleges of Distinction	Catholic	
69	Mount Aloysius College -- PA	US News	Regional College-North	37
70	Mount Mercy College -- IA	Colleges of Distinction	Catholic	
70	Mount Mercy University -- IA	US News	Regional College-MW	24
71	Mount Saint Mary College -- CA	Colleges of Distinction	Catholic	
71	Mount Saint Mary College -- CA	US News	Regional University-West	28
72	Mount Saint Mary College -- NY	US News	Regional University-North	132
73	Mount Saint Mary's University -- MD	Barron's	Best Buys	
73	Mount Saint Mary's University -- MD	First Things	Most Catholic	10
73	Mount Saint Mary's University -- MD	National Catholic Register	Catholic Identity List	
73	Mount Saint Mary's University -- MD	Newman Guide	Recommended	
73	Mount Saint Mary's University -- MD	US News	Regional University-North	21
74	Notre Dame de Namur University -- CA	US News	Regional University-West	69
75	Neumann College -- PA	Princeton Review	Best Northeastern	
76	Newman University -- KS	US News	Regional University-Midwest	110
77	Niagara University -- NY	Colleges of Distinction	Catholic	
77	Niagara University -- NY	First Things	Least Catholic	4
78	Notre Dame College - OH	US News	Regional College-MW	50
79	Ohio Dominican University -- OH	US News	Regional University-Midwest	98
80	Our Lady of Corpus Christi -- TX	Newman Guide	Unique	
81	Providence College -- RI	Colleges of Distinction	Catholic	
81	Providence College -- RI	First Things	Most Catholic	9

81	Providence College -- RI	First Things	Top 25 in America	19
81	Providence College -- RI	Fiske	Best Buys	
81	Providence College -- RI	Forbes	Best Master's College	8
81	Providence College -- RI	Newman Guide	Recommended	
81	Providence College -- RI	Princeton Review	Best Northeastern	
81	Providence College -- RI	US News	Regional University-North	4
82	Quincy University -- IL	Barron's	Best Buys	
82	Quincy University -- IL	First Things	Least Catholic	11
82	Quincy University -- IL	US News	Regional University-Midwest	91
83	Regis College -- MA	Colleges of Distinction	Catholic	
83	Regis College -- MA	Princeton Review	Best Northeastern	
84	Regis University -- CO	US News	Regional University-West	31
85	Rosemont College -- PA	Colleges of Distinction	Catholic	
86	Sacred Heart University -- CT	Colleges of Distinction	Catholic	
86	Sacred Heart University -- CT	Princeton Review	Best Northeastern	
86	Sacred Heart University -- CT	US News	Regional University-North	41
87	Saint Ambrose University -- IA	Princeton Review	Best Midwestern	
87	Saint Ambrose University -- IA	US News	Regional University-Midwest	40
88	Saint Anselm College -- NH	Princeton Review	Best Northeastern	
88	Saint Anselm College -- NH	US News	National Liberal Arts	139
89	Saint Bonaventure University -- NY	Barron's	Best Buys	
89	Saint Bonaventure University -- NY	Princeton Review	Best Northeastern	

89	Saint Bonaventure University -- NY	US News	Regional University-North	32
90	Saint Catherine University -- KY	Colleges of Distinction	Catholic	
90	Saint Catherine University -- KY	Barron's	Best Buys	
91	Saint Catherine University -- MN	Princeton Review	Best Midwestern	
91	Saint Catherine University -- MN	US News	Regional University-Midwest	14
92	Saint Edward's University -- TX	Colleges of Distinction	Catholic	
92	Saint Edward's University -- TX	Princeton Review	Best Western	
92	Saint Edward's University -- TX	US News	Regional University-West	21
93	Saint Francis College -- NY	US News	Regional College-North	23
94	Saint Francis University -- PA	Colleges of Distinction	Catholic	
94	Saint Francis University -- PA	US News	Best Value-University North	15
94	Saint Francis University -- PA	US News	Regional University-North	46
95	Saint Gregory's University -- OK	National Catholic Register	Catholic Identity List	
95	Saint Gregory's University -- OK	Newman Guide	Recommended	
96	Saint John's University -- MN	Barron's	Best Buys	
96	Saint John's University -- MN	Kiplinger	Best Value-Liberal Arts	73
96	Saint John's University -- MN	US News	National Liberal Arts	71
96	Saint John's University -- MN	Fiske	Best Buys	
97	Saint John's University -- NY	US News	National University	152
97	Saint John's University -- NY	Princeton Review	Best Northeastern	
98	Saint Joseph's College -- IN	US News	Best Value-College Midwest	9
98	Saint Joseph's College -- IN	Colleges of Distinction	Catholic	

