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The Incorporation of the Norms Set Forth in Ex Corde Ecclesiae into the Administrative Practices at Mid-Atlantic Catholic University - A Case Study

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THE INCORPORATION OF THE NORMS SET FORTH IN *EX CORDE ECCLESIAE*
INTO THE ADMINISTRATIVE PRACTICES AT MID-ATLANTIC CATHOLIC
UNIVERSITY – A CASE STUDY

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Submitted in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education
Seton Hall University

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SETON HALL UNIVERSITY
COLLEGE OF EDUCATION AND HUMAN SERVICES
OFFICE OF GRADUATE STUDIES

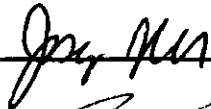
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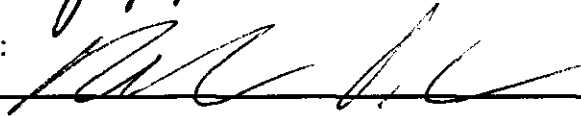
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ABSTRACT

THE INCORPORATION OF THE NORMS SET FORTH IN *EX CORDE ECCLESIAE* INTO THE ADMINISTRATIVE PRACTICES AT MID-ATLANTIC CATHOLIC UNIVERSITY – A CASE STUDY

In an effort to curtail the loss of Catholic identity at universities and colleges, Pope John Paul II issued a papal document in 1990, *Ex Corde Ecclesiae*, which addressed this issue. The U.S. Bishops responded by issuing the *Application of Ex Corde Ecclesiae for the United States* in the year 2000. The purpose for the document is stated in the introduction, “Bishops want to maintain, preserve and guarantee the Catholic identity of Catholic higher education, a responsibility they share in various ways with boards of trustees, university administration, faculty.”

The purpose of this study was to determine how one university has responded to these documents. Specifically, the researcher focused on mission-centered hiring, attempts to define the identity to constituents, and the infusion of Catholic thought into the living and learning experiences of students. The focus of this study was one Catholic institution in the Northeast United States. This assessment has been accomplished using a case-study approach which included interviews and document analysis.

The findings of this study suggest that while the university had many new initiatives in place to strengthen the identity, a lack of mission-centered hiring policies will likely limit and reduce its Catholic identity.

DEDICATION

This dissertation is dedicated to my mother, Jeanne Laracy. Your encouragement and prayers carried me through to completion. Thank you.

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Chapter I

THE RESEARCH PROBLEM

Introduction

Maintaining a religious identity at Catholic colleges and universities has become increasingly difficult, in particular, since the 1960's. Catholic colleges and universities in the United States, for the most part, have maintained their religious affiliation with the Roman Catholic Church even as they have experienced secularization. Recently, the culture of Catholic institutions of higher education has been referred to as a "culture in crisis" (Morey & Piderit, 2005). The disappearance of priests and religious nuns from campuses, market effects, changes in student populations, along with other realities, has made it difficult for Catholic colleges and universities to maintain a vibrant Catholic culture. In 1990, in an effort to address this issue, Pope John Paul II issued *Ex Corde Ecclesiae* (1990), an Apostolic Constitution, meaning "from the heart of the Church." In this document, Pope John Paul II wrote directly and concretely about what makes a college Catholic and what action Catholic colleges and universities must take to maintain their identity. By 1999, the Catholic bishops in the United States issued the *Application of Ex Corde Ecclesiae for the United States* (2000) delineating specific administrative norms that American Catholic colleges should implement.

