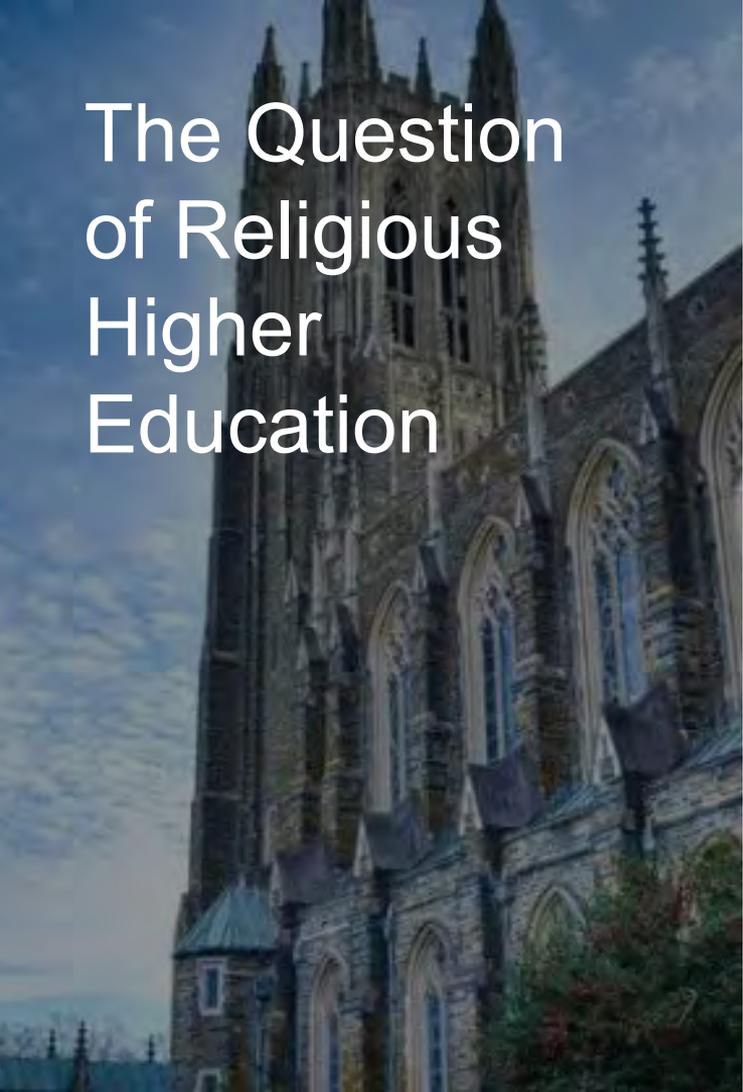


The Eucharistic Vocation of the Catholic University

Timothy P. O'Malley, PhD
McGrath Institute for Church Life || University of Notre Dame



The Question of Religious Higher Education

“To these ends, the mission of Duke University is to provide a superior liberal education to undergraduate students, attending not only to their intellectual growth but also to their development as adults committed to high ethical standards and full participation as leaders in their communities; to prepare future members of the learned professions for lives of skilled and ethical service by providing excellent graduate and professional education; to advance the frontiers of knowledge and contribute boldly to the international community of scholarship; to promote an intellectual environment built on a commitment to free and open inquiry; to help those who suffer, cure disease, and promote health, through sophisticated medical research and thoughtful patient care; to provide wide ranging educational opportunities, on and beyond our campuses, for traditional students, active professionals and life-long learners using the power of information technologies; and to promote a deep appreciation for the range of human difference and potential, a sense of the obligations and rewards of citizenship, and a commitment to learning, freedom and truth” (Mission Statement, Duke University)

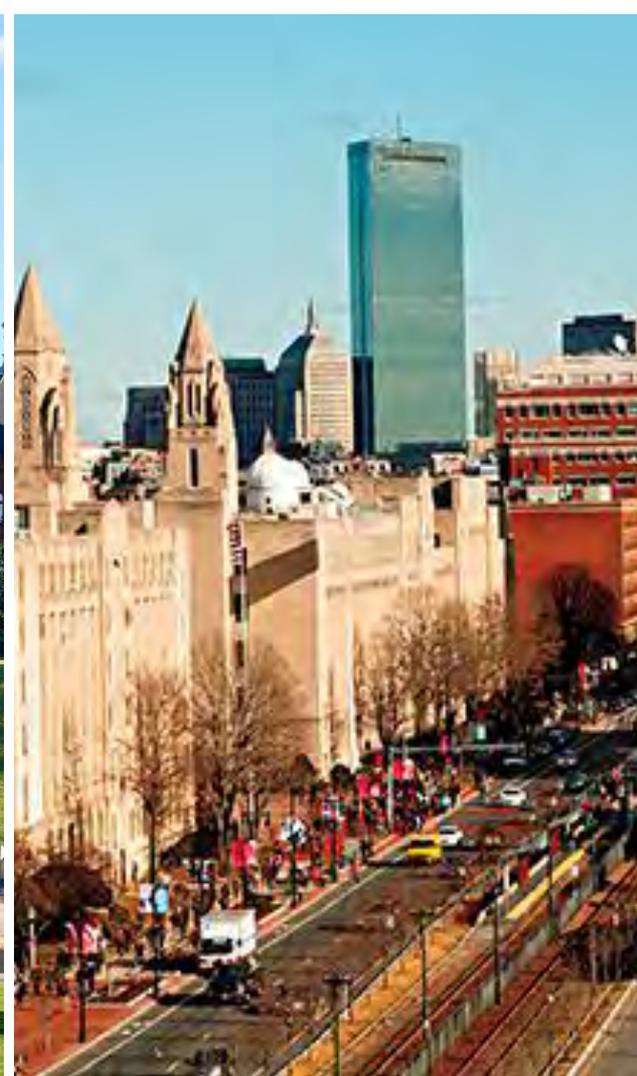
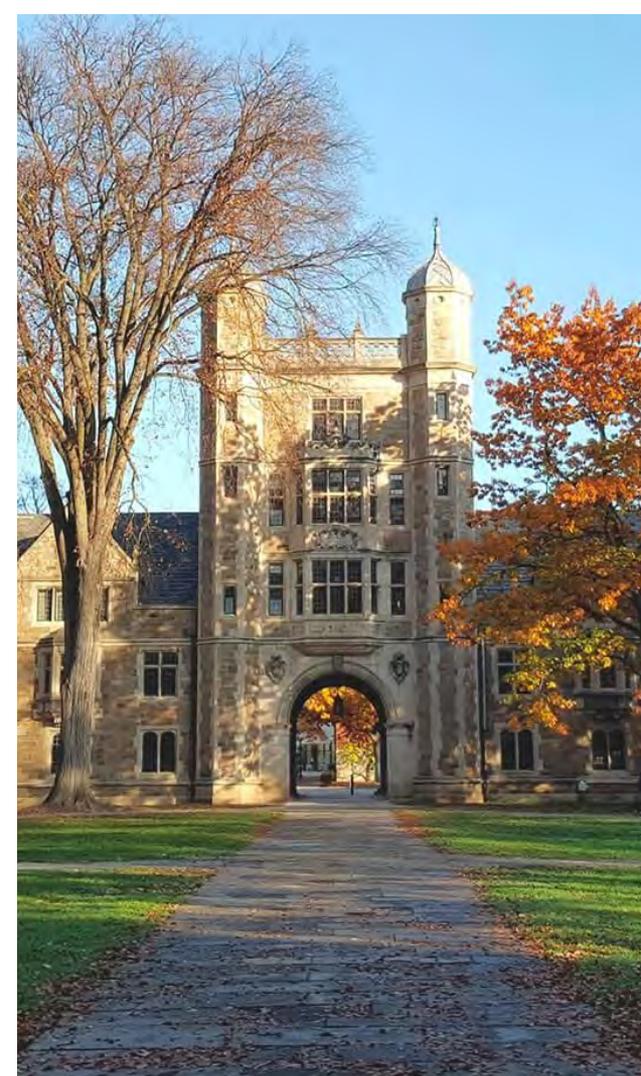
THE SOUL OF THE AMERICAN UNIVERSITY

*From Protestant Establishment
to Established Nonbelief*



George M. Marsden

“The ideas that universities typically proclaim today are much the same as these; the only difference is that the references to the ethics of Jesus and to the church have become superfluous. Liberal Protestant theology had already located salvation primarily in social advance and so had removed any basis of maintaining a distinction between church and society. The rest of the twentieth century worked out the inevitable implication of that fusion. Public life could get along just as well, perhaps better, without the Protestant churches claiming to be the center” (Marsden, 422).



Contending With Modernity

CATHOLIC HIGHER EDUCATION
IN THE TWENTIETH CENTURY

Philip Gleason

“Most Catholic institutions have...survived; indeed...in most cases they have...improved their academic standing...Only an insignificant handful have outrightly abandoned their Catholic character. The identity problem that persists is...not institutional or organizational, but ideological. That is, **it consists in a lack of consensus as to the substantive content of the ensemble of religious beliefs, moral commitments, and academic assumptions that supposedly constitute Catholic identity, and a consequent inability to specify what that identity entails for the practical functioning of Catholic colleges and universities.** More briefly put, the crisis is not that Catholic educators do not want their institutions to remain Catholic, but that they are no longer sure what remaining Catholic means” (Gleason, 320).