98	Saint Joseph's College -- IN	Barron's	Best Buys	
98	Saint Joseph's College -- IN	Princeton Review	Best Midwestern	
98	Saint Joseph's College -- IN	US News	Regional College- Midwest	27
99	Saint Joseph's College -- CT	US News	Regional University-North	82
100	Saint Joseph's University -- PA	Princeton Review	Best Northeastern	
100	Saint Joseph's University -- PA	US News	Regional University-North Catholic	8
101	Saint Leo University - - FL	Colleges of Distinction		
101	Saint Leo University - - FL	US News	Regional University-South Catholic	63
102	Saint Louis University -- MO	Colleges of Distinction		
102	Saint Louis University -- MO	Barron's	Best Buys	
102	Saint Louis University -- MO	Princeton Review	Best Midwestern	
102	Saint Louis University -- MO	US News	National University Catholic	90
103	Saint Martin's University -- WA	Colleges of Distinction		
103	Saint Martin's University -- WA	US News	Regional University-West Catholic	57
104	Saint Mary-of-the- Woods College -- IN	Colleges of Distinction		
104	Saint Mary-of-the- Woods College -- IN	US News	Regional College- Midwest	25
105	Saint Mary's College - - IN	Barron's	Best Buys	
105	Saint Mary's College - - IN	Princeton Review	Best Midwestern	
105	Saint Mary's College - - IN	US News	National Liberal Arts Catholic	90
106	Saint Mary's College of California -- CA	Colleges of Distinction		
106	Saint Mary's College of California -- CA	Forbes	Best Private Colleges	52
106	Saint Mary's College of California -- CA	Forbes	Top 100	56
106	Saint Mary's College of California -- CA	Forbes	Best Master's College	12



106	Saint Mary's College of California -- CA	Princeton Review	Best Western	
106	Saint Mary's College of California -- CA	US News	Regional University-West Catholic	12
107	Saint Mary's University -- TX	Colleges of Distinction		
107	Saint Mary's University -- TX	US News	Best Value-University West	9
107	Saint Mary's University --TX	US News	Regional University-West Catholic	22
108	Saint Mary's University of Minnesota -- MN	Colleges of Distinction		
108	Saint Mary's University of Minnesota -- MN	Princeton Review	Best Midwestern	
108	Saint Mary's University of Minnesota -- MN	US News	National University	177
109	Saint Michael's College -- VT	Colleges of Distinction	Catholic	
109	Saint Michael's College -- VT	Kiplinger	Best Value-Private	78
109	Saint Michael's College -- VT	Princeton Review	Best Northeastern	
109	Saint Michael's College -- VT	US News	National Liberal Arts	99
110	Saint Norbert College -- WI	Colleges of Distinction	Catholic	
110	Saint Norbert College -- WI	Barron's	Best Buys	
110	Saint Norbert College -- WI	Forbes	Best Midwest	14
110	Saint Norbert College -- WI	Princeton Review	Best Midwestern	
110	Saint Norbert College -- WI	US News	National Liberal Arts	127
111	Saint Peter's College - NJ	Colleges of Distinction	Catholic	
111	Saint Peter's College - NJ	US News	Regional University-North	104
112	Saint Thomas Aquinas College -- NY	US News	Regional University-North	125
113	Saint Thomas University -- FL	US News	Regional University-South	63

114	Saint Vincent College -- PA	National Catholic Register	Catholic Identity List	
114	Saint Vincent College -- PA	US News	National Liberal Arts	157
115	Saint Xavier University -- IL	US News	Regional University-Midwest	37
116	Salve Regina U -- RI	Princeton Review	Best Northeastern	
116	Salve Regina U -- RI	US News	Regional University-North	34
117	Seattle University -- WA	First Things	Least Catholic	3
117	Seattle University -- WA	US News	Regional University-West	6
118	Seton Hall University -- NJ	Colleges of Distinction	Catholic	
118	Seton Hall University -- NJ	Princeton Review	Best Northeastern	
118	Seton Hall University -- NJ	US News	National University	132
119	Seton Hill University - PA	Colleges of Distinction	Catholic	
119	Seton Hill University - PA	Princeton Review	Best Northeastern	
119	Seton Hill University - PA	US News	Best Value-College North	8
119	Seton Hill University - PA	US News	Regional College-North	13
120	Siena College -- NY	Kiplinger	Best Value-Liberal Arts	96
120	Siena College -- NY	Princeton Review	Best Northeastern	
120	Siena College -- NY	US News	National Liberal Arts	112
121	Southern Catholic College -- GA	Newman Guide	Recommended	
122	Stonehill College -- MA	Colleges of Distinction	Catholic	
123	Thomas Aquinas College -- CA	Barron's	Best Buys	
123	Thomas Aquinas College -- CA	First Things	Top 25 in America	2
123	Thomas Aquinas College -- CA	First Things	Most Catholic	4
123	Thomas Aquinas College -- CA	Intercollegiate Studies Institute	5 Best for Homeschoolers	4

