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ABSTRACT

The character and mission of Catholic institutions of higher education are discussed in nine articles. Questions that are posed include: what issues of the Catholic tradition need to be further examined; what additional reading of the Vatican II texts are appropriate; how is one to understand the American context within which the Catolic mission is to be carried out; and how can Catholic colleges and universities respond to current challenges. Titles and authors are as follows: "Remarks on Behalf of the Ministry of Catholic Higher Education in America" (Francis J. Kerins); "Address to Leaders of Catholic Higher Education" (Pope John Paul II); "How Is the University Catholic?" (J. Patout Burns); "Some Dissent about Dissent within the Catholic Church in the Context of Catholic Universities" (Paul J. Goda); "Catholic Colleges Need Academic Freedom" (Quentin L. Quade); "The Need for Open Inquiry at Mount Saint Mary's" (Robert Ducharme); "American Pluralism and Catholic Identity in Higher Education" (Alice Gallin); "The American Catholic University: Pluralism and Identity" (Joseph A. O'Hare); and "Beyond Tolerance: Pluralism and Catholic Higher Education" (William M. Shea). (SW)

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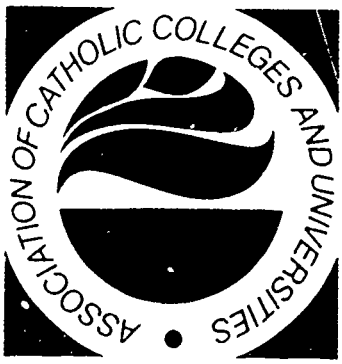

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Introduction

Now that the curtain has fallen on the last act of the Papal meeting with leaders of Catholic higher education on September 12, 1987, in New Orleans, we have time to reflect on the event and its significance. Several of you who were in the audience that evening have commented to me on the impact of the impromptu remarks of John Paul II as he responded to the heartfelt singing of the *Salve Regina*. He seemed unwilling to leave the scene without one more expression of his appreciation for the work of the colleges and universities. He expressed his deep affection for the administrators, faculty, and students on our campuses, lingering over the word "students" as if he were recalling his own days as a professor.

The core of this final message was that Catholic colleges and universities share in the prophetical mission of the Church, that is, of Jesus Christ. What did John Paul II mean by that expression? His use of *Lumen Gentium* as a reference for this remark opens a new door for reflection on the nature and purpose of Catholic higher education in the post Vatican II era.

Our last *Current Issues* was entitled "Universities: Catholic and American, Responsible and Free." In it we presented many different ways of articulating the "Catholic" character of our institutions. Some authors dealt with the Catholic identity of their own colleges while others attempted to unravel the ambiguities in the concept of academic freedom in the Catholic higher education community as a whole. President William Rewak, SJ, explained his view to the faculty of SCU concerning the nature of dissent. In this issue we continue the discussion of those same questions including a response to Father Rewak from one of his own faculty members, Paul Goda, SJ. Such a public debate, done with civility and reasoned argument, is the kind of atmosphere that is encouraged by Dr. William Shea in his article, "Beyond Tolerance."

In 1985-86 when we were working on the consultation requested by the Congregation of Catholic Higher Education concerning the proposed *Schema*, Dr. Patout Burns culled from the many responses the positive characteristics that our presidents submitted as giving their institutions their "Catholic" identity. Adding to these his own rich philosophical and theological reflections, he developed a statement on the nature of a Catholic university that is published here under the title, "How Is the University Catholic?"

The Catholic Commission on Intellectual and Cultural Affairs at its meeting in October, 1986, focused on this same issue. We have already published the paper by Ann Ida Gannon, BVM, from that meeting. Here we have the second one—that by Joseph O'Hare, S.J., president of Fordham University. The discussion which followed these two papers is available in the 1987 publication of the Commission *CCICA Annual*.

Those who were at New Orleans have already heard the address of Frank Kerins, president of Carroll College and Chair of ACCU and, of course, the address by Pope John Paul II. Nevertheless, we think it advisable to have the two texts printed here so that our memories can be refreshed from time to time. What further examination of our tradition is needed? What additional reading of the Vatican II texts will be appropriate? Finally, how do we understand the American context within which this Catholic mission is to be carried out? What are the different levels of understanding and action which need to be pursued if Catholic colleges and universities are to continue responding to the challenges of our time?

Alice Gallin, OSU
Executive Director

Remarks

Francis J. Kerins
On Behalf of the Ministry of Catholic Higher Education
in America

Xavier University of Louisiana
September 12, 1987

Beloved Holy Father, Pope John Paul II:

It is my privilege to represent before you tonight the thousands of persons—lay women and men, priests and religious—who are engaged in the ministry of Catholic higher education here in the United States. As Chair of the Association of Catholic Colleges and Universities, I speak particularly on behalf of the 215 institutions of higher education that make up the membership of this Association. But I am pleased also to represent the many dedicated Catholics who work in other institutions of higher education throughout the country, whether in a campus ministry program or as faculty and staff at those colleges and universities.

The institutions at which we work, Catholic, sponsored by other churches, publicly operated or without formal ties to church or state, are many and varied. My own institution, Carroll College of Helena, Montana, was originally called Mount Saint Charles College, for St. Charles Borromeo, the College's patron. Then, over fifty years ago, the Board of Trustees changed the name to honor John Patrick Carroll, who at the beginning of this century served as Bishop of Helena and founded the College. Today, we have a student body of 1500 and over 100 faculty members, most of whom are lay women and men. Our College, like many of the other Catholic colleges and universities represented here, came into being because a wise and far-sighted bishop, supported by the generous sacrifices of his people, recognized that Catholic higher education was part of the full life of the Church. In most instances, bishops encouraged religious congregations of men and women to found such institutions in the different communities of this vast and varied land. Today, these institutions still enjoy the presence and reflect the distinctive traditions of the particular religious congregations which sponsored their birth and growth. In all of them, however, the overwhelming number of faculty and staff now are lay men and women, including significant numbers of persons of other faiths who find the Catholic environment of our institutions a congenial one for their own work of teaching and scholarship. These colleagues, too, are committed to the educational values of the Catholic tradition.

But whether we work at small regional colleges or at large research universities with national reputations, behind and within the diversity of our particular scholarly disciplines we share a common commitment, one that both encourages our differences and establishes our unity: the belief that our work in higher education—a work of teaching, scholarship and service—constitutes a sacred ministry in the Church. We understand this to be a ministry of and for the truth. the continuing search for knowledge that will enlighten our understanding of ourselves, our history and the world in which we live, and then the communication of this understanding to others.

Our Catholic institutions of higher education are significant partners in the highly developed system of higher education in the United States, a system that takes pride in its diversity and seeks to make the choice of different kinds of educational experiences, whether in public, state-supported institutions or in private, independent colleges and universities, accessible to as many of our citizens as possible. Even as we share with all of these institutions a set of common concerns about the importance of higher education in the United States, we believe that our own Catholic colleges and universities, with their distinctive tradition, play an essential role in a society that has always found a special strength in its pluralism. As we celebrate the 200th anniversary of the Constitution of the United States, we recall, with gratitude, the religious freedom that has enabled us to build such an impressive system of Catholic higher education. We note with satisfaction also that, in the history of all of higher education in this country, the best utilization of the talents of women in positions of leadership has been in Catholic colleges sponsored by congregations of religious women.

The system of higher education in the United States, of which Catholic colleges and universities are an integral part, offers educational opportunities to its citizens to a degree which is unmatched anywhere else in the world. Our Catholic people recognize the unique worth of higher education offered within the ministry of the Church, and continue to support our institutions, often at great

sacrifice. Beyond this, the American society cherishes the value of Catholic colleges and universities. Government financial assistance to students attending our institutions and to their families is substantial and vital to our continued service. And we receive a great deal of help and support from our own trustees, donors, foundations and business firms not themselves Catholic but convinced of the importance of Catholic colleges and universities to our national well-being and to the good of our society.

We Catholics are proud to be part of the broad and rich array of American higher education, even as we confidently affirm our own distinctive heritage as members of the universal Roman Catholic Church. We believe that through our research, teaching and service to society, we are following the mandate held out by the second Vatican Council: that we should by the witness of our work and our lives make the Church a true sacrament of God's presence in the contemporary world and its culture.

This evening it is a great joy for all of us to be able to celebrate in your presence the achievements of the past, made possible by the sacrifices of so many for so many years, and by God's providence. We ask your blessin as we renew our commitment to the promise of the future and to the sacred vocation we share in faith with one another.

Address

Pope John Paul II
to
Leaders of Catholic Higher Education
Xavier University of Louisiana
September 12, 1987

Dear Friends, Dear Leaders in Catholic Higher Education:

At the end of this day dedicated to the prayerful celebration of Catholic education in the United States, I greet you, and all those whom you represent, with esteem and with affection in our Lord Jesus Christ. I thank the Association of Catholic Colleges and Universities for having arranged this meeting. I express my gratitude to Dr. Norman Francis and to all at Xavier University for their hospitality at this institution, which, in so many ways, serves the cause of Catholic higher education.

> I will bless the Lord at all times; his praise shall be ever in my mouth. Glorify the Lord with me, let us together extol his name (Ps 34:2,4).

Yes, let us join in thanking God for the many good things that he, the Father of Wisdom, has accomplished through Catholic colleges and universities. In doing so, let us be thankful for the special strengths of your schools—for their Catholic identity, for their service of truth, and for their role in helping to make the Church's presence felt in the world of culture and science. And let us be thankful above all for the men and women committed to this mission, those of the past and those of today, who have made and are making Catholic higher education the great reality that it is.

The United States is unique in its network of more than two hundred and thirty-five colleges and universities which identify themselves as Catholic. The number and diversity of your institutions are in fact without parallel, they exercise an influence not only within the United States but also throughout the universal Church, and they bear a responsibility for her good.

Two years from now you will celebrate the two hundredth anniversary of the founding by John Carroll of Georgetown University, the first Catholic university in the United States. After Georgetown, through the leadership of religious Congregations and farseeing Bishops, and with the generous support of the Catholic people, other colleges and universities have been established in different parts of this vast country. For two centuries these institutions have contributed much to the emergence of a Catholic laity, which today is intimately and extensively involved in industry, government, the professions, arts and all forms of public and private endeavor—all those activities that constitute the characteristic dynamism and vitality of this land.

Amidst changing circumstances, Catholic universities and colleges are challenged to retain a lively sense of their Catholic identity and to fulfill their specific responsibilities to the Church and to society. It is precisely in doing so that they make their distinctive contribution to the wider field of higher education.

The Catholic identity of your institutions is a complex and vitally important matter. This identity depends upon the explicit profession of Catholicity on the part of the university as an institution, and also upon the personal conviction and sense of mission on the part of its professors and administrators.

During my pastoral visit to this country in 1979, I spoke of various elements that contribute to the mission of Catholic higher education. It is useful once again to stress the importance of research into questions vital for the Church and society—a research carried out "with a just sense of history, together with the concern to show the full meaning of the human person regenerated in Christ", to emphasize the need for educating men and women of outstanding knowledge who, "having made a personal synthesis between faith and culture, will be both capable and willing to assume tasks in the service of the community and of society in general, and to bear witness to their faith before the world", and finally, to pursue the establishment of a living community of faith, "where sincere commitment to scientific research and study goes together with a deep commitment to authentic Christian living" (Address at The Catholic University of America, Washington, D.C., October 7, 1979, No. 3).

To appreciate fully the value of your heritage, we need to recall the origins of Catholic university life. The university as we know it began in close association with the Church. This was no accident. Faith and love of learning have a close relationship. For the Fathers of the Church and the thinkers and academics of the Middle Ages, the search for truth was associated with the search

for God. According to Catholic teaching—as expressed also in the First Vatican Council—the mind is capable not only of searching for the truth but also of grasping it, however imperfectly.

Religious faith itself calls for intellectual inquiry, and the confidence that there can be no contradiction between faith and reason is a distinctive feature of the Catholic humanistic tradition, as it existed in the past and as it exists in our own day.

Catholic higher education is called to exercise, through the grace of God, an extraordinary "share in the work of truth" (3 Jn 8). The Catholic university is dedicated to the service of the truth, as is every university. In its research and teaching, however, it proceeds from the vision and perspective of faith and is thus enriched in a specific way.

From this point of view one sees that there is an intimate relationship between the Catholic university and the teaching office of the Church. The Bishops of the Church, as *Doctores et Magistri Fidei*, should be seen not as external agents but as participants in the life of the Catholic university in its privileged role as protagonist in the encounter between faith and science and between revealed truth and culture.

Modern culture reflects many tensions and contradictions. We live in an age of great technological triumphs but also of great human anxieties. Too often, today, the individual's vision of reality is fragmented. At times experience is mediated by forces over which people have no control; sometimes there is not even an awareness of these forces. The temptation grows to relativize moral principles and to privilege process over truth. This has grave consequences for the moral life as well as for the intellectual life of individuals and of society. The Catholic university must address all these issues from the perspective of faith and out of its rich heritage.

Modern culture is marked by a pluralism of attitudes, points of view and insights. This situation rightly requires mutual understanding; it means that society and groups within society must respect those who have a different outlook from their own. But pluralism does not exist for its own sake; it is directed to the fullness of truth. In the academic context, the respect for persons which pluralism rightly envisions does not justify the view that ultimate questions about human life and destiny have no final answers or that all beliefs are of equal value, provided that none is asserted as absolutely true and normative. Truth is not served in this way.

It is true of course that the culture of every age contains certain ambiguities which reflect the inner tensions of the human heart, the struggle between good and evil. Hence the Gospel, in its continuing encounter with culture, must always challenge the accomplishments and assumptions of the age (cf. Rom 12:2). Since, in our day, the implications of this ambiguity are often so destructive to the community, so hostile to human dignity, it is crucial that the Gospel should purify culture, uplift it, and orient it to the service of what is authentically human. Humanity's very survival may depend on it. And here, as leaders in Catholic education in the United States, you have an extremely important contribution to make.

Today there exists an increasingly evident need for philosophical reflection concerning the truth about the human person. A metaphysical approach is needed as an antidote to intellectual and moral relativism. But what is required even more is fidelity to the word of God, to ensure that human progress takes into account the entire revealed truth of the eternal act of love in which the universe and especially the human person acquire ultimate meaning. The more one seeks to unravel the mystery of the human person, the more open one becomes to the mystery of transcendence. The more deeply one penetrates the divine mystery, the more one discovers the true greatness and dignity of human beings.

In your institutions, which are privileged settings for the encounter between faith and culture, theological science has a special role and deserves a prominent place in the curriculum of studies and in the allocation of research resources. But theology, as the Church understands it, is much more than an academic discipline. Its data are the data of God's Revelation entrusted to the Church. The deeper understanding of the mystery of Christ, the understanding which theological reflection seeks, is ultimately a gift of the Holy Spirit given for the common good of the whole Church. Theology is truly a search to understand ever more clearly the heritage of faith preserved, transmitted and made explicit by the Church's teaching office. And theological instruction serves the community of faith by helping new generations to understand and to integrate into their lives the truth of God, which is so vital to the fundamental issues of the modern world.

Theology is at the service of the whole ecclesial community. The work of theology involves an interaction among the various members of the community of faith. The Bishops, united with the Pope, have the mission of authentically teaching the message of Christ; as Pastors, they are called to sustain the unity in faith and Christian living of the entire People of God. In this they need the assistance of Catholic theologians, who perform an inestimable service to the Church. But theologians also need the charism entrusted by Christ to the Bishops and, in the first place, to the Bishop of Rome. The fruits of their work, in order to enrich the life-stream of the ecclesial community, must ultimately be tested and validated by the Magisterium. In effect, therefore, the ecclesial context of Catholic theology gives it a special character and value, even when theology exists in an academic setting.

Here, the words of Saint Paul concerning the spiritual gifts should be a source of light and harmony for us all: "There are different gifts but the same Spirit; there are different ministries but the same Lord, there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good" (1 Cor 12:4-7). In the different offices and functions in the Church, it is not some power and dominion that is being divided up, but rather

the same service of the Body of Christ that is shared according to the vocation of each. It is a question of unity in the work of service. In this spirit I wish to express cordial support for the humble, generous and patient work of theological research and education being carried out in your universities and colleges in accordance with the Church's mission to proclaim and teach the saving wisdom of God (cf. 1 Cor 1:21).

My own university experience impels me to mention another related matter of supreme importance in the Catholic college and university, namely, the religious and moral education of students and their pastoral care. I am confident that you too take this special service very seriously, and that you count it among your most pressing and most satisfying responsibilities. One cannot meet with college and university students anywhere in the world without hearing their questions and sensing their anxieties. In their hearts your students have many questions about faith, religious practice and holiness of life. Each one arrives on your campuses with a family background, a personal history, and an acquired culture. They all want to be accepted, loved and supported by a Christian educational community which shows friendship and authentic spiritual commitment.

It is your privilege to serve your students in faith and love; to help them deepen their friendship with Christ; to make available to them the opportunity for prayer and liturgical celebration, including the possibility to know the forgiveness and love of Jesus Christ in the Sacraments of Penance and the Eucharist. You are able, as Catholic educators, to introduce your students to a powerful experience of community and to a very serious involvement in social concerns that will enlarge their horizons, challenge their life styles and offer them authentic human fulfillment.

University students, for example, are in a splendid position to take to heart the Gospel invitation to go out of themselves, to reject introversion and to concentrate on the needs of others. Students with the opportunities of higher education can readily grasp the relevance for today of Christ's parable of the rich man and Lazarus (cf. Lk 16.19ff.), with all of its consequences for humanity. What is at stake is not only the rectitude of individual human hearts but also the whole social order as it touches the spheres of economics, politics and human rights and relations.

Here in the Catholic university centers of the nation, vivified by the inspiration of the Gospel, must be drawn up the blueprints for the reform of attitudes and structures that will influence the whole dynamic of peace and justice in the world, as it affects East and West, North and South. It is not enough to offer to the disadvantaged of the world crumbs of freedom, crumbs of truth and crumbs of bread. The Gospel calls for much more. The parable of the rich man and the poor man is directed to the conscience of humanity, and, today in particular, to the conscience of America. But that conscience often passes through the halls of Academe, through nights of study and hours of prayer, finally to reach and embrace the whole prophetic message of the Gospel. "Keep your attention closely fixed on it," we are told in the Second Letter of Peter, "as you would on a lamp shining in a dark place until the first streaks of dawn appear and the morning star rises in your hearts" (2 Pt 1:19).

Dear brothers and sisters: as leaders in Catholic university and college education, you have inherited a tradition of service and academic excellence, the cumulative effort of so many who have worked so hard and sacrificed so much for Catholic education in this country. Now there lies before you the wide horizon of the third century of the nation's constitutional existence, and the third century of Catholic institutions of higher learning serving the people of this land. The challenges that confront you are just as testing as those your forefathers faced in establishing the network of institutions over which you now preside. Undoubtedly, the greatest challenge is, and will remain, that of preserving and strengthening the Catholic character of your colleges and universities—that institutional commitment to the word of God as proclaimed by the Catholic Church. This commitment is both an expression of spiritual consistency and a specific contribution to the cultural dialogue proper to American life. As you strive to make the presence of the Church in the world of modern culture more luminous, may you listen once again to Christ's prayer to his Father for his disciples: "Consecrate them by means of truth—'Your word is truth.'" (Jn 17:17).

