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# Common Themes in the Mission and Identity of the University of Dayton: A Report of the Mission and Identity Task Force

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# **Common Themes in the Mission and Identity of the University of Dayton**

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## I. Introduction

1. This document summarizes more than two years of conversations by faculty, students, staff, administrators, and the Board of Trustees to articulate common themes in the Catholic and Marianist mission and identity of the University of Dayton. These conversations were guided and periodically summarized by the Mission and Identity Task Force.<sup>1</sup> The Task Force began by reviewing multiple documents on mission and identity produced by the University community over the past 40 years<sup>2</sup> and, through that review, developed a preliminary framework of contemporary issues facing the University and themes of UD's mission and identity. This framework served as a starting point for University-wide conversations during the Spring Semester of 2012. The Task Force organized multiple conversations with faculty, staff, students, and trustees and systematically gathered affirmations, critiques, and revisions of the preliminary framework. This document provides a major revision of the preliminary framework based on the responses of the Spring Conversations of 2012.<sup>3</sup>
2. The purpose of this document is to help faculty, staff, students, trustees, and other University stakeholders appreciate the Catholic and Marianist mission and identity of the University of Dayton. The Task Force endeavored to state the themes of the Catholic and Marianist mission and identity of the University in contemporary language and in a way that would help the University community further clarify and focus its vision of excellence and incorporate these themes into its educational program.
3. This summary is organized in two parts: 1) a historical reflection on how the University has exercised creative fidelity to its mission in periods of change and adaptation, and 2) a statement of the common themes of the University's mission and identity.

## II. Fidelity to Mission in the Midst of Change

4. The University has responded to new challenges and opportunities by expanding the scope of its programs and the size of the campus and instituting many other changes. Yet, in the midst of all these changes, the University has sustained a creative fidelity to its founding mission and to enriching the beliefs and convictions that support this mission.

### A Brief History of the University<sup>4</sup>

5. The University of Dayton's educational mission and traditions are rooted in Blessed Father William Joseph Chaminade's response to the chaos of the French Revolution. Chaminade believed that this new situation required new methods of spreading the Gospel. His new method was based on two insights. First, he saw a special role for Mary, the mother of Jesus, in this endeavor. With her "yes" to be the mother of Jesus Christ, Son of God, she had a special mission of incarnating Christ and his kingdom into the world. Second, Chaminade believed that Mary's mission, bringing Christ into the world, could be realized by developing lay communities that would support their members in their journey of faith as followers of Jesus Christ. In the aftermath of the French Revolution, in collaboration with Marie Thérèse de Lamourous and Adèle de Trenquelléon, Blessed Chaminade created a network of lay communities aimed at rebuilding Christianity within France (1800).
6. Two religious communities emerged from these lay communities: the Daughters of Mary (1816) with Adèle as foundress and the Society of Mary (1817) with Chaminade as founder. Guided by Chaminade, the early Society of Mary communities focused on rebuilding the Catholic faith in France through a network of elementary schools and a teacher training center. This network of schools had

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<sup>1</sup> The membership of the Mission and Identity Task Force is given in Appendix A.

<sup>2</sup> A short summary of these documents is given in Appendix B.

<sup>3</sup> The issues identified in the original framework are integrated into the section on the common themes.

<sup>4</sup> A more complete history of the University is found in *Educating Faith-Filled Leaders in the Midst of Adaption and Change: A History of the University of Dayton* and is available on the Web site of the Office of Mission and Rector.

the mission to educate young people in their faith and to develop the knowledge and skills needed to rebuild French society and the French Church. This educational mission was supported by beliefs and convictions about how schools should be organized. Then, as now, the Society of Mary wanted to operate schools that set high standards, educated both the mind and the heart, emphasized relationships of care — a family spirit, integrated both the theoretical and practical approaches to learning, and expressed a special concern for the poor. This educational mission and supporting beliefs and convictions were the beginnings of what today we call the Marianist tradition of education.

7. The first Marianists arrived in the New World in 1849, a year before Chaminade died. The priest and brothers who established what would eventually become the University of Dayton wanted to continue the mission of educating young men to be grounded in faith, developed as whole persons, well prepared for careers and for leadership in both society and the Church. In contemporary language, their intent was to create a learning community that would educate faith-filled persons prepared and committed to lead and serve both country and the Church. They did this in a way that adapted to the situation and needs of the emerging Midwest society and its Church.
8. In their earliest years, the first Marianist missionaries who journeyed to Ohio from Alsace in France met the most urgent needs of the Dayton population as they ministered to the sick of Emmanuel Parish during an 1849 cholera epidemic. The leader of this first community, Father Leo Meyer, S.M., met John Stuart, a local farmer whose daughter died of cholera the year before. Mr. Stuart wanted to sell his Dayton property and return with his wife to Europe. On March 19, 1850, the feast of St. Joseph, Father Meyer, now joined by Brothers Maximin Zehler, a teacher, Charles Shultz, a cook, and Andrew Edel, a gardener, purchased Dewberry Farm from John Stuart and renamed it Nazareth. Mr. Stuart accepted a medal of St. Joseph and a promise of \$12,000 at 6 percent interest in return for 125 acres, including vineyards, orchards, a mansion, and various farm buildings. The Marianists paid off the debt in 12 years.
9. Over the next half-century, St. Mary's School for Boys grew from one frame building and 14 primary students to a collegiate institution with an ambitious vision of preparing young men to be leaders. The historic core of campus buildings reflected and facilitated this ambition: Zehler Hall in 1865, the Chapel of the Immaculate Conception in 1869, and St. Mary's Hall, then the tallest building in Dayton, in 1870.
10. In the ensuing half-century that encompassed two world wars, St. Mary's School became St. Mary's Institute and then, in 1920, the University of Dayton. This shift reflected its close connection with the city of Dayton as well as its desire to claim an American identity for its Catholic students. In the 1930s women were admitted on an equal basis with men, 40 years before most other Catholic universities. As the Catholic population grew and assimilated, the University expanded its programs in science, engineering and the professions, educating the children and grandchildren of immigrants to participate in the growing affluence that characterized American society.
11. After the Second World War, the University continued to grow. As the GI Bill and the baby boom increased the numbers of students nationwide, enrollment increased fivefold by 1960. The University adapted to a variety of changes that have clear effects in the present. The establishment of Sinclair Community College and Wright State University decreased local enrollment and moved UD toward becoming a national university. Dramatic changes in the Catholic Church, expressed most vividly in the Second Vatican Council (1962-65), led to epic changes in Catholic higher education. Control of the University was entrusted to lay trustees, faculty were hired who were as committed to research as to teaching, and the University began a sustained series of reflections on what it meant to be a Catholic university in this changed world.
12. Through the presidencies of Bro. Raymond Fitz, S.M., Ph.D. (1979-2002) and Dr. Daniel Curran (2002-present), the University grew in size, reputation and aspiration. Reclassified by the Carnegie

Commission on Higher Education as a research university and committed to the doctoral programs and rigorous faculty research in all areas that classification implies, the University also remains ardently committed to a compelling Marianist vision of undergraduate education. To that end, it engaged in the 1980s and is undertaking again today a process of curricular revision that seeks to integrate liberal learning with professional education in innovative ways that draw on deep traditions. It also has invested heavily, in both financial and human terms, in a residential education that takes best advantage of UD's unique student neighborhoods. The University has renewed and strengthened its commitment to the city whose name it chose for its own, as Dayton struggles to adapt to three devastating decades of deindustrialization. At the same time the University has extended its reach, enrolling students nationally and internationally and preparing them for life in a global society. It has attained national prominence in discussions of Catholic higher education and Catholic intellectual life while continually seeking to deepen and extend a commitment to diversity in all aspects of the University.

13. While many of the changes that marked the history of the University of Dayton would be unimaginable to those four founders of St. Mary's School for Boys, hopefully they could recognize the persistent intent to adapt and change as needed to create a learning community that would educate faith-filled persons prepared and committed to lead and serve both country and the Church. Even though the University has grown to great complexity, these four founders would recognize a focus on excellence, a concern for the whole person by educating both the mind and the heart, relationships of care — a family spirit, the integration of theoretical and practical approaches to learning, and a concern for those at the margins of society as enduring hallmarks of Marianist education.

### **The Current Conversation on Mission and Identity**

14. Just as previous generations addressed new challenges and opportunities and responded in ways that were creatively faithful to the founding mission of the University, our generation must do the same. We must read the signs of the times and respond in a manner that strengthens those elements of University life that truly embody our mission and creates those innovations needed to realize our mission more effectively. We are engaged in a series of conversations that began during the 2004-05 academic year with a University-wide reflection on strategic vision. These initial conversations resulted in *The University of Dayton: A Vision of Excellence*, presented by the president and provost to the University community in September 2005. This statement provided a strong affirmation of the University as a Catholic and Marianist University.

### **Vision of Excellence – Statement of Identity**

The University of Dayton — Catholic, Marianist, innovative, and transformative — is a leader in higher education and one of the preeminent Catholic universities in the nation. As a Catholic university our commitment to rigorous intellectual inquiry and vigorous dialogue is shaped by the insights of Catholic intellectual traditions that form Catholics and enlighten people of all faiths. These insights ground our convictions that faith and reason illumine one another and that all are created in the image of God. The Marianist tradition of education includes the whole person — spirit, mind, and body — connecting liberal to professional education through integrating learning and living in community. These traditions form distinctive graduates who grow in their faith, pursue lifelong learning, and achieve professional success. Educated for adaptation and change, our graduates are particularly well prepared for leadership and service in the communities in which they live and work.

As a collaborative endeavor, a University of Dayton education engages and transforms students, faculty, and staff. It emphasizes practical reasoning, moral behavior, and thoughtful reflection within a diverse and inclusive community committed to the vocation of learning.

15. Further conversations helped to develop a Strategic Plan that would allow the University to realize *A Vision of Excellence*. The conclusions of these conversations were incorporated into *Strategic Plan 2006*, which was approved by the Board of Trustees and presented five goals:

- Educate for transformation and prepare a new generation of servant leaders.
- Cultivate outstanding scholarship, research, and artistic creation.
- Strengthen and promote the University's distinctive Catholic and Marianist identity.
- Advance international and intercultural citizenship and engagement.
- Practice responsible stewardship.

The *Strategic Plan* was organized around the goal "Strengthen and promote the University's distinctive Catholic and Marianist identity" to demonstrate the importance of the mission and identity as we address the critical issues of the early 21<sup>st</sup> century.<sup>5</sup>

16. The strategic planning conversations were held concurrently with University-wide conversations led by the Marianist Educational Working group, which resulted in *Habits of Inquiry and Reflection: A Report on Education in the Catholic and Marianist Traditions at the University of Dayton* in May 2006. The Catholic intellectual tradition and the Marianist charism shaped the report's definition of key learning outcomes for a University of Dayton education, which:

- Seeks knowledge in a sacramental spirit;
- Pursues learning in, through, and for community;
- Cultivates practical wisdom;
- Forges critical ability to read the signs of these times; and
- Supports discernment of personal and communal vocation.

These distinctive features of the University's Catholic and Marianist mission and identity shape the learning outcomes of its curriculum.

17. *Habits of Inquiry* articulated concepts on which *The Common Academic Program (CAP) Proposal* was designed. Approved by the Academic Senate in April 2010, the CAP Proposal outlines the structure for redesigning the undergraduate curriculum and intentionally incorporates the "key elements of the Catholic intellectual tradition and its Marianist charism." In the CAP Proposal the First Year Humanities Commons presents an integrated set of religious studies, philosophy, history, and English courses that "familiarize students with the central concepts and texts of the Catholic intellectual tradition." A series of upper-level courses, expected to strengthen the student's appreciation of the "Catholic intellectual tradition in significant ways," crosses disciplinary boundaries and includes a faith traditions course, a practical ethical action course, an inquiry course, an integrative course, and diversity and social justice course.

18. While the *Habits of Inquiry and Reflection* conversations were under way, the divisions of Student Development and Campus Ministry created *Commitment to Community: Catholic and Marianist Learning and Living (C2C)*. Founded on the Catholic intellectual tradition and the Marianist tradition of education, C2C outlines principles and personal and social habits that define the norms of learning and living in the University of Dayton community.

19. In implementing *Strategic Plan 2006* the University of Dayton has experienced a strong period of growth — enlarging the campus footprint, building new facilities, increasing enrollment, creating new centers of learning and scholarship, and expanding research. The University faculty is now designing

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<sup>5</sup> University of Dayton, "The Five Common Goals: Strategic Plan," 2006, p. 20-25.

a course for the Common Academic Program. In the 2010-11 academic year, the University president and provost formed the Mission and Identity Task Force, which had as one of its mandates to “engage the University community in a series of conversations that would articulate a shared framework of ideas and concepts for understanding, appreciating, and developing the Catholic and Marianist mission and identity of the University given the growing complexity of our university.” The next section of this document summarizes the shared framework — the set of common themes of our mission and identity — that resulted from these conversations.

### **III. Common Themes in the Mission and Identity of the University of Dayton**

20. In October 2000, the Board of Trustees approved the University mission statement:

The University of Dayton is a comprehensive, Catholic university, a diverse community, committed in the Marianist tradition, to educating the whole person and to linking learning and scholarship with leadership and service.<sup>6</sup>

This mission statement and its shortened form “Learn, Lead, and Serve” have been the touchstones of our reflections on mission and identity.

21. As a national Catholic university in the Marianist educational tradition, the University of Dayton provides a wide range of excellent educational and research programs and engages in extensive partnerships and service programs. The University provides a residential undergraduate program with a broad range of curricula in the College of Arts and Sciences and in professional schools of Business Administration, Education and Allied Professions, and Engineering. The University offers master’s degrees, J.D., and Ph.D. degrees as well as programs of continuing education in selected fields where it has competence and can offer an important service. Scholarship and research for both faculty and students is a major emphasis. The University of Dayton Research Institute, a unique asset, allows the University to make a major contribution to the greater Dayton region as an advanced technology hub by delivering innovative and practical science and engineering solutions. The University’s strong regional, national, and international partnerships enable it to contribute its knowledge and its practical expertise to the building up of society and the Church.
22. Our mission and identity has its foundation in the beliefs and convictions of three educational traditions: independent higher education in the United States, Catholic higher education, and Marianist education. Independent higher education in the United States refers to non-state supported institutions of higher learning that are authorized by a state charter and governed by a board of trustees. Independent institutions of higher learning are supported mainly by student tuition, private philanthropy, and grants and contracts. Students of independent higher education may receive financial aid and subsidized loans from state and federal sources. Independent higher education’s public responsibility to serve society has led this sector to develop many innovative partnerships for learning, social change and economic development.
23. Catholic universities in the United States are part of the independent sector of higher education. They also share a rich tradition of higher education with Catholic universities around the world. Catholic universities were first created by the Church around 1200 in Paris, Oxford, and Bologna. Over many centuries Catholic universities have carried on a dialogue between the Catholic faith and various cultures. The University of Dayton collaborates with other Catholic universities through its membership in the Association of Catholic Colleges and Universities.
24. The Society of Mary founded three educational institutions in the United States that eventually became Catholic universities: University of Dayton (Ohio 1850), St. Mary’s University (Texas 1852) and Chaminade University (Hawaii 1955). Through the Association of Marianist Universities these

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<sup>6</sup> The approved mission statement and the core beliefs which support it are contained in Appendix C.

three universities have collaborated to embody the Marianist educational tradition as independent Catholic universities serving in very different locales and situations.<sup>7</sup>

25. Although these three educational traditions have different origins and histories, they come together in the mission of the University of Dayton like the different colored threads in an ornate tapestry. Each tradition complements the others and at the same time raises critical questions which, if thoughtfully addressed, enriches the other traditions. Together these traditions project the spirit and nature of the University of Dayton. The five themes articulated in this section draw from these three traditions and help our University community appreciate our mission and identity as an independent, Catholic university in the Marianist educational tradition:

- Excelling in integrated learning and scholarship
- Searching for truth grounded in both faith and reason
- Educating for practical wisdom
- Building community across diversity
- Partnering for the Common Good

Each of these themes is developed more fully in the following sections.

### **Theme 1: Excelling in Integrated Learning and Scholarship**

26. Modern intellectual inquiry has produced a vast explosion of knowledge, facilitated by worldwide sharing of information among scholars and the growth of the Internet. Scholars working in interdisciplinary teams have made major contributions to the growth of knowledge and its applications. Scientific and technological advances and applications of knowledge to the economy and commerce have presented ethical issues we have not previously encountered, including the sustainability of the Earth, stem cell exploration, and using intellectual property, such as patented pharmaceuticals, to treat the AIDS crisis in Africa. Addressing such issues requires interdisciplinary exploration and interaction among scholars with technical expertise and scholars who bring social, moral, and religious perspectives to the conversation.

27. The University of Dayton is committed to excelling in integrated learning and scholarship. To cope with the explosion of information and knowledge, learning in today's universities involves the ability of faculty and students to discover, integrate, apply, and communicate information and knowledge to answer questions or solve problems. Integrated learning involves weaving together information and knowledge from a variety of sources: from texts, conversations, experiences, and reflection. The University of Dayton curriculum is designed to enhance integrated learning.

28. The undergraduate curriculum at the University is designed to enable students in a developmentally appropriate manner to integrate their learning across the boundaries of different disciplines and professional fields, across the boundaries of theory and practice, and across the boundaries of the classroom, the library, and residence life. The University is committed to providing an excellent introduction to liberal education as a basis of understanding for integrated knowledge. The University's Common Academic program strives to integrate learning across the foundations in liberal education and the advanced undergraduate study in the disciplines and professional fields. The undergraduate curriculum should encourage interdisciplinary learning and scholarship which allows our faculty and students to explore the critical issues shaping our world, such as globalization, climate change and sustainability, the growth of economic inequality and worldwide poverty, and the building of global peace.

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<sup>7</sup> A summary of the Marianist educational tradition is found in *Characteristics of Marianist Universities* at [http://udayton.edu/rector/\\_resources/files/cmu.pdf](http://udayton.edu/rector/_resources/files/cmu.pdf).

29. The University's graduate programs are designed to allow students to engage in advanced intellectual inquiry as well as to prepare themselves for expanded career opportunities and leadership and service roles. Graduate programs strive to enhance the skills of integrated learning by preparing students to deeply explore a discipline or a professional field and to connect this learning to other fields of inquiry and practice.
30. We pursue excellence in integrated learning and scholarship by being a community that expects the very best from ourselves and from one another. At the University of Dayton, excellence means thinking, speaking, and writing clearly; acting with wise judgment; investing our work with reason, faith, and imagination; and dedicating ourselves to a lifelong pursuit of learning.<sup>8</sup> Excellence in integrated learning and scholarship also requires faculty who have competence and depth of specialized knowledge in their academic discipline as well as the ability to enter into intellectual inquiry that crosses disciplinary boundaries.
31. Excellent Catholic universities integrate learning and scholarship in search of wisdom. The goal of theoretical wisdom is to discern the truth, i.e., the order of the world by distinguishing first principles of that order and the logical consequences that can be drawn from these principles. The goal of practical wisdom is the exercise of human reason to determine how to act well, i.e., how to order society toward the good. Wisdom also comes from artistic creations that manifest beauty and expand our horizons of human meaning.
32. The Catholic tradition of learning seeks to educate the whole person. In addition to educating for acquisition of knowledge and skills, the University of Dayton emphasizes the formation of character and the growth of faith. Striving to integrate intellectual, spiritual, religious, moral, emotional, social, and physical capacities in the life of the student, the University endeavors to weave all the experiences of campus life into a unified learning environment. We seek to integrate classroom learning with experiences of civic engagement and to use residential community life as an integral part of the unified learning environment.
33. As part of its Marianist tradition, integrated learning and scholarship at the University must strive to be transformative in two important ways. First, teaching and learning are for the sake of education, for the ongoing development into a more fully human person. While much of higher education and all Catholic higher education strive to develop the fully human person, the Marianist tradition of education emphasizes the integration of head, heart, and hands. Education must provide ways to promote connections across and integrity among our ways of thinking — knowing and believing, our ways of feeling — our desires, emotions, and passions, and our ways of relating — with God and others. Education, in the Marianist tradition, stresses that becoming more fully human requires balance in one's life that can come only by the blending of contemplation and action and the blending of leisure and work.
34. Second, in the Marianist tradition, integrated learning and scholarship must be connected to leadership and service. It must equip our learners and scholars not only with the skills to analyze and appreciate the critical issues of our society but also with the skills to imagine futures that will respond to these issues and the skills to organize people and groups that can realize these futures. In the Marianist tradition of education, all those with the privilege of a University education, no matter what their discipline or field, have a responsibility to use their learning for not only their personal good, for their personal success and the well-being of their family, but also for the well-being of the human family.

## **Theme 2: Searching for Truth Grounded in Both Faith and Reason**

35. With the growth of knowledge comes a multiplicity of perspectives on how to interpret human interactions, the meaning of our economic and political systems, and the very meaning of life. We are

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<sup>8</sup> c.f. Vision of Excellence 2005 [http://www.udayton.edu/provost/\\_resources/docs/2005\\_Sep\\_VisionExcellence.pdf](http://www.udayton.edu/provost/_resources/docs/2005_Sep_VisionExcellence.pdf)

increasingly aware of the multitude of religious traditions and cultural perspectives that influence our global interactions. In our contemporary world we find an enormous growth of ideas but little agreement about a widely shared basis for inquiry into truth and whether there are important ideas that all students should learn.

36. At the University of Dayton the search for truth is based on the belief that truth is ultimately one and can be more fully known through both faith and reason. If what is held through faith or what is held through reason appears to be in conflict, then something must give way to reconsideration: one of the things held, or both, or perhaps the larger framework within which the apparent contradiction arose. Inquiry then must be carried out both with academic freedom and with openness to the transcendent dimension of life. We highly value the free and responsible intellectual inquiry into and the sharing of truth. Out of our Catholic intellectual tradition, we are convinced that human questioning that humbly seeks the truth leads ultimately to the exploration of the transcendent and that openness to the transcendent enriches rational inquiry. Intellectual inquiry must be based on sound methods that examine critically the coherence of and the warrants for reasoned arguments, but even the best of arguments cannot capture all that can and ought to be part of our search for truth. “Horizons are opened, relationships made possible, and understandings are embraced when individuals and communities pursue inquiry with both faith and reason.”<sup>9</sup>
37. The dialogue of faith and reason can be mutually enriching and purifying. In the words of Pope Benedict XVI, “Reason always stands in need of being purified by faith... For its part, religion always needs to be purified by reason in order to show its authentically human face. Any breach in this dialogue comes only at an enormous price to human development.”<sup>10</sup>
38. As in all outstanding Catholic universities, the Catholic intellectual tradition<sup>11</sup> is a dynamic presence shaping the intellectual inquiry of the University of Dayton faculty, staff, and students. The University of Dayton endeavors to provide multiple forums, where through free inquiry and open conversation, the various elements of the Catholic intellectual tradition can connect to all forms of human knowledge in the arts and sciences, the professions, and in the experiences students and faculty have in applying knowledge to the critical problems of the human community.
39. The Catholic intellectual tradition engages the resources of the Catholic faith with the great human questions and situations as they unfold across centuries and civilizations. This tradition of rational inquiry was initiated as the early Christians began to reflect upon and engage the Gospels, their experience of Jesus, in a number of new situations. Throughout their history, Christians have wrestled with and drawn upon the best of human knowledge to defend, explain, understand, and better learn to practice their faith.
40. This tradition has evolved and developed through conversations with the world of ideas and philosophies, the example of the saints and the contribution of great artists. The tradition has also developed as persons explored its meaning for their personal lives and as the Catholic community, in dialogue with others, explored its insights to address social questions, such as the status of the worker in modern capitalism, the global economy, war and peace, etc. In short, the Catholic intellectual tradition is a 20-centuries-old conversation between the Church and the world, a dialogue between the Christian community of believers and the cultures in which it finds itself.
41. The Catholic intellectual tradition can continue to provide conceptual resources for greater integration of learning and scholarship in our undergraduate programs, our graduate programs and our programs of scholarship and research. Most contemporary universities mobilize interdisciplinary scholarship to

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<sup>9</sup> Characteristics of Marianist Education, § 24

<sup>10</sup> *Caritas in Veritate*, 57

<sup>11</sup> Appendix D: *The Catholic Intellectual Tradition and the Mission of the University: A Continuing Conversation* presents a working summary of campus conversations on the Catholic intellectual tradition.

address the critical issues confronting our world, such as globalization, sustainability, economic inequality, poverty, etc. In addition, as a Catholic University, our campus community can also bring the religious and moral resources of the Catholic intellectual tradition to the exploration of critical issues.<sup>12</sup>

42. An important task for the University is the critical and reciprocal dialogue between faith and cultures: a dialogue in which faith can both learn from and critique cultures, and cultures can learn from and critique faith. A people's culture is embodied in its beliefs, values, and practices. Expressions of culture include not only art, literature, philosophy, politics, social norms, and technology, but also past and present events and experiences that can be studied with the methods of history and the human sciences. Historically and globally, the overwhelming majority of human cultures have displayed awareness of and even fascination with the transcendent. The Catholic intellectual tradition strives to be open to truth wherever it may be found. Interest in, knowledge of, and engagement with the cultural expressions of a variety of peoples is integral to the search for truth. The contemporary world faces few challenges whose solution would not require a deep understanding of their cultural dimensions.
43. The dialogues of faith and cultures are present in many settings with different agendas. In interreligious dialogues, world religions enter into conversation to find ways they can act together to promote concern for justice, peace, and the integrity of creation. Ecumenical dialogues bring members of Christian churches together to search for common ground in beliefs and action. A Catholic university should also be a place of dialogue where Catholic believers from different parts of the world come together to explore how faith has grown in different cultural contexts. All of these dialogues, marked by respect and trust, allow persons and communities of different faith traditions to understand other religious perspectives, deepen their appreciation of their own faith tradition, and search together with others for common human values. We hold people of other religious traditions in high esteem, especially those we work with and, as a community, we can be models for the larger society. This approach to conversation across differences moves beyond mere tolerance to genuine dialogue and consensus-building.
44. To promote the intellectual exchange proper to a Catholic university requires a diversity of scholarly voices, including Catholic scholars, scholars from other religious traditions, and scholars with no religious tradition. The University, as Catholic, relies on the presence and work of people from other religious traditions, indeed, all people of good will, committed to the mission of the University, in discovering what is true, cherishing what is good, and appreciating what is beautiful. The Catholic mission and identity of the University depends upon, and is nurtured by, the continuing presence of an influential number of Catholic intellectuals, i.e., scholars and teachers of the highest quality who practice the Catholic faith. What the University asks of all its scholars and students, however, is not a particular religious commitment but respect for its Catholic and Marianist mission and identity and a willingness to enter into conversation that contributes to the realization of that mission and identity in its curriculum and in the culture of the campus community.
45. The University, as Catholic, carries out its mission in communion with the Church, the believing community in and through which Christian revelation is received, lived, and handed on. Mutual trust and close and consistent communication mark the relations between the University and the Church. Our University is a forum where scholars and members of the Church community can come together to explore and reflect mutually upon the challenges that the Church must address in its evangelizing mission. While the University has no direct dependence on Church governance or Church support, the University freely chooses to constitute itself as a Catholic university and is committed to working

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<sup>12</sup> An excellent example of this type of scholarship on our campus is contained in *Engineering Education and Practice: Embracing a Catholic Vision*, ed. Kevin Hallinan and James Heft, (University of Notre Dame Press, 2011).

within the Catholic tradition. The University recognizes the rights of the Church's Magisterium to question, criticize, and judge the integrity of the implementation of this commitment. Whenever such issues arise they are addressed in a spirit of dialogue and mutual trust between the University and the Church hierarchy.

46. Formation in faith is a central element in the Marianist tradition of education. The Marianist tradition emphasizes not only the important intellectual dimensions of faith, "faith seeking understanding," but faith as a disposition of the heart, an openness to the transcendent, and the ability to experience faith as both a gift from God and as a relationship with God. Faith grows not only through rigorous exploration and reflection, but also in the religious practices of the faith community — in both common worship and in the solitude of prayer and reflection.
47. Building on his experience in the time of the French revolution and radical social change, Blessed Chaminade saw that formation in faith has both a personal dimension — a personal relationship with God, and a public dimension — a call to bring God's reign of justice, peace, and reconciliation into society. Formation in faith provides conceptual and moral resources and a deep motivation to link learning and scholarship to leadership and service.

### **Theme 3: Educating for Practical Wisdom**

48. Our University community strives for excellence in integrated learning and scholarship in search of truth and wisdom. In our Catholic and Marianist traditions of learning we seek to render truth and wisdom practical and to transform the world into place of greater realization of the truly human good. At the University of Dayton we strive to develop a community of learners and scholars who, individually and collectively, think both critically and imaginatively, judge from sound moral principles and practical knowledge, and work collaboratively for the common good.
49. Practical wisdom, in the classical and Catholic tradition, is excellence in practical reasoning. Practical reasoning represents the capacity to draw on knowledge and intellectual skills to engage concretely in the world. Practical reasoning allows the individual to go beyond reflection to deliberate and decide upon the best course of action within a particular situation.<sup>13</sup> Engaged citizens and leaders of all sectors of society rely on this capacity for practical reasoning to construct the good in all facets of life. Practical reasoning allows one to *see* — to frame a problem or issue so that one understands causes; to *judge* — imagining the good to be realized and designing the appropriate response to realize the good; and to *act* — implementing that response. Practical reasoning also allows one to *reflect* — to untangle the complex web of experience and to draw practical knowledge from this experience.
50. Practical wisdom is a virtue or habit that combines skill in practical reasoning, a commitment to a moral tradition, and practical knowledge. A commitment to a moral tradition involves 1) knowledge, i.e., principles and beliefs, about the goods of human life and how to realize these goods and 2) a set of habits or virtues that support the realization of the goods of human life. Learning a moral tradition enriches the practical imagination, which proposes what we can make of our lives and the futures that we can hope for, both individually and collectively. Practical knowledge is obtained through reflection on past actions and is usually tacit knowledge about how one rightly connects a particular situation with the goods one would like to realize. Engaging in the journey toward practical wisdom is an important way to realize excellence in integrated learning.

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<sup>13</sup> The Carnegie Foundation for the Advancement of Teaching has been promoting practical reasoning as an important way of integrating liberal education and professional education. See specifically William Sullivan and Matthew Rosin, *A New Agenda for Higher Education: Shaping a Life of the Mind for Practice* (San Francisco, CA, Jossey-Bass, 2008) and Anne Colby, et. al., *Rethinking Undergraduate Business Education: Liberal Learning for the Profession* (San Francisco, CA: Jossey-Bass, 2011).

51. In educating for practical wisdom, the University gives priority to the ways the Catholic intellectual tradition can provide conceptual and moral resources to recognize critical issues in particular situations, to imagine how the good can be realized in these situations, and practical guidelines to mobilize people to realize the good. In the Catholic intellectual tradition practical reasoning can be enriched by virtues like justice, fortitude and temperance and by openness to the grace of God.
52. Learning practical wisdom is a developmental journey – the interdependency of practical reasoning, a commitment to a moral tradition, and practical knowledge require a continual learning. Persons learn practical wisdom by exercising practical reasoning within a community of practice. Practical wisdom develops through conversations of inquiry, action, and reflection that are well-facilitated and well-mentored. In a Catholic university these conversations should involve many mentors who can demonstrate how the conceptual and moral resources of the Catholic intellectual and social traditions and the best of contemporary knowledge can be integrated in addressing issues of personal integrity and social responsibility.
53. In our globalized world we can encounter many injustices, for example, the suffering and misery caused by unjust economic structures, the lack of opportunity caused by local and global poverty, and the discrimination suffered by minorities and women. In the Catholic moral tradition the virtue of compassion is an important complement to practical wisdom. Compassion allows us to enter into the suffering of others in a way that allows us to perceive the affliction of the other and our role in causing that affliction, with a willingness to interpret the context of injustice from the perspective of those who suffer, and with a commitment to create new relationships that can transform ourselves, our neighbor, the institutional structures of society.<sup>14</sup> Local and overseas immersions are important in learning practical wisdom; they allow our students and faculty to enter into the plight of peoples and communities that suffer injustice.
54. Practical wisdom allows one to read the signs of the times and to be skillful in adaptation and change. Reading the signs of the times requires both a deep knowledge of the trends within one's world combined with knowledge of an intellectual and moral tradition that allows one to evaluate these trends. At the University of Dayton we draw on profound and longstanding intellectual traditions, especially the Catholic intellectual tradition, to evaluate the trends of our society. We make these evaluations in an open and critical dialogue with others and with a hopeful spirit that seeks justice, peace, reconciliation, and the common good.
55. Cultivating practical wisdom enables students to develop a sense of purpose and meaning in their lives and to continually refine that purpose into a deeper sense of vocation. Learning in the Catholic and Marianist traditions strives to support students, inside and outside the classroom, to find and explore the deep purposes that lend meaning, wonder, and fulfillment to their lives. "These purposes consist not merely in what students may find themselves especially fit for pursuing but in what each student is especially called to do. The university's commitment to support students' discernment of their vocations in academically appropriate ways follows from the fundamental objective to educate whole persons, in mind, spirit, and body, for whole lives."<sup>15</sup>

#### **Theme 4: Building Community across Diversity**

56. The University of Dayton has always had a reputation for a strong sense of community that is immediately evident in the hospitality extended to campus visitors, in the good relationships that exist between students and faculty and staff, and in a shared sense of a common purpose. Yet at this period

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<sup>14</sup> On the connection of compassion to practical reasoning see Maureen H. O'Connell, *Compassion: Loving our Neighbor in an Age of Globalization* (Maryknoll, NY: Orbis Books, 2009).

<sup>15</sup> "Habits of Inquiry and Reflection," [http://www.udayton.edu/artssciences/about/images/Habits\\_of\\_Inquiry.pdf](http://www.udayton.edu/artssciences/about/images/Habits_of_Inquiry.pdf) p6

of our history we are challenged by the growth of diversity. Diverse cultures and different ethnic experiences shape our interactions in society, local and globally. The United States is becoming more diverse with growing African-American, Hispanic, and Asian populations and newer immigrant populations. We are also increasingly aware of gender issues and differences and of the barriers to women's ability to obtain economic and social equality with men in our society and throughout the world. We are called to deepen and expand our heritage of a strong campus community by building community across diversity. Our Catholic and Marianist traditions of education provide insights and ideas that allow us to respond to this call.

57. Excellence in learning, especially integrated learning, requires a community where students, faculty, and staff can pose important and meaningful questions, explore a diversity of ways these questions have been answered in the past, and collaborate across different perspectives to develop insights and arguments that can address these questions today. To extend this learning community beyond a single course to the whole campus requires skills of collaboration and constructive conversation.
58. Our Catholic educational tradition, which values the dignity of the human person and our innate social nature, emphasizes community as an important part of the educational experience. Our diverse gifts of culture and experiences play important roles in creating community learning and building community across this diversity. These insights into community should not only shape the classroom experience but permeate the whole campus culture, in all facets of residence life and service-learning. In the Catholic tradition of higher education, university life must provide opportunities and space for personal and shared reflections on faith for all students. For the Catholic intellectual tradition to shape our campus, we must have opportunities not only for rigorous and scholarly exploration of that tradition, but also for engagement in the practices of pondering and sharing faith and common worship.
59. Our campus community respects and appreciates difference. Over the past 20 years the University community has developed a number of statements on how we respect differences and how “discrimination, harassment, or any other conduct that diminishes the worth of a person are incompatible with our fundamental commitment as a Catholic university conducted in the Marianist tradition. Every person, regardless of race, color, creed, national origin, gender, sexual orientation, age or disability shall be treated with respect and dignity. No person shall be subject to any sexual, racial, psychological, physical, verbal or other similar harassment or abuse, or be denied equitable consideration for access to employment and the programs, services, and activities of the University.”<sup>16</sup>
60. The Marianist tradition of education emphasizes community by educating for family spirit. The description “the University of Dayton is like a family” illustrates that our obligation and commitment to one another are like a family's. Our University community must be a place where we treat all with respect, care for one another, and speak with authenticity and candor. Family spirit encourages us to build relationships that challenge and support one another to grow in excellence in learning and scholarship and in the professionalism of our service, and in our journey to full human development.
61. We must learn to expand our sense of hospitality and welcome. We must welcome all members of the University to the “family table” and develop a campus culture that recognizes and welcomes the gifts and experiences of our diverse members and that creatively weaves these gifts into rich contributions to our common mission. We must continually develop our skills of “staying at the table” when conflicts and tensions arise. To build a community that is like a family, given that the University is a large, complex organization, we must constantly expand our ability to listen to and appreciate others who are different, to share our beliefs and convictions in a way that touches the experience of others, and creatively to merge and expand our ideas into solutions that work for the good of the whole University community.

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<sup>16</sup> This quote is taken from the University of Dayton Statement on Dignity.

62. A challenging issue for our inquiry and reflection is the respective roles of women and men in our society, in our Church, and in our campus community. It is important that we challenge the gender stereotypes of popular media and collegiate life. To be creatively faithful to our Catholic and Marianist traditions, we as a community must explore new, more just and loving ways for women and men to live and work together as free and responsible persons. This exploration would not only bring greater goodness and justice to our own campus but provide a model for change within society and the Church.
63. The Marianist educational tradition has long been characterized by shared responsibility for decision-making at all appropriate levels. For an American university, that tradition meshes well with the tradition of faculty governance in American higher education. Effective collaboration requires good communication, clear mandates, just policies, and respect for the principle of subsidiarity. “All these forms of collaboration require, above all, lay faculty and administrators educated in and committed to the Catholic and Marianist traditions of education.”<sup>17</sup>

### **Theme 5: Partnering for the Common Good**

64. In the midst of multiple problems facing our nation and the world, universities, both public and private, must help find solutions. Colleges and universities are called not only to educate the next generation of citizens and leaders, but also to be partners with other institutions in addressing critical social issues. The University of Dayton sees itself as a partnership University in that it educates for civic engagement and uses its learning and scholarship to be a critic of society and to offer public service.<sup>18</sup> Educating for civic engagement requires learning environments that engage faculty and students in public issues and help them integrate the data, information and knowledge they need to shape the quality of public life. Being a critic and public servant requires that the University work with other institutions through constructive conversations to identify critical social issues, to imagine more hopeful and just futures, and to mobilize resources and groups to realize these futures.
65. As a Catholic university, we must join other colleges and universities to bring the best of contemporary knowledge to solve these critical social issues. In addition, our faculty and students should endeavor to bring the conceptual and moral resources of the Catholic social tradition into public conversations. Given the pluralism of our society, this must be done in a way that respects and appreciates other moral and religious traditions, articulates the perspectives of the Catholic tradition in ways that others can appreciate, and works together to develop public consensus that will advance justice in our neighborhoods, our communities, and our world.
66. Our Catholic social tradition adds an important element to our vision of partnership: we partner for the common good. Social structures shape the realizations of personal goods and the common good. Building on the dignity of the individual and the social nature of the human person, Catholic social tradition has consistently argued that social structures must be organized to realize the common good: the “sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment.”<sup>19</sup> The University collaborates with others to advance social justice by educating people in sound moral principles and transforming the structures of society so that there is a greater realization of the common good.
67. Two principles of the Catholic social tradition — solidarity and subsidiarity — guide our partnering for the common good. Solidarity is both a principle for organizing social entities and a moral virtue that recognizes the interdependence of all peoples and groups within our local, national, and

<sup>17</sup> Characteristics of Marianist Education, § 39

<sup>18</sup> *Statement of Purposes of the University of Dayton* (1969) states, “Operating in a pluralistic environment, it (the University) deliberately chooses the Christian world-view as its distinctive orientation in carrying out what it regards as four essential tasks: teaching, research, serving as a critic of society, and rendering public service.” The critic of society task includes identifying assets and gifts as well as deficits and needs of society.

<sup>19</sup> *Gaudium et Spes: Pastoral Constitution on the Church in the Modern World: Second Vatican Council, 1965, § 26*

international social networks. Solidarity “is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.”<sup>20</sup>

68. Solidarity demands a commitment to go beyond self-interest and to love one’s neighbor within the social networks in which one participates (local, national, and international) with the readiness, in the Gospel sense, to lose oneself for the sake of the other. Solidarity calls the Christian to have a preferential option for the poor that has one judge how the organization of society affects those who are most vulnerable and to partner with them to bring about positive social change.
69. We must provide our students with the opportunity to develop the virtue of solidarity. Educating for solidarity requires an experience of being with the poor — a relationship and friendship that provides insight to their suffering and misery as well as their joys and hopes. This experience allows our learning community to reflect on the personal and social conditions that shape the lives of the poor and to collaborate with those that advance justice. To develop the virtue of solidarity, faculty and students must challenge one another as they reflect and collaborate to integrate the best of contemporary knowledge with the principles and convictions of the Catholic social tradition.
70. A second principle of the Catholic social tradition that should guide our work of partnership is subsidiarity. Subsidiarity is a principle for the design of social institutions which states that one should not withdraw from individuals, families, and communities and commit to government responsibilities that these entities can accomplish on their own. While government plays many important roles in realizing the common good, government programs should never undermine the capacity of persons, families, neighborhoods, and other mediating structures to exercise their responsibility for the common good.
71. Shaped by the experience of the French revolution and inspired by the witness of the early Christian communities, the Marianist approach to social change focuses on building groups and communities that intend to shape the larger social reality so that there are greater opportunities for all people to realize their human capabilities. As a Marianist university, we stress the education of community builders. Community builders have the capacity to create with others a desired community future based on a widely shared vision that is characterized by respect for persons, the common good, and a preferential option for the poor. As a Marianist university, it is important for us to develop the skills of students, faculty, and staff to build community in every dimension of their lives and to organize collaboration to advance justice.
72. To realize its partnership for the common good, the University must build and support connections that allow faculty, staff, and students to engage in addressing critical issues of our society. Connections, especially partnerships, must be made with a wide variety of groups and individuals that are working to realize the common good, e.g., urban neighborhoods, regional efforts to revitalize economies, and international immersion in the work of development and education.
73. The University of Dayton’s partnership with the Catholic Church is critical to our mission. Two dimensions of this partnership have been mentioned: 1) preparing a generation of Catholics ready for leadership and service in their family life, their professional lives, their civic communities and their Church communities and 2) developing forums where scholars and members of the Church community can come together mutually to explore and reflect upon the challenges that the Church must address in its evangelizing mission. In addition, the University partners with the Church to educate lay people and clergy who provide leadership for the ministries of the Church, especially through its pastoral ministry and Catholic education programs. The University supports centers of

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<sup>20</sup> John Paul II, *Sollicitudo Rei Socialis*, § 38. *Sollicitudo Rei Socialis* contains a fuller description of John Paul’s concept of solidarity, especially § 38 and 39.

research and education that provide important resources for the Church's ministry, such as the Marian Library, the International Marian Research Institute, Institute for Pastoral Initiatives and the Center for Catholic Education. Through these partnerships the Church enriches the University and the University enriches the Church.

### **Conclusion**

74. Over the past two years the University community has engaged in multiple conversations on mission and identity. These conversations began with the Mission and Identity Task Force summarizing the important ideas, concepts, and insights of the past 40 years of conversations on mission and identity and presenting a framework for a University-wide Spring Conversation in 2012. The Spring Conversations provided an opportunity to deepen our appreciation of the University's mission and identity and think about it in ways that both reground it in a rich history of the University and give it a more contemporary articulation. The Mission and Identity Task Force summarized the conclusions of these conversations into this document.
75. This document is intended to help faculty, staff, students, trustees, and other stakeholders of the University appreciate the Catholic and Marianist mission and identity of the University of Dayton. The common themes of the Catholic and Marianist mission and identity of the University are stated in contemporary language and intended to help the University community further clarify and focus its vision of excellence and incorporate these themes into its educational and research programs. This document can serve as an important resource as we develop the Common Academic Program for undergraduates to begin in Fall 2013, and it can be used to give the University's graduate programs and research programs a distinctive character and orientation. In addition, the document will be used to develop education and communication pieces for student, faculty, staff, and trustee recruitment and orientation. Most of all, it should provide us with the ideas and concepts we will need to continue grow and develop in response to the new challenges and opportunities of the early 21<sup>st</sup> Century and at the same time remain creatively faithful to our founding mission of creating a learning community to educate faith-filled persons prepared and committed to lead and serve society and the Church.



## **Appendix A**

### **Mission and Identity Task Force Roster**

Una M. Cadegan, Ph.D.  
History Department

Maura S. Donahue, Ph.D.  
Religious Studies

Dennis M. Doyle, Ph.D.  
Religious Studies

Daniel Eylon, Ph.D.  
Chemical & Materials Engineering

William M. Fischer, J.D.  
Vice President for Student Development

Fr. James F. Fitz, S.M.  
Vice President for Mission and Rector  
Liaison with Board, President, and Provost

Bro. Raymond Fitz, S.M., Ph.D.  
(Co-Chair)  
Fr. Ferree Professor of Social Justice

Fr. David Fleming, S.M., S.T.L., Ph.D.  
(until June 2011)  
Religious Studies, UD, Deepahalli

Bro. Victor M. Forlani, S.M., DBA  
Center for the Integration of Faith and Work  
School of Business

Elizabeth F. Gustafson, Ph.D.  
Associate Dean, School of Business

Kathy Harmon  
Dean, Admission and Financial Aid

Patricia A. Johnson, Ph.D.  
Alumni Chair in Humanities

Kathryn A. Kinnucan-Welsch, Ed.D.  
Associate Dean, School of Education &  
Allied Professions

Fr. Joseph F. Kozar, S.M., Ph.D.  
Religious Studies; Office of Mission & Rector

Paul J. Morman, Ph.D. (until December 2011)  
Dean Emeritus, History Department

David O'Brien, Ph.D.  
University Professor of Faith and Culture

Patrick F. Palermo, Ph.D.  
History Department

Margaret F. Pinnell, Ph.D.  
Assistant Dean, Mechanical & Aerospace  
Engineering

Lori E. Shaw, J.D.  
Dean of Students, School of Law

Crystal C. Sullivan  
Director of Campus Ministry

Paul M. Vanderburgh, Ed.D.  
(Co-chair)  
Associate Provost; Dean – Graduate, Professional and  
Continuing Education

Joan McGuinness Wagner  
Office of Mission and Rector

Fr. Christopher Wittmann, S.M.  
(Until June 2011)  
Director of Campus Ministry



**Appendix B:  
University of Dayton Conversations on  
Mission and Identity**

Year	Documents
1977	<b>The Purpose and Nature of the University of Dayton:</b> The result of a University-wide conversation on Purpose and Nature (over three years) led by the Objectives and Purposes Committee of the Board of Trustees.
1990	<b>Statement on Catholic and Marianist Identity:</b> A statement of identity developed through University-wide conversations lead by the Committee on the Catholic and Marianist Identity of the University of Dayton chaired by Fr. James Heft, S.M., Provost.
2000	<b>Vision 2005 Foundations:</b> A statement of the Mission, Core Beliefs, and Demands for Change that provided the foundation for the Vision 2005 Strategic Plan. This document was prepared by the University Administration after University-wide conversations.
2002	<b>Sesquicentennial Conversations:</b> An assessment on how well the University was living up to its mission as a Catholic and Marianist University and recommendations for improvement. These conversations were led by the Task Force on the Sesquicentennial Conversations chaired by Fr. Gene Contadino, S.M., and Dr. Una Cadegan.
2005	<b>Vision of Excellence:</b> A statement of the foundations for the Strategic Plan 2006 prepared through wide University conversation.
2006	<b>Habits of Inquiry and Reflection:</b> A statement of essential learning outcomes for an education in the Catholic and Marianist tradition and the recommendations on how these outcomes should be incorporated into the Common Academic Program. This conversation was facilitated by the Marianist Education Working Group chaired by Dr. Paul Benson.
2006	<b>University of Dayton Strategic Plan 2006:</b> The University strategic plan approved by the Board of Trustees in October 2006.
2009	<b>Vision of Diversity at the University of Dayton:</b> A statement on the nature and role of diversity in the University mission.
2010	<b>Common Academic Program:</b> The Academic Senate approved a redesign of the Undergraduate Curriculum based on the learning outcomes of the Habits of Inquiry and Reflection.
2010	<b>Commitment to Community: Catholic and Marianist Learning and Living:</b> A statement developed jointly by Campus Ministry and Student Development aimed at helping students understand how the mission affects their lives in both learning and living on campus.



**Appendix C**  
**The University Mission Statement**  
**and Core Beliefs**  
**Approved by the Board of Trustees, October 2000**

**Mission Statement**

The University of Dayton is a comprehensive Catholic university, a diverse community committed, in the Marianist tradition, to educating the whole person and to linking learning and scholarship with leadership and service.

**Core Beliefs**

**The University of Dayton is a comprehensive university:** We are committed to being an educational community that:

- offers a broad range of undergraduate programs and selected graduate and continuing education programs;
- views learning and scholarship as a shared task of discovering, integrating, applying and communicating knowledge; and
- emphasizes learning and scholarship at the intersections of liberal and professional education, of the disciplines, and of theory and practice.

As a comprehensive university, we commit ourselves: to educating students within a vibrant learning community; to strong programs in both liberal arts and sciences and the professional disciplines; to collaboration across disciplinary and organizational boundaries. As a community, we are dedicated to excellence in teaching and seek to share it, critically review and evaluate it, and together transform our practices of learning and teaching. We are also dedicated to excellence in creating new knowledge, integrating this knowledge across disciplinary boundaries, and applying it creatively to meet human needs. We are responsive and serve the needs of our community and region. Our pursuit of learning and scholarship is characterized by academic freedom and professional responsibility.

**The University of Dayton is a Catholic university:** We are committed to a Catholic vision of learning and scholarship including:

- a common search for truth based on the belief that truth is ultimately one and can be more fully known through both faith and reason;
- a commitment to the dignity of the human person as a creative and social being created in the image and likeness of God; and
- an appreciation for the ways creation, people, communities, and the ordinary things in life manifest, in a sacramental manner, the mystery of God.

A Catholic vision of the intellectual life springs ultimately from the revelation of God in Jesus Christ. The Incarnation obliges and frees Christians to continue uniting the human and the divine, to integrate learning and scholarship, to explore the implications of the Gospel for all of human culture while honoring academic freedom. The University, as Catholic, carries out its mission in communion with the Church, the believing community in and through which revelation is received, lived, and handed on. The relations between the University and the Church are marked by mutual trust, close and consistent collaboration, and open dialogue. The University, as Catholic, also relies on the presence and work of people from other religious traditions, indeed, all people of good will, in discovering what is true, cherishing what is good, and enjoying what is beautiful.

**The University of Dayton is committed to the Marianist tradition:** We are committed to the Marianist tradition of education that includes:

- educating the whole person through a learning community of challenge and support;
- connecting learning to leadership and service; and
- collaborating for adaptation and change

Marianist educational communities support the full development of their members. In linking learning and scholarship to leadership and service, we seek to be a leaven for good in our world. In the Marianist tradition, leadership is service, and leaders seek to lead with virtue. As a community of responsible inquiry, we create an environment in which our members, working in a scholarly manner, are free to evaluate the strengths and weaknesses of their work, the work of others, and the trends in our society. The University encourages its members to judge for themselves how institutions are performing their purposes, to expose deficiencies in their structures and operations, and to propose and actively promote improvements when these are deemed necessary. The University encourages its members to collaborate in building community and to join in a quest for a more perfect human society. Collaboration for adaptation and change recognizes the diverse gifts and talents of all members of the community and brings them together to realize a common mission in the midst of new and challenging circumstances.

**Appendix D:**  
**The Catholic Intellectual Tradition and the Mission of the University:**  
**A Continuing Conversation**

**I. Introduction**

1. During the 2012 Spring Conversations, the Task Force heard numerous requests for a clearer explanation of the Catholic intellectual tradition, a concept that played such an important role in the initial draft of *The Common Themes of the Mission and Identity of the University of Dayton*. The Task Force was challenged, on the one hand, to provide a simple description for those unfamiliar with the tradition, and on the other hand, to provide a description that respects the tradition's more than 2,000-year history and the many strands of scholarly, literary, and artistic works it comprises. This Appendix offers a starting point for further study of and reflection on the Catholic intellectual tradition and for incorporating this tradition into the University's curriculum and scholarship. A concluding section outlines some initiatives that might be taken to strengthen the Catholic intellectual tradition on campus, and a working bibliography is provided as a resource.
2. The Catholic intellectual tradition shapes a distinctive approach to the University's mission. In 2004 the University began a series of conversations on a new strategic plan and produced, as one of its first statements, *The University of Dayton: A Vision of Excellence*. In this statement the Catholic intellectual tradition is given prominence in defining our identity.

The University of Dayton — Catholic, Marianist, innovative, and transformative — is a leader in higher education and one of the preeminent Catholic universities in the nation. As a Catholic university our commitment to rigorous intellectual inquiry and vigorous dialogue is shaped by the insights of Catholic intellectual traditions that form Catholics and enlighten people of all faiths.

3. These strategic planning conversations continued during the 2005-2006 academic year and culminated with Strategic Plan 2006, which the Board of Trustees approved in October 2006. In this strategic plan, the Catholic intellectual tradition is once again a distinctive approach in the University's mission. Under Goal 2 *Cultivate Outstanding Scholarship, Research, and Artistic Creation*, one of the tactics is to *Cultivate faculty expertise in Catholic intellectual tradition across a wide spectrum of disciplines*. The most important resource for the University is a faculty in all disciplines and professional fields, especially religious studies, philosophy, the other humanities, and other key disciplines who appreciate and are able to draw upon appropriate dimensions of the Catholic intellectual tradition. In addition, the University intends to recruit and develop excellent faculty in the disciplines and professional fields from across the University who are open to learning about the Catholic intellectual tradition and drawing upon it as a resource in their teaching and inquiry.
4. Under Goal 3 of Strategic Plan 2006: *Strengthen and promote the University's distinctive Catholic and Marianist identity*, we see that the "University is firmly committed to advancing its position as a leader in Catholic higher education and as a Catholic leader in higher education. As such, it articulates to people of all faiths the rich resources of Catholic intellectual tradition." One tactic under this goal is to *Develop the University as a first-choice institution for faculty who are nationally and internationally recognized scholars and authorities on issues pertaining to Catholic intellectual tradition*. Recognized scholars in the Catholic intellectual tradition will be attracted to our campus only if there are dynamic and critical intellectual conversations that engage the Catholic intellectual tradition in dialogue with other intellectual traditions in exploring critical issues of our global community and the Church.

5. *The Common Academic Program (CAP) Proposal*, a new design for the University of Dayton undergraduate program approved by the Academic Senate on April 23, 2010, intentionally incorporates “key elements of the Catholic intellectual tradition and its Marianist charism.” In the CAP Proposal the First Year Humanities Commons (courses in religious studies, philosophy, history, and English) collectively “familiarize students with the central concepts and texts of the Catholic intellectual tradition.” The Crossing Boundaries Courses (upper-level courses in Faith Traditions, Practical Ethical Action, Inquiry and Integration) are expected to strengthen the student’s appreciation of the “Catholic intellectual tradition in significant ways.”
6. During this same period of time the University’s divisions of Student Development and Campus Ministry created *Commitment to Community: Catholic and Marianist Learning and Living (C2C)*. Founded in the Catholic intellectual tradition and the Marianist tradition of education, C2C outlines principles and personal and social habits that define the norms of learning and living in the University of Dayton community.
7. As part of Strategic Plan 2006, the University intends to build on its reputation as a Catholic research university by strengthening its graduate programs, centers of advanced study and scholarship, and research programs. These efforts provide another opportunity to more fully integrate the content and the habits of inquiry of the Catholic intellectual tradition into programs of advanced study.
8. The Catholic intellectual tradition is a conversation that has continued for more than two centuries between the Church and the world, a dialogue between the Christian community and the societies and cultures in which it finds itself. The principles, arguments and practices of this tradition have evolved and developed as the Christian community has confronted new issues and questions. As a national Catholic university and as a partner in the worldwide community of Catholic universities, the University of Dayton has the institutional commitment to ensure that the texts, the conceptual frameworks, and habits of inquiry that emerge from this conversation are important resources for its work of learning, scholarship, and service.
9. For these efforts to be successful the University must continue conversations on the Catholic intellectual tradition and undertake a comprehensive and systematic approach to helping our faculty, staff, and students to more deeply understand this tradition. Some faculty and staff have raised concerns that emphasizing the Catholic intellectual tradition borders on proselytism and indoctrination, which they believe have no place in an excellent American university. We want to assure those with this concern that there is widespread agreement that intellectual inquiry at the University of Dayton “must be carried out both with academic freedom and with openness to the transcendent dimension of life. We highly value the free and responsible intellectual inquiry into and the sharing of truth.”<sup>1</sup>
10. Participants in interdisciplinary learning and scholarship often raise questions about the prescriptive assumptions of the individual disciplines and professional fields participating in the joint inquiry. These questions can point out limitations of these prescriptive assumptions and can often lead to the forming of new insights, understandings, and horizons that enrich and broaden the interdisciplinary inquiry. In the same manner, the Catholic intellectual tradition, as an intellectual tradition, can enter into interdisciplinary inquiry with the disciplines and professional fields by raising questions and providing insights that can enrich the inquiry. At the same time, this interdisciplinary inquiry and engagement can present new questions and insights that can enrich the Catholic intellectual tradition and keep the traditions open and with a dynamic “growing edge.”

## **II. Origins Catholic Intellectual Tradition**

11. The Catholic intellectual tradition – a practice of faith seeking understanding and understanding seeking faith – addresses the great human questions, aspirations, and challenges as they unfold across

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<sup>1</sup> Common Themes in the Mission and Identity of the University of Dayton, § 36.

centuries and across cultures. As is evident in the New Testament, this tradition was initiated as the early Christians began to reflect upon and engage the Gospels, their experience of Jesus, in a number of new cultures. Throughout their history, Christians have wrestled with and drawn upon the best of human knowledge to defend, explain, understand, and better learn to practice their faith.

12. One of the earliest and best examples of such engagement can be found in the work of Clement of Alexandria (c. 150—c. 215) and other Christian intellectuals who studied and made use of the writings of Philo of Alexandria (20 BC—50AD), a Jew. So from early on Christians constructed a complex intellectual tradition from reading works written by members of other faiths. In the early Christian centuries, this most often meant drawing upon Hellenistic thought and culture to produce intellectual accounts of basic Christian beliefs, what it means to be human, what constitutes right human action, and what it means to live the Christian life. This tradition of inquiry led Christians to express their experience of God in Christ and through the Holy Spirit in terms of a Trinitarian monotheism. In the 13th century, Catholic philosophers and theologians engaged and, in some cases, appropriated the work of the Pagan Aristotle, the Jew Maimonides, and the Muslims Avicenna and Averroes to articulate Christian beliefs and practices. In recent centuries, a tradition of Catholic social teaching has emerged that is in serious dialogue with the social, economic, and political thought of the modern world. In recent decades, Catholic scholars have begun serious dialogue with the philosophies of Africa, the near East, and Asia. All of these efforts to draw on diverse intellectual resources demonstrate the tradition's deep commitment to the integrity of rational inquiry and to the pursuit of truths that are ultimately one.
13. This tradition has evolved and developed through conversations with the world of ideas and philosophies, the example of the saints and the contribution of great artists. The tradition has also developed as persons explored the meaning of the tradition for their personal lives and as the Catholic community, in dialogue with others, explored how the tradition can provide insight in addressing important social questions, such as the status of the worker in modern capitalism, the global economy, war and peace, etc.

### **III. A Description of the Catholic Intellectual Tradition**

14. The Catholic intellectual tradition can be viewed from three complementary perspectives: 1) sources — “classic treasures to be cherished, studied, and handed on”; 2) habits of inquiry that bring faith and reason into fruitful dialogue and are the “outcome of centuries of experience, prayer, action, and critical reflection”; and 3) affirmations of the tradition, i.e., insights, arguments, and doctrines that have come from the centuries of inquiry that have brought faith and reason into fruitful dialogue.<sup>2</sup> The next three sections give brief summaries of each of these perspectives.

#### **The Sources of the Catholic Intellectual Tradition**

15. The sources of the Catholic faith include its classic texts, such as the Old and New Testaments, treatises and sermons of Church Fathers, and the many scholarly and artistic interpretations of these texts. In writing the New Testament, the early Church drew upon Jewish texts and traditions to understand and interpret the life, person, and message of Jesus. Many scholars, councils, documents, and works of art find their place as part of the tradition. A variety of institutions (Christian communities, monasteries, universities, etc.), social practices (worship, personal prayer, scholarship, teaching and learning, etc.), and persons (saints and sinners) have shaped and sustained the Catholic intellectual tradition of inquiry over time.
16. Some classic texts and artistic expressions of the Catholic intellectual tradition are explicitly religious, while others are more generally exercises of the Christian imagination in art and literature.

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<sup>2</sup> This description modifies one by Monika K. Hellwig, “The Catholic Intellectual Tradition in the Catholic University,” in *Examining the Catholic Intellectual Tradition*, ed. Anthony J. Cernera and Oliver J. Morgan (Fairfield, CT, Sacred Heart University Press, 2000), 3.

Among these classics are texts of the patristic era, philosophical and theological texts from the early Middle Ages up through the Enlightenment to the modern era. Insights and perspectives of the Catholic intellectual tradition are expressed in literature and poetry. As Monika Hellwig indicates:

... certain texts in literature became classics (of the tradition), throwing light on the Christian journey through history, on Christian faith and life and understanding the big issues. Immediately coming to mind are *Piers Plowman*, *The Divine Comedy*, *The Canterbury Tales*, and such modern classics as *Murder in the Cathedral*, *A Man for All Seasons*, and *Four Quartets*. Nor should we exclude from the treasury great Protestant and Orthodox classics like *Paradise Lost*, *The Pilgrims' Progress*, and *The Brothers Karamazov*.<sup>3</sup>

17. It is important that undergraduate education at the University provide a thoughtful historical introduction to some of the major classical texts. Understanding and reflecting on the questions raised by these classic texts can help our students develop an order and integration in their learning.

### **Habits of Inquiry in the Catholic Intellectual Tradition**

18. Over the centuries, people working within the Catholic intellectual tradition have developed certain style or habits of inquiry, which this section briefly describes.
19. **Inquiry in the Catholic intellectual tradition sees reason and faith as integrally related in a common search for truth.** Catholic intellectual tradition develops through an intricate and creative interplay between faith and reason. As important as discursive and logical formulations and critical thinking are, they are not able to approach all that can and ought to be understood. Horizons are expanded, relationships are made possible, and understandings embraced when individuals and communities learn to rely at appropriate times and in thoughtful ways on both faith and reason. As Flannery O'Connor's quote on the Humanities Building reminds us, "Mystery is not something that is gradually evaporating. It grows along with knowledge."
20. **Inquiry in the Catholic intellectual tradition seeks an integrative perspective on knowledge.** The Catholic intellectual tradition supports both a rigorous search for the truth and appreciation that truth is manifest in a wide variety of disciplines and fields. At a Catholic university, the search for truth is based on the belief that truth is ultimately one and, while it can never be fully grasped, it can more fully be known through human inquiry. In the Catholic tradition of inquiry, both the development of the disciplines and cross-disciplinary research and conversations are required to more fully appreciate and approach the truth. In this process, we come to realize that the most important truths are only partially grasped, and our insight into these truths develops over time.
21. **Inquiry in the Catholic intellectual tradition is pursued in a sacramental spirit.** The Catholic intellectual tradition sees the world as a creation — as a gift of God. The beauty, complexity and mystery of creation reflect God's presence and love. All the events of life, from the most mundane to the most extraordinary, participate in the story of God's work among us. Some draw us more into the mystery of God; some twist our vision or turn us from it. But none exist apart from it. A Catholic understanding of creation discovers in creation not only immanent purpose but also goodness and beauty. Belief in the incarnation entails recognition that the sacred can be expressed and embodied in persons and things and events of this world.
22. **Inquiry in the Catholic intellectual tradition is carried out in a dialogical spirit.** The Catholic intellectual tradition has developed through the interchange of contesting positions and arguments. Inquiry in the Catholic tradition both welcomes the questions and addresses the issues of the ages in a spirit of openness and dialogue — a spirit of fidelity, respect, sincerity, freedom, critical inquiry, and

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<sup>3</sup> Hellwig, "The Catholic Intellectual Tradition in the Catholic University," 5.

charity. This engagement with the critical questions of our age produces the “growing edge” of the tradition.

23. **Inquiry in the Catholic intellectual tradition has a rich appreciation of both the capability and the limits of rationality.** The Catholic intellectual tradition values the many facets of human rationality, i.e., our ability to perceive, imagine, understand, judge, and act. The Catholic intellectual tradition relies on both analytic rationality and narrative rationality in its search for meaning.<sup>4</sup> The analytic inquirer searches for general patterns of cause and effect and learns to express meanings and insights through discursive arguments. Analytic rationality is marked by the use of logic and its conclusions are judged by coherence, provision of warrants, moral integrity, and reciprocity. Narrative rationality integrates experience through analogy, metaphor, and symbols. Narrative rationality allows the classic texts of the tradition to inspire the imagination, to deepen the emotions, and to provide ways of understanding human meaning and value. Narrative rationality can provide a way into universal meaning because it can disclose meaning in a manner not reducible to the structure of an argument. Utilizing both analytical and narrative rationality allows inquiry in the Catholic intellectual tradition to engage in both a rigorous search for truth and at the same time resist reductionism and use the analogical imagination to see reality in terms of “both/and” rather than “either/or.”
24. The Catholic intellectual tradition also realizes that human rationality has limits. The mysteries of God and God’s creation can never be fully grasped. There is always more to know and to be manifested through inquiry. Human rationality can also be diverted from the truth through sin and human imperfection. A person can fail to be open to new insights because of pride taken in one’s partial and incomplete understanding of the truth or one can fail to critically examine inconsistencies in one’s arguments. The Catholic intellectual tradition’s dialogical spirit allows participants the opportunities to critically address, in a spirit of friendship, partial understandings of the truth and inconsistent arguments.
25. **Inquiry in the Catholic intellectual tradition cultivates practical wisdom and the search for the common good.** The search for truth and wisdom within the Catholic tradition seeks to render truth and wisdom practical and to transform the world into a greater realization of the common good, i.e., the “sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment.”<sup>5</sup> The inquirer in the Catholic tradition endeavors to use knowledge in a way that cultivates the adoption of practical ends, practical judgment, and reflective decision making. Inquirers within the Catholic tradition seek to understand the world so that they can identify, critically evaluate and respond creatively to important signs of the times. Starting with a concept of human flourishing, inquirers are able to define and diagnose problems and issues, thoughtfully discern both more human visions for the future and strategies of change to realize these visions; organize people and resources to implement the strategies of change; and reflectively learn from the consequences of change. Intellectuals in the Catholic tradition have a deep sense of a calling or vocation to use their talents to work to transform society into a greater realization of the common good.

### **Some Major Affirmations of the Catholic Intellectual Tradition**

26. Affirmations of the Catholic intellectual tradition are those insights, arguments, and doctrines that have come from the centuries of inquiry that have brought faith and reason into fruitful dialogue. Some of the affirmations of the tradition that enrich our appreciation of the Catholic texture of the intellectual life include:

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<sup>4</sup> This distinction between analytic and narrative rationality is made by Jerome Brunner, *Actual Minds, Possible Worlds*, (Cambridge, MA: Harvard University Press, 1986), 11ff.

<sup>5</sup> *Gaudium et Spes: Pastoral Constitution on the Church in the Modern World: Second Vatican Council*, § 26

27. **Knowledge of the Transcendent:** By openness to truth and beauty, a sense of moral goodness and the search for happiness, the human person is open to the discovery of the transcendent. It is possible to come to certain, but partial, knowledge of the transcendent, which the tradition calls God.
28. **Creation is Intelligible:** God, who is all-good, is seen as the creator of the universe, including all of its spiritual and material elements, and as such has given it an unfolding purpose and filled it with meaning. God has provided the human person with the capacity to search for the truth about the purpose and the evolving order of creation.
29. **Revelation:** In addition to natural reason, God provides divine revelation, another order of knowledge that humans cannot possibly arrive at under their own power. The divine plan of revelation has been gradually communicated to humanity through deeds and words, through stories of creation, through the covenants with Noah and with Abraham and his descendants, as well as the prophets of the Hebrew Scriptures.
30. **Centrality of Jesus Christ:** God revealed God's fullness by sending his beloved Son, our Lord Jesus Christ and the Holy Spirit. The Catholic vision of the intellectual life springs ultimately from the personal revelation of God in Jesus Christ, received in a believing community which has drawn on the resources of theology, philosophy, history, art and literature to elaborate upon and understand that revelation. The mysteries of Christ's life link the human and the divine and open the way for all humanity to explore in multiple ways the implications of the Gospel.
31. **God as Trinity:** God is seen as both a unity and as a community of persons. While there are intimations of this profound mystery in nature and in the Scriptures of Israel's faith, its fullness is revealed in a definitive manner in the incarnation of Jesus, Son of God born of a woman, Mary. God the Father sends his Son, true God and true man, for the salvation of the world. The Father sends through Jesus the Holy Spirit to be God's presence in the Church and the world. God is one and God is Father, Son, and Holy Spirit.
32. **The Church:** The Church is seen as the people of God founded on the word and actions of Jesus Christ, fulfilled by his redeeming cross and Resurrection, and animated by the outpouring of the Holy Spirit. The Church continues to witness to the presence of Christ through celebration of word and sacrament, building the community of believers, and reaching out in mission to the whole human community. The Church is to be a witness to God's presence in the world and to work with persons and groups to bring forth the Reign of God in the world by advancing justice and reconciliation.
33. **Dignity and social nature of the person:** The human person is an image of God. Because the Trinitarian God is a community of persons, this tradition understands persons as both creative agents and social beings. Though clearly recognizing the reality of sin and human destructiveness, this tradition affirms that, through grace informing human capabilities, people are able to enter into partnership with God and one another and thereby to realize their true humanity. People are constituted and sustained by relationships and naturally seek solidarity with others. Society and its institutions serve a common good when they promote persons' flourishing, both as groups and as individuals. The conditions of human flourishing encompass objective qualities of human fulfillment and social harmony, not simply satisfaction of subjective preferences.
34. **The stewardship of creation:** Creation is a gift from God that has been entrusted to the human community and that we have the responsibility to steward. We show our respect for the Creator by our care of creation. Through our stewardship of creation we participate in God's act of creating and sustaining the world. Our work of stewardship must appreciate the complexity and the fragility of the human ecosystem. Concern for the integrity of creation must serve the quality of life of our neighbor, especially the most vulnerable as well as those generations to come.

#### IV. Conclusion: The Challenge Ahead

35. For the University of Dayton to faithfully pursue its mission as a national Catholic university in the Marianist tradition of education, members of the University community should understand the Catholic intellectual tradition and use it to shape all facets of campus life. Several initiatives can be undertaken to enhance the role of the Catholic intellectual tradition in the mission of the University of Dayton.
36. **Continue the conversation to develop an appreciation of the Catholic intellectual tradition:** One of the major purposes of this Appendix is to invite members of the University community to continue and deepen the conversations that clarify the concept of the Catholic intellectual tradition for the mission of the University. A formal Task Force could be set up for this purpose. The University has established several endowed faculty chairs to contribute to the Catholic intellectual tradition. These chairs should be invited to participate in this conversation.
37. **Provide opportunities for faculty, staff, and administration to deepen their appreciation of the Catholic intellectual tradition:** These development opportunities could provide insights into how the Catholic intellectual tradition might influence the recruitment of faculty and staff and shape University operations, such as residence life, human resources, stewardship, etc.
38. **Integrate the Catholic intellectual tradition into the undergraduate curriculum:** Faculty should be provided opportunities and incentives to undertake the work of curriculum design so that the Common Academic Program intentionally incorporates “key elements of the Catholic intellectual tradition.”
39. **Integrate the Catholic intellectual tradition into graduate studies and interdisciplinary research:** While several initiatives are under way in this area, such as the addition of a course in Business as Vocation to the MBA program, integrating the Catholic intellectual tradition into graduate studies and interdisciplinary research requires greater emphasis.
40. **Develop an Information Commons for the Catholic intellectual tradition:** Through the University’s investment in information technology to support learning, an information commons for the Catholic intellectual tradition, containing resources, syllabi, teaching notes, etc., could be developed.
41. To become a great Catholic university we should give urgency to enabling the Catholic intellectual tradition to shape learning and institutional culture throughout the University of Dayton.

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