123	Thomas Aquinas College -- CA	Kiplinger	Best Value-Liberal Arts	60
123	Thomas Aquinas College -- CA	National Catholic Register	Catholic Identity List	
123	Thomas Aquinas College -- CA	Newman Guide	Recommended	
123	Thomas Aquinas College -- CA	Princeton Review	Best Value College	
123	Thomas Aquinas College -- CA	Princeton Review	Best Western	
123	Thomas Aquinas College -- CA	US News	Best Value-Liberal Arts	31
123	Thomas Aquinas College -- CA	US News	National Liberal Arts	72
124	Thomas More College -- KY	Colleges of Distinction	Catholic	
124	Thomas More College -- KY	US News	Regional University-South	49
125	Thomas More College of Liberal Arts -- NH	First Things	Most Catholic	7
125	Thomas More College of Liberal Arts -- NH	National Catholic Register	Catholic Identity List	
125	Thomas More College of Liberal Arts -- NH	Newman Guide	Recommended	
126	Trinity University -- DC	Ordo Ludus	Top 126	81
127	University of Dallas -- TX	Barron's	Best Buys	
127	University of Dallas -- TX	First Things	Most Catholic	8
127	University of Dallas -- TX	First Things	Top 25 in America	12
127	University of Dallas -- TX	Fiske	Best Buys	
127	University of Dallas -- TX	Forbes	Best Master's College	2
127	University of Dallas -- TX	National Catholic Register	Catholic Identity List	
127	University of Dallas -- TX	Newman Guide	Recommended	
127	University of Dallas -- TX	Princeton Review	Best Western	
127	University of Dallas -- TX	US News	Best Value-University West	10
127	University of Dallas -- TX	US News	Regional University-West	14

128	University of Dayton - - OH	Colleges of Distinction	Catholic	
128	University of Dayton - - OH	Kiplinger	Best Value- Private	90
128	University of Dayton - - OH	US News	National University	101
129	University of Detroit Mercy -- MI	First Things	Least Catholic	2
129	University of Detroit Mercy -- MI	US News	Regional University- Midwest	23
130	University of Mary -- ND	National Catholic Register	Catholic Identity List	
130	University of Mary -- ND	US News	Regional University- Midwest	103
131	University of Notre Dame -- IN	First Things	Top 25 in America	16
131	University of Notre Dame -- IN	Forbes	Best Private Colleges	46
131	University of Notre Dame -- IN	Forbes	Top 100	50
131	University of Notre Dame -- IN	Forbes	Best Midwest	4
131	University of Notre Dame -- IN	Ordo Ludus	Top 126	8
131	University of Notre Dame -- IN	Princeton Review	Best Midwestern	
131	University of Notre Dame -- IN	Princeton Review	Best Value College	
131	University of Notre Dame -- IN	TheBestColleges	Top 50 Colleges & U	30
131	University of Notre Dame -- IN	Times Higher Education	Top North American University	89
131	University of Notre Dame -- IN	US News	National University	19
131	University of Notre Dame -- IN	US News	Best Value- National	22
131	University of Notre Dame -- IN	Wall Street Journal	Top 25 Recruiter	22
132	University of Portland -- OR	Forbes	Best Master's College	17
132	University of Portland -- OR	Kiplinger	Best Value- Private	46

132	University of Portland -- OR	Princeton Review	Best Western	
132	University of Portland -- OR	US News	Regional University-West	9
132	University of Portland -- OR	US News	Best Value- University West	11
133	University of Sacramento -- CA	National Catholic Register	Catholic Identity List	
134	University of San Diego -- CA	First Things	Least Catholic	5
134	University of San Diego -- CA	Kiplinger	Best Value- Private	95
134	University of San Diego -- CA	Princeton Review	Best Western	
134	University of San Diego -- CA	US News	National University Catholic	97
135	University of San Francisco -- CA	Colleges of Distinction		
135	University of San Francisco -- CA	First Things	Least Catholic	12
135	University of San Francisco -- CA	Princeton Review	Best Western	
135	University of San Francisco -- CA	US News	National University	119
136	University of Scranton -- PA	Barron's	Best Buys	
136	University of Scranton -- PA	Forbes	Best Master's College	10
136	University of Scranton -- PA	US News	Regional University-North	8
136	University of Scranton -- PA	US News	Best Value- University North	14
137	University of Saint Francis -- IL	US News	Regional University- Midwest	37
137	University of Saint Francis -- IL	Princeton Review	Best Midwestern	
138	University of Saint Francis -- IN	US News	Regional University- Midwest	98
139	University of Saint Mary -- KS	Princeton Review	Best Midwestern	
140	University of Saint Thomas -- MN	Kiplinger	Best Value- Private	96
140	University of Saint Thomas -- MN	US News	National University	115