Statement of the Problem

The existing literature on American Catholic colleges and universities reveals very little empirical data showing whether or not these colleges are attempting to comply with the norms set forth in the *Application of Ex Corde Ecclesiae for the United States* (2000). The predominant theme in the literature regarding the application of norms is opposition. Drawing the most negative response is the requirement that professors teaching Catholic theology obtain a *mandatum* from the local bishop. The *mandatum* is a statement from the local bishop, acknowledging that the professor is in full communion with the teachings of the Catholic Church. This *mandatum* is not related to Canon law. It has been described as an “expression of the relationship between the individual professor and the bishop” (Byrne, 2008). This requirement does not apply to faculty members in other traditions or administrators. At the time the *Application of Ex Corde Ecclesiae for the United States* was accepted, there was some concern voiced over the fear of a loss of academic freedom and a fear that faculty who did not receive a *mandatum* would face consequences. The *mandatum* was apparently viewed by many as a threat to academic freedom and independent governance (Lively, 2006; McBrien, 2000; McMurtrie, 1999; Phan, 1998). Most Catholic colleges and bishops have not required that theology professors receive a *mandatum* (Snyder, 2005; Tokasz & Rey, 2006).

Shelar (2001) predicted that Catholic educators would ignore the guidelines of the *Application of Ex Corde Ecclesiae for the United States*. Henkin, Dee and Manzo (2001) reported that in a survey focusing on presidents’ perceptions of *Ex Corde Ecclesiae* (1990), one-fourth of the respondents viewed the document as being incompatible with

academic freedom and one-third viewed *Ex Corde Ecclesiae* as incompatible with institutional autonomy. The above suggests that *Ex Corde Ecclesiae* is being ignored.

In a national study that focused on 124 senior administrators at Catholic colleges and universities, it was found that many reported an increase in interest of the Catholic heritage and identity of their respective institutions in the early 2000's (Morey & Piderit, 2006). As more Catholic colleges struggle to maintain their Catholic identity and character, *Ex Corde Ecclesiae* (1990) seems to be alive at a grassroots level (Russo & Gregory, 2007). An interesting dichotomy has been unveiled. Whereas the literature unveils apathy and opposition, individual colleges and universities are referring to the document on their Web sites frequently and there is anecdotal evidence that many colleges are attempting to define and strengthen their Catholic identity. There is an obvious dearth of hard data and a need for further research. This research paper intends to examine how Catholic colleges and universities in the United States have attempted to comply with the norms set forth in the *Application of Ex Corde Ecclesiae for the United States* (2000).

Significance of Study

The United States has traditionally valued a diverse system of higher education, able to service a variety of constituents. Altbach (2001), a widely published expert on higher education in America states that, "The complex array of institutions that now constitute American postsecondary education is a tribute to the adaptability of the system (p. 16)." The strength of our system of higher education has frequently been attributed to its differentiation and diversity. As one component of this diverse system, Catholic

colleges and universities have played a major role in educating our citizens and forming our higher education system.

Catholic colleges and universities in the United States have been a significant part of higher education since Georgetown University was founded in 1789. Many Catholic institutions of education arose during the 19th century including seminaries, academies for girls, universities, and colleges for boys. It is difficult to determine how many Catholic universities and colleges were in operation at the turn of the 20th Century but the U.S. Commissioner of Education's *Report* (1946), listed 62 Catholic institutions under the heading "universities and colleges for men and both sexes." Now, there are approximately 230 Catholic colleges and universities in the United States, the largest bloc of religious affiliated institutions in the U.S., and over 770,000 students attend a great variety of Catholic post-secondary institutions (Michael, 2003).

Catholic higher education serves the Church and the larger society in many ways. It serves all citizens in every field of learning. Moreover, a study on Spirituality in Higher Education by the Higher Education Research Institute at the University of California at Los Angeles showed that most students desire a place and curriculum that encourage a search for meaning in life. The initial survey in 2003 revealed that 80 percent of those surveyed were searching for spiritual meaning and guidance (Butcher & Reilly, 2004).

In this age of rapid advances in science and technology, there is an urgent need for the search for meaning in order that these new discoveries and technologies be thoughtfully analyzed and used for the authentic good of individuals and society. Developments in medicine, health care, and technology all bring ethical and moral issues

to the forefront which can be openly explored in an institution of higher education where issues of faith can be freely discussed.

Of course, these institutions also serve the Church in indispensable ways. These colleges and universities strive to be communities of faith and worship that provide men and women with opportunities to mature in mind, body, and soul.

The norms or mandates set forth in the *Application of Ex Corde Ecclesiae for the United States* (2000) were created with an intention to assist Catholic colleges and universities, in a concrete way, in implementing the theological and pastoral principles of *Ex Corde Ecclesiae* (1990). Implementation of these norms will facilitate the maintenance of a Catholic identity and culture setting these universities apart from the many secular institutions that exist.

Background

Since the upheaval of the 1960's, Catholic colleges and universities have been experiencing obvious secular trends. These trends include a declining number of religious, changes in the student body, and hiring faculty without regard to mission. The typical Catholic college or university of the year 2000 is radically different from the one of 1950. Most would agree that it is not distinctly Catholic.

The dwindling numbers of brothers, nuns, and priests has been a primary driver of changes in the identity of Catholic institutions of higher education (Morey & Piderit, 2005). The administrative and faculty profile has changed dramatically in the past half-century from being primarily religious order members or at least Catholic, to being lay persons, many not Catholic. As lay persons with little religious formation assume administrative and board positions at Catholic colleges and universities, it becomes

difficult to maintain vibrant religious cultures. In interviewing Catholic college presidents, Morey and Holtschneider (2005) found that more than a third of all presidents say that faculty and staff members who are "tradition illiterate," hostile toward the colleges' Catholic identity and mission, or are simply uninterested in it, are impediments to fostering the institutions' Catholic character.

In the mid-20th century, students at Catholic colleges and universities were typically children of first, second, or third generation Catholic immigrants or first-generation college students (Hunt *et al.*, 2003). The last 30 years have seen dramatic changes in the demographics of students at these institutions. The current college-age generation, often referred to as the Millennial generation, is a racially, ethnically, socio-economically diverse group and more women are now enrolled in college than men. Catholic students average 60% on Catholic campuses, with a range from 12 to 90% (Hellwig, 2000). It is difficult for institutions to maintain a lively Catholic culture when many, if not most, of their students are not Catholic. This radical change in the student body produces change in the culture of Catholic institutions of higher education.

Market forces, such as the high cost of post-secondary education, competition for a diverse student body, and the vital need for educational excellence may cause Catholic institutions to hire faculty without regard to the religious mission, thus producing change in the culture. With financial pressures bearing down on most colleges and universities, the Boards of Trustees will tend to hire administrators who have business and financial acumen, rather than theological training.

Currently, the picture emerging regarding identity of Catholic colleges and universities is confusing. Some institutions are looking more and more secular, whereas

many are looking more orthodox. The Cardinal Newman Society, a watchdog organization established to hold Catholic universities true to the faith they profess, issued a report, *"The Culture of Death on Catholic Campuses: A Five-Year Review,"* (Butcher, 2004) which documents hundreds of examples of inroads made by advocates of abortion, contraception, premarital sexual activity, and physician-assisted suicide on Catholic college campuses since 1999. This report documented many Catholic colleges host speakers and honorees that are pro-choice, provide internship and service opportunities with organizations whose missions are in opposition to the Church's, and post links to Web sites that direct students to organization that oppose the Church's teachings. At that same time, some Catholic colleges appear to be making efforts to strengthen their Catholic identity and after a quarter of a century with no new Catholic colleges, there are presently a handful of new or planned Roman Catholic institutions of a very orthodox bent (Bollag, 2004). These new colleges have been referred to as "out of the crisis" (Esposito, 2007) schools or "millennial Catholic colleges (Redden, 2007). Although discussions about the Catholic identity and mission of American Catholic colleges and universities have been underway for many years, many scholars credit *Ex Corde Ecclesiae* for bringing this identity crisis to the forefront for many institutions (Gleason, 1995).

The existing literature on American Catholic colleges reveals very little empirical data showing whether or not U.S. Catholic colleges are attempting to comply with the norms set forth in the *Application of Ex Corde Ecclesiae for the United States*. Alternately, there is evidence that there has been a response by nearly all Catholic universities to recognize *Ex Corde Ecclesiae*. An interesting dichotomy has been

unveiled. Whereas the literature unveiled defensive and negative opinions about the document, individual colleges seem to be reacting to it in a positive light.

Ex Corde Ecclesiae

Ex Corde Ecclesiae attempts to articulate the relationship between higher education, faith, Christian culture, and the Roman Catholic Church. A universal and comprehensive vision of Catholic higher education worldwide is presented in this document. The Pope left the interpretation and application of the document up to the conferences of bishops in each country. The United States Conference of Catholic Bishops (USCCB) met and submitted their first draft of the *Application of Ex Corde Ecclesiae for the United States*. It was rejected in 1997 by the Vatican, reworked and submitted again in 1999, at which time, it was accepted by a narrow vote. The *Application of Ex Corde Ecclesiae for the United States* set forth specific administrative norms for American Catholic colleges meant to strengthen their Catholic culture.

The Application of Ex Corde Ecclesiae for the United States consists of an introduction, two major parts, and a conclusion. Part One, entitled Theological and Pastoral Principles, outlines some basic principles. These principles include the ecclesiological concept of communion, the Catholic university's twofold relationship (to the Church and the higher education community), the mutual trust between university and Church authorities, and Catholic identity. Part Two of *The Application of Ex Corde Ecclesiae to the United States* is entitled Particular Norms.

The chief purpose of the following norms is to assist Catholic colleges and universities in their internal process of reviewing their Catholic identity and clarifying their essential mission and goals. They are intended to provide practical

guidance to those committed to the enterprise of Catholic higher education as they seek to implement the theological and pastoral principles of *Ex Corde Ecclesiae*.

(Article II, Introductory paragraph)

It is important to note that while the *Application of Ex Corde Ecclesiae for the United States* speaks of a desire for all faculty members, whether Catholic or non-Catholic, to respect the Church's teachings, it firmly uphold the stance that "Academic freedom is an essential component of a Catholic university" (Part 1, Art. 12).

Article 4 of Part Two clearly delineates specific administrative norms which Catholic colleges and universities are to follow, addressing these to each of the specific groups affected: the Board of Trustees, administration and staff, faculty, and students.

The introductory paragraph describes the broad challenge it poses:

The responsibility for safeguarding and strengthening the Catholic identity of the university rests primarily with the university itself. All the members of the university community are called to participate in this important task in accordance with their specific roles: the sponsoring religious community, the board of trustees, the administration and staff, the faculty, and the students. Men and women of religious faiths other than Catholic, on the board of trustees, on the faculty, and in other positions, can make a valuable contribution to the university. Their presence affords the opportunity for all to learn and benefit from each other. The university should welcome them as full partners in the campus community.

(Part II, Art. 4)

The remainder of Article 4 provides administrative guidelines for each of the specific groups and they are described briefly here:

Norms in regard to the Board of Trustees: The *Application of Ex Corde Ecclesiae for the United States* states that each Board member should be committed to the university's Catholic identity. If possible, the majority of members should be Catholic. The Board should collaborate and communicate with the local bishop and diocesan agencies. They should also analyze ecclesiastical documents such as *Ex Corde Ecclesiae* and undertake periodic reviews of the university's congruence with the "ideals, principles and norms expressed in *Ex Corde Ecclesiae*" (Part II, Art. 4. 2a).

Norms in regard to Administration and Staff: The *Application of Ex Corde Ecclesiae for the United States* states that the president of a Catholic college or university should be a Catholic. New hires of faculty and staff should be informed of the Catholic identity and encouraged to participate in the "spiritual life of the university" (Part II, Art. 4. 3b).

Norms in regard to faculty: Catholