

Michael J. JAMES

CATHOLIC HIGHER EDUCATION  
IN THE TWENTY-FIRST CENTURY  
A View from the United States

*It is an oft-repeated concern of Pope John Paul II and his successors that our rapid advances in science and technology can too easily cloud the human impact and meaning of society's many possible developments. The popes have collectively expressed a great sense of urgency that Catholic universities and colleges, both in their research activities and in their teaching, must be concerned with maintaining the balance that puts human dignity and solidarity before the accumulation of power and wealth.*

A BRIEF HISTORY

The first European universities founded in the late twelfth and thirteenth centuries in various European cities were corporations of scholars chartered by the Holy See. When general rules for granting degrees were set, it was by order of pope or Church council. However, the main purpose of a papal charter, at that time, was to give scholars freedom from harassment by local secular or Church authorities. Despite these universities' close ties with Rome, there was very little Church teaching about the role of Catholic universities, and until the New Code of Canon Law of 1983, the Church did not legislate policy on universities.<sup>1</sup>

In the meantime, universities diversified. After the Reformation, many were affiliated with the various Protestant denominations. And, in modern times, many of them abandoned religious affiliation. Around the globe, it became more common for universities to be chartered by state authorities. Occasional exhortations by popes and bishops mainly offered simple encouragement to students and professors in Catholic universities and colleges. Church teaching did not set out a comprehensive philosophy of Catholic higher education. This is understandable because in the centuries between the Council of Trent (1545–1563) and the Second Vatican Council (1962–1965), most activities

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<sup>1</sup> See Monika K. Hellwig, "What Makes our colleges Catholic?," in *Mission and Identity: A Handbook for Trustees of Catholic Colleges and Universities*, edited by Association of Governing Boards of Universities and Colleges, Association of Jesuit Colleges and Universities & Association of Catholic Colleges and Universities (Washington, DC: Association of Jesuit Colleges and Universities), 45–52.

and institutions of the Catholic Church tended toward uniformity and strong continuity.

On the other hand, the rectors of Catholic universities worldwide, who formed the International Federation of Catholic Universities—created by a Papal Decree in 1948, were preoccupied with defining what made a Catholic university Catholic in an age of so much social transformation. They worked for several decades and were much influenced by the 1965 document Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* of the Second Vatican Council. The result of their efforts was a document, *The Catholic University in the Modern World*, that, with minor changes, formed the core of Part I of the Apostolic Constitution on Catholic Universities *Ex Corde Ecclesiae*. The main texts, then, which express the teaching of the Catholic Church on the makeup, task, and conduct of Catholic universities, are the papal document *Ex Corde Ecclesiae* and the two conciliar documents of Vatican II, *Gaudium et Spes* and the Declaration on Christian Education *Gravissimum Educationis*. There is considerable duplication among the three texts. This section of my paper will address these vital documents by following the content of Part I of *Ex Corde Ecclesiae*, weaving in material from the other two council documents only when it adds something or points to a different approach.

#### FROM THE HEART OF THE CHURCH

A significant consequence of the worldwide Second Vatican Council for Catholic colleges and universities was a new understanding of the Christian calling of the laity, in light of diminishing numbers in the vowed religious congregations. To the extent that the Catholicity of the colleges had largely been seen as the charge of the sponsoring religious community, there was a widening gap between the profession of faith and available human resources. Further, a move from ownership of colleges and universities by religious congregations to the installation of lay boards of trustees—without requiring any special introduction of lay trustees to the Church-related history and commitment intrinsic to the colleges—was at first not appreciated.<sup>2</sup> Consequently, due to these and other factors, Catholic colleges and universities found that they could no longer take for granted the religious character of their institutions. They could no longer assume that the values and goals professed by the institutional mission were spontaneously implemented in practice.

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<sup>2</sup> See Alice Galvin, *Negotiating Identity: Catholic Higher Education since 1960* (Notre Dame: University of Notre Dame Press, 2000).

In response to these growing concerns, Pope John Paul II promulgated the Apostolic Constitution *Ex Corde Ecclesiae*. This document identified the common characteristics of all Catholic colleges and universities. Every Catholic university, as Catholic, must have the following four essential characteristics: (1) A Christian inspiration, not only of individuals but of the university community as such, (2) a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research, (3) fidelity to the Christian message as it comes through the Church, (4) an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal, which gives meaning to life.