141	University of Saint Thomas -- TX	First Things	Most Catholic	12
141	University of Saint Thomas -- TX	US News	Regional	30
141	University of Saint Thomas -- TX	Colleges of Distinction	University-West Catholic	
141	University of Saint Thomas -- TX	National Catholic Register	Catholic Identity List	
141	University of Saint Thomas -- TX	Newman Guide	Recommended	
141	University of Saint Thomas -- TX	Princeton Review	Best Midwestern	
141	University of Saint Thomas -- TX	Princeton Review	Best Western	
142	University of the Incarnate Word -- TX	US News	Regional	63
143	Ursuline College -- OH	US News	University-West Regional	78
144	Villanova University - PA	Barron's	University-Midwest Most Competitive	
144	Villanova University - PA	Forbes	Best Master's College	5
144	Villanova University - PA	Ordo Ludus	Top 126	80
144	Villanova University - PA	Princeton Review	Best Northeastern	
144	Villanova University - PA	US News	Best Value-University North	1
144	Villanova University - PA	US News	Regional University-North	1
145	Walsh University -- OH	National Catholic Register	Catholic Identity List	
146	Wheeling Jesuit University -- WV	US News	Regional College-South	8
147	Wyoming Catholic College -- WY	First Things	Promising	
147	Wyoming Catholic College -- WY	National Catholic Register	Catholic Identity List	
147	Wyoming Catholic College -- WY	Newman Guide	Recommended	
148	Xavier University -- OH	Colleges of Distinction	Catholic	
148	Xavier University -- OH	Forbes	Best Master's College	16

148	Xavier University -- OH	Kiplinger	Best Value- Private	71
148	Xavier University -- OH	Princeton Review	Best Midwestern	
148	Xavier University -- OH	US News	Regional University- Midwest	4

*Note.* This table was developed and compiled for the purpose of site selection to support the research for this dissertation.

## Appendix C

### Results from Site Selection Process

		Frequency	Percent	Cumulative percent
Valid	1 Barron's	24	5.4	5.4
	2 Cardinal Newman Society	22	5.0	10.4
	3 Colleges of Distinction	51	11.5	21.9
	4 First Things	40	9.0	30.9
	5 Fiske	5	1.1	32.0
	6 Forbes	23	5.2	37.2
	7 Intercollegiate Studies Institute	4	.9	38.1
	8 Kiplinger	25	5.7	43.8
	9 National Catholic Register	25	5.7	49.5
	10 Ordo Ludus	7	1.6	51.1
	11 Princeton Review	67	15.2	66.3
	12 TheBestColleges	2	.5	66.7
	13 TimesHigherEducation	4	.9	67.6
	14 US News and World Report	140	31.7	99.3
	15 Wall Street Journal	3	.7	100.0
	Total	442	100.0	

*Note.* This table, generated in *SPSS*, is a conspectus of the table at Appendix B based on the 442 intersections the researcher identified during the dissertation's site selection process. The *US News and World Reports* data reflects its popularity in America.



## Appendix D

### Sources and Methodologies for Site Selection

Source	Listings
Barron's	<i>Barron's Best Buys in College Education, The Best 377 Colleges, and Barron's Guide to Most Competitive Colleges</i>
Cardinal Newman Society	<a href="http://thenewmanguide.com/default.aspx">http://thenewmanguide.com/default.aspx</a>
Colleges of Distinction	<a href="http://www.collegesofdistinction.com/about-colleges-of-distinction/contributors/item/401-the-2012-2013-catholic-colleges-of-distinction.html">http://www.collegesofdistinction.com/about-colleges-of-distinction/contributors/item/401-the-2012-2013-catholic-colleges-of-distinction.html</a>
First Things	<a href="http://www.firstthings.com/article/2010/10/college-rankings">http://www.firstthings.com/article/2010/10/college-rankings</a>
Fiske	<i>Fiske Guide to Colleges</i>
Forbes	<a href="http://www.forbes.com/sites/michaelnoer/2012/08/01/americas-top-colleges-2/">http://www.forbes.com/sites/michaelnoer/2012/08/01/americas-top-colleges-2/</a>
Intercollegiate Studies Institute	<i>Choosing the Right College: The Whole Truth about America's Top Schools;</i> <a href="http://www.collegeguide.org/itembrowse.aspx?f=&amp;m=1&amp;p=1&amp;s">http://www.collegeguide.org/itembrowse.aspx?f=&amp;m=1&amp;p=1&amp;s</a>
Kiplinger	<a href="http://www.kiplinger.com/article/college/T014-C000-S002-how-we-ranked-the-top-private-college-values-for-2.html">http://www.kiplinger.com/article/college/T014-C000-S002-how-we-ranked-the-top-private-college-values-for-2.html</a>
National Catholic Register	<a href="http://www.ncregister.com/tags/college_guide">http://www.ncregister.com/tags/college_guide</a>
Ordo Ludus	<a href="http://www.ordoludus.com">http://www.ordoludus.com</a>
Princeton Review	<a href="http://www.princetonreview.com/college-rankings.aspx">http://www.princetonreview.com/college-rankings.aspx</a>
TheBestColleges	<a href="http://www.thebestcolleges.org/rankings/">http://www.thebestcolleges.org/rankings/</a>
TimesHigherEducation	<a href="http://www.timeshighereducation.co.uk/world-university-rankings/2012-13/world-ranking">http://www.timeshighereducation.co.uk/world-university-rankings/2012-13/world-ranking</a>
US News & World Report	<a href="http://www.usnews.com/education/best-colleges/articles/2012/09/11/best-colleges-2013-about-the-rankings-methodology">http://www.usnews.com/education/best-colleges/articles/2012/09/11/best-colleges-2013-about-the-rankings-methodology</a>

*Note.* This table offers published source information to the data that was leveraged in the dissertation's site selection process. Additionally, these are the entry points to explore the methodology a particular data source employed in developing the associated listings.

## Appendix E

### ACCU Member Listing

#### ACCU Member Institutions

##### *U.S. Members*

Institution	City	State
Albertus Magnus College	New Haven	CT
Alvernia University	Reading	PA
Alverno College	Milwaukee	WI
Ancilla Domini College	Donaldson	IN
Anna Maria College	Paxton	MA
Aquinas College	Grand Rapids	MI
Aquinas College	Nashville	TN
Assumption College	Worcester	MA
Assumption College for Sisters	Mendham	NJ
Ave Maria University	Ave Maria	FL
Avila University	Kansas City	MO
Barry University	Miami Shores	FL
Bellarmino University	Louisville	KY
Belmont Abbey College	Belmont	NC
Benedictine College	Atchison	KS
Benedictine University	Lisle	IL
Boston College	Chestnut Hill	MA
Brescia University	Owensboro	KY
Briar Cliff University	Sioux City	IA
Cabrini College	Radnor	PA
Caldwell College	Caldwell	NJ
Calumet College of Saint Joseph	Whiting	IN
Canisius College	Buffalo	NY
Cardinal Stritch University	Milwaukee	WI
Carlow University	Pittsburgh	PA
Carroll College	Helena	MT
Catholic Distance University*	Hamilton	VA
Catholic University of America, The	Washington	DC
Chaminade University of Honolulu	Honolulu	HI
Chatfield College	Saint Martin	OH
Chestnut Hill College	Philadelphia	PA
Christian Brothers University	Memphis	TN
Clarke University	Dubuque	IA
College of Mount Saint Joseph	Cincinnati	OH
College of Mount Saint Vincent	Riverdale	NY
College of New Rochelle, The	New Rochelle	NY
College of Saint Benedict	St. Joseph	MN
College of Saint Elizabeth	Morristown	NJ
College of Saint Joseph in Vermont	Rutland	VT

College of Saint Mary	Omaha	NE
College of Saint Scholastica	Duluth	MN
College of the Holy Cross	Worcester	MA
Creighton University	Omaha	NE
De Paul University	Chicago	IL
DeSales University	Center Valley	PA
Divine Word College	Epworth	IA
Dominican College	Orangeburg	NY
Dominican University	River Forest	IL
Donnelly College	Kansas City	KS
Duquesne University of the Holy Spirit	Pittsburgh	PA
D'Youville College	Buffalo	NY
Edgewood College	Madison	WI
Elms College	Chicopee	MA
Emmanuel College	Boston	MA
Fairfield University	Fairfield	CT
Felician College	Lodi	NJ
Fontbonne University	St. Louis	MO
Fordham University	Bronx	NY
Franciscan University of Steubenville	Steubenville	OH
Gannon University	Erie	PA
Georgetown University	Washington	DC
Georgian Court University	Lakewood	NJ
Gonzaga University	Spokane	WA
Gwynedd-Mercy College	Gwynedd Valley	PA
Hilbert College	Hamburg	NY
Holy Cross College	Notre Dame	IN
Holy Family University	Philadelphia	PA
Holy Names University	Oakland	CA
Immaculata University	Immaculata	PA
Iona College	New Rochelle	NY
John Carroll University	University Heights	OH
King's College	Wilkes-Barre	PA
La Roche College	Pittsburgh	PA
La Salle University	Philadelphia	PA
Labouré College	Dorchester	MA
Le Moyne College	Syracuse	NY
Lewis University	Romeoville	IL
Loras College	Dubuque	IA
Lourdes University	Sylvania	OH
Loyola Marymount University	Los Angeles	CA
Loyola University Chicago	Chicago	IL
Loyola University Maryland	Baltimore	MD
Loyola University New Orleans	New Orleans	LA
Madonna University	Livonia	MI

Manhattan College	Riverdale	NY
Manor College	Jenkintown	PA
Maria College	Albany	NY
Marian Court College	Swampscott	MA
Marian University	Indianapolis	IN
Marian University	Fond du Lac	WI
Marquette University	Milwaukee	WI
Marygrove College	Detroit	MI
Marymount College	Ranchos Palos Verdes	CA
Marymount University	Arlington	VA
Marywood University	Scranton	PA
Mercy College of Ohio	Toledo	OH
Mercyhurst University	Erie	PA
Merrimack College	North Andover	MA
Mexican American Catholic College*	San Antonio	TX
Misericordia University	Dallas	PA
Molloy College	Rockville Centre	NY
Mount Aloysius College	Cresson	PA
Mount Carmel College of Nursing	Columbus	OH
Mount Marty College	Yankton	SD
Mount Mary College	Milwaukee	WI
Mount Mercy University	Cedar Rapids	IA
Mount Saint Mary College	Newburgh	NY
Mount Saint Mary's College	Los Angeles	CA
Mount Saint Mary's University	Emmitsburg	MD
Neumann University	Aston	PA
Newman University	Wichita	KS
Niagara University	Niagara University	NY
Notre Dame College	South Euclid	OH
Notre Dame de Namur University	Belmont	CA
Notre Dame of Maryland University	Baltimore	MD
Ohio Dominican University	Columbus	OH
Our Lady of Holy Cross College	New Orleans	LA
Our Lady of the Lake College	Baton Rouge	LA
Our Lady of the Lake University	San Antonio	TX
Presentation College	Aberdeen	SD
Providence College	Providence	RI
Quincy University	Quincy	IL
Regis College	Weston	MA
Regis University	Denver	CO
Rivier University	Nashua	NH
Rockhurst University	Kansas City	MO
Rosemont College of the Holy Child Jesus	Rosemont	PA
Sacred Heart University	Fairfield	CT
Saint Ambrose University	Davenport	IA

Saint Anselm College	Manchester	NH
Saint Bonaventure University	Saint Bonaventure	NY
Saint Catharine College	St. Catharine	KY
Saint Catherine University	St. Paul	MN
Saint Edward's University	Austin	TX
Saint Francis College	Brooklyn Heights	NY
Saint Francis University	Loretto	PA
Saint Gregory's University	Shawnee	OK
Saint John's University	Jamaica	NY
Saint John's University	Collegeville	MN
Saint Joseph's College	Rensselaer	IN
Saint Joseph's College of Maine	Standish	ME
Saint Joseph's University	Philadelphia	PA
Saint Leo University	St. Leo	FL
Saint Martin's University	Lacey	WA
Saint Mary-of-the-Woods College	St.Mary-of-the-Woods	IN
Saint Mary's College	Notre Dame	IN
Saint Mary's College of California	Moraga	CA
Saint Mary's University	San Antonio	TX
Saint Mary's University of Minnesota	Winona	MN
Saint Michael's College	Colchester	VT
Saint Norbert College	De Pere	WI
Saint Peter's College	Jersey City	NJ
Saint Thomas Aquinas College	Sparkill	NY
Saint Thomas University	Miami Gardens	FL
Saint Vincent College	Latrobe	PA
Saint Xavier University	Chicago	IL
Salve Regina University	Newport	RI
Santa Clara University	Santa Clara	CA
Seattle University	Seattle	WA
Seton Hall University	South Orange	NJ
Seton Hill University	Greensburg	PA
Siena College	Loudonville	NY
Siena Heights University	Adrian	MI
Silver Lake College of the Holy Family	Manitowoc	WI
Spalding University	Louisville	KY
Spring Hill College	Mobile	AL
Stonehill College	Easton	MA
Thomas More College	Crestview Hills	KY
Trinity University	Washington	DC
Trocaire College	Buffalo	NY
University of Dallas	Irving	TX
University of Dayton	Dayton	OH
University of Detroit Mercy	Detroit	MI
University of Great Falls	Great Falls	MT

University of Mary	Bismarck	ND
University of Notre Dame du Lac	Notre Dame	IN
University of Portland	Portland	OR
University of Saint Francis	Joliet	IL
University of Saint Francis	Fort Wayne	IN
University of Saint Joseph	West Hartford	CT
University of Saint Mary	Leavenworth	KS
University of Saint Thomas	Houston	TX
University of Saint Thomas	St. Paul	MN
University of San Diego	San Diego	CA
University of San Francisco	San Francisco	CA
University of Scranton	Scranton	PA
University of the Incarnate Word	San Antonio	TX
Ursuline College	Pepper Pike	OH
Villanova University	Villanova	PA
Viterbo University	La Crosse	WI
Walsh University	North Canton	OH
Wheeling Jesuit University	Wheeling	WV
Xavier University	Cincinnati	OH
Xavier University of Louisiana	New Orleans	LA