May the Holy Spirit, the Counsellor and Spirit of Truth, who has enlivened and enlightened the Church of Christ from the beginning, give you great confidence in the Father's word, and sustain you in the service that you render to the truth through Catholic higher education in the United States of America.

In conclusion, the Holy Father offered the following impromptu remarks.

I am grateful for your presence this evening. Through your presence I could be present also, not only among you but also in more than 200 academic institutions, universities and colleges, in the United States—Catholic institutions for the culture of Catholic higher education. I could be present among all of the teachers—the academic teachers, all the professors, and among all of the students.

I should be very grateful if you can transmit my affection to all of them.

We are working together. You, you are aware of having a special participation in the prophetic mission of the Church—more, of Christ Himself. The Church participates in the prophetic mission of Jesus Christ. And the teaching of

the Church and all kinds of institutions who serve the teaching of the Church belong to this large concept, large reality of the participation of the prophetic mission of the Church.

It is now clearer, perhaps, as before in the light of the Second Vatican Council, especially in the light of *Lumen Gentium.* It is clear how the whole community of scholars, of teachers—of academic teachers, in the Church, in the Catholic universities, in the Catholic colleges, how all of them are having this special mission and this profound responsibility in the name of Jesus Christ who is our supreme teacher. In the name of Jesus Christ who is our supreme and unique teacher. Who is not only teacher; who is the truth; who is the way; who is the life. In His name, I express my gratitude to all of you for this meeting and for all of your activities.

And now I wish you a good night, good night and good sleep. Thank you very much.

How is the University Catholic?

J. Patout Burns

In an attempt to respond to the gospel of Christ and to bring the gift of the Holy Spirit to operation, the Roman Catholic Church engages in a variety of forms of life and of work. While some of these are peculiar to this Christian community, others are pursued in collaboration with communities of other faiths or communities formed without reference to religious belief. Among these latter are colleges and universities whose work is the ultivation of understanding and truth.

The Christian people are moved by the revelation of God through Jesus Christ, not to deny and flee the created world but to seek, to love and to serve their Lord through and according to an understanding of the universe and of humanity. Christians believe that the world is created and governed by the Father who has made himself its destiny. They believe that through the incarnation of the Word of God and his redemptive life, death and resurrection, the created order has been made an expression of divine truth and goodness. They believe that the Holy Spirit has been poured out to renew the whole of creation and bring it to perfection through resurrection in the image of Christ. The Christian cultivation of an understanding of the created order springs from this belief in the unity of creation, redemption and perfection. It is shaped through a conviction that truth is one and that Christian faith and reasoned understanding are originally and ultimately coherent in the Word of God.

Christians seek the divine self-revelation through understanding not only the material creation but also the structures and functioning of the human person and of human society. In his own person, Jesus Christ has established the fundamental unity of created human nature and the divine grace which saves and perfects. In the Chosen People and the Christian Church, the same grace has taken a social form. Thus the attempt to understand humanity in both its individual and corporate reality is integral to the reception of and response to this divine presence and gift.

The Catholic Church refuses to turn its acceptance of the Gospel of Christ and the gift of the Holy Spirit into a claim of exclusive possession or privileged access to understanding of the created order. The Christian people still look forward to the full possession of the Word of God in Jesus Christ, they experience the Holy Spirit as a desire for truth, goodness and beauty as yet only partially attained. Christians undertake the arduous search for understanding and knowledge of the world and of its Creator through empirical investigation, creative imagination and critical reason.

The Christian people share this quest for understanding with the entire human family. As the source of this common attempt to discover, to elaborate, to communicate, and to place understanding of the universe at the service of humanity, however, the Catholic Church recognizes the guiding inspiration of the Spirit of Christ, himself the fullest expression of the Saving Truth. The entire human community is unified not only in its origin from the Father's goodness and its common fall into sin but also in its eschatological destiny through the redemptive work of Christ. Each human person is addressed by God's saving love and called to respond through both personal relationships and social institutions. The true human progress resulting from this generally unrecognized operation of the Holy Spirit is fostered and celebrated by the Christian people.

The Church and the Academy

In this cultivation of knowledge through colleges and universities, the Church joins in a social enterprise which has been carried out for centuries. During the periods in which the Catholic Church bore primary responsibility for the civilization of Europe, it established schools and universities for the preservation, transmission and enlargement of knowledge. Both religious and secular education have been a major component of the missionary activity of the Church. As other groups have joined in this work, the Church has continued an active role, both through Catholic foundations and by cooperating with or participating in the work of publicly sponsored institutions, as well as other religious and private schools.

The Catholic Church asserts the common right of all human persons to seek truth and to apply truth attained to protect and enrich personal and communal life. Moreover, the Church recognizes the right and responsibility of both civil societies and voluntary associations to establish institutions in which reasoned truth and a life according to truth can be cultivated, free of any distorting influence of either dogma or ideology. The Church

J. Patout Burns is Professor of Religion at the University of Florida.

strives to uphold not only freedom of religious faith and practice but also academic freedom from external constraint proper to the pursuit of truth in the academy. The Church also approves and supports the scholarly interaction of diverse perspectives and methodologies through which the academic community attempts to overcome the bias and error which hinder the search for understanding. In Catholic institutions of higher learning, researchers and teachers of various orientations and faiths cooperate in mutual respect and accountability.

The Catholic Church asserts that religious belief in general and Christian faith in particular has an appropriate role within the academy. Christian claims to truth are based upon a privileged experience and inspired interpretation; thus, they are not subjected to verification in the same way as other knowledge attained through reasoning on common evidence. Yet the assertions of Christian faith address the same world which is the object of the academy's teaching and research; they are believed to be consonant with the judgments of reason based upon evidence. Through its colleges and universities, the Catholic Church brings its faith into the academic world to influence and to be influenced by the cultivation of reasoned knowledge. Although the Church does not claim an exclusive or full possession of the created truth concerning humanity and the world, much less of the divine truth, it does assert that the truth attained through Christian faith can and should be integrated with other knowledge in elaborating an adequate understanding of the created order. Furthermore, it asserts that Christian perspectives and concerns will prove fruitful in discovering knowledge and in bringing truth to the service of humanity. The Church trusts that conflicts between its faith and the reasoned knowledge of the academy will be resolved eventually by the development of each. The reasonableness of Christian faith and its efficacy in inspiring and guiding the work of colleges and universities must, of course, continually be demonstrated in practice.

The Task of Theology

The Christian faith is also brought into the academy as a subject of critical investigation. In order to be communicated through evangelization and preaching, exercised in liturgy and devotion, and practiced in moral decision and action, faith must be expressed in the language and concepts of particular cultures. This process of elaborating belief into a variety of cultural forms is already evident in the various writings which comprise the New Testament. Christian faith continued to assume a variety of expressions, practices and forms of social organization in subsequent ages and cultures. A college or university faculty of theology both studies these culturally specific expressions of religious faith and attempts to integrate them into a coherent and unified system of religious knowledge. Moreover, scholarship is itself an integral part of the inculturation of belief. Within the academy, religious truth is brought into dialogue with the other forms of human knowledge so that it can be understood and communicated in the language of a particular culture and so that its implications for social action can be more easily discerned. In this collaborative effort, the theological and other faculties of the college or university assist the Church in its own life of faith and prayer and its mission of service to the world.

To achieve the objective of demonstrating the reasonableness and efficacy of faith, Catholic scholars must maintain a double fidelity: to the Church and to the academy. They must be attentive and intelligent, reasonable and sympathetic in exploring and examining the faith of the Church as it takes form in prayer and creed, work and worship, scripture and tradition. Theological faculties must also include a variety of perspectives and bring to bear a range of scholarly methods and disciplines in studying both Christian faith and other realms of human experience. They are responsible to the academic community not only for the cultivation of knowledge in its variety of disciplines and forms, but also for the coherence and reasonableness of Christian theology and its efficacy in fostering the growth of knowledge and promoting other forms of individual and social progress. The responsibility for this fruitful dialogue between faith and other forms of knowledge rests not only on the theologians but also upon all the faculties of the Catholic colleges and universities and upon Catholic scholars serving in other institutions.

The Catholic colleges and universities seek not only to participate in the scholarly world as a whole but also to promote the qualities and work of the academy on their own campuses. The faculty of a Catholic college or university will include Christian scholars in many fields of learning who are competent in interpreting their faith to the academy and their scholarly understanding to the Church. It will also include, as full partners and participants in the common search for knowledge, others who are prepared to engage Christian faith from their own learning and through their different religious or philosophical perspectives. The cooperative exercise of reason in responsible academic freedom is essential to the research and teaching of a Catholic institution. Neither an unreasoned rejection of Christian claims and concerns nor a sectarian exclusion of other faiths and world-views has any legitimate place or role in it.

The Catholic colleges and universities do not bear exclusive responsibility for the dialogue between faith and reason within the academic community. It is shared not only with the Church's theological schools, but also with other private and public institutions which are willing to undertake this part of the scholarly enterprise. Within the colleges and universities it inspires, and in others in which it is welcomed the faith of the Roman Catholic Church claims not judgment and control but a role in the common quest for knowledge and understanding, a voice in scholarly discourse, and a respectful evaluation of its judgments of truth and goodness.

Responsibility to the Church

The Catholic college or university is responsible to the Church community in a manner appropriate to its mis-

sion. Catholic colleges and universities properly function differently from educational institutions which are dedicated to the Church's mission of spreading and developing the faith or training candidates for sacred orders. Catechetical and theological schools are internal to the Church; they affirm truth by the light of faith, subject to the direction of the inspired magisterium. Catholic colleges and universities are rather a presence of the Church in the academic world; they seek and judge truth according to generally available evidence under the standard of common reason. To achieve their objective of dialogue between faith and reason, they may include a variety of religious perspectives, and they function under an obligation to follow the dictates of reason and guidance of evidence wherever these might lead.

Unlike the catechetical school, the primary educational mission of the Catholic college and university is not evangelization. Unlike the theological school, in its scholarly work it does not speak for the magisterium either within the Church or to the world. Unlike most other colleges and universities, the Catholic institution takes the scholarly investigation of Christian faith as integral to its teaching and research. It must elaborate a theological understanding of that faith which both meets academic standards of unity and coherence and responds to knowledge attained in other scholarly disciplines. Its theologians have a responsibility to state the Church's belief accurately and to interpret it systematically, but the college or university's theological investigation does not fall under the direct supervision of the hierarchy. The adequacy of the work of these theologians as an expression of the meaning of Christian faith in a particular culture must, of course, be judged by the pastors of the Church. In this normative function, the hierarchy relies on the sense of the faithful and acts through procedures appropriate to the gravity of the task.

In its teaching function, the Catholic theological faculty will explain the foundations and the forms of Christian faith. It will provide the resources for a critical appropriation of a student's own faith or a sympathetic appreciation of a different religious tradition. Students will be brought to a level of religious understanding equal to and integrated with their education in other forms of knowledge. Thus, the college and university will challenge and assist the Christian student to the development of an intellectual faith which will be operative in service within the human world.

The Catholic colleges and universities provide a further service to the Church in its own service to the world. These institutions are a proving ground in which the true academic status of Christian theology and the value of its engagement by other forms of human knowledge can be demonstrated. The fruitful exercise of academic freedom and responsibility on the campus committed to Christianity is essential to the acceptance of a Christian viewpoint in the discourse of both the academic and civil communities.

The Service of Justice

The Catholic college or university will serve the Church and its mission not only by fostering the interaction of believed and reasoned truth but also by promoting the exercise of both in the quest for justice. The academy seeks knowledge both for its own sake and for the service of humanity; its research and instruction include the discovery and the achievement of values. The Catholic institution will be moved by Christian belief in the common origin and destiny of all humanity to a particular responsibility not only for justice within the academy but also for the attainment of justice through the academy's service to society.

Ethical issues will be addressed in teaching every branch of knowledge. Marginalized minorities will be provided access to quality education which will empower them to participate in economic life and share in their nation's or the world's resources. Professional training will include instruction in social responsibility so that it prepares students to seek not only private fulfillment and economic advancement but also the common good of their society and of the human community. Each institution will develop its program of instruction with an eye to the needs of society as a whole, not only those of the Catholic community. The Church's need for professionally educated ordained and lay ministers will, of course, remain a primary responsibility of Catholic colleges and universities.

The concern for justice will be operative in research as well. Because the demands and the means apt to achieve justice are complex, value judgments and strategies for action must be informed by an understanding of social and economic systems and their resources. The Christian concern for justice will foster the collaboration of scholars of various disciplines within the university. Institutional commitment to forms of research which support the pursuit of justice in the activities of both the Church and the civil society will characterize the Catholic institution.

Finally, Catholic colleges and universities will provide opportunities for students, faculty and staff to engage in service to promote social justice. These programs will complement cognitive growth by the experience of practice and will lead, through systematic reflection, to a deeper Christian understanding and commitment.

The Development of Catholic Colleges and Universities

Catholic colleges and universities have progressed in scholarship and service to the human family. They are winning a rightful recognition in the academic and civic communities. They have responded to the call of the Second Vatican Council and have served the renewal of the Church and the development of society by programs of education, scholarship and public service.

Catholic colleges and universities have also participated in the general opening of Catholic life which

was sparked by the Second Vatican Council. The laity have been asked not only to work as faculty and staff in Catholic institutions administered by clerics and religious but also to assume fuller or even complete responsibility for these schools. Under the same impetus, Catholic colleges and universities have placed a new emphasis on the freedom of inquiry and diversity of viewpoints which is characteristic of other academic institutions, both private and public. They have accepted the opportunity for greater participation in general academic life which their scholarly progress has provided. They have received public recognition of their educational efforts, state aid for their students, and both governmental and industrial support of their instruction and research. They have modified their own governance structures to provide new forms of accountability to the Church and to civil society.

As this change continues, four elements are identified as essential to the Catholic character of a college or university. First, the inspiration of Christian faith affects not only individuals among the students, faculty and staff but also the community as a whole. This will be evident in the policies, the practices, and the program priorities of the institution. The institution will cultivate its religious character by liturgical and other forms of prayer as well as by academic exercises. Second, the institution's research reflects upon and contributes to knowledge under the guidance of Christian faith. In some instances, this commitment will specify the topics chosen for inquiry; in all, it will be reflected in respect for the dignity of the human person and responsibility for the common good. Third, the institution maintains and promotes fidelity to the Christian message as it comes through the Church. Its theological faculty will strive for accuracy and completeness in explaining the Catholic faith; other academic and professional faculties will accord Catholic positions and perspectives serious and respectful consideration. Finally, the institution commits itself to the service of the Christian people and of the entire human family in its progress toward the Kingdom of God, which is both within and beyond historical progress. The values for which the academic community strives will not be limited to a particular class, nation, people or time.

The Faculty

The work of the faculty is integral to the four characteristics which establish the Catholic orientation and culture of a college or university. The faculty must undertake the cultivation of knowledge in research and instruction, must reflect on that knowledge in the light of Christian revelation and must elaborate a theology which is responsible to the Church and effective in the secular culture. These tasks will be accomplished only by a cross disciplinary collaboration, which is motivated by a common purpose.

Although it is appointed and governed through the administration, the faculty exercises considerable autonomy in pursuit of its mission. It is self-perpetuating in its own fashion; initial and continuing appointment, as well as advancement in rank, is generally upon advice of colleagues. The faculty designs and implements programs of instruction and research. The faculty supervises the work of students and certifies the acquisition of knowledge and professional competence. Thus the entire success of the college or university depends upon its faculty's commitment to the institution's ideals and creativity in pursuing them.

The true challenge facing the Catholic institutions is of corporate leadership within the faculty. The Church might articulate an ideal and the college or university administration specify it for a particular school. To be realized, however, a purpose must take root within the faculty as a shared vision. Catholic colleges and universities number on their faculties many outstanding individuals, not all professing Catholics, who are dedicated to the ideals of Catholic scholarship. Other faculty may respect the school's goals but actively contribute to their realization primarily by the general cultivation of truth, rather than by participating in the dialogue with faith or the quest for justice. A community of discourse must be built within the faculty through which its committed members may become generators of the values proper to the institution and initiators of programs which will achieve these purposes. In many ways, this community of lay scholars within the faculty must take to itself the role originally played by a clerical or religious founding group as the source or promoter of the institution's Catholic culture.

Faculty, staff and administrators are urged to cooperate in developing structures of shared responsibility and in promoting social, religious and scholarly exercises appropriate to establish and sustain the Catholic culture and character of their college or university.

The Administration

Under the influence of the Second Vatican Council, the Catholic community has come to a fuller appreciation of diverse cultures of the human community. The presentation of the Christian faith and the forms of life through which individuals and groups respond to the invitation of Christ and the gift of the Holy Spirit vary according to the differences in heritage of peoples and nations. In a similar way, the mode of governance appropriate for a Catholic college or university will be determined by its particular mission of teaching and research, by the character of the culture it services, and by the political organization of the society in which it works. In some societies, a juridicial relationship to the local or national hierarchy, or a charter provided by the Roman Pontiff, will best secure the freedom of inquiry and integrity of instruction essential to the school. In others, the responsibility of a religious community in recruiting qualified

faculty and staff, as well as in securing other resources may determine its role in governance. In some political and economic systems, Catholic governance of higher education may be achieved most effectively through a board of trustees composed of lay community leaders directing the institution with the advice and support of the hierarchy or a religious community. When there appears to be a conflict between an institution's Catholic character and its programs and operations, we should have procedures in place for handling the disputed questions. Ideally these would be developed collaboratively by representatives of the hierarchy, university administration, and scholarly societies.

Summary

Within the academic community, the Christian scholar advances the truths of faith on the basis of their reasonableness, not on the evidence of the privileged experience of faith. The promptings of charity are argued as the demands of justice. Even in the investigation of Christian belief, scholarship requires an evaluation of evidence and coherence rather than a confession of commitment. Yet the search for truth and the quest for justice are inspired, sustained and guided by the faith, hope and love which are the gift of the Holy Spirit. This grace enables scholars to perceive the significance of particular truths in a larger context and disposes a person or community to recognize the values inherent in a particular situation. Religious faith is a generator of meaning, of moral judgment and of committed action. To be faithful to its mission, the Catholic college and university must cultivate its religious foundation, which is the source of shared purpose. It will be a community of scholarly investigation and critical evaluation because it is a community of faith shared in reflection, of hope celebrated in liturgical prayer and of love working in service. Its religious life will be recognizably Catholic but will take a variety of forms to invite each member of the academic community to an appropriate exercise of religious faith and commitment.

Catholic colleges and universities will, in some cultures, become institutions governed, administered and staffed by the laity. Bishops and religious superiors will be called upon to support and to cooperate with the laity in this important work.