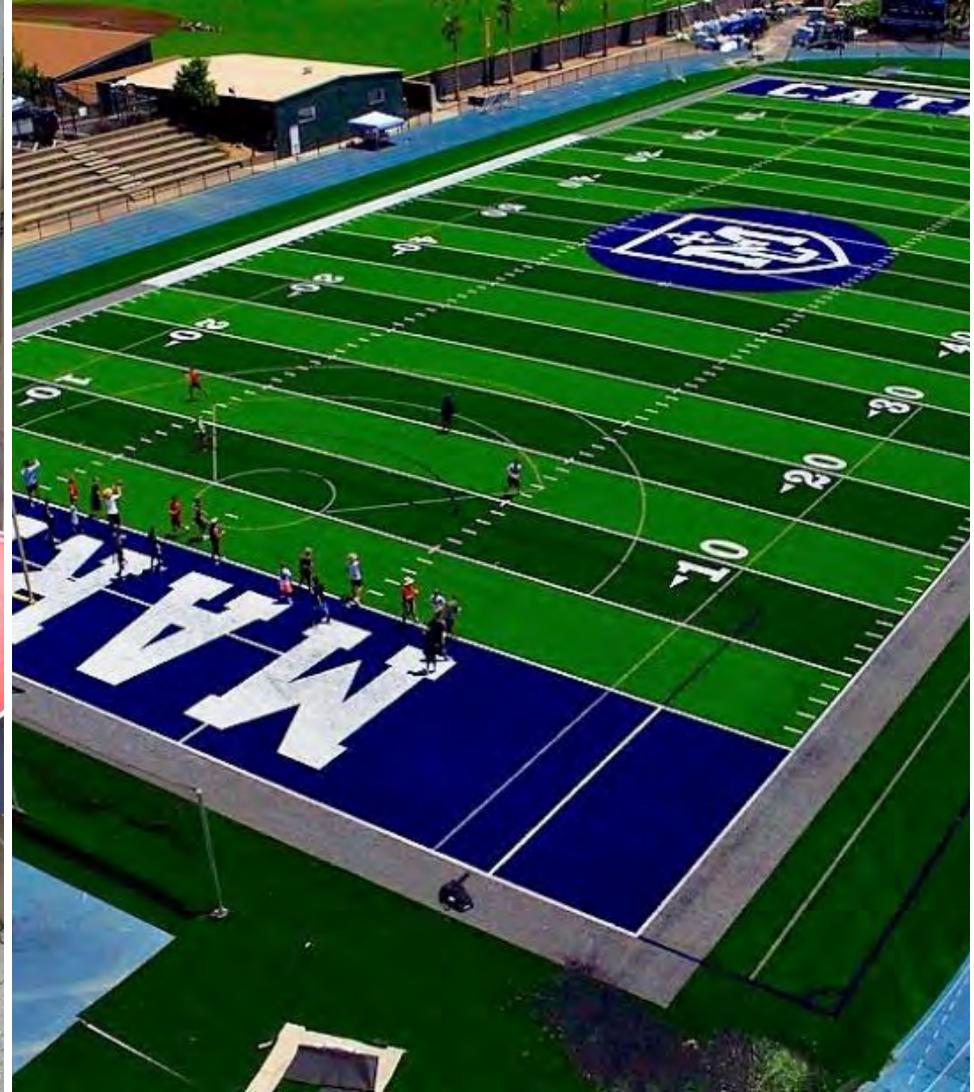
WHEELING
UNIVERSITY

Catholic Higher Education

A C U L T U R E I N C R I S I S

Melanie M. Morey
John J. Piderit, S.J.

“Catholic culture is a human creation. Since it is a way of life that is sustained and supported by a believing community, the human creation is touched and influenced by God, but through human action. Catholic culture is comprised of the group of practices and behaviors, beliefs, and understandings that form the ever-deepening context that nourishes the community of believers and energizes their commitment to Christ through the Church. At its best, for those who are not...Christians, Catholic culture provides some plausibility for belief in Christ. For Catholics...Catholic culture reinforces their beliefs and extends their comprehension and appreciation of the teachings of the Church” (Morey and Piderit, 33).



Catholic Higher Education

A C U L T U R E I N C R I S I S

Melanie M. Morey
John J. Piderit, S.J.

“If there is to be a future for Catholic culture in Catholic colleges and universities, those concerned and involved must be able to do three things. First, they must differentiate the elements that constitute a rich, coherent Catholic culture from those that dissipate it. Second, they must be adept at identifying new actions or strategies that will strengthen the Catholic culture. And third, they must be capable and willing to promote these new actions and strategies over a long period of time within their own institutions” (Morey and Piderit, 37).

Models of Catholic Culture

1

Catholic Immersion Universities

2

Catholic Persuasion Universities

3

Catholic Diaspora Universities

4

Catholic Cohort Universities

Discussion

1. What comprises the Catholic culture of Incarnate Word as a Catholic University? What are the core beliefs? Values? Practices?
2. How do these differentiate the Institution from other religious or secular institutions? What new practices might assist in this process?
3. What model of Catholic culture would you see Incarnate Word as part of? Are you satisfied with this?