\*Indicates Institution is a Candidate Member

#### **International Members**

<b>Institution</b>	<b>City</b>	<b>State</b>
All Hallows College	Dublin	Ireland
Australian Catholic University	North Sydney	NSW
Bethlehem University	Jerusalem	Israel
Brescia University College	London	Ontario
Campion College at University of Regina	Regina	Saskatchewan
Catholic University of Avila	Avila	Spain
King's University College	London	Ontario
Mary Immaculate College	Limerick	Ireland
Notre Dame University-Louaize	Zouk Mosbeh	Lebanon
Providence University	Taichung	Taiwan
Saint Jerome's University at Waterloo	Waterloo	Ontario
Saint Joseph's College	Edmonton	Alberta
Saint Mary's University College	Twickenham	United
Saint Mary's University College	Calgary	Calgary
Saint Paul's College	Winnipeg	Manitoba
Saint Thomas More College	Saskatoon	Saskatchewan
St. Mary's University College	Belfast	Northern
Ukrainian Catholic University	Lviv	Ukraine
Universidad Francisco de Vitoria	Madrid	Spain
University of Notre Dame Australia	Fremantle	Western
University of Saint Michael's College	Toronto	Ontario

*Note.* This table is provided as information only. Retrieved February 4, 2013 from the ACCU Web site:

[http://www.accunet.org/files/public/Listing%20of%20ACCU%20Members\(1\).pdf](http://www.accunet.org/files/public/Listing%20of%20ACCU%20Members(1).pdf)

## Appendix F

### Interview Guide for Faculty Leaders

The interview guide is developed to direct the conversation towards the topic identified in the purpose of the research. While allowing for freedom and adaptability during the conduct of the interview, the guide ensures the general areas are discussed and keeps the conversation focused during the data collection to the predetermined purpose. An “Informed Consent” form has been developed for this study. In addition to following a variety of recommended interviewing techniques, the following questions will be discussed with the faculty leaders.

#### Primary Questions

1. Can you tell me about your leadership role in the education of students at Holy Catholic College (HCC)?
2. What kinds of academic programs/instruction support HCC’s vision?
3. What is it like teaching and conducting research at a Catholic college?
4. Suppose I was a new student at HCC, and I asked you how my coursework would help me grow in my faith. What would you tell me?

#### Last Question

- That covers the things I wanted to ask. Anything you care to add?

#### Alternative Questions

5. How effective do you think the academic program is in supporting HCC’s vision?
6. Think of your experiences with colleagues at nonsecular colleges or universities. Suppose they were thinking about transferring to a Catholic college or university. What would you tell them?

#### Data Collection Source

The sole source for these questions will be the faculty leadership at Holy Catholic College.

## Appendix G

### Interview Guide for Student Leaders

The interview guide is developed to direct the conversation towards the topic identified in the purpose of the research. While allowing for freedom and adaptability during the conduct of the interview, the guide ensures the general areas are discussed and keeps the conversation focused during the data collection to the predetermined purpose. An “Informed Consent” form has been developed for this study. In addition to following a variety of recommended interviewing techniques, the following questions will be discussed with the student leaders.

#### Primary Questions

1. Can you tell me about your leadership role with the other students at Holy Catholic College (HCC)?
2. What kinds of programs and activities support HCC’s vision?
3. Think of your experiences with friends attending other colleges or universities in discussing “college life.” What do you tell them is it like for you a Catholic college?
4. Suppose I was a new student at HCC, and I asked you how my extracurricular activities would help me grow in my faith. What would you tell me?

#### Last Question

- That covers the things I wanted to ask. Anything you care to add?

#### Alternative Questions

5. How effective do you think the student programs are in supporting your growth?
6. Think of your experiences with friends from other colleges or universities. Suppose they were thinking about transferring to a Catholic college or university. What would you tell them?



### Data Collection Source

The sole source for these questions will be the student leadership at Holy Catholic College.

## Appendix H

### Informed Consent

The purpose of this memo is invite you to participate in research that I (the Principal Investigator/PI) am conducting as part of my doctoral dissertation with Benedictine University in Lisle, Illinois. The purpose of my dissertation is to better understand institutional Catholicity in higher education.

If you agree to participate you will be asked to participate in an interview with me to discuss your experiences at Holy Catholic College. The time completion is about 45 minutes.

You participation is voluntary and can be discontinued at any time without any consequences. There are not going to be any negative consequences if you choose not to participate. Neither your participation nor your identity will be provided to any [Holy Catholic College (HCC)] administrator.

Any information that you provide will remain confidential with the PI. Further, your identity will not be linked to your responses except for PI analysis. Your interview will constitute one of many sources of data for analysis and interpretation for this research inquiry.

The results of this study will be published or otherwise reported to scientific bodies, but your identity will in no way be revealed.

In the event you have questions or require additional information you may contact the PI, Timothy J. Collins, at [e-mail] or [phone].

If you have any concerns or questions that you feel have not been addressed, you may also contact either the Dissertation Chair Tamara Korenman, Ph.D., at [e-mail] or [phone], or the Institutional Review Board Chair [masked], Ph.D, at [e-mail] or [phone].

I have read and I understand the above.

\_\_\_\_\_ I agree to participate.

Participant's Name \_\_\_\_\_

Participant's  
Signature \_\_\_\_\_

Date \_\_\_\_\_

## Appendix I

### Data Analysis Code Tree

<b>Id #</b>	<b>Code</b>	<b>Descriptor</b>
<b>1</b>	<b>Authentic</b>	<b>Category 1</b>
1a	Christian inspiration	Root code for <i>ECE</i> #1
1a1	Community	Child code
1a2	Identity	Child code
1b	Reflection of Catholic faith	Root code for <i>ECE</i> #2
1b1	Religious	Child code
1b2	Campus ministry	Child code
1b3	Presence of religious vocations	Child code
1b4	Social justice	Child code
1c	Fidelity to Gospel Message	Root code for <i>ECE</i> #3
1c1	Mandatum	Child code
1c2	Sacramental presence	Child code
1d	Commitment to service	Root code for <i>ECE</i> #4
1d1	Service	Child code
<b>2</b>	<b>Commitment</b>	<b>Category 2</b>
2a	Faithful to Church teachings	Root code for Application of <i>ECE/US/Part 1</i> , 7e
2a1	Mandatum	Child code
2b	Catholic ideal, principles, attitudes	Root code for Application of <i>ECE/US/Part 1</i> , 7f
2b1	Catholic experience	Child code
2b2	Sponsorship	Child code
2c	Serve others	Root code for Application of <i>ECE/US/Part 1</i> , 7g
2d	Witness by staff	Root code for Application of <i>ECE/US/Part 1</i> , 7h
2e	Courses	Root code for Application of <i>ECE/US/Part 1</i> , 7i
2e1	CIT	Child code
2e1a	Faith and reason	Grandchild code
2f	Pastoral care	Root code for Application of <i>ECE/US/Part 1</i> , 7j
2g	Personal services	Root code for Application of <i>ECE/US/Part 1</i> , 7k
2h	Campus way of life	Root code for Application of <i>ECE/US/Part 1</i> , 7l
2h1	Worship	Child code
2h1a	Sacrament	Grandchild code
2h2	Facilities	Child code
2h2a	Chapel(s)	Grandchild code
2h3	Social justice	Child code

*Note.* Developed and implemented for electronic data analysis.

## Appendix J

### Definition of Terms

***Application of Ex Corde Ecclesiae for the United States***: document outlining the norm of law that implements the Apostolic Constitution *Ex Corde Ecclesia* as set forth by the hierarchy of Roman Catholic Bishops in the United States, dated 2000.

**Catholic college or university (CCU)**: institutions of higher education affiliated with the Roman Catholic Church as listed in *The Official Catholic Directory*.

**Catholic higher education**: post-secondary education offered by a college or university aligned with the Roman Catholic Church in the United States.

**Catholic identity**: the manner in which an institution expresses its affiliation and the way it practices its Catholicity.

**Catholic Intellectual Tradition (CIT)**: a way of thinking and living founded in and developed from the heritage of the Roman Catholic faith.

**Catholicity**: fidelity to the fullness of the teachings of the Roman Catholic faith.

***Gaudium et Spes***: document of the Second Vatican Council that is a pastoral constitution on the Church in the modern world, dated 1965; foundational to Pope Blessed John Paul II's teachings as expressed in the apostolic constitution *Ex Corde Ecclesiae* (1990).

***Ex Corde Ecclesiae (ECE)***: document establishing the principles and general norms for a Catholic University as set forth in an Apostolic Constitution by the Supreme Pontiff of the Catholic Church, Blessed John Paul II, dated 1990.

**Institutional identity:** set of characteristics that define or describe a college or university.

**Magisterium:** the teaching authority of the Roman Catholic Church.

***Mandatum*:** an official acknowledgement (mandate) of the Roman Catholic Church that a theologian is within full communion of Church teachings (United States Conference of Catholic Bishops, 2001).

**Mission:** what the CCU proposes to do in teaching, learning, and service.

**Pluralism:** the co-existence of sacred and secular beliefs.

**Relationship to the Roman Catholic Church:** the manner in which a college or university is connected to the Roman Catholic Church.

***Sapientia Christiana*:** document establishing the norms for Catholic education, dated 1979; influences applicable higher education canons in the revised code of canon law (1983) and provides the framework for *Ex Corde Ecclesiae* (1990).

**Second Vatican Council (SVC/Vatican II/1962-1965):** second assembly of the Roman Catholic Church hierarchy, held in the Vatican, since the Council of Trent (1545-1563); the twenty-first general council in the history of the Roman Catholic Church.

**Secularism:** the exclusion of religious beliefs.

**Teachings of the Church:** knowledge (natural and supernatural) passed down through the ages from the Apostles and their successors of the Church founded by Jesus Christ. "This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the

successor of Peter and by the Bishops in communion with him" (Paul VI, 1964, para. 8).

**United States Catholic Conference of Bishops:** the Roman Catholic Church hierarchy, jointly exercising pastoral functions, within the United States and U.S. Virgin Islands. Organizationally combined what were formerly the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC).

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### Vita

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