*Ex Corde Ecclesiae* poetically describes that the Catholic university pursues its objectives through its formation of an authentic human community animated by the spirit of Christ. The source of its unity springs from a common dedication to the truth, a common vision of the dignity of the human person, and, ultimately, the person and message of Christ, which gives its distinctive character to the institution.<sup>3</sup>

#### THE CATHOLIC UNIVERSITY IN THE MODERN WORLD

Over a century before the promulgation of *Ex Corde Ecclesiae*, Blessed John Henry Newman described, in *The Rise and Progress of Universities*, a university as “a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous, and error exposed, by the collision of mind with mind, and knowledge with knowledge.”<sup>4</sup>

In the introduction to the Apostolic Constitution *Ex Corde Ecclesiae*, Pope John Paul II reflects personally on his own experience as a university professor of philosophy. He portrays the Catholic university as a place where the encounter of faith and reason is taken seriously and pursued into the great complexity of contemporary science, philosophy, social sciences, and so forth.<sup>5</sup> He acknowledges that this involves creativity. Hence, there is bound to be some experimentation, some trial and error, some wrestling with the ways in which secular knowledge is incorporated into the way Catholics see everything by the light of faith. The research, scholarly synthesis, and teaching conducted

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<sup>3</sup> See J o h n P a u l I I, Apostolic Constitution on Catholic Universities *Ex Corde Ecclesiae* (Città del Vaticano: Libreria Editrice Vaticana, 1990), Section 21.

<sup>4</sup> John Henry N e w m a n, *The Rise and Progress of Universities*, in John Henry Newman, *The Rise and Progress of Universities: Newman Reader* (Pittsburgh, PA: The National Institute for Newman Studies, 2007), 6.

<sup>5</sup> See *Ex Corde Ecclesiae*, Section 1.

in a Catholic university are crucial to the dialogue the Church conducts with the cultures of our time, which is essential to the future of the Church and of the world.<sup>6</sup> Their fruitful pursuit depends on unconditional commitment to the truth, both on the immediate subject of study and at the deeper levels of human existence in which freedom, justice, and human dignity are grounded.<sup>7</sup>

It is an oft-repeated concern of Pope John Paul II and his successors that our rapid advances in science and technology can too easily cloud the human impact and meaning of society's many possible developments. The popes have collectively expressed a great sense of urgency that Catholic universities and colleges, both in their research activities and in their teaching, must be concerned with maintaining the balance that puts human dignity and solidarity before the accumulation of power and wealth.<sup>8</sup>

In the final sections of the document, Pope John Paul II returns to the dominant theme of his pontificate, namely, to the importance of the work the Church must do in order to understand the complex culture of our age: what shapes people's values and expectations, their thoughts and their actions, their relationships and their social structures. The section titled "Cultural Dialogue" returns to the Pope's great hope that Catholic universities and other scholarly institutions will engage the multiple practical and theoretical problems of our contemporary society with special attention to "the meaning of the human person, his or her liberty, dignity, sense of responsibility, and openness to the transcendent ... the preeminent value of the family, the primary unit of human culture."<sup>9</sup> He calls on the universities to "discern and evaluate both the aspirations and contradictions in modern culture ... the impact of modern technology and especially of the mass media on persons, the family and the institutions and whole of modern culture."<sup>10</sup>

Noting that the task of governing Catholic universities and colleges is increasingly falling to the laity, the Holy Father states his concern that all those responsible for Catholic higher education (such as the boards of trustees) be clear about its purpose: to be a "public, persistent, and universal presence" in the shaping of society's culture and to graduate people who will take on professional and public responsibilities well equipped and critically aware of the issues from a Christian perspective.<sup>11</sup>

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<sup>6</sup> See *ibidem*, Section 3.

<sup>7</sup> See *ibidem*, Sections 4–6.

<sup>8</sup> See *ibidem*, Sections 7–8.

<sup>9</sup> *Ibidem*, Section 45.

<sup>10</sup> *Ibidem*.

<sup>11</sup> See *ibidem*, Sections 9–10.