Some Dissent About Dissent Within the Catholic Church In the Context of Catholic Universities

Paul J. Goda, SJ

My own dissent almost belies my thesis about dissent within the Catholic Church. My challenge, our challenge as Catholics, is a paradox of the human condition. That paradox is the continuing freedom to choose between saying yes and saying no. In our case, that choice is in the context of faith. The paradox is not unknown to the New Testament. "Any house torn by dissension falls."[1] "When Cephas came to Antioch I directly withstood him, because he was clearly in the wrong."[2]

One facet of the paradox is the need for unity in faith. If infinity has touched our lives, then the community that is formed is constrained to manifest the unity of God. Another facet of the paradox is a continuing need for both dissent and assent because human beings are prone to mistakes. That was Paul's choice when he withstood Peter. Another facet of the paradox is the question of whether one emphasizes dissent or assent. "Jesus Christ was never anything but 'yes.'"[3] Another facet of the paradox is the relative importance to faith and practice of what is argued about. Peter and Paul were arguing about the presence of both Jew and Gentile at the agape meal.

A continuing need for both dissent and assent arises out of the complexity of human culture. Since no institution can completely control its cultural presence to the world, every institution will have some kind of differentiation which leads to argument. Every institution will also have error which leads to conflict. But every institution needs a basic doctrine and structure to be itself.

The same complexity exists for religious institutions in a far more difficult way. Religious institutions demand assent to what is perceived as the fundamental meaning of existence and to the ways we are supposed to live out that meaning. So the paradox of dissent and assent is more pointed when conflict and error arise in the context of faith. The early Church clearly manifested this complex paradox. St. Paul challenged Christians to "be united in your convictions"[4] and yet "When Cephas came to Antioch, ... [he] directly withstood him, because he was clearly in the wrong."[5]

The Catholic Church has always resolved the paradox at some point in favor of faith within a Church community. The emphasis has always been on assent. I believe this emphasis should be true not just for the individual believer but also for Catholic universities, insofar as they are religious institutions, and for Catholic theologians. I take this position as an assumption of what I intend to say in my argument. I do not take this position as negating all dissent.

So this attitude of assent is a starting point for us as believers; it must manifest itself *throughout* our thought and action. The faith side of that attitude is the fundamental assent to Jesus within the Church as a community of believers. The moral side of that attitude is founded in a combination of action and limitation to which Jesus challenged us.

The development of my argument will betray some of the original context which caused me to write a letter of protest to the president of the university at which I teach. Our president gave an excellent talk to the faculty at Santa Clara, making a case for "Dissent in Catholic Universities."[6] I disagreed with the emphasis of his talk. Let me emphasize here that I wrote directly to him about my disagreement and rewrote my letter to him to be published as this article at his suggestion.

It will be argued that what I say is a misconstruction of either Jesuit tradition or the function of pluralistic universities or both. My reflections lead me to think otherwise. I believe that an overemphasis on dissent is not just a violation of modern Jesuit thought, but it is also a misconception of the nature of education.

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[1]Luke 11:17.

[2]Galatians 2:11.

[3]2 Cor. 1:19.

[4]Phil. 2:2. St. Ignatius of Loyola referred to this passage in saying, "As far as possible, we should all think alike and speak alike, in conformity with the Apostle's teaching." *The Constitutions of the Society of Jesus*, George E. Ganss, S.J., ed. The Institute of Jesuit Sources, St. Louis, 1970. p. 161. Sect. 273.

[5]Gal. 2:11.

[6]William J. Rewak, S.J., "Dissent in Catholic Universities," *Current Issues in Catholic Higher Education* (Summer, 1987): 46-50.

I. Jesuit Background

I begin with a summary of Jesuit spirituality, simply because I am a Jesuit and because recent congregations of the Society of Jesus have dealt explicitly with the issue of dissent in the Society of Jesus. Our Jesuit background stems from the *Spiritual Exercises* of St. Ignatius. His *Rules for Thinking with the Church* are meant to join us to a community of believers. They are strong, unpalatable stuff for a modern mind. They tell us.

> Ninth: . . to praise all the precepts of the Church, holding oneself ready to seek reasons for defending them, and not for attacking them.[7]

> Tenth. we ought to be readier to approve and praise the decrees, mandates and activities of Superiors than to condemn them, because, even if they are not, or might not be, praiseworthy, nevertheless, to speak against them, whether by public preaching or by private conversation, is more likely to cause hostile comment and scandal than useful change.[8]

Of course the dominant culture has changed since these rules were written. This is recognized in our modern documents:

> The historical context in which Saint Ignatius wrote his Rules for Thinking with the Church is, of course, different from ours. But there remains for us the one pillar and ground of truth, the Church of the living God
> It behooves us, then, to keep undimmed the spirit of the Ignatian rules and apply them with vigor to the changed conditions of our times.
>
> But let us realistically face the facts that make community building difficult today. More so today than in the past, our membership is drawn from very different social and cultural backgrounds. Moreover, the modern world places much heavier stress on individual freedom than on the subordination of the individual to the group.[9]

The 32d General Congregation nevertheless emphasized:

> Beyond the limits of the strict matter of our vow of obedience extends our duty of *thinking with the Church*. Our being united among ourselves depends, in the last analysis, on our being united in both mind and heart to the Church that Christ founded.[10]

After Decree 3 of the 32d General Congregation on "Fidelity of the Society to the Magisterium and the Supreme Pontiff," and in response to some of the problems that have occurred in the recent past in our relationships with the Holy See, the 33rd General Congregation returned to the same theme:

> We are not unaware that recently our fidelity under certain circumstances has not been perfect and has caused concern to those who exercise pastoral office. Accordingly, we seriously urge all members of the Society, for the good of the whole Church, to consider how we may grow in that obedience which is profoundly rooted in both truth and love. Looking to our future life and apostolate, we wish to encourage all to foster a truly Ignatian readiness for active collaboration with the Supreme Pontiff The General Congregation is conscious of the difficulties and tensions which often accompany the apostolate in today's world. Accordingly to find solutions in so serious a matter, it asks Father General to promote further studies enabling him to help and guide Jesuits in teaching doctrine and in their pastoral activity. He should also provide that, in a way suited to our times, the "Rules for Thinking with the Church' be applied in the light of the Second Vatican Council.[11]

These statements implicitly recognize the problems which make for dissent. They recognize an evolution in Jesuit spirituality caused by changes in our culture. They do not directly address the issue of academic dissent, or academic freedom. But in none of them is dissent, much less academic dissent, or academic freedom, even impliedly the *basic* criterion of our ministerial activity. The main criterion is still "that obedience which is profoundly rooted in both truth and love."

II. Pluralism and Education

George Bernard Shaw's hackneyed statement about Catholic universities being contradictions in terms is correct if pluralism begins and ends with a view of academic freedom that is entirely free of mandatory content. I agree that if there is any religious criterion for the existence of a university and if the university as an institution stands for such belief, then there must be an inherent tension that will set religiously oriented institutions apart from secular institutions. Secular academic institutions by their nature do not stand for content laden values.

The rationale for values without content is scepticism as a basic postulate of modern Western culture. I do not wish to go into the development of epistemological thought that stems from David Hume. Our culture is rationalist and skeptical so that dissent, not faith, becomes the fundamental way of approaching the world. There are great strengths in this tradition. But there are great weaknesses as well. It is with regard to one of the weaknesses that I wish to make my point. Western intellectual tradition has made dissent an overriding postulate of modern culture.

A. A Philosophy of Culture and Education

An emphasis on dissent is ultimately destructive of community and culture, and of the failure of education within it. My argument is not taken from within the Catholic tradition. My argument is taken from Philip Rieff's *The Triumph of the Therapeutic*,[12] which influenced me greatly in the years of change in the late 1960's and early 1970's. My understanding of Professor Rieff's

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[7]Spiritual Exercises, n. 361

[8]Spiritual Exercises, n. 362

[9]"Jesuit Religious Life," nn. 47-48, in *Jesuit Religious Life Today*. The Institute of Jesuit Sources, St. Louis, 1977. ix, 180. pp. 139-140.

[10]n. 233 *Documents of the 31st and 32d Gene al Congregations of the Society of Jesus*. The Institute of Jesuit Sources, St. Louis, 1977. p. 479

[11]N. 8. *Documents of the 33rd General Congregation of the Society of Jesus* The Institute of Jesuit Sources, St Louis, 1984 115 pp 44-45.

[12]Harper and Row, New York. 1966. xi, 274.

basic argument is that community means culture and culture means some sense of the sacral which goes beyond the judgment of the individual.[13]

The dissent of Western culture is really a rationalist pluralism whose vision is that of the manipulation of reality. If that rationalist pluralism is the essence of the university, it must diminish the sense of the community at Catholic universities precisely as "Catholic." It is for this reason that I really do not much care what George Bernard Shaw thought about the contradiction of Catholic universities, but I do care about *this Catholic university community* in which I live and work.

It is a legitimate question to ask what is our vision? What is our "theory"? Professor Rieff argued out the differences of vision for which another name is theory:

> There are two theories of theory. The first, and earlier, asserts that theory is the way in which "what ought to be" establishes its hegemony over "what is." Value and truth are inseparable; thus is content specified, a fact put in its place. Theory is the reflective mirror of man's mind, catching glimpses of an order eternally right and good. In this first tradition of our culture, which continued unbroken until the time of Francis Bacon, there could be disagreement on the means of bringing mankind to conform to the eternal and stable order of things as they really are, but not on the ends.... Theory is the way of understanding the ideal. In this theory of theory, knowledge finally emerges, at its highest level, as faith; the best life is that of true obedience...
>
> But there is a second theory of theory, one that arose both as a response to the death of the gods and also as a weapon for killing off those surviving, somehow, in our moral unconscious and cultural conscience. In this second and more recent tradition of theorizing, theory arms us with the weapons for transforming reality instead of forcing us to conform to it. The transformative cast of theorizing, unlike the conformative cast, is silent about ultimate ends.... In the second tradition, theory at its highest reach is not faith but, rather, power.[14]

It is my opinion that advocates of dissent are espousing dissent as the prevailing modality of the Catholic university. It makes little difference whether such a position is express or implicit. Frankly, I am not enamored of dissent as the prevailing modality for the modern university, let alone for the Catholic university. An obvious response to my argument is that I am counter-cultural. Of course, I am counter-cultural. Faith today is counter-cultural.

An ironic result of a substitution of dissent for faith as the central vision of Catholic universities will be the destruction of the pluralism of American universities. This will be so because the special vision of a different kind of university will have been destroyed. It seems to me that Professor Rieff says much the same for American universities as a whole:

> Who is to teach our students that reverence and justice they should have sucked with their mother's milk, and heard at their father's feet, long before they reach us? Moreover, we ourselves—many of us in the academy—have long since forgotten our main purpose is to teach: strictly to transmit what is already known, not as a sideline of our entrepreneurial R & D or as gurus of Change.... We have taken too seriously the superiority of all disestablishments; nothing entitles us to this belief in unbelief—and yet this is what we teach; a transgressive mystique under various names: *critical, original, liberating, innovative, fulfilling, christening, actualizing, ad infinitum; reflexive* is the latest.[15]

B. A Particular Problem of Pluralism and Education Within the Church

I will turn now to a specific application of the problem of pluralism in the context of Father Curran, since he was the main protagonist in the talk to which I originally responded. It seems to me that whether Father Curran is right or wrong,[16] what is in question is not his status as a teacher in general but his status as an official teacher of the Catholic Church. Archbishop James Hickey spoke for the Church, just as much and perhaps more so than Bishop Matthew Clark,[17] who defended Father Curran. Archbishop Hickey said that what was at issue was:

> Father Curran's continued authorization to teach in the name of the Catholic Church ... It must be recognized that the authorities of the Church cannot allow the present situation to continue in which the inherent contradiction is prolonged that one who is to teach in the name of the Church in fact denies her teaching . . In order to guarantee this teaching, the Church claims the freedom to maintain her own academic institutions in which her doctrine is reflected upon, taught and interpreted in complete fidelity. This freedom of the Church to teach her doctrine is in full accord with the students' corresponding right to know what that teaching is and have it properly explained to them.[18]

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[13]For example, Rieff, p 76-77, "It is the function of the sacralist to help both an individual and an entire community carry out their pledges to some communal purpose All therapies of commitment involve a sacralist and those to whom the sacraments invented in that culture are administered The analyst, on the other hand, must deal with individuals beyond salvation, that is, beyond salvation through communal purposiveness. Therefore, the understanding of the individual's own authority is the final step in resolving a corporate identity that no longer serves to integrate the self."

Rev John M Staudenmeier takes up the same theme in *United States Technology and Adult Commitment*, "Studies in the Spirituality of Jesuits," 19(1), Jan. 1987, p. 37. See *passim* but especially pp. 23 and 30-31.

[14]Rieff, pp. 85-86.

[15]Rieff, *Fellow Teachers*, Harper & Row, 1972, p. 172.

[16]I shall give my opinion on that issue below.

[17]"If Father Curran's status as a Roman Catholic theologian is brought into question, I fear a serious setback to Catholic education and pastoral life in this country. That could happen in two ways. Theologians may stop exploring the challenging questions of the day in a creative, healthy way because they fear actions which may prematurely end their teaching careers. Moreover, able theologians may abandon Catholic institutions altogether in order to avoid embarrassing confrontations with Church authorities. Circumstances of this sort would seriously undermine the standing of Catholic scholarship in this nation, isolate our theological community and weaken our Catholic institutions of higher education." Quoted in Richard McCormick, "L'Affaire Curran," *America*, April 5, 1986, p. 267.

[18]*New York Times*, March 12, 1986, "Vatican Orders a Theologian to Retract Teachings on Sex," pp. 1, 8.

The author of the article from which Archbishop Hickey's statement was taken goes on to say:

> The controversy fundamentally reflects a tension between those with a clear hierarchical view of the Church where direction and teaching flow from the top and those who hold a more democratic view and believe that the doctrines of the Church are developed in consensus with the people of the Church. Given the American democratic experience, the tension with Rome is felt with particular keenness in this country.

I believe that statement is true. What that statement does not recognize is the cultural background of skepticism out of which American dissent arises and about which I already have written. Father Curran illustrates not just a tension but a contradiction by saying, according to the article:

> On particular issues, there is no doubt that many Catholic theologians and faithful do disagree sharply with official teachings, such as those on contraception, sterilization and the indissolubility of marriage ... From this it should be evident that the positions taken by me are neither radical nor rebellious but are in the mainstream of contemporary Roman Catholic theology . (the hierarchy must also recognize) ... academic decisions must ultimately be made by peers in the light of Catholic faith and the ongoing search for truth.

Father Curran argued "that the key issue in his struggle with the Vatican is the right to dissent from any Church teachings that are not dogmas or doctrines that have been defined as infallible."

If Father Curran were speaking *only* as an academician, I would have no problem with his speaking out in dissent on specific tenets of morality. But it seems to me that he purports to speak with authority as *a Catholic theologian*. He does not clearly establish himself as a merely theoretical academician. He blends the notions of academia and teacher in the Church when he says that "*academic* decisions must ultimately be made by peers in the light of Catholic faith and the ongoing search for truth "[19] (Italics mine.)

Three questions were asked by my president in his talk to our faculty which touch on the status of Catholic universities as universities. These are really rhetorical questions:

1. Is there a place for freedom of intellectual inquiry in a Catholic university?[20]
2. Is there a place for responsible, and public, dissent?[21]
3. And how valuable is the pluralism of an American Catholic university, for pluralism does not seem at the present time to fit into the pattern the Vatican is weaving?[22]

These questions implicitly demand absolute answers of "yes, yes, and very but the Vatican is destroying pluralism." The questions might better have been phrased:

1. How does legitimate freedom of intellectual inquiry relate to legitimate exercise of Church authority in Departments of Theology in Catholic universities?
2. How does one distinguish responsible and irresponsible dissent within the context of the authority of the Catholic Church?
3. How valuable is the authority of the Church in the context of pluralism in American society, especially in American Catholic universities?

Answers to these questions would not be presupposed and would be far more complex than answers to the original questions.[23]

It may be said by some that I have made comments about faith, and not dissent, as being of the essence of a Catholic university, that would destroy Catholic universities as universities. Father Hesburgh may be taken as someone whom I am contradicting:

> The real crux of this question of academic freedom and autonomy in Catholic institutions of higher learning is not ultimately in political science or literature or chemistry, but in theology.... The gist of my thesis is this: theology in the Catholic university must enjoy the same freedom and autonomy as any other university subject because, otherwise, it will not be accepted as a university discipline and without its vital presence, in free dialogue with all other university disciplines, the university will never really be Catholic.[24]

It seems to me that there is a difference in Catholic universities from other universities because there is a tradition of strong ecclesiastical authority in Catholicism. Father Hesburgh has not dealt satisfactorily with it.[25]

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[19] Whatever his position on authority and the magisterium, it certainly contradicts what I think should be the position of Jesuits in Universities in light of recent General Congregations of the Society of Jesus See above, Section I.

[20] My response to this is, "Yes, but there are limits to such inquiry in the area of Catholic theology when such inquiry is not inquiry but publicly holding oneself out as a *Catholic* teacher, contradicting and substituting for the teaching authority of the Church." See above, Section II.

[21] My response to this is, "Yes, but the dissent becomes irresponsible when one both contradicts and substitutes for the teaching authority of the Church."

[22] My response to this is that it is valuable, but that the most important gift to pluralism by the American Catholic university is precisely its wrestling with and acknowledging the place of a different kind of university which must acknowledge ecclesiastical authority in some way.

[23] My president tried to deal with some of the complexities that are implied in my restatements of his question but, in my opinion, he did not wrestle with the problem of ecclesiastical authority at all.

[24] I do this with some trepidation. See Rev. Theodore M. Hesburgh, CSC, *The Hesburgh Papers: Higher Values in Higher Education.* Andrews and McMeel, Inc., Kansas City. 1979, pp. 74-75,

[25] Father Hesburgh said on this subject, "I see no problem in bishops saying on occasion that, in their judgment, the theologian is not being faithful to the accepted teaching or expression of revealed truth, but they can do this without seeming to jeopardize his honest efforts within the authentic realm of university research, which is something different from teaching revealed truths." op. cit., p. 75. If research is different from teaching, then the statement might make sense. But research is supposed to lead into teaching. If the research is about the historical or linguistic context of religion only, then the statement does make sense. But if the substance of what is studied in research is a religious statement made by the magisterium, then the distinction drawn by Father Hesburgh does not seem to be a viable one.

Statements such as that of Quentin L. Quade, vice president of Marquette University, are simply condescending:

> Moreover, the Church's bishops—the primary Church teachers, along with the Pope—are free and welcome to identify any doctrinal error and caution against it.[26]

In the practical order, Catholic universities will not be destroyed by making some room for ecclesiastical authority. Where teachers do not deal directly with theology, or where there is no pretense that they are Catholic theologians speaking for the Church, the right to dissent is as strong for Catholic universities as for anyone, perhaps not because of our history, but certainly because of current legal structures. But where those teachers deal with Catholic theology, then the authoritative Church has the right to say that teachers who do not teach according to the magisterium are not Catholic teachers.

In the practical order, Catholic universities will be destroyed if they do not recognize at a real level the teaching authority of the Church when someone is speaking as a Catholic theologian.[27] It is the authority that Jesus gave to Peter that founds in faith and history the institutions of the Catholic Church. It does so in different ways, I admit, but those who argue for the same kind of academic freedom in theology in Catholic universities as at all other universities are too simplistic in their understanding of our culture.

What the administrators of Catholic universities should realize is that there have to be practical consequences in being a Catholic university. Our proclamation of being different cannot just be rhetoric. Academic freedom, or dissent,[28] as the basic methodology for theological studies in Catholic universities will not make us different,[29] but will ultimately destroy a tradition which is part of the pluralism of American universities as a whole.

III. Father Curran's Teachings

I do not have the time to write a thorough analysis, much less a dissertation, on Father Curran's thought, but I want to give a flavor of what I have found and read that gives rise to my concern as a Catholic priest about Father Curran's teaching as a Catholic priest. One author in writing favorably about Father Curran emphasizes Father Curran's theory of compromise:

> Charles Curran's theory of compromise is representative of the new ethical approach which is part of the contemporary Catholic scene. For many the thought of compromise will appear as an unwarranted diminishment of the Gospel imperative, not to mention Divine law. For others it could be the excuse for immoral behavior. For still others it could be the key to a realistic Christian life. Its implications for the minister go far beyond the questions of homosexuality and abortion.[30]

I am one of those who thinks that such a use of compromise does diminish the Gospel imperative. To use compromise in fundamental morality is to use a political norm for non-political choices. Curran's thought is not a nuanced revision of various aspects of the sexual morality of the Catholic Church but an overall revision of that morality, masked by a discussion on dissent. That kind of overall change is Father Curran's avowed policy and it is clearly enunciated by him:

> One can strongly disagree with a person who argues that human life does not begin until sometime after conception, but one cannot exclude from the Church of Jesus Christ a person who cannot accept conception as the beginning of human life. On the basis of this understanding I have recently referred to the pluralism which will become more manifest in the Catholic Church on specific moral teachings. But these questions are comparatively few—medical ethics including contraception and sterilization. some questions of sexuality, the principle of double effect as a solution of conflict situations, abortion and the beginning of human life, euthanasia and divorce. However, I am somewhat apprehensive about the immediate future because many people especially bishops are unwilling to accept the analysis of dissent and pluralism in the Church.[31]

Father Curran's statement of those questions as comparatively few hides the destruction of an ancient tradition of morality which emphasizes the self-discipline and limitation of the individual within the community. Dissent and pluralism freed from authority emphasize the untrammeled choice of the individual outside of community structures. I emphasize Professor Rieff's study of culture, community and morality to point out the need for the authority of the community, even within *universities.*

The issues we are facing are important ones for the Church. They are important because Jesus' demands on us are ultimately absolute. We can twist and turn to avoid those demands, but those demands relate us temporary mortals to God's infinite wonder. I think the concern of the Vatican with many moral theologians is with the loss of that sense of wonder and obedience. I think the concern of the Vatican with American Catholic universities is our own lack of knowledge about our own brand of "cultural Catholicism."

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[26]"Catholic colleges must demand the right to be wrong." *U.S. Catholic*, Nov. 1986. pp. 15-16. p. 16.

[27]I grant that it may be subject to abuse. But then, one should hear what faculty say about the authority of educational administrators.

[28]I understand academic freedom and the right of dissent as different sides of the same coin.

[29]Quade, *op.cit*, p. 16. "the simple provision of academic freedom will not produce a Catholic place, obviously. By itself, academic freedom produces no specific, tangible Catholic results."

[30]M Place, *The Pastoral Implications of Charles Curran's Theory of Compromise*, Chicago Studies 17:341-56 (Fall 1978), pp. 355-56.

[31]Rev Charles Curran, *How My Mind Has Changed*, Horizons (Journal of College Theology Society) 2:187-205 (Fall 1975), p. 204. I could list in a footnote the dozen or so citations which I found on a quick look through the *Catholic Periodical Guide* whose titles gave indication of Father Curran's thought. I will not do so. I simply state my conclusion and give some support to it.

IV. The Cultural Catholicism of Catholic Universities

The recent history of religious limitations on academic freedom in this country is instructive. It is a history of Catholic institutions caught in change without the capacity to work out new institutional patterns, without the capacity for political compromise where the use of political compromise is legitimate.

The 1940 *Statement of Principles* of the American Association of University Professors still provides that "limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment." The provision has not been explicitly or formally abrogated. But it has fallen into disrepute by default.

The provision was the subject of a study in 1966-1967 by a special committee of the American Association of University Professors.[32] The committee's charge "did not include the question of whether the limitation clause in the 1940 Statement should be eliminated."[33] However, their draft statement was strongly against such limitations, and it pointed out that there was a tendency to waive or restrain the use of such limitations.[34] The life of the committee ended without any action on the draft that I was able to discover.[35]

In 1967, many leading Catholic educators signed a statement called "The Nature of the Contemporary Catholic University," more popularly known as the Land O'Lakes Statement. The statement opened with the following paragraph:

> The Catholic university today must be a university in the full modern sense of the word, with a strong commitment to and concern for academic excellence. To perform its teaching and research functions effectively, the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself. To say this is simply to assert that institutional autonomy and academic freedom are essential conditions of life and growth and indeed of survival for Catholic universities as for all universities.[36]

In 1967, Jacqueline Grennan left the religious order under whose aegis she had become president of Loretto College. Her statement encapsulates on a personal level the pronouncements of national bodies:

> The conflict of interest, in my opinion, is apparent only when the religious order, as an order, makes itself responsible for a public institution and thereby is unable to discharge its responsibilities to the secular or semisecular institution and, at the same time, be subject to external juridical control by the Church.
>
> It is my personal conviction that the very nature of higher education is opposed to juridical control by the Church. The academic freedom which must characterize a college or university would provide continuing embarrassments for the Church if her hierarchy were forced into endorsing or negating the action of the college or university.[37]

A 1971 report, published by the North American Region of the International Federation of Catholic Universities, took up the theme of juridical separation.

> The Catholic university is not simply a pastoral arm of the Church. It is an independent organization serving Christian purposes but not subject to ecclesiastical-juridical control, censorship, or supervision. [There can be] no question of juridical intervention in the institutional affairs of the university itself.[38]

In 1967-70, the American Association of University Professors and the Association of American Colleges formulated and endorsed the following Interpretive Comment on the 1940 *Statement of Principles*:

> Most church-related institutions no longer need or desire the departure from the principle of academic freedom implied in the 1940 *Statement*, and we do not now endorse such a departure.[39]

It would be an interesting study to correlate the changes in modern society in the late 1960's and early 1970's with this progression of events with regard to academic freedom and Catholic institutions of higher learning. I know that older institutional patterns were fairly rigid.[40] I would tentatively conclude that the pressures of change from a rigid system made for a reaction to another extreme. That extreme was the common statement that there should be no difference at all in Catholic higher education with regard to academic freedom, even with regard to Catholic theology as such. That kind of statement meant there would be no attempt to recognize the teaching authority of the Church. Having achieved that position, Catholic higher education in the United States set itself up for confrontation with the Vatican.

What should have developed was an attempt to correlate Roman Catholic ecclesiastical authority with institutions which call themselves Catholic. The last attempt to do so foundered with a weak draft statement, an AAUP "Report of the Special Committee on Academic Freedom in Church-Related Colleges and Universities" in 1967.[41] Certainly this would have meant some kind of compromise, but that kind of political and institutional

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[32]"Report of the Special Committee on Academic Freedom in Church-Related Colleges and Universities." *AAUP Bulletin*, Winter 1967 (53:369).

[33]*Op. cit.*, p. 369.

[34]*Op. cit.*, p. 370.

[35]*The only reference in the next year's AAUP Bulletin* was to the existence of the committee. Winter 1968 (54:488). Such special committee appointments were for a period of one year. Winter 1970 (56:385).

[36]Quoted in "Academic Freedom and Tenure, Seton Hall University (New Jersey)," *Academe, Bulletin of the AAUP*, Vol. 71, May-June 1985 (3.28).

[37]"Sr. Jacqueline's Statement on Leaving the Convent," *Catholic Mind*, March 1967, p. 7.

[38]*Loc. cit.*

[39]*AAUP Bulletin*, Spring 1970 (56:28 and 325).

[40]I took part in redrafting our Law School Constitution at Santa Clara University. The older version had a very strong statement in it which ostensibly protected Catholic teaching. I thought that the provision had no place in a Law School because we were not in the business of teaching as Catholics. I suggested to the administration that it be dropped.

[41]See footnote 47.

compromise was well sketched in an older AAUP document which no one used:

> During the past three years we have received complaints in this office relating to two religiously oriented colleges where actual denominational membership or doctrinal subscription was an important issue. Such inquiries raise a general question of importance. We have had to consider whether an exceedingly rigid demand might not mean that an institution was in fact more a religious organization than an educational organization. One would not expect any religious faith to accept as a specific instrumentality of its particular interests a completely secular college; conversely, the occasion may some day arise when American higher education may question whether its specific interest in education can adequately be carried out by an instrument preponderantly inclined toward a doctrinally defined religious function. So far, happily, there has been a broad enough range of give and take to permit hundreds of institutions to maintain two standards and to perform multiple functions. Many of us would regret to see polarization occur to the extent which might cause religion and education to draw apart.[42]

I venture the guess that the polarization has been caused from *within* the Catholic system of higher education itself, so that no attempts were made to set up a workable institutional compromise in the 1960's and 1970's.

V. A Challenge

James Kelsey McConica in his *English Humanists and Reformation Politics* studied the background of humanism in the world of that time, including the universities. With a lesson for our own times, he described the contradictions of antagonistic positions similar to our differences today:

> .. More and Erasmus before Luther appeared were closely united in a common task of evangelical reform based on humanism and Lucianic satire. . . More never in his life retracted this commitment, however much he may have regretted some of its unforeseen consequences, and ... in the final years of his life he issued a striking endorsement of all that Erasmus had done. The whole of his reply to Tyndale on this subject is in effect an assertion that Erasmianism did not necessarily lead to heresy, and that in itself was a highly salutary, if tragically unsuccessful, attempt to awaken the Church to urgent reform. Protestant commentators did no better. With their simple view that humanism led inevitably to Protestant reform, they were committed to the doctrine that More was either inconsistent or a fanatical hypocrite, or both.[43]

More is still an example of obedience to authority within the Church, knowing its weaknesses. He is also an example of the tensions we must face within a Catholic university, not trying to resolve those tensions by a simplistic kind of humanistic dissent, nor, I would agree, by simplistic authority.

That leads me to my last point. I pointed out above that I did not think that ecclesiastical authority was simplistic, much less wrong, in the case of Father Curran with regard to his teachings.[44] There are situations in which Church authority can be wrong, God knows. But there are also situations in which, as with the Protestant commentators who thought that "humanism led inevitably to Protestant reform," those who proclaim liberality may also be committing cultural suicide by missing the point of reform.

It seems to me that the administrators of Catholic colleges and universities can come up with something better than an all or nothing approach to academic freedom.

The least they could do would be to take upon themselves a statement that a particular teacher is not a Catholic teacher in the appropriate situations. The most they could do is establish some structures by which they could negotiate with bishops in difficult situations of conflicts between theologians and the magisterium.

There will be great difficulties in doing this because of the problems of retroactivity and expectations which have been given. This has been pointed out in early AAUP policy documents[45] and was at least partially the issue when Seton Hall was censured.[46]

Some years ago, when the current Code of Canon Law was in process of formation, I suggested to my president as the subject of a conference Canon 812 of the new Code of Canon Law which is causing so much concern today. The section demands the mandate of ecclesiastical authority for one who teaches "theological disciplines in any kind of institutes of higher studies...." He did not agree.[47] Some concerted action must be taken by the Roman Catholic hierarchy and by the Catholic universities and colleges in this country not just to settle expectations but to meet the challenge of uniting freedom and authority.

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[42] *AAUP Policy Documents and Reports*, [The Red Book], no date (circa 1968?), "Letter Number Seventeen, Questions of Religious Limitations." p.84.

[43] Oxford, 1965, pp. 293-4.

[44] I do not intend to take a position on the legal controversies at The Catholic University of America or on the technicalities of Canon 812. Cf, footnote 47 below.

[45] *AAUP Policy Documents and Reports*, [The Red Book], no date (circa 1968?), "Letter Number Seventeen, Questions of Religious Limitations." p.84.

[46] "Academic Freedom and Tenure, Seton Hall University (New Jersey)," *Academe, Bulletin of the AAUP*, Vol. 71, May-June 1985 (3:28 at 36).

[47] Rev. Ladislas Orsy does not think that this law is a threat to academic freedom for various technical reasons. Cf. Letter, "New Catholic Law is No Threat to Academic Freedom," in *The Chronicle of Higher Education*. July 15, 1987. p. 41.

Catholic Colleges Need Academic Freedeom

Quentin L. Quade

Catholic colleges and universities need academic freedom—and the church needs Catholic colleges and universities. I do not mean "need" in the sense that human life needs oxygen or a real hamburger needs beef. One can run a Catholic college and not allow professors the freedom to speak their own minds about the pursuit of truth. And the church can surely exist without places where this is done.

What I do mean is that universities need academic freedom if they are to be healthy, vibrant witnesses to Jesus Christ in the educational arena. And the church needs Catholic universities if it is to participate within American culture and bring Christ's message to the intellectual world. The church and its spirit are unlikely to be powerfully represented in higher education unless it acknowledges that academic freedom is essential.

But academic freedom can also lead to what many see as incongruity. It can lead, at a major eastern Catholic university, to a once-Catholic theologian denying the most fundamental doctrines of the Catholic faith. It can lead, at a prominent midwestern Catholic university, to a once-Catholic theologian becoming an acknowledged atheist. It can lead, at another university, to a Catholic theologian concluding, contrary to clear church teaching, that under some circumstances abortion can be a legitimate personal choice.

Obviously, any such developments are regretted by the leadership of a Catholic university. But they are a minuscule price to pay for the great good accomplished for the church by such institutions that proclaim Christ in academia.

Properly seen, academic freedom is not a license to defy church teaching nor a defense mechanism to protect from error. Rather, it is simply the normal guarantee given to scholars that in their special area of study and expertise they can follow their minds wherever analysis and evidence indicate those minds should go in order to seek truth.

For universities to allow such truth-seeking is not so much a granting of *permission* as it is a *demand*. To seek the truth is what scholars are supposed to do in life, just as a farmer is supposed to supply food and a carpenter is supposed to provide shelter. At Marquette University, where I am executive vice president, we prize academic freedom because there is no better way to provide the best education for our students. Without the guarantee of academic freedom there is no other way to bring and keep together the best scholars and teachers to present a compelling and complete education.

It has been clear for decades that a great number of Catholic parents and their children, when they think about Catholic colleges and universities, want *both* a clear and identifiable Catholic environment *and* clear academic accomplishment. They want academic freedom because this can help produce a strong, cutting-edge faculty—which, presumably, can turn out some of the most informed and intelligent of American citizens. Since the schools exist for parents and students—and cannot exist without them—Catholic universities must promise to provide a top-notch faculty within a Catholic environment. A university needs to guarantee academic freedom if it plans to promise parents and students the best American education their money can buy.

Can an environment which allows a free pursuit of truth produce points of view that differ from some church teachings? Of course it can; though that is not its purpose. But even if this does happen on a Catholic campus, counterarguments by other scholars can clarify the debate. Moreover, the church's bishops—the primary church teachers, along with the pope—are free and welcome to identify any doctrinal error and caution against it.

Discussion among scholars—the self-correcting mechanism that accompanies academic freedom—and the more direct teaching of the church are sufficient tools to ensure that any problems that arise from academic freedom are met and contained. And these safeguards do not violate the essential guarantees of academic freedom which attract a first-rate faculty to any Catholic university.

Catholic universities are different from many other Catholic organizations, such as hospitals or fraternal clubs. First and foremost academic enterprises, Catholic universities need to first look for academic ways to live out their religious commitments. But the simple provision of academic freedom will not produce a Catholic place, obviously. By itself, academic freedom produces no specific, tangible Catholic results. But when a university

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promises to provide a Catholic dimension, the institution does promise to promote Catholic values and forms in all pertinent aspects of the university. In calling themselves "Catholic," colleges and universities have a duty to ask themselves how they can express their Catholic character in all phases of university life. They will not advance Catholicism by academic purging but by growing the positive expressions of Catholic faith.

What has been the result of this American Catholic effort—to be, at one and the same time, pronouncedly Catholic and academically strong? I believe the result is overwhelmingly clear and overwhelmingly positive. There exists in the United States the only truly powerful assembly of Catholic colleges and universities in the entire world. Indeed, the American Catholic higher-education community overshadows all others combined in size, in academic achievement, in alumni attainment, and—because of those realities—in capacity to influence society's values.

I believe the Catholic Church needs this kind of Catholic expression in the house of intellect.

The Need for Open Inquiry at Mount Saint Mary's

Robert Ducharme

My purpose today is to bring into open debate the question of how a Catholic college ought to carry out its religious mission. The position I shall argue rests on the premise that skepticism has its uses even in a community of faith, that piety takes a special form in the college classroom. I do not consider the position I shall argue as the final word on the subject. But I am going to speak in a polemical fashion because I think this is the most efficient way for making the overt subject of attention what is often the hidden subtext of disagreements between various segments of the college community.

I would like to begin by reflecting on George Bernard Shaw's notorious observation that a "Catholic university is a contradiciton in terms." Shaw's dictum assumes that a university must admit the entertainment and investigation of all possible thoughts, speculations, and conclusions in all of its disciplinary studies, that such universality is denoted in the term "university." But Shaw's statement also implies that an institution of higher learning that is Catholic—because of its commitment to Catholic doctrine — cannot admit to the intellectual enterprise the doctrines of other religions or the voices of doubt, skepticism, and unbelief. Those who agree with Shaw would go on to argue that, in the United States, Catholic institutions of learning were historically founded to protect Catholic believers (the children of immigrants) from Protestantism and secularism, dangerous elements of the alien society of the new world, and that this constituted the original sin of these institutions, their fall from the graceful condition of open inquiry and free debate on all issues. The position that a college's or university's association with a particular church excludes expressions of doubt about that church's doctrine is not confined to the Catholic Church in America. In the 19th century, the English poet Shelley was expelled from Oxford University for refusing to recant an essay he had written entitled *On the Necessity of Atheism.* Perhaps you will observe that this title—*The Necessity of Atheism*—doesn't express doubt but rather certitude. Nevertheless, the masters at Oxford did not consider the question of God's existence open to debate among its students. And for the Shavian skeptic this is another instance of betrayal of the university's character.

In the 1960s and 1970s there was a movement away from the historical provincialism of Catholic colleges and universities in America. Perhaps this was most conspicuously expressed by Father Theodore Hesburgh when he declared that his goal for the University of Notre Dame was that it become "the Catholic Harvard." Harvard, of course, began as a Protestant divinity school and has transcended its own religious origins in a remarkable, some might say disastrous, fashion—so that now the most significant contribution Harvard makes to contemporary American society is not through the preachers it graduates but through those who take a degree from its business school and move on to the money exchanges in the temple precincts of Wall Street, the modern cathedral of mammon. (Some here feel that perhaps Mount Saint Mary's is in danger of becoming the Catholic Harvard in a similar, but less spectacular, way—or may have already done so.)

To be fair to Father Hesburgh, he was calling upon Notre Dame to set for itself a standard of academic excellence that Harvard had already achieved. He was not calling for a betrayal of Notre Dame's religious character, nor am I calling for a betrayal of Mount Saint Mary's. But I do think there is a serious issue at the heart of Shaw's dictum that Catholic educators escape when they dismiss, often humorously, his famous insult to Catholic universities. This issue has to do with Father Hesburgh's call to excellence.

The Jewish philosopher Spinoza wrote, "All things excellent are as difficult as they are rare." I would like to suggest that this college understand its own professed pursuit of excellence in this light, as something that must include difficulties. In the experience of most of our students, prior to their coming to Mount Saint Mary's, the path of faith (as a way to encounter life and journey through it) has been made a relatively easy one. The choice of the Catholic way was made for them by their parents; the path of belief was cleared for them by their priests and teachers. I see the role of the Catholic college as one of disclosing the inherent (previously concealed) difficulties of such a choice and such a path. I mean the intellectual difficulties.

The difficulties I speak of are those encountered by any believer seriously pursuing knowledge and wisdom: the difficulty of the notion advanced by the psychological theorist B.F. Skinner that humans are determined by their environment; the difficulty of Nietzsche's assertion that

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all values are culturally determined, not received from the hand of God; the difficulty of the Marxist analysis of history as driven by economic forces and not the working out of a divinely ordained plan. The thoughtless student, who does not wish to deal with such difficulties, may simply dismiss these thinkers as wrong because they are not Catholic. But such a student turns his back on the intellectual life and misunderstands the activity proper to college-level studies. For a student, the study of such difficult problems is a form of intellectual piety.

The modern German philosopher Heidegger has characterized the activity of the inquiring intellect as "the supreme piety of the spirit." I am suggesting that there be no limits to that inquiry here at Mount Saint Mary's; that it is essential to the character of an institution of higher learning that all questions may be asked in its classrooms; that part of what makes a religious institution religious, a Catholic college or university Catholic, is that this piety of spirit flourishes within its sacred precincts. There has been a change in Catholic colleges and universities in recent years; in some there has been a drift, or even a lunge, toward secularism. Perhaps that has happened to some extent here at Mount Saint Mary's. But I don't think the answer to this is a return to the religious provincialism of the immigrant Church. I don't think a college makes itself genuinely religious or more securely Catholic by inserting the word "Catholic" ten more times in the self-descriptions it publishes in its handbooks, catalogues, and promotional literature. Nor do I think it guarantees its religious character by establishing a formal religious criterion in hiring faculty. For many who have long been associated with Mount Saint Mary's, the influx in recent years of faculty who are not professing Catholics and of a few who are not even Christians or Jews seems to pose a threat to the Catholic identity of the college. They argue the need at the college for a dominant community of believers to insure the presence of a perspective of Catholic faith on the various disciplines, and for the privileging of the Catholic tradition in philosophy and theology.

These are legitimate concerns, and I am not arguing against them. What I want to emphasize are some alternative concerns. What I want to advocate is that we do not make the mistake of declaring and implementing our Catholicity at the expense of a religious character appropriate to an institution of higher learning as a place of open inquiry. There is a need for the skeptical voice to be heard; there is a need for alternative religious beliefs to be studied in all disciplinary discourse at the higher educational levels—including the disciplines of theology and philosophy. Further, we must allow for the non-sectarian character of certain academic disciplines and not permit the desire for a Catholic hegemony to swallow up and neutralize the fundamental lines of skepticism on which these disciplines were founded and have developed. We must welcome and promote a dialogue of viewpoints both among and within the disciplines. It is the function of the faculty to see that such a dialogue be carried on; and for the faculty to perform that function, it must have and preserve a diversity of beliefs and viewpoints within its ranks. A Catholic college or university is not an arm of the Vatican; its chief function is not to insure religious orthodoxy on its campus or in its classrooms. It fulfills its religious character in a far more difficult and dangerous way, but a way well within the Catholic tradition: the way of testing.

We are all familiar with the idea that the real value of anything cannot be known until it is tested. Of what value is the faith of a student whose mind cannot suffer the violation of alien idea? Testing and the encounter with difficulties of faith is a tradition in Catholic literature going all the way back to the Middle Ages. The way of testing for the medieval knight was a difficult passage through a dark forest of danger and uncertainty; a similar way of testing for the Church's great mystics is described in mystical literature as a journey through the dark. The Spanish mystic St. John of the Cross describes this dark night of the soul as a period when God is experienced through his absence, in a place where faith wears the appearance of dark doubt. People may differ on what is a tolerable period of darkness. Some parents of our students may think that two weeks in the fall semester of the sophomore year are quite long enough and may prefer their offspring to resolve all difficulties of faith before Christmas vacation.

Saint Teresa of Avila tells us that her time of darkness lasted 20 years. Most of us will not be asked to endure that long. But surely the Catholic college must, of all places, understand that doubt may be as holy and important a religious experience as faith is. Indeed, the religious attitude may be more intensely present in a person who struggles with doubt than in one who entertains belief with ease. Believers must be careful to avoid speaking to one another in a kind of autistic rapture. Such ecstatic self-communion does not characterize the inteliectual life. Thoughtful believers must enter into dialogue with the genuine questioner. T.S. Eliot remarks in an essay on Tennyson's *In Memoriam*, an elegy to his friend Arthur Hallam, that this poem "is not religious because of the quality of its faith but because of the quality of its doubt. Its faith is a poor thing," says Eliot, "but its doubt is a very intense experience."

As I said at the beginning, I do not think I am settling an issue here, but rather joining a debate that I hope will continue. I have wanted to articulate a point of view that I think deserves to be heard. To sum up and simplify: I have wanted to say that the religious character of a Catholic college, though it must include the orthodoxy of Catholic doctrine, must transcend that orthodoxy to include the collegial task of open inquiry on all questions, especially religious ones. As the modern philosopher Heidegger said: "A faith that does not perpetually expose itself to the possibility of unbelief is not faith but merely a convenience." The students who come here should not be unwilling to ask themselves the question Tennyson poetically posed to his generation:

Shall we not look into the laws
Of life and death, and things that seem,
And things that be, and analyze
Our double nature, and compare
All creeds till we have found the one,
If one there be?

American Pluralism and Catholic Identity in Higher Education

Alice Gallin, OSU

Recent events have given an inordinate amount of media coverage to the Catholic Church in the United States and, in particular, to the relationship between the Church and the Catholic colleges and universities. In response, it is quite easy for us to say that, in general, we are *not* Catholic institutions in a juridical sense—that is, most of our institutions are independent legal and fiscal entities. However, what is not quite so easy is the articulation of the way in which we *are* Catholic. And that is a most important task. It is important because no institution can justify its own existence if it does not have clarity about its purpose and mission and can demonstrate that it chooses its objectives and the means to achieve them accordingly. But this kind of reflection must begin with a knowledge of and appreciation for the particular culture in which our institutions of higher education have developed.

Society is, in many ways, like a family. Just as a child's personal history depends on the particular moment at which it entered the family—middle child syndrome and all that!—so, too, institutional history depends on the moment of societal history that the institution was born. To say this is simply to acknowledge that a college or university in the United States in the 1980's will have a character related to its own history and also will bear the marks of the cultural moment at which it was born. Like Catholics themselves, American Catholic universities have the instincts we associate with American culture and will achieve their goals by building on those instincts. Grace, after all, builds on nature. Our Catholic identity will make us distinct from others in our American society, but it is also the gift we have to share with them.

Let me suggest a symbol for what I mean here. In Washington, we have what is called the Higher Education Secretariat. On our better days, we *do* know that not all wisdom resides in the nation's capital, but on most days we act as if it did. So all the heads of the Higher Education Associations meet around an impressive conference table in One Dupont Circle once a month and share our insights about the activities of government, universities, and all our member presidents. Now, when I took my place at that table some years ago, representing the Association of Catholic Colleges and Univesities, I knew I was distinct and different. First of all, most visibly, because I was the only woman. But secondly, because I represented Catholic institutions. The others served State Colleges, Community Colleges, Land Grant Universities, Independent Colleges and Universities, and the American Council on Education. Many of our members also belong to the other associations, but I knew that they expected me to represent them in so far as they were "Catholic." That was my "identity" in the midst of cultural pluralism. I have learned that the others want me to express that distinctive identity and to share with them whatever of value they may perceive in my particular tradition. I feel very much at home in such a situation, and I assume most of you would also. It only occurred to me how "American" my assumption was when a visitor from Rome who accompanied me to the meeting one day asked me afterwards: "How many of the persons at the table were Catholic?" I had to admit that I had no idea; the question had simply never occurred to me.

I said that I was offering this as a symbol. By that, I mean to suggest that it is pluralism itself that sometimes strengthens our sense of distinctness. And yet it is by being most ourselves within that pluralistic cultu- that we forge bonds of friendship and understanding with others.

It is important then for us to examine the elements in our American culture that may be significant for our self-understanding as American Catholic colleges and universities. I shall suggest a few. Certainly they do not exhaust the list of possibilities, but I know that these are some that have colored *my* view of the purpose and function of a university that calls itself Catholic in America today.

American culture incorporates certain assumptions: 1) that pluralism of cultures and beliefs is a good thing for a society; 2) that through the democratic process a society can govern itself with relative success; 3) that this process involves willingness to engage in public debate; 4) that dissent is necessary if the power of government is not to become overbearing and arbitrary; 5) that tolerance for the views of others is to be expected, especially from educated people, because that is the way we move towad decisions; 6) that, despite some of our behavior, truth and freedom are the values that mean the most to us. Clearly, I am selecting those aspects of our

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cultural heritage which have relevance for our discussion of the Catholic identity of our colleges and universities. But, it may offer a helpful framework for our discussion. If this is how we are *American*, then our next question is how are we *Catholic*?

When I think of what makes a college or university in the United States today Catholic, I generally end up dividing the topic into two distinct but related sections: academic and non-academic. This is not highly innovative, I confess, but it still seems like the best framework for analysis.

I. *Academic:* In one sense, Catholic higher education in the United States is unique. Here alone, among Catholic universities world-wide, have we insisted on the validity of an institution in which theology as a discipline of study is one among many and is seen as an integrating factor in the curriculum. Because Catholic colleges and universities here have dealt so largely with undergraduate education, the emphasis has been on requiring a certain interaction between religious studies and other fields of learning. In Europe, on the other hand, the universities have generally been public or state controlled, and so theology faculties tend to be annexed to the university in an institute or, at least, as a separately governed faculty. Our ideal in this country has been to incorporate teachers in theological disciplines into our regular faculties and to insist on some minimal exposure of all undergraduate students to the study of religion. At one time, requirements at some colleges actually provided all students with an academic minor in religion and also a minor in philosophy. This gave a certain cohesiveness to undergraduate education, but since the 60's these requirements have been reduced in most schools. Nevertheless, the fundamental principle remains; the justification for our existence as Catholic universities among our higher education colleagues in independent secular institutions as well as state universities and community colleges is precisely in the fact that we provide the forum for the dialogue between theology/religion and other disciplines. Our students have a right to expect that kind of inter-action and our faculties must be prepared to enter into it. I emphasize that I am talking about dialogue, not of some dominance of other studies by theology. You can see at once that this makes demands not only on the faculty from the other disciplines but also on those who teach religion or theology, for dialogue is only possible among equals. For example, the questions asked by biologists and sociologists must be dealt with honestly and humbly by those who are competent to teach about our religious tradition, and the religious dimensions of human experience ought to be respectfully addressed by those in the other disciplines.

In all academic areas there must be a willingness to surface questions that deal with fundamental human experience. A course in economics cannot ignore the ethical problems that occur to the student when he or she learns about international trade or multi-national corporations. A course in European history cannot ignore the Judaeo-Christian faith that underlay many of the decisions made at particular moments of that history. A pre-med or nursing student cannot be taught about genetic engineering without being encouraged to think about the questions of life and death that are implicit. Many of our faculties approach these demands in a collegial way, by interdisciplinary courses or by focusing in some way on values or on peace and justice education. Without damaging the scholarly integrity of the discipline, faculty members in many of the Catholic colleges and universities I am familiar with have reordered their courses with an eye to these significant questions. Again, I am not urging an imposition of Catholic doctrine on other academic subjects—the old spectre of "Catholic math," "Catholic English," "Catholic Science," etc.—but, rather, the open treatment of human history and development in all its richness, including its religious dimensions. This is something that students cannot expect in other institutions; they surely have a right to expect it from us.

Here we need to see the connection between the way we study different disciplines and the way we educate for life in a democracy. As educators, we have a responsibility to contribute as best we can to the ability of men and women to play a significant role in the political and social arenas. Cardinal Bernardin, in a speech at the University of Portland in October, 1986, developed the concept he previously named a "consistent ethic." He speaks convincingly of the need to use our moral vision in such a way that it assists us in contributing to the development of public policy. Relying on the insights of John Courtney Murray (who, as you know, was the leading advocate at Vatican II of American pluralism as a way of providing religious freedom for all citizens), Cardinal Bernardin pointed out that such pluralism makes it possible for us to enter the debate on public policy from a perspective based on moral vision, but it requires that we do so according to the rules of the political process and not by way of imposition. This means that we must be able to translate "religiously rooted positions" somehow into language, arguments and categories which a religiously pluralistic society can agree on as the "moral foundation of key policy positions."[1] I would argue that graduates of our Catholic colleges and universities ought to be key players in such a dialogue.

Because of our commitment to this goal as well as to the search for truth, beauty, and goodness in human existence, we have no right to be mediocre in what we do. You have heard a lot in recent years about "excellence" as the goal of educators at all levels; yet, reports issued on the subject of teaching and learning suggest (to put it mildly) that what is going on is not "excellent." To adopt a high standard of academic work does not require that we become elitist in our admission standards. The history of our Catholic colleges has been the history of making educational opportunity available to marginal groups in society—to immigrants of all countries and races, to women when they could not be admitted to other col-

[1]Joseph Cardinal Bernardin, "The Consistent Ethic," *Origins*, October 30, 1986, p. 349

leges, and to the lower end of the socio-economic scale. But somehow our pioneer teachers and administrators managed to give us very fine education, including all those terms so popular today—critical thinking, communication skills, logical analysis, ability to synthesize, disciplined thought. The teachers who were trained in our colleges and universities had the liberal arts foundation now being acclaimed by the reformers of teacher education. They also had monitors—more experienced teachers interested in helping them—in their early classroom experiences, a "new" idea now being proposed as "clinical" preparation. Can we find ways of improving our teacher education programs and, particularly, can we assist minority students to prepare for such an important career? This would be the kind of excellence needed by society today. If we look at the demographic trends in the United States for the next twenty years or so, it is clear that we will be more Hispanic and Asian than white Anglo-Saxon (or any other European background). Are we seriously preparing leaders for that new world? If there are not large numbers of Hispanic, Black, or Asian students on your campus, are you, at least, preparing teachers for elementary and high schools where there are large numbers? And social workers, librarians, store owners, political leaders who will be sensitized to their particular gifts and needs? A recent article in *America*[2] on a Catholic school in the Bronx that has taken as a goal to integrate the fine arts into the general curriculum for all students (95 percent of whom are black) shows how creativity can revitalize a curriculum in such a way as to enhance its Catholic identity for a whole new set of learners. Our colleges have many opportunities to relate what they are doing to the work of the larger society around them without in any way denigrating the value of the intellectual life. Excellence is not just for the elite; it is rather the goal of every educational program that is worthwhile.

Finally, we have the obligation to produce scholars. The very diversity of our colleges and universities provides a certain unevenness among us in terms of research and scholarship. A tradition that stretches back to Jerome, Augustine, Benedict, Thomas, Albert, Gertrude, and Hildegarde inspires us to move forward in the search for truth. Not all of our colleges will be able to support biological research of the kind that merits NSF grants or an international education project that benefits from the Rockefeller Foundation, but we can all challenge one another to a life of scholarship such as is needed by all college teachers. Continued study and serious writing is a duty for all who would pass on the tradition of learning to yet another generation. The anti-intellectualism that infiltrated many of our campuses in the 70's as a revolt against scholarly indifference to the needs of society has, I trust, worn itself out. The development of the intellect remains one of the human person's most exciting tasks; the way in which it is done our most serious responsibility.

[2]John W. Donohue, SJ, "Saving a School," *America*, October 25, 1986, pop. 223-229.

We hear much today about "inculturation" and about the role of the Church and the university in that process. No culture can be touched by the Gospel in a permanent way unless education mediates the culture to each new generation. In this sense, the university can do a great deal to press on to a global consciousness that is needed for a world that decides to live in peace.

II. *Non-academic:* This is also a *unique* American concern. It can be summoned up as concern for the environment of the institution in its totality, from the attractive surroundings to the sacramental life which gives religious meaning to them. On the flow chart, we think here of the dean of students, the campus ministers, the advisors, the health care facility, the chapel, the residence hall staff and, indeed, all the persons who constitute the campus community. Beyond the ivy walls, we also note the persons who deliver our supplies, the civic officials that try to keep things running smoothly, the teachers in the schools where we do student teaching or coach basketball, the firemen, policemen, and medical emergency personnel—all those who serve us in the many ways we need while pursuing the intellectual goals mentioned above. Support services we often call them, and indeed they are. But I think of them as partners with the faculty in making our education Catholic. The *values* which they communicate by their care and by their sensitivity often turn out to be the major component of the education received by our students. One way we can speak of these values is under the heading that used to be called "cardinal virtues," because they do indeed furnish the hinge for all moral behavior: prudence, temperance, fortitude, and justice. They furnish a nice framework for what I want to say, and they are implicit in both the American and Christian ethos.

Prudence: According to St. Thomas this is the one virtue that cannot be directly taught. It is learned by sharing in the prudence of another. Consequently, educators should be particularly alert to it. Prudence teaches us to make decisions on the basis of judgments which are formed according to some norms or criteria. It strengthens us in our effort to listen carefully, to weigh options, and to choose that course of action which will be of value to others as well as to ourselves. Teachers who work with students in co-curricular affairs have many opportunities to let the students share in the decision-making process. Faculty-student committees, campus ministry teams, athletic clubs—all are involved in decision-making on some level, and all can be used to promote prudence. In many instances the *process* is more important than the outcome because the student is being exposed to the long and difficult task of making mature decisions.

Temperance: This word is often only known in the context of prohibition of alcohol because of the temperance movement in our American history. Actually, it is a far wider concept. To temper things, to do things in proper proportion, to balance the various demands of life are not easy lessons to learn. It has often been pointed out that total abstinence is easier than

temperance but not necessarily better. The person who enjoys everything in creation but is not enslaved by anything is the one who can give himself or herself to others in a deep relationship that will enrich life with love and joy. Whatever efforts are made in a Catholic college with regard to alcohol, drugs, sex, food, sleep, etc., should be inspired by this virtue. We are not Manichaeans with their hatred of the body and all its desires; we are Christians with a love for all the gifts that we have received from God, and the environment in which we live and study should reflect that appreciation.

Reverence: This respect for persons and things is a deeply religious value and is manifested in the way we treat material objects as well as the way in which we temper our enthusiasm in order to let someone else shine.

Fortitude: Perhaps the first thing some of us knew about John F. Kennedy was his book *Portraits in Courage*. It was an appealing title for a nation that honors pioneers and the immigrants who conquered so much to make their way in a new world. Fortitude involves not only momentary heroism but also a long-term commitment to something or someone. The discipline that is needed to pass a course or write a book, the stick-to-itiveness required by the campus minister who gets only a small group of volunteers the first time around: these are the moments of fortitude. Clearly, it is a virtue needed by anyone who would teach or enter in any way into the education of others. How often we want to give up! But in our Catholic tradition we find so many heroes and heroines—we call them saints—who persevered until the end. They remind us of the possibility and encourage us to imitation.

Finally, there is *justice*: No matter how Catholic the curriculum or how loving certain individuals on the campus may be, nothing will be heard if the institution does not prize justice. It is so fundamental that any religion that did not promote justice would be suspect. It means that we give each one what is due to him or her, due because of the dignity of the human person created in the image of God. The Catholic college or university must seek to be just in all its own activities and decisions before it can hope to bring about justice in the larger community, or, at least, it must try to do both at the same time. Reflection on the bishops' pastoral letters on peace and on the American economy will be a good undertaking for the Catholic college, and the implications of these exhortations may well push us to examine our own attitudes and structures within the campus community.

If, then, the non-academic side of life succeeds in developing persons with these fundamental virtues, I would say that the environment must indeed be Catholic. Such characteristics are surely not restricted to Catholics but are universal moral attributes. All the more reason that such a framework might be helpful to us today when many of our faculty and students are not Catholic but wish to promote these human and religious values.

I will conclude by quoting from the American bishops' Pastoral Letter of 1980 on "Catholic Higher Education and the Pastoral Mission of the Church":

> The Second Vatican Council clarified the reason for the Church's commitment to higher education when it said that people who devote themselves to the various disciplines of philosophy, history, science, and the arts can help elevate the human family to a better understanding of truth, goodness, and beauty, and to the formation of judgments which embody universal values.
>
> The world is good because it reflects its Creator. Human culture is good to the extent that it reflects the plan and purpose of the Creator, but it bears the wounds of sin. The Church wishes to make the Gospel of Jesus Christ present to the world and to every sector of humanity at every stage of history. The Catholic college or university seeks to do this by educating men and women to play responsible roles in the contemporary world in the framework of that most important historical fact: the sending of the Son by the Father to reconcile, to vivify, to spread the Good News, to call all the world to a restoration in Christ Jesus.[3]

To carry out such a mission the college or university must first of all be free to be a college or university. I have tried to suggest the essential elements of such self-definition, including both classroom and non-classroom educational modes. To me it provides a statement on how we are to live out our Catholic identity in the American culture of which we are an essential part. Certainly there are a number of ways that one can conceptualize a "Catholic" college or university. I have chosen only one, but I hope that it is a model which you may find useful in your own reflections.

[3]"Catholic Higher Education and the Pastoral Mission of the Church," USCC, 1980, p. 2.

The American Catholic University: Pluralism and Identity

Joseph A. O'Hare, SJ

I am pleased that Fordham University was able to welcome the Catholic Commission on Intellectual and Cultural Affairs to our Rose Hill campus for its 41st annual meeting. I also appreciated the invitation to address the theme of the meeting: Catholic Universities; What Makes them Catholic? My gratitude for the invitation was mixed with admiration for the generosity of spirit that allowed a group of Catholic academics to seek a university president's reflections on an intellectual issue.

Only a few short years ago, I would have been surprised to find myself speaking on the idea of the Catholic university. During the twelve years that I spent on the Editorial Board of *America*, one of the most repeated topics in the unsolicited manuscripts we received each week was "the meaning of a Catholic university," or "what makes a Catholic university Catholic?"

We all recognized that the issue was an important one, but it had a tendency, to judge from the manuscripts we received, to evoke rather ponderous abstractions, some airy aspirations and very little reference to particular times and places. Too often these essays suffered from that occupational hazard of the Catholic Press: terminal earnestness.

Recent events, however, have brought fresh urgency to this apparently well-worn issue. Once again, public attention has been drawn to those perennial tensions of faith and reason, conscience and authority, that have always been central nerves of the Catholic experience.

Two such events have been the conflict between the Rev. Charles Curran of Catholic University and those Church authorities who have declared him no longer suitable to teach theology on an ecclesiastical faculty and the debate, so widely reported in the American media last year, over a proposed Vatican document that would define certain norms by which Catholic universities could be more clearly identified as Catholic.

The questions behind these recent controversies are not easy to resolve, and they certainly are not merely theoretical. They engage such highly personal values as freedom of conscience and religious commitment, a love of the truth and a love of the Church.

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I would like to begin by tracing the development of the proposed Vatican document on Catholic universities and describe the present state of the question; then I will reflect briefly on the complex relationship of Church and university as institutions; finally I will suggest a few observations about the future of Catholic universities in the United States.

The Vatican Draft: Genesis of a Document

Considerable attention was paid in the *Chronicle of Higher Education* last year, as well as other religious and secular publications, to the responses of the Association of Catholic Colleges and Universities to a proposed pontifical document on the special character of a Catholic university. It is unfortunate, if understandable, that journalistic accounts of this debate tend to cast it in terms of what has now become an exhausted cliche: dissent within the Catholic Church. Or as the question is often put, can American Catholics, accustomed to a pluralistic democratic society, continue to accept the authoritarian ways of a hierarchical church? This may or may not be a useful question, but I would contend that it has not been the issue at stake in the discussion over the proposed Vatican schema.

The document proposed by the Vatican Congregation for Education is by its own description a provisional, unfinished text in need of further reflection and revision. Introductory notes ("Preliminary Observations") to the document describe its genesis and the process envisioned for its final development. The present text, we are told in these preliminary observations, is to be considered "a simple respectful synthesis of suggestions made so far, subject therefore to all the changes which the various examiners will want to propose on the basis of their specific competence." (Preliminary Observations, 2,a).

It was in this spirit, then, that this working document was circulated by the Vatican Congregation for Catholic Education among Catholic universities around the world. To speak of the response of American colleges and universities to this request for reactions and suggestions as an instance of American Catholic "dissent" is totally misleading. As a matter of fact, reactions from other Catholic universities around the world were, if anything, even more critical than the response from the United States.

The provisional nature of this version of the proposed Vatican document becomes clear when its history, outlined in the preface, is recalled.

After the publication of an Apostolic Constitution governing pontifical institutions (Sapientia Christiana) in April, 1979, Pope John Paul II asked the Congregation to develop another document, this one for non-pontifical Catholic universities. In March, 1981, the Fathers of the Congregation in a plenary session considered what the preface to this working draft describes as a "rudimentary draft." This draft was revised in accordance with their suggestions and, a year later, it was circulated among a small group of "experts" for review.

In March, 1983, the Congregation continued this "informal" consultation by circulating the modified draft to a still wider circle of interested parties that remain unnamed. "A notably modified Schema resulted from this," which was again reviewed by the Fathers of the Congregation in plenary session in April, 1984. The Congregation then decided that the Schema, in its existing form, be sent "for official consultation, to all interested parties."

It was in response to this latter decision that copies of the Schema were circulated to the presidents of Catholic universities, associations of Catholic universities and local ordinaries around the world. Here in the United States we received copies of the draft in the summer of 1985.

Through the fall and early winter of the school year, 1985-86, responses to the working draft were developed. The Association of Catholic Colleges and Universities, the organization that includes over 215 Catholic institutions of higher education in this country, was preoccupied for a good part of the year in compiling, with computer assistance, the individual responses as well as developing a collective statement by the Association's Board of Directors.

The criticisms were many and detailed. The basic concern behind the particular criticisms, however, was crystallized in a collective statement made by the presidents of 14 Catholic universities in the United States and Canada. These presidents expressed sympathy for the presumed purpose of the proposed document: "the clarification of the distinctively Catholic character of our institutions." But the presidents warned that "the good intentions of the proposed document (could) be subverted by provisions that do not take into sufficient account the pluralism of cultures and political systems in which Catholic universities exist around the world."

This problem of pluralism and identity is recognized in the Vatican schema itself. Near the end of its first section (Proemium, 48), after considering regional differences that affect Catholic universities around the world, this working draft concludes, "In such diversity of situation a precise law for application uniformly to all Catholic universities appears impossible." But in the very next number (49), with that antithetical logic favored by Roman documents, the schema continues: "However, some elements necessarily common by virtue of Catholic identity do exist and can be emphasized." The norms that follow in the second section of the document prove, however, to be far more specific and restrictive than this modest statement would lead one to expect.

There are other inconsistencies internal to the document. Important concepts like "Church" and "truth" are used in different senses in different sections of the document. At one point, for example, the document recognizes the contribution that non-Catholic faculty members can make to a Catholic university. But then in another section, the document stipulates that a requirement in hiring faculty must be their "integrity of doctrine." What could integrity of doctrine mean for non-Catholic biologists or non-Catholic professors of commercial law, for example?

The history of the Schema helps explain the inconsistencies. In November, 1985, at a meeting in Rome of the presidents of Jesuit universities around the world, Monsignor Francisco Marchisano, for many years the Sub-secretary of the Congregation for Catholic Education, added some helpful and interesting detail to the history outlined above. The initial 1981 draft, described in the preface as a "rudimentary draft," was actually, in Msgr. Marchisano's view, a rather appealing document. It had been composed, he told us, by someone with long and extensive experience in the world of Catholic universities. This original draft, done by one man, was relatively brief and uncommonly lucid. Subsequent revisions, however, both within and outside of the Congregation over the next four years led to a document done not by one author but by a committee, in fact, by several committees. Inconsistencies of style and concept were inevitable.

This original text submitted in 1981 is not available for study. It would be an interesting exercise in exegesis to trace the changes since introduced to it by a series of different commentators. Surely not all of these commentators shared the same understanding of the role of either the Church or the university in the modern world. Of more practical importance than exegesis, however, is the reason why the document sent to Catholic universities around the world in 1985 had to be criticized, in the Congregation's own words, in "full freedom and frankness." It was by its own admission an unfinished, provisional "working instrument."

In fact, the Congregation's requst for comments has produced such a flood of criticism that the editorial task now confronting the Congregation has turned out to be more formidable than originally anticipated. It had been the Congregation's hope to prepare a "reasoned synthesis of responses" for considereation by an international congress to be held in Rome before the end of the present year. It now appears that such a congress is at least a year, if not more, away.

The Church and the University

Perhaps you now know more about the history of the proposed Vatican document than you really wanted to

know. I did think it important, however, to disengage our reflections on its central themes from the fevered atmosphere of the current discussion of "American Catholic dissent from Rome." In any case, I would now like to offer a few reflections on the relationship of Church and university, for this is the single most important issue in the debate over the identity of Catholic universities.

As in so many other controversial issues in Catholic life, the fundamental question here is: "What do you understand by the Church?" Both bishops and theologians, and indeed the long sweep of Catholic tradition, agree that in the end the Church is a mystery. Its true nature, in other words, can never be neatly and definitively caught in any single concept. Ecclesiology, that branch of theology that considers the meaning of the Church, generally deals with different images or models of the Church found in Scripture and tradition. In the past, for example, the Church has been described by Canon lawyers as a "perfect society." But even the Canon lawyers recognize that this was not an adequate definition. Tradition has also described the Church as the body of Christ, the bride of Christ. In the Second Vatican Council these notions yielded to an understanding of the Church as "the people of God," in other words, a community of believers, a pilgrim people in pursuit of that Kingdom of God that will never be fully realized here on earth.

The title of the principal document of Vatican II on the Church, represents another image: the Church as the "Light of the Peoples," (Lumen Gentium). In this sense the Church is sacrament to and of the world: the sign of Christ's presence in the world and a sign of what the world is to become. This image, like all the others, cannot pretend to be exhaustive. Instead it is complemented by other images, including those cited above. Avery Dulles' classic book on post-Vatican II ecclesiology compares different models of the Church, their strengths and weaknesses and their relationships to one another.

When one talks, then, of the relation of the university to the Church, the first question to be asked is: What model of the Church is appropriate for this question? More specifically, should we ask how the university is part of the Church or should we ask how the Church is present in the University? The Vatican working document seems to do both when it says:

> The Catholic University is an expression of and a presence of the Church in the world of culture and higher education. It exists within the Church and is part of it. (Proemium, V,1,17)

I would submit that there is an unresolved ambiguity in this statement. If the Church is to be an effective "presence in the world of culture and higher education," then it must respect the autonomous nature of the university. A Catholic university must, first of all, be an authentic university. But if a Catholic university is to be "part of" the Church, in the sense that it is subject to the ecclesiastical jurisdiction of the hierarchy, then can it really be an authentic university?

The mission of a Catholic university, as the Vatican working draft defines it, is to be a place of dialogue between religious faith, on the one hand, and science or reason and culture on the other (Proemium IV). The university, as an institution, is peculiarly suited to play this role, but to do so, it must be a university. It is not a catechetical center or a retreat house; it is not a seminary or a parish. Each of these institutions has its proper purpose and appropriate structure. Each offers opportunities and limitations.

The purpose of a university is the discovery and sharing of truth, not indoctrination or proselytizing. For the Catholic university to fulfill this special mission as a place of dialogue between faith and reason, between religion and culture, it must enjoy the institutional autonomy and academic freedom that allows it to be a university.

The documents of the Second Vatican Church emphasize the importance of respecting the inner autonomy of natural structures. The Pastoral Constitution on the Church in the Modern World has this to say, for example, about culture:

> Culture, because it flows immediately from the spiritual and social character of man, has constant need of a just freedom in order to develop; it needs also the legitimate possibility of exercising its autonomy according to its own principles.

Twelve years ago a document on the Catholic University in the Modern World was developed over a period of years in a process that included two international congresses called by the Congregation for a Catholic Education in 1969 and 1972. This document in the end recognized that some universities, while not under canonical jurisdiction, were nonetheless authentic or "real" Catholic institutions. This notion is missing from the present working document, and this represents not an advance but a retreat. While the present document identifies four different categories of Catholic university, all of them include in their definition the notion of ecclesiastical jurisdiction and therefore none of them fits the actual situation of the overwhelming majority of Catholic colleges and universities in this country.

There are a number of practical legal difficulties in putting all Catholic universities under the direct jurisdiction of the hierarchical church. To cite one: will the local bishop then be held legally vulnerable to suits against the University? But perhaps the most neuralgic issue is the proper academic freedom that theology must enjoy in a university. If the Catholic university is to be the place of dialogue between faith and culture, then the legitimacy of theology as an academic discipline within the university cannot be compromised.

The classic role of the theologian in the Catholic tradition has been to continually explore the meaning of the faith we have received. *Fides Quaerens intellectum.* Faith seeking understanding.

This search for understanding means that the tradition must be interrogated by the questions of each age, even while the tradition itself poses its own questions to the values and assumptions of each age. It is through this

process of correlation, as Paul Tillich described it, that the development of theology and the development of doctrine take place. One can even say that it is this very process of correlation that is involved in the preaching of the Gospel.

There is a counter-balance, of course, to the necessary academic freedom of the theologian, and this is the pastoral responsibility of the bishop. By the very nature of their roles bishops and theologians have different functions to perform within the Church. The role of the bishop, as the official teacher of Church doctrine, is to assure the integrity and continuity of the faith; his role must necessarily be conservative in terms of the development of doctrine. The role of the theologian, who is committed to seek an ever deeper and richer understanding of the faith, must always be that of the questioner, who seeks by inquiry to unfold the riches of the faith. These two roles create an obvious tension between bishop and theologian. The tension can be a healthy one, and it has often proven to be so in the history of the Church. But the tension can also mean the premature suppression of promising new ideas, and this too has occurred in the history of the Church.

One particular problem in today's academic climate, of course, is the politicization and personalization of theological debate. Full-page ads in the *New York Times* and manifestos with hundreds of supporting signatures are not the classic means by which theologians and bishops have carried on their dialogue concerning the development of doctrine in the past.

How should one respond to the tension between Catholic theologians and bishops, when theologians seem to dissent (that terribly overused word) from the official teaching of the Church?

As is the case in other academic disciplines, erroneous theological opinions are often corrected by the self-criticism of the scholarly theological community. It also may be necessary, on occasion, for Church authorities to make a forthright statement that a particular theological position is inconsistent with authentic Church teaching.

Episcopal affirmations of Catholic doctrine will be recognized to be the legitimate exercise of the right of any community of faith to define the content of its own belief. This kind of episcopal statement could not fairly be interpreted as a violation of academic freedom. No attempt would be made to interfere with the autonomy of the academic community, since no authority external to the university would attempt to impose sanctions on a faculty member because of the intellectual opinions he or she might hold. In fact, the tension between the concern of Church authority for doctrinal orthodoxy and the academic freedom of the theologian can be a creative tension, if the distinctive yet complementary roles of bishops and theologians are properly understood and respected.

I am suggesting, then, that it would be healthier for the Church if our method of dealing with this problem concentrated on the clarification of doctrine rather than on the certification of individual teachers. This has been, in fact, until recently the traditional practice of Vatican congregations. Let the local bishop state as clearly as possible the definition of Catholic teaching. Let the theologian assert his own understanding of that teaching. Let the public, read the faithful, decide whether the theologian continues to be a Catholic theologian if such is his understanding of the Church's teaching. Surely no one could object that this kind of forthright episcopal statement is an intervention in the healthy academic life of a university. At the same time, the bishop is fulfilling his responsibility for defining the content of the community's belief.

Balancing the teaching authority of the bishop with the academic freedom of the theologian is not a simple task. If the Catholic university is to be a "place of dialogue between faith and culture," however, the tension between these two different but complementary teaching vocations within the Church must be respected. In the words of the collective response of 14 Catholic university presidents to which I earlier referred: "Failure to do so ... can result in serious, if not fatal, damage to the very institution the pontifical document seeks to promote: the Catholic university of today."

The Future of Catholic Universities in the United States

I would like now to turn to the third and perhaps most vexing issue concerning Catholic universities in the United States: their future.

In spring, 1986, at the annual commencement of the University of Notre Dame, the President of the National Conference of Catholic Bishops, Bishop James W. Malone of Youngstown, identified three elements that characterize and distinguish a Catholic university. First, does the institutional commitment of human and financial resources reflect support of Catholic tradition and Catholic values? Second, does theology play a central role in the academic life of the university, recognizing that theology in this post-Vatican II era is necessarily ecumenical and interreligious? Finally, does the university community give a social witness to the values of the Gospel in their life of worship and their commitment to justice?

I would submit that the future health of our Catholic universities will be better assessed by these indices than by any juridical relationship to ecclesiastical authorities. If, in fact, such a juridical relationship can subvert the very nature of a university, then the mission of a Catholic University can only be aborted by such ecclesiastical interventions.

Nearly 20 years ago the sponsoring religious bodies of most Catholic colleges and universities in this country began to turn over legal ownership and responsibility for these institutions to independent boards of trustees. The transition was accomplished with more or less grace according to the particular circumstances of each institution. The change in many places proved to be a wrenching one, and the trauma of this change continues to haunt certain individuals and certain communities.

I do not believe it would be useful for us to once again revisit that debate. Whatever the merits of the decision,

the decision has been made and, in most instances, there is no turning back. The important question for us to face honestly, it seems to me, is whether the decision to yield control of these institutions implicitly meant a gradual erosion of the Catholic identity of the institution.

The conventional answer to this question for a president of one of these institutions is a resounding denial and an assertion that our institutions are, if anything, more Catholic than they were. I certainly do not wish to depart from the cheerful optimism that is the successful university president's stock in trade. Still, it will be helpful for us to ask ourselves why our Catholic institutions will not follow in the decades ahead the course of other American institutions that began under religious sponsorship and through a process of change became what most of them are today, thoroughly secular and secularized institutions. The weight of this historical precedent is sobering. What is there about the Catholic community and about Catholic institutions of higher education that can persuade us that our institutions will not follow this historical example?

I believe the real answer to this question depends not so much on what will happen within our universities but on what will happen within our Church. To the extent that the Catholic Church in the United States remains a vital and coherent community, to that extent our institutions of higher education will maintain a vital Catholic identity, even if their strict juridical ties to the Church have diminished. These institutions will become laicized, but they will not become secularized. Priests and religious men and women will be less significant in the future of these institutions than lay men and women. This seems inevitable, given the present trends in vocations to the priesthood and religious communities. But if the future of the Church in the United States is to rest with lay men and women, and we are persuaded that this will be the case both by theological concept and statistical data, then the Catholic character of our institutions will be maintained, even if fewer and fewer religious are present on the campus.

A critical mass of intelligent and committed Catholics is necessary on any campus if the institution is to maintain its Catholic character, but identifying this mass in quantitative terms is a tricky proposition. At some point the reduction in numbers of Catholics in both faculty and student body can begin the erosion and eventual disappearance of the Catholic identity of an institution. It may be as difficult to identify the point at which this collapse takes place as it is to identify the point in which a marriage dies.

I realize that these reflections are not as satisfying an answer to the question of today's discussions as many would like. We may be tempted, at least subconsciously, to look for the clear and distinct idea that will conceptually set off a Catholic university from other institutions. I wonder, however, whether in looking for this kind of definition, we are failing to take seriously enough the historical character of the university and of our attempts to understand its meaning.

Every institution has a life of its own. It begins in response to a need. It waxes and wanes according to its vital response to the developing needs of its environment. How Catholic are our Catholic colleges and universities? The answer to that question, I would submit, really varies from campus to campus. Of the 215 or so institutions in the Association of Catholic Colleges and Universities, each has its own history, its own strengths and weaknesses, its own opportunities and its own constraints. The neo-scholastic impulse seeks to establish a definition that would somehow transcend history and with timeless clarity identify a Catholic university. In reality, both question and answer will be conditioned by history.

We can, therefore, offer no guarantees about the future. Even as the Church is a community of believers on the march, engaged in a pilgrimage, so each of our institutions is on a journey that carries its past into the future by its response to the present. Our faith offers us no blueprint for that future nor any guarantee that we can define it or control it. Gabriel Marcel once wrote that a Christian's hope should be so profound that it survives the shattering of all expectations. I would submit that to be preoccupied with a guarantee about the future Catholicity of our institutions, to long wistfully for a day when legal control appeared to guarantee this Catholicity, is not only a mistaken judgement about the past but also a failure in Christian hope for the present journey.

Of one thing we can be sure, the desire to seek the truth and share it is deep within the human heart. It is a desire rooted in our desire for God. Whatever changes our institutions may undergo in the years ahead, this ministry of and to the truth is what a Catholic university must be about.

Beyond Tolerance: Pluralism and Catholic Higher Education

William M. Shea

The demands of American cultural pluralism and the choices of Catholic educators have, over the past two decades, heightened the public character of Catholic higher education.[1] Catholic higher education may be legally private, but it is morally public. This fact presents both educators and the church with new problems. I wish here to discuss the dilemma of Catholic higher education when, in pursuit of its publicness, it confronts pluralism within and without its walls. I will rely heavily on the educational philosophies of John Dewey and Bernard Lonergan in doing so,[2] but before I do, I need to state briefly my belief on three matters relevant to a consideration of the task of higher education.

First, Lonergan writes that the task of education is "constructing a world of meaning and value," and discovering a "vocation" in that world (finding "something to do in the world" is another way he puts the latter).[3] Are these legitimate goals of higher education? The phrases sound suspiciously religious, do they not? I would say yes; they are not only legitimate goals of students but also legitimate hopes and intentions of universities for their students, and not only for private but also for state educational institutions. Interestingly enough, I would get little argument from the recent investigators. Both Derek Bok and Ernest Boyer, for example, are clear that the college experience is a time for grappling with the questions of values and vocation.[4] Bok especially seems nervous about indoctrinating students into a predigested set of values, but nonetheless has praise for those educators who help students clarify what their lives are for and what they are worth. And so, aside from those who think that values and commitments are matters of feeling and essentially private, we can take it as a matter of not uncommon opinion that terms such as "commitment," "values," and "vocation" name important human realities which are personal rather than private, and which can and ought to be dealt with in the educational system. I do not think that even John Dewey would disagree, except insofar as the language might suggest a return to what he thinks of as supernaturalism.[5]

A second question is this one drawn from a reading of Dewey: Is there a special character to education in a democratic society? Dewey's position here is that every society shapes its education according to its political and social structure and ideals, and that democratic society is not different in this respect.[6] The ideal, at least, of a professedly democratic society is anti-elitist and anti-classist. The ideal includes free and open communication among essentially equal citizens and among the various social groups included. Education, of course, is torn between the actual elitism and classism of American life and its egalitarian and communitarian ideal. But education must foster the ideal and attempt to incarnate it in its own communal life if, as Dewey claims, education is not an antechamber to social and political life but is that life being lived in continuity with the larger society around it.[7]

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[1]This piece was written during a fellowship at the Woodrow Wilson Center in the Smithsonian Institution, 1986-1987. I am grateful to the Center for its hospitality and to Michael J. Lacey, Program Secretary on American Society and Politics, for his criticism and encouragement.

[2]Dewey's fullest text in philosophy of education is *Democracy and Education. An Introduction to the Philosophy of Education* (New York. The Free Press, 1944.1916). Bernard Lonergan's work on the philosophy of education is unpublished. His "The Philosophy of Education. Lectures by Bernard Lonergan," delivered at Xavier University in 1959, was transcribed and edited by James and John Quinn in 1979 and is available at the Lonergan Research Institute at Regis College of the University of Toronto. It will appear in critical edition in the complete works of Father Lonergan to be published by the University of Toronto Press. For a commentary and extension of Lonergan's work on education, see Frederick J. Crowe, SJ, *Old Things and New. A Strategy for Education* (Atlanta: Scholars Press, 1985).

[3]Lonergan, "Philosophy of Education," pp. 133-135.

[4]On values and vocation, see Derek Bok, *Higher Learning* (Cambridge: Harvard University Press, 1986), pp. 35-72, and Ernest L. Boyer, *College The Undergraduate Experience in America* (New York Harper and Rowe, 1987), especially chapters 13 and 18

[5]Dewey, *A Common Faith* (New Haven. Yale University Press, 1934), *passim*, and Anti-naturalism in Extremis, in Yervant Krikorian, ed., *Naturalism and the Human Spirit* (New York. Columbia University Press, 1944), pp. 1-16.

[6]*Democracy and Education*. pp. 81ff.

[7]*Ibid*., pp 55ff. and *The School and Society* (Chicago. University of Chicago Press, 1899) While the schools have not fulfilled Dewey's hope that they would carry through a democratic reform of American society, they have had sufficient reformist impact to provoke cries of protest from the more conservative leaders of both church and state. See note 25 below.

Dewey was not wrong to point to the special tension that exists between a society dedicated to an egalitarian ideal, to freedom of communication and to a common approach to common problems on one side, and on the other side religious communities and institutions whose internal life is authoritarian and hierarchic, and who are inclined to put their own interests before those of the civic community.[8] But this is simply another example of the strain between a culture and its subcultures which the Catholic church, among others, has shown can be mediated in various constructive and even prophetic ways. The Catholic church's educational institutions have been among the most ardent supporters of American democratic ideals and procedures, and so have displayed the fact that tension between political democracy and hierarchic religion is not unmediable. So clear is the success of American Catholic education in this regard that the American church has often felt the breath of Rome upon its more egalitarian and democratic neck.

A third belief, this one relying on both Lonergan and Dewey, is that community is established upon common meanings, values, decisions, action, and communication.[9] While the Roman Catholic church is unquestionably a community with is own meanings and values, constituted as a community by common decisions of faith, the church understands itself as *included in* the civil community and not separate from it. The Catholic church is, then, not a sect. But doesn't pluralism combined with "free and open communication of meanings" imply the dissolution of the differences among the many worlds of meaning?

The effect of the presence of other worlds and communities on one's own unquestionably makes a difference to one's perception of one's own world and community, but the precise effect depends on how one constitutes that presence.[10] My own view is that if the presence is freely chosen and on equal terms, then the presence *should* modify one's own world as well as that of the other, and that one's world will be stronger and healthier for it if one's world includes an affirmation of the values of intelligence and freedom. This is a typical liberal assumption, I grant. But I have seen innumerable times in my devilishly pluralistic classes in religious studies at the University of South Florida that dialogue need not, indeed most often does not, mean the dissolution but rather the reappropriation and transformation of a heritage.

And now to the dilemma, of which there are two forms, one confronting state education and another denominational education:[11]

1. Since our society is culturally plural, how can its state education present a norm of any sort that goes beyond what all can agree to (and that, in our society, seems precious little)? In the worst case, aren't public education and educators condemned by the logic of pluralism to a value-free professional training in which all meanings and values are left to the private sphere, or, where meanings and values appear, to a strict neutrality in their regard?

2. If denominational education has an evangelical or religious norm, how can it serve any but its own communicants and prospective converts? Isn't denominational education in the worst case sectarian, conversionist, anti-public, and anti-democratic?

The glory of state higher education in my experience of it is its ability to reproduce the national environment on the classroom scale. It brings the range of worlds of meaning and value into contact with one another and permits and, at its best, encourages a look beyond the limits of one's own community and into the mind and life of other communities. We may have in the classroom of the state university the closest thing to a non-classist situation one can find in American life.

The liability of state higher education is its tendency to soft-peddle differences, to ignore the processes by which students integrate their beliefs and values with their educational experience, to avoid the problems of clarifying and defending values, to balk at the question of the truth of the many meanings presented in the culture and studied in the humanities, to talk tolerance and yet work with positivist assumptions in determining what questions and subject-matter are relevant to the actual working of the educational system, and to be unable to say anything serious from a moral perspective. The reasons for this are many, and they include both constitutional law and the conviction of the American liberal democratic tradition that tolerance allows America to work as a political and social system.

In spite of its liabilities, public higher education is crowded with faculty and administrators who resist these tendencies and habitually act against them. Whereas in the denominational institution the context supports affirmations of meaning and value and the practice associated with them, in the state institution the people who give their lives to education must provide moral and intellectual fiber to a context which can demand very little of either from its constituencies, aside, that is, from the standards developed by the professions and specializations themselves. Like the nation, American public higher

[8]The anti-democratic and anti-scientific cast of traditional religions are major themes in Dewey's rejection of them. See note 5, above.

[9]On meaning, value, community, and communication see Dewey, *Democracy and Education*, pp. 4-6; and Lonergan, *Method in Theology* (London. Darton, Longman, and Todd, 1972), pp. 79ff, and on communications as a functional specialty in theology, see pp. 355ff.

[10]The other can be present as an oppressor, as was Antiochus IV Epiphanes to Israel in the second century BC; and the British to the Irish for a good part of the last millenium. Or one can be present to another as a sect fending off communication as many American fundamentalists tend to behave in the American university where they habitually avoid taking courses which will involve them in discussion of religious beliefs. Or the presence can be dialogical, as it has been in the case of the Roman Church's attempt after the Second Vatican Council to engage other communities of religious meaning in conversation.

[11]I mention state education here only to highlight the problem that pluralism presents to Catholic higher education The state college and university's problem with pluralism deserves discussion on its own.

education is a set of operations, abilities, and interests in search of a community, a many which needs to be welded into one.

The glory of denominational education is that it presents to society what public education thinks it cannot, a perspective from which one can sort out what rings true to human experience and what does not, and what is right from what is wrong. Denominational education has displayed to the American public two things: that one can believe and yet think, and that one can serve the common good while deeply involved in the life of a particular community of meaning and value. Throughout its history denominational education, even when it has played to its own special public, has been deeply concerned with the American public and has not conceived itself as unattached to the republic. Catholic higher education in particular has been clear on this, that in addition to preserving its religious tradition, it meant its students to serve the republic. In other terms, the vocations in this world which Catholic educators have sought to encourage in their students have never been restricted to the "religious life," but to the service of the republic and humankind in "secular" life.

On the other hand, denominational education is caught between its loyalty to its own religious community and its service to the public. Is the denominational college dedicated to augmenting a democratic and pluralist vision of our common life, or is it a sectarian institution dedicated to preserving and furthering the special truth discovered by its founding religious community? The earliest evangelical colleges included among their statutes a statement that no one would be excluded because of denominational affiliation and that all denominations would be treated with respect.[12] Philip Gleason, in a recent lecture at Holy Trinity Parish in the District of Columbia, remarked that the founders of the early Catholic colleges, including Bishop Carroll, viewed Catholic colleges as a service to the nation and not only to the church, and included a similar statement in their statutes.[13] Cynics will point out that all these institutions needed every student fee they could scrape up and so were not in a position to exclude students of any sort; and they will wonder as well just what sorts of pressures students were under to convert to the denomination that ran the college. But cynicism aside for the moment, it is just possible that at the outset of denominational education there was the notion that the college was meant to serve the nation as well as the church, and that in this sense it was conceived to be a public institution.

Tension exists for our institutions of higher learning. Dewey wondered whether there was a contradiction between truly democratic education and the interests of a nation that was deeply flawed by elitist and classist interests.[14] Contrary to popular notions of his views, Dewey was highly critical of the practice of democracy in America, and thought that if, as he hoped, education would be the instrument by which America might be truly democratized, then educational institutions must rise above capitalist and individual self-interest and educate the students to the same.[15]

There is bound to be a parallel tension felt in the higher education caught between the church and culture, for some church leaders may not consider the church itself in any sense a public institution and may find it suspicious that educators have two publics and two tasks in mind. The tension will be especially acute when the academic specialists begin to turn their academic-critical apparatus on the church as they are used to doing on society and begin to raise questions about the interests of the church.

As there are questions raised for the church by the college's attachment to the larger culture, there are problems—deeply felt—in the college itself. What justification is there for a Catholic college 80% of whose student body is non-Catholic? For Catholic colleges which take in students without inquiring into their religious status? Who keep no record of the percentage of non-Catholics in the student body? Who admit that there is no religious test for admission and no quota? Or a Catholic college which claims that religious belief and practice is irrelevant to hiring and tenuring? Or how do we explain a college which insists that its president be a member of a religious congregation and at the same time has no obligatory religious services and reduces its theology requirement to six credits or fewer which can be fulfilled by taking courses in those religions which only three decades ago we still termed false and even demonic?

However we may justify all this, and I am interested in justifying some of it, it does present one with a problem. Something serious has happened to Catholic education. The Roman Catholic Church in the United States chose long ago not to recommend the public educational system to its young. It chose, rather, to construct its own system, to confirm students in its own constructed world

[12]The statutes of the College of Rhode Island (1764) read: "... it is hereby enacted and declared that into this liberal and catholic institution shall never be admitted any religious test; but on the contrary, all members hereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience ..." This, of course, does not include Catholics, Jews, or atheists. The limits become clear when in the next sentence the founders tell us that the body is open to all denominations of Protestants. See Richard Hofstadter, *American Higher Education. A Documentary History* (Chicago: University of Chicago Press, 1961) I, 134-136.

[13]Gleason lectured on "Two Hundred Years of Catholic Higher Education" on 12/3/86. He pointed out that in the early nineteenth century the Catholic schools included up to one-third non-Catholic students, only later in the century, under the pressure of nativist bigotry, did we have the exclusion of non-Catholics. On the same subject, see Edward J. Power, *A History of Catholic Higher Education in the United States* (Milwaukee: Bruce Publishing Co., 1958), pp. 55, 114.

[14]*Democracy and Education*, pp. 97-98.

[15]Dewey's Marxist critics, for example, took him to be an ideologist of bourgeois democracy. That he philosophically defended the democratic ideal is unquestionably true, and on the basis of that ideal he became a severe critic of Marxism in its Soviet form. That he identified the ideal with American practice and defended middle class interests is another matter and highly debatable in my opinion. For Marxist criticisms of Dewey and pragmatism see Harvey K. Wells, *Pragmatism. Philosophy of Imperialism* (Freeport, New York: Books for Libraries Press, 1971.1954) and George Novack, *Pragmatism vs Marxism* (New York: Pathfinder Press, 1975).

of meaning. It still supports a vast educational establishment and, if Andrew Greeley's figures can be trusted, the Catholic population is prepared to go on doing so.[16]

Roman Catholic education, and especially higher education, has fled neither its own religious vision nor its public function. It has expanded its attention to its neighbors' visions and realities. And over the past quarter of a century, in a particularly vigorous way, it has reaffirmed its embrace of American pluralism and, for all its powerful ecclesial sentiments and convictions, it has refused to become sectarian. In fact, American Catholic higher education is already public. It is chartered by the state; its existence is entrusted to boards which are not ecclesiastical in makeup; for most of this century it has sought and found accreditation from public bodies; it uses no religious test for admission and, in many cases, for hiring; it is recipient of large amounts of public money; its course requirements in theology are taught according to American academic criteria and not under ecclesiastical supervision; its campus ministers are ministers and not proselytizers; and even when it clearly affirms its Catholic heritage, it does not impose it even upon its Catholic students. The problem of Catholic higher education is no longer with its public commitment; it is now with its ecclesial definition, and with those Catholics and their ecclesiastical leaders who do not understand and thus reject what the leaders of the educational institutions have been up to for the past quarter of a century. The colleges have been redefining their Catholicism.[17]

Let us recall the range of response to the American ethos of colleges of other American religious bodies. I will name only a few: Dartmouth, Yale, Oberlin, St. Olaf, Mercer, Baylor, Liberty, Bob Jones, Wheaton. A recent case is the severing of its relationship with the North Carolina Southern Baptist Convention by Wake Forest University, which, according to its president, does not in any way presage a surrender of its dedication to the Southern Baptist heritage.[18] Catholic colleges are passing through the same process of assessment and realignment as did their evangelical cousins and will in all likelihood find similar modes of response to the challenge —although one would hope that very few will go the way of either Dartmouth or Bob Jones University.

Moreover, there is an interesting point of comparison between the evangelical polity and the Catholic colleges. The Catholic colleges are, by and large, free of hierarchic control. They are the most congregational of all Catholic institutions from the point of view of their organization. They are quite often, to my experience, jealous of their ecclesiastical independence. They are far more dependent on their boards and presidents and faculties for their Catholic identity than they are on local bishops and religious congregations. This proves a danger, from the point of view of those who would wish a single solution to the problem to hold the field; but from another point of view, the flexibility which this arrangement affords makes it possible for Catholic colleges to be on the front line of the relationship between the church and the culture, to be exploring new ways of being Catholic which are hard to come by for other Catholic institutions. This possibility is important for the Catholic church in the United States and perhaps in the world. It may be as important to the church's future as the Polish Catholic experiment in working out a constructive relationship with a Marxist state or the experiments of people's Catholicism in central and south America.

Of overwhelming importance from my point of view in trying to understand the relationship between higher education and a culture full of options in meaning and value is this: Catholic higher education is dealing with American culture as it in fact is in all its plurality, and it has chosen to take that plurality into itself in terms of students and faculty. Although that poses a difficulty to the definition of its Catholic nature, it also affords us a unique experiment in understanding the public responsibilities of academic institutions and the flexibility of Catholic identity.

Is Catholic higher education for the church or for the culture? Is it denominational, or is it public? Is its ideal the Kingdom of God, or is it the Great Community? The dichotomies are simplistic, for both sets are true of Catholic higher education. Catholics must converse (intellectually and spiritually) with the many other communities of meaning in our culture. We need dialogue as individual persons and as a religious community, and nowhere more intensely than in our educational institutions. We are in need of others if we are to clarify ourselves. Dictation and repetition are the worst of methods for achieving self-understanding. We will not solve our problems, except nominally, by turning to ecclesiastical authority for definitions.[19]

The rest of the church and its leadership obviously has a legitimate concern in all this, and part of the difficulty for educational leaders is negotiating that concern so that it contributes constructively to solutions. The leadership of the church has shown itself highly ambiguous on this question of inculturaton and pluralism. Vatican II was a turning point of monumental significance, but the results of it remain at least mixed, indicating a conflicted judgment and a divided heart. The church has to some degree shucked classical consciousness and taken on historical consciousness. It has dropped the notion of a single cultural norm and accepted the empirical notion of culture. It has redefined its relation to other religions and

[16]Andrew M. Greeley, *American Catholics: A Social Portrait* (New York: Basic Books, 1977), chapter 9.

[17]The change in Catholic educational institutions is merely one facet of a pervasive change in the contemporary church as a whole. Educational institutions, however, have experienced peculiar economic, social, and political pressures in American society.

[18]*The Chronicle of Higher Education* v. 33, #17 (January 7, 1987), p. 3.

[19]I am not denying to authorities a decisive role in the community's definition of its meaning. For the conditions under which authority is authentically exercised, see Lonergan, 'The Dialectic of Authority' in *A Third Collection* (New Jersey: Paulist Press, 1985), pp. 5-34.

even to negators of religion, and taken them as dialogue partners, seeking common ideals wherever they may be found.

Yet, as classicism identifies common understanding with identity of word or concept, language and behavior, so Rome continues its drive for tight universal legislation for higher education and shows itself unhappy with theological pluralism within the church. We educators have shown ourselves hesitant as well. For example, in spite of the genuinely ecumenical bent of Catholic theologians and religionists, we have yet to see a genuinely ecumenical major faculty of theology under Catholic auspices. It would seem that many Catholic institutions of higher learning have accepted responsibility for the public nature of higher education, but there remain problems of ecclesiastical reaction and of a coherent theological defense of a new relationship between Catholicism and its cultures. Nor is it a question whether Roman Catholics can live in a pluralist culture, for the church is thoroughly engaged in it. The final question which the church must answer is how far it will tolerate pluralism within its walls. To that question the experiment of Catholic educational institutions may provide a great deal of the answer. But how shall a pluralist culture be met?

Beyond Tolerance

Tolerance is a central virtue in the American civic tradition. God knows we have had a massive amount of intolerance in fact—and we Catholics know that as well as any religious group—but we have had the rhetoric of tolerance to appeal to in breaking down the cultural and political hegemony of White Anglo-Saxon Protestantism, for example. We American Catholics believed in tolerance before we were the recipients of its practice.[20]

To tolerate means, according to Webster, to endure or resist action without grave or lasting injury; to suffer to be or to be done without prohibition, hindrance, or contradiction. One can see the political usefulness of a virtue of this sort, even if it is immediately clear that the virtue is essentially negative. It means the willingness and the ability to put up with something the elimination of which might be more difficult or dangerous. So far as it goes, tolerance has stood the citizens of our land in good civic stead. But it carries some connotations and associated meanings with which one might quarrel. There are three possible meanings of the term that I want to mention.[21]

There is the tolerance of the Enlightenment, at least as it has reached us in our academic and civic traditions. It serves as no answer to the questions surrounding pluralism, except in the minimal sense that it at least occasionally has restrained its possessors from acting against those whose cultures differ from its own. It has two huge flaws. One is its arrogance and concealed classicism; it takes own truth for granted, along with the falsity or inauthenticity of the tolerated. Although it is willing to allow the other opinion or way of life to exist, it merely watches from a distance, certain of its own truth. Its second flaw is that it leads nowhere, and most especially it does not lead to understanding, either of the other or of oneself. At its worst it is the tolerance of the bigot.

There is as well the tolerance of that chastened child of the Enlightenment, the American liberal for whom all beliefs and values are relative and ungrounded and who, although he or she espouses values and has beliefs aplenty, is so struck by their limitations that he or she cannot imagine that there may be very good reasons for holding them. This is the tolerance of the muddle headed liberal who is so often the subject of mockery by conservatives and neo-liberals, the relativist tolerance that will not engage in serious critical conversation about beliefs and values because, in the final analysis, no belief or value is incorrect or wrong.

The tolerance of the Enlightenment and the tolerance of liberalism are no longer adequate for dealing with the realities of American political, academic, and ecclesial life. They either permit us to avoid and ignore the other or they permit us to talk with the other without taking the conversation seriously. They militate against the very task of education: they may allow the other, whether student or faculty member, to "construct their world of meaning" but they do not aid in it or lead to it. Neither of these versions of tolerance befits the teacher or the administrator who cares about the integrity of education and of religious belief and practice.

The third type of tolerance recognizes the limits of historial consciousness and the need for concrete commerce of symbol and understanding and custom and finds other views, perspectives, and values a challenge and a possible source of blessing. This tolerance is based on humility and on respect for the minds and hearts and history of others. It is active tolerance, not arrogant or condescending. It is the Protestant tolerance practiced so movingly by Martin Luther King who could learn from Augustine, Tillich, and Gandhi, and the Catholic tolerance of Pope John XXIII. When it is practiced with full heart, it is the sort of tolerance that seeks the truth in the deeds and words of another and assumes that there is a truth there to be found. This tolerance is extremely difficult for orthodox Christians to practice since it may do funny things to one's sense of doctrines, but it is the sort of virtue that is crucial to both the interreligious and the academic situation. Perhaps this virtue, at its best, ought to be called something other than tolerance, for it seems to take us beyond tolerance.

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[20]Though Catholicism has been far from a tolerant religion historically we are fortunate that through our ecclesial tradition we have inherited a strong sense of community and of doctrine which has enabled us curb some of the not so attractive aspects of the Enlightenment, namely individualism and the inability to believe.

[21]See G. Dalcourt, "Tolerance," in *The New Encyclopedia* (New York: McGraw-Hill, 1967), 14:192-193. There is an interesting development of the author's view in the supplementary volume of a decade later, apparently as a result of the Vatican II Council's teaching on religious liberty; see 17:666. See also Maurice Cranston, "Toleration," *The Encyclopedia of Philosophy* (New York: Macmillan Co., 1967), 8:143-146.

Derek Bok in his recent book *Higher Learning* makes some helpful comments on tolerance:

> The questioning of traditional values and the emergence of many contrasting beliefs and lifestyles present an entirely different set of challenges for the university. On the one hand, if we are to remain true to our pluralistic traditions, it is crucial to encourage undergraduates to respect contrasting attitudes and conflicting points of view. Fortunately, the American college does well in this endeavor....
>
> On the other hand, if the universities do nothing but emphasize tolerance, they may simply succeed in fostering a kind of moral relativism that looks upon ethical questions as matters of individual preference immune from rational argument or intellectual scrutiny. Such attitudes will further weaken the ethical restraints essential to society and further loosen the bonds that join human beings together.

Bok understands the problem. Now listen to his solution:

> Such prospects call for greater efforts to search for common values and explore their contemporary meaning. This has long been the province of the humanities. The challenge now is to renew this effort and to seek fresh syntheses that reconcile new insights and needs with more enduring human values in order to bring coherence and diversity into a healthier balance once again.... Whether the humanities can possibly live up to their traditional aspirations at a time when the surrounding culture offers so little encouragement itself an open question. It would surely be mischievous to berate humanists for failing to succeed in an enterprise that may be beyond anyone's capacity.[22]

If I am not mistaken, Mr. Bok has just finessed the solution to the question on pluralism and ethics. Bok states the problem, tells us its alternate dangers, indicates in whose province the solution lies, suggests that the poor humanists may not be able to measure up to the burden, which failure would be the fault of the surrounding culture that has the problem to begin with, and concludes with the admission that the problem may be beyond solution.

Earlier in the book, the author celebrates, on the one hand, the tolerance which leaves students "to arrive at answers by themselves" lest we fall into "rank indoctrination," and rejoices in the "greater questioning of traditional values," in the "richer profusion of lifestyles," and the "reconsideration of tired dogmas," yet, on the other hand, he hesitates over "a certain loss of coherence and a weakening of the bonds of common belief and mutual trust" that "help to bind together ... the claims of individuality and community." He quotes Daniel Bell to the effect that "... the real problem of modernity is the problem of belief."[23]

There is no doubt in my mind that Bell is correct. One may agree with Mr. Bok's perception of the problem and even sympathize with his balancing act while finding his comments on the solution to be evasive and unenlightening. As is typical with the liberal position, and I regard myself as a liberal on these matters, this one has no next move; it is frozen between liberal tolerance and classicist indoctrination. Flustered when faced by the fact that values and commitment are "beyond reason" and that he may be pressed "beyond tolerance" if he is going to meet the issue, he retreats to the praise of pluralism and concomitant handwringing over loss of social cohesion.

What might Mr. Bok do instead? To put it briefly, he might enter the fray. He might tell us how he thinks human life ought to be lived, why he lives it as he does, from what community he has drawn his understanding and where he gets support for it, why he doesn't live the way others do and what he thinks about their ways of life. It would also help if he would tell us whether he lives as he does because he thinks it true to his and our common humanity. He might tell us whether his mode of living has for him a religious horizon. And then a serious conversation could begin. Short of these acts of self-appropriation whereby traditions become self-consciously matters 'handed over,' pluralism can only seem chaotic (to classicism) or an unmediable good without reasonable foundation (to the latest variety of empiricism, post-modernism).[24]

I do not wish to be misunderstood here. I am no fan of William Bennett or Allan Bloom.[25] Although I disagree with Bok's recourse to individualism in the American style and tolerance in the liberal style, I far prefer it to Bennett's neo-classicism and tolerance in the Enlightenment style, and to Bloom's nostalgic elitism. The following recognitions seem to me vital to any Catholic attempt to cope with pluralism:

1. That we are in tow to pluralism for the long haul and that rehearsals of the old liberal-conservative polemics, whether political or theological, are no longer helpful;

2. That the first step to meeting the problems of intellectual and moral pluralism in the university and outside it, among faculty as well as among students, is to get the communities to clarify their positions and talk to one another about them, rather than evading both clarification and conversation;

3. That we must take responsibility for our positions both in their status as beliefs (rather than as supernaturally guaranteed knowledge) and in the search for intelligible explications of them;

4. That appropriation of one's own position involves criticism of it and the consequent probability of develop-

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[22]Bok, *Higher Learning*, pp. 170-171.

[23]*Ibid.*, 48, 54-56.

[24]On the benefits and liabilities of structuralism and deconstruction, see David Tracy, *Plurality and Ambiguity. Hermeneutics, Religion, and Hope* (New York: Harper and Row, 1987).

[25]William J. Bennett, *To Reclaim a Legacy: A Report on Humanities in Higher Education* (Washington, DC: National Endowment for the Humanities, 1984), and Allan Bloom, *The Closing of the American Mind How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students* (New York: Simon and Schuster, 1987). For critical assessments see Norman Birnbaum on Bennett, "A Misguided Call to Spiritual Renewal," *The Chronicle of Higher Education* vol. 32, #1 (January 9, 1985), p. 128; and on Bloom, Martha Nussbaum, "Allan Bloom's 'American Mind,'" *The New York Review of Books* v. 34, #17 (November 5, 1987,, pp. 20-26.

ment and change in understandings, and so the possibility of trouble with our own religious community;

5. That there is a social reality of importance beyond one's own community of meaning and value, and that is the larger civic and human community the meaning of which religions reveal and of which the religious community, whatever its importance, is only a part.

And, thus, I say: if we are to find ways to cope with the realities of our civic and ecclesial life, we must press "beyond tolerance" to take responsibility, intellectual and spiritual, for our convictions, and to exercise and argue those convictions with some courage in the political, the educational, and the ecclesial arenas. The American bishops have set us a splendid example with their letters on peace and the economy, letters which are clearly public in their intent, their temper, and their rationale, and consequently open to disagreement and the criticism of Catholics and others.

Lonergan mentions in his lectures on education that in education these days we do not have too much use for the terms "true and false."[26] In part this is because of the etiquette of tolerance forced upon us by pluralism. Partly it is due to the implicit positivism of our academic life which ties the terms to what can be verified empirically and leaves everything else up for grabs. In part it is due to the epistemology of American pragmatists who maintain that what we are after in inquiry is not truth but ideas to use in changing situations. Lonergan himself describes the findings of scientific inquiry to be the best available opinion rather than the true and the false.[27] But since pluralism is the fact of our American life and we are to take it seriously, then the demand for clarification of the differences among us becomes paramount, and the issue of the true and the false is bound to reappear with a vengeance. We have to begin to practice what Lonergan calls dialectic, the search for the roots of the differences among us.[28]

The question of the true and the false will reappear not only in the classroom debates among the various moral and religious perspectives represented there, but in the relationship between the Catholic academic and the church. Roman Catholic higher education cannot avoid being critical of its own community—any more than the American university can avoid finding out about American life and politics what Americans and their politicians prefer not to hear. One is simply not able to avoid the hard questions of truth and falsity when one comes to one's own church traditions because it is irresponsible to exempt it from the scrutiny that every human institution must undergo. Questions occur to humanists, philosophers, social scientists, theologians and religionists, and the questions must be pursued. One is up against an absolute if there ever was one: the dynamic of human intelligence which, once it gets organized and under way, cannot be interfered with without serious damage to the individual and the institution. Charles Peirce wrote, in his own version of the transcendental imperative: "Do not block the way of inquiry."[29] Thus, the meaning and the truth of the doctrine of papal infallibility can no more escape scholarly examination than can the origins of and reasons for American policy toward central America. While special sensitivity is called for in matters of ecclesial doctrines, once one faces other traditions as human, one cannot afford to take one's own *for granted*, although one may take it to be true. But theology's task in the face of the pluralism of culture and the specializations of intelligence in the university is another topic, and I must return to ours.

Intellectual, moral, and religious differences cannot and should not be ignored (or excluded) by academic leaders. The educationists are responsible to make use of disagreements and differing versions for their students and the health of their institutions. I am thinking about issues that lie between humanists, scientists, and professionalists, between teachers and administrators, between students and faculty, between theologians and bishops, between religious communities.[30]

Moral, spiritual, and religious pluralism among students and faculty should be taken advantage of rather than ignored, and for two good reasons. One is the good of the society, and the other is the good of the church. I think of the health of a society and a church in which intelligent disagreements and searching criticism, especially self-criticism, ought to replace repression and acrimony.

Not only should we use classrooms to explore the different worlds of students, but we should also utilize the public lecture forum. I think it is a mistake to exclude from that platform, and from public debate, positions which are *non grata* to the church, as it would be to exclude political questions. If the Pope can embrace Arafat and Jaruzelski and respectfully hear out his Jewish critics, we and our students can afford to hear respectfully Charles Curran, Mario Cuomo, Daniel Maguire, and Eleanor Smeal. Above all, it is

[26]"Philosophy of Education," p. 152.

[27]The shift from the classical to the empirical understanding of science is described many times by Lonergan. See, for example, *Method in Theology*, pp. 314-318.

[28]On dialectic as a functional speciality in theology, see *Method in Theology*, pp. 235-267. On dialectic as method in metaphysics, see *Insight A Study of Human Understanding* (New York. Philosophical Library, 1957), chapter XVII.

[29]*Philosophical Writings of Peirce*, ed. by Justus Buchler (New York: Dover, 1955), p. 54.

[30]On the issue of specialization and the consequent fragmentation of a faculty, my concern presumes my own experience and reflects my woeful interdisciplinary ignorance. Lonergan's transcendental method would help the university community enormously in this because it explains specialties to specialists in accessible universal terms, rendering classical laws and statistical probabilities intelligible in the same terms as history and hermeneutics. At the same level of generality he explains specialization as an historical phenomenon. See his discussion of "The Ongoing Discovery of Mind" in *Method in Theology*, pp. 300-319, and specialization and functional specialties, p. 125ff.

pedagogically vital that students, Catholic and otherwise, have a chance to feel out the differences in important positions as well as read them in textbooks.[31] A college which is interested only in formation in the Catholic tradition will not be interested in my suggestion; the college that is also convinced that its task is transformation of that tradition will be interested.[32] Again, from my own point of view, higher education sponsored by a church ought to be the mediator between the church and the culture, making as sure as it can that the maximum amount of clarity and charity is achieved between different belief and value systems.

In conclusion, let me tersely restate my position on the relationship between Catholic higher education and the church community. Education is public because knowledge and wisdom are public, and they are in no sense the property of a church community. An educational institution sponsored by the church is not in existence for the church alone, but for the society as well. Therefore, its responsibility is to introduce the student not only to the world of meaning of the church but also to the worlds of meaning available in the society. It is against its very nature for higher education to be exclusivist with regard to its community of students and teachers. Yet its roots in the Catholic church community ought to strongly support a critical as well as a constructive attitude toward the intellectual and religious pluralism of our society.

[31]This applies not only to students and faculty, but also to nonacademic participants in public debate. For example, an analysis of the abortion controversy leads one to the conclusion that the language of vilification employed extensively by both sides is manipulatory, misleading, and alienating, and has little to do with either the communication of fundamental values or reaching a common understanding even if disagreement cannot be avoided. See a soon to be published paper by Marsha Vanderford of the Department of Communication, University of South Florida, "Vilification and Social Movements: A Case Study of Pro-Life and Pro-Choice Rhetoric."

[32]For the distinction between formative and transformative functions of religious language, see Rosemary Haughton, *The Transformation of Man* (New York: Paulist Press, 1967).

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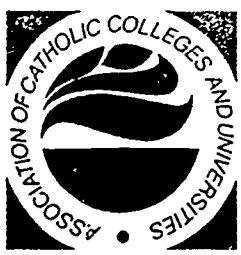

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