## CATHOLIC HIGHER EDUCATION IN THE UNITED STATES

American Catholic universities and colleges are a large component of the global strength of Christian higher education and scholarship, but they certainly do not participate in international collaboration in proportion to their capacity.<sup>12</sup> The Roman Catholic hierarchy looks to the numerical, structural, and curricular strength of Catholic institutions in the United States to bring the wisdom of the Catholic intellectual tradition to bear on the economic, sociocultural, and political problems of the contemporary world.<sup>13</sup>

There are 4,724 degree granting institutions of postsecondary education in the United States, enrolling approximately 20.4 million students. 3,099 of these institutions are private and enroll 5.6 million students. Of the private institutions, 1,024 are religiously affiliated and enroll 1.9 million students. Of the religiously affiliated institutions, there are 247 degree-granting Catholic colleges and universities.<sup>14</sup> According to the US Department of Education's Integrated Postsecondary Education Data System (IPEDS), during the 2012–2013 academic year, half of the 1.9 million students enrolled in religiously affiliated colleges and universities in the United States were enrolled in Catholic colleges and universities.<sup>15</sup>

There are 29 separate religious denominations in sponsorship of the 1,024 religiously affiliated institutions of higher education accredited and participating in federal student aid programs in the United States. The largest denominational group of institutions is Catholic. Twelve Catholic colleges and universities are sponsored by a diocese. Ten colleges and universities are identified as private-independent. Four are pontifical institutions. The majority of Catholic colleges and universities are sponsored by religious congregations—the largest of which is the Society of Jesus, sponsoring 28 colleges and universities, including Georgetown University, the first Catholic university in the United States.

Catholic colleges and universities include: 7 medical programs; 40 schools of engineering; 29 law schools; 29 nursing science programs; 16 doctoral programs in theology, religion, or ministry; 22 peace studies and conflict resolution programs; 16 women's colleges; 11 doctoral granting institutions; and nine research universities.<sup>16</sup> Catholic colleges and universities are represented in

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<sup>12</sup> See Michael James, "The Academic Profession, the Common Good, and Globalization," *Current Issues in Catholic Higher Education* 25, no. 1 (2006): 121–35.

<sup>13</sup> See *Ex Corde Ecclesiae*.

<sup>14</sup> See National Center for Education Statistics, *Integrated Postsecondary Education Data System (IPEDS)*, 2016, <http://nces.ed.gov/ipeds/datacenter/Default.aspx>.

<sup>15</sup> See *ibidem*.

<sup>16</sup> See Association of Catholic Colleges and Universities, *Distinctive Academic Programs: Catholic Higher Education*, 2015, <http://www.accunet.org/i4apages/index.cfm?pageid=3791#sthash>.

every Carnegie Classification from Associates Degree institutions to Research Universities, with the largest representation among the Masters Colleges and Universities.

### CATHOLIC MISSION AND IDENTITY

In terms of students' personal development, American Catholic colleges and universities are effective at integrating intellectual growth with spiritual reflection. Addressing existential questions of meaning and supporting students in holistic personal development remain essential to the mission and identity of Catholic colleges and universities.<sup>17</sup>

Catholic universities excel in interfaith and ecumenical dialogue. In addition to welcoming those of other faiths and with no faith tradition to study, Catholic higher education in the United States welcomes Jews, Muslims, Christians, and others as administrators, faculty, and staff, to be guest speakers, to join in intercultural events, and to participate in the deep and meaningful exchanges that take place through scholarly centers and institutes.

Three out of every four American Catholic colleges and university graduates volunteer, or in other ways participate, in community service (domestically and abroad), compared with fewer than six in ten public university graduates or seven in ten graduates of non-Catholic private universities.<sup>18</sup>

In many cases in the United States, the link between religiously affiliated colleges and universities with the various denominational churches is historical and taken for granted. Some observers have pointed out a certain slippery-slope effect that has taken place throughout the twentieth century, whereby these institutions have become distant from effective relationship to the founding church group and its values.<sup>19</sup>

There is considerable range of variation in the philosophy and practice of the religious colleges of the various Christian denominations. There is also an acknowledged diversity in institutional type, size, history, and demographic

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<sup>17</sup> Sandra M. Estanek, Michael J. James, Daniel A. Norton, "Assessing Catholic Identity: A Study of Mission Statements of Catholic Colleges and Universities," *Catholic Education: A Journal of Inquiry and Practice* 10, no. 2 (2006): 199–217.

<sup>18</sup> Hardwick Day, *Values that Matter: A Comparative Advantage Alumni Study*, 2016, <https://www.catholiccollegesonline.org/resources/pdfs/values-that-matter-2006-hardwick-day.pdf>.

<sup>19</sup> See *The Secularization of the Academy*, ed. George M. Marsden and Bradley J. Longfield (New York, NY: Oxford University Press, 1992).

make-up of students and faculty among the 247 degree-granting Catholic colleges and universities in the United States. Yet, certain common characteristics can be identified in the practice of the academic profession in faith-based colleges and universities that are animated by a shared concern for the common good.

The concern for social justice, both as an institutional priority and a curricular hallmark, is among the more readily identifiable characteristics of American Catholic higher education institutions.<sup>20</sup> Regardless of their intended profession, students are invited to view their career as part of a vocational calling in service of the common good. Catholic social teaching is applied across disciplines in ways both particular to the standards of those disciplines, and as a means of fostering interdisciplinary dialogue and cooperation. Within this framework, a pedagogy of service-learning helps students experience solidarity with their immediate community and society more broadly, while perfecting the intellectual skills to confront contemporary global social problems.

#### INTERNATIONAL COMPARISONS

While historically and culturally representing a significant sector of higher education institutions, Catholic colleges and universities in the United States fare less impressively among the national and global rankings of research universities. Three Catholic universities have consistently appeared among the most competitive rankings. The 2018 U.S. News and World Report ranking included: University of Notre Dame (ranked Top 18), Georgetown University (Top 20), and Boston College (Top 32). Among the international ranking systems, the 2018 US News Global Rankings include: University of Notre Dame (ranked at 181), Georgetown University (Top 279), and Boston College (Top 421). The 2018 Times Higher Education World Ranking includes: Georgetown University (at 123), University of Notre Dame (at 159), and Boston College (at 301–350). The presence of graduate schools of medicine and engineering influence the position in the rankings and many Catholic institutions of higher education are more focused on social sciences, humanities, and undergraduate education, which explains to a certain extent their absence in top rankings.

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<sup>20</sup> See Michael J a m e s, “The Mission and Purpose of Colleges and Universities Sponsored by Christian Denominations in the USA,” in *The Role of a Religious University*, ed. Yaacov Iram (Ramat Gan: Bar-Ilan University Press, 2013), 7–30.

A CHALLENGE FOR THE TWENTY-FIRST CENTURY  
MISSION-DRIVEN IDENTITY AND INTERNATIONALIZATION

Today there are approximately 1,300 Catholic colleges and universities worldwide and the number continues to grow. New Catholic institutions of higher education are predominantly located in Asia, where Catholic communities are growing most rapidly. However, it has emerged from a small pilot study<sup>21</sup> that Catholic identity and internationalization do not appear to have any evident or natural points of contact in institutional life, but rather have developed independently, and often quite unsystematically, of one another.

Internationalization and Catholic identity occupy different and separate organizational domains, they evolve without coordination, and a discourse alluding to where the two are woven together in a meaningful whole could not be found either in official documentation, or in the interviews we carried out with university leaders.<sup>22</sup>

Nevertheless, both identity and internationalization are currently aspects of institutional development that are in the spotlight. Identity may be an older and more established footprint,<sup>23</sup> but it is also the characteristic that is more likely to be in crisis or struggling to redefine itself in the current environment as highlighted in the recent survey on *Instrumentum Laboris*.<sup>24</sup>

We cannot simply reflect once and for all on the original reasons that led to founding a Catholic school or university and leave it at that. We need to reflect continually on this point. In fact, this awareness allows us to grasp ever more clearly the original idea's basic fruitfulness helping us to develop its presence and mission. Moreover, with the passing of time, the cultural and social circumstances can change and new problems can arise: and to address them it is not enough to look at the past. We must rise up to meet today's new challenges.<sup>25</sup>

Internationalization, as it is understood today, has developed over the last 25 years and is increasingly perceived by higher education institutions more as an institutional imperative, rather than a choice. In the current context, it is identified as a key institutional response to the formidable range of is-

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<sup>21</sup> See Andrés Bernasconi, Hans de Wit, and Daniela Véliz-Calderón, *Catholic Universities: Identity and Internationalization, A Pilot Project* (Boston, MA: Boston College Center for International Higher Education, 2016).

<sup>22</sup> See *ibidem*, 5.

<sup>23</sup> See *ibidem*, 6.

<sup>24</sup> See Angelo Palletta and Italo Fiorin, "The Challenges of Catholic Education: Evidence from the Responses to the *Instrumentum Laboris*: 'Educating Today and Tomorrow,'" *International Studies in Catholic Education* 8, no. 2 (2016), 136–54.

<sup>25</sup> See *ibidem*.



sues relating to the globalization of higher education, and yet, at the same time, it is increasingly coming under challenge in certain countries around the world. A recent European study on the internationalization of higher education concludes that the future of internationalization of higher education looks potentially bright, but it is also challenged by increasingly profound, social, economic, and cultural issues, such as the financial crisis, demographic decline, immigration, and ethnic and religious tensions. While it is true that these challenges could impact negatively on further internationalization, they also raise awareness of its importance in developing a meaningful response.<sup>26</sup>

So, while Catholic identity and internationalization may have different origins and be traveling at different speeds, they are both increasingly identified, within the institutions, as essential components for institutional development, and yet may be facing external (and at times internal) pressures that challenge the nature of institutional identity or the assumption that internationalization is necessarily a good thing to the benefit of all concerned.

Whether universities see themselves as local or global players, identity and internationalization play a key part in establishing and sustaining their different roles. Each institution is faced with its own unique context. In some, identity or internationalization may be thriving more than in the other, or coming under increasing pressure to change, and how universities understand and deploy these two elements as a means to foster institutional growth is a function of many factors.

Traditions, fundamental core values and missions, geographical location, size, academic configuration, stages of institutional development as well as internal character will all have impact on institutional choices, and on the ability to respond to the rapidly changing environment in which institutions now operate. No university operates in isolation and beyond the varying degrees of public accountability and institutional autonomy, they are increasingly expected to engage with a growing and more diverse body of external stakeholders, whose views and values may or may not align with those of the institution.

Increasing competitive pressures on higher education institutions today, not only nationally but also across borders, for students, funds, and staff, require them to think strategically about positioning, and the link between identity and internationalization becomes more evident. International partnerships can become a key tool to innovate education and research, to benchmark institutional standards and practices, with a view to enhancing quality and strengthening the university's position. Trends toward decreased tuition revenue and rising

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<sup>26</sup> See Hans de Wit, Fiona Hunter, Laura Howard, and Eva Egron-Polak, *Internationalization of Higher Education* (Brussels: European Parliament, Directorate-General for Internal Policies, 2015), 31.

operating costs imply the need for planning for income generation, and opportunities offered by international student recruitment and strategic partnerships to access international funding sources are increasingly relevant.<sup>27</sup>

Catholic institutions are no exception. They are as varied as secular institutions and their range of ability to respond to the changing environment is as wide. However, any institution seeking to develop a successful response to the current challenges it faces must be purposeful in its approach to both identity and internationalization, if it is to foster longer-term sustainability and embed institutional values and sense of purpose into everyday working practices. This requires strategic planning.

### OVERCOMING RESISTANCE TO STRATEGIC PLANNING

When properly done, strategic planning can play a key role in building a pathway for future development. However, it is not a process that always sits comfortably in many universities. They are typically complex, multilevel organizations with a broad range of objectives and areas of activity. The many academic units tend to act independently according to collegial traditions, often within the context of a bureaucratic culture imposed by government agencies through a top down approach and extensive regulation. This makes it difficult to build vertical alignment and horizontal coordination in order to synchronize directions and efforts between the various academic and administrative functions of the university. Consequently, universities often struggle to respond effectively to change, either externally or internally.

The danger is that the declared goals for identity and internationalization are more rhetoric than reality, and that both are more a collection of fragmented activities, managed in an ad hoc manner by individuals or specialized units. Identity cannot be simply captured in a few sentences on a website, policy documents, or promotional materials, and left there. It must be defined, shared, and governed. It must find expression in teaching and learning activities, in the research agenda, in the recruitment policies, and in marketing strategies. This cannot be left to an ad hoc approach or to the work of a single office.

If internationalization is understood to be about improving the quality of education and research for all students and staff and making a meaningful

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<sup>27</sup> See John L. Davies and Fiona J. H. Hunter, "Globalisation in Higher Education and the Implications for the Design and Implementation of Institutional Strategies for Internationalisation," in *Encyclopedia of International Higher Education Systems and Institutions*, ed. Pedro Teixeira and Jung Cheol Shin (Dordrecht: Springer Netherlands, forthcoming).

contribution to society,<sup>28</sup> it is hard to imagine how this can be done without an intentional, systematic process that can over time set up policies, structures, and procedures to internationalize teaching and learning, foster intercultural competences in students and staff, enhance standards, build partnerships and alliances, and so on. If it is to be embedded across key academic activities, it cannot be left exclusively to the international office. “International education can no longer be seen as a fragmented list of activities executed by international offices and a small group of motivated internationalists among staff and students. Internationalization should on the contrary be integrated, broad and part of an institution’s core mission.”<sup>29</sup>

Identity and internationalization are hailed as fundamental to mission, and yet they are typically not connected to one another, because they are not properly embedded in institutional practice. The problem is essentially a systemic one. Both identity and internationalization are often disconnected from each other and from many other parts of the institution. However, identity is an expression of institutional purpose and therefore a powerful guide to institutional decision-making and direction. Internationalization, when properly embedded, can serve as a strong driver for identity and institutional development. In order for them to be effective, they need to be managed through an institutional strategic planning process that identifies how the different activities will contribute to the delivery of the strategic objectives, and embeds them in the everyday life of the university.

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For a critical consideration of Catholic identity and internationalization of Catholic universities in the twenty-first Century, it is salient to recall that a major breakthrough of the Second Vatican Council of the Roman Catholic Church in the early 1960s was the document *Gaudium et Spes*. Building on the vision of the Church as People of God, the document addressed not the responsibility of the hierarchy, but the vocation of lay leadership in a complex and rapidly changing world. Describing major world problems from a gospel perspective, the document identified Catholic universities among the agents to respond. What *Gaudium et Spes* and *Ex Corde Ecclesiae*—and many of the social encyclicals of the last five popes—make clear, is that the human problems

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<sup>28</sup> See de Wit, Hunter, Howard, and Egron-Polak, *Internationalization of Higher Education*, 29.

<sup>29</sup> Uwe Brandenburg and Hans de Wit, “Has International Education Lost Its Way?,” *The Chronicle of Higher Education*, November 15, 2011, <http://www.chronicle.com/blogs/worldwise/has-international-education-lost-its-way/28891>.

and challenges of our time are inevitably worldwide problems.<sup>30</sup> For Catholic higher education to address the ethical challenges of globalization and plurality, it is necessary to cultivate a global awareness and to build the resources for global outreach through an intentional, mission-driven planning process.

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<sup>30</sup> See James, "The Academic Profession, the Common Good, and Globalization."

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## ABSTRACT / ABSTRAKT

Michael J. JAMES, Catholic Higher Education in the Twenty-First Century: A View from the United States

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The research, scholarly synthesis, and teaching conducted in a Catholic university are crucial to the dialogue the Church conducts with the cultures of our time, which is essential to the future of the Church and of the world. Their fruitful pursuit depends on unconditional commitment to the truth, both on the immediate subject of study and at the deeper levels of human existence in which freedom, justice, and human dignity are grounded. A significant consequence of the worldwide Second Vatican Council for Catholic colleges and universities was a new understanding of the Christian calling of the laity, in light of diminishing numbers in the vowed religious congregations. To the extent that the Catholicity of the colleges had largely been seen as the charge of the sponsoring religious community, there was a widening gap between the profession of faith and available human resources. Further, a move from ownership of colleges and universities by religious congregations to the installation of lay boards of trustees—without requiring any special introduction of lay trustees to the church-related history and commitment intrinsic to the colleges—was at first not appreciated. Consequently, due to these and other factors, Catholic colleges and universities found that they could no longer take for granted the religious character of their institutions. They could no longer assume that the values and goals professed by the institutional mission were spontaneously implemented in practice. In response to these growing concerns, Pope John Paul II promulgated the Apostolic Constitution *Ex Corde Ecclesiae*. This document identified the common characteristics of all Catholic colleges and universities. In the introduction to *Ex Corde Ecclesiae*, Pope John Paul II reflects personally on his own experience as a university professor of philosophy. He portrays the Catholic university as a place where the encounter of faith and reason is taken seriously and pursued into the great complexity of contemporary science, philosophy, social sciences, and so forth. He acknowledges that this involves creativity. Hence, there is bound to be some experimentation, some trial and error, some wrestling with the ways in which secular knowledge is incorporated into the way Catholics see everything by the light of faith.

Keywords: Catholic higher education, mission and identity, Catholic higher education and internationalization, Catholic social teaching, John Paul II, Vatican II, *Ex Corde Ecclesiae*, mission-centered strategic planning

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Michael J. JAMES, Katolickie szkolnictwo wyższe w dwudziestym pierwszym wieku. Spojrzenie z perspektywy Stanów Zjednoczonych

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Badania naukowe i nauczanie prowadzone na uniwersytetach katolickich oraz dokonywane tam syntezy odgrywają zasadniczą rolę w dialogu Kościoła z kulturą współczesną – dialogu istotnym dla przyszłości zarówno Kościoła, jak i świata. Owocna działalność uniwersytetów katolickich oparta jest na bezwarunkowym zaangażowaniu w poszukiwanie prawdy dotyczącej zarówno bezpośrednio przedmiotu ich badań, jak i głębszych pokładów egzystencji człowieka, z których wyrastają ludzka godność, wolność i sprawiedliwość. Wobec zmniejszającej się liczebności zgromadzeń zakonnych ważnym przesłaniem Soboru Watykańskiego II dla katolickich szkół wyższych i uniwersytetów stało się nowe rozumienie chrześcijańskiego powołania osób świeckich. Katolicki charakter szkół wciąż wiązano z wspierającymi je zakonami, jednocześnie jednak szkołom tym coraz trudniej było pozyskiwać pracowników wyznających wiarę katolicką. Początkowo nie dostrzegano znaczenia faktu, że szkoły wyższe i uniwersytety przestały być własnością zgromadzeń zakonnych, a w skład ustanowionych w nich zarządów weszły osoby świeckie, których nie wprowadzano w żaden szczególny sposób w kwestie związane z historią Kościoła czy zobowiązaniami wobec konkretnych szkół. Wskutek oddziaływania tych i innych czynników religijny charakter instytucji prowadzonych przez katolickie szkoły wyższe i uniwersytety przestał być oczywistością. Nie można już było zakładać, że wartości i cele zawarte w misji tych instytucji zostaną spontanicznie zrealizowane. Wobec rosnących problemów Jan Paweł II ogłosił Konstytucję apostolską *Ex corde Ecclesiae*. Dokument ten określa wspólne cechy wszystkich katolickich szkół wyższych i uniwersytetów. We wstępie do *Ex corde Ecclesiae* Jan Paweł II dokonuje osobistej refleksji nad swoim doświadczeniem profesora filozofii na uniwersytecie. Papież przedstawia uniwersytet katolicki jako miejsce, w którym poważnie traktuje się spotkanie wiary i rozumu, odkrywając znaczenie tego spotkania w kontekście ogromnej złożoności współczesnych nauk przyrodniczych, filozofii czy nauk społecznych, co – jak przyznaje – wymaga twórczej pracy. Dlatego nieuchronne jest eksperymentowanie, podejmowanie prób, popełnianie błędów i zmaganie się z trudnościami łączenia wiedzy świeckiej z właściwym katolikom postrzeganiem wszystkich aspektów rzeczywistości w świetle wiary.

Słowa kluczowe: katolickie szkolnictwo wyższe, misja i tożsamość, katolickie szkolnictwo wyższe a umiędzynarodowienie, nauczanie społeczne Kościoła katolickiego, Jan Paweł II, Sobór Watykański II, *Ex corde Ecclesiae*, planowanie strategiczne skoncentrowane na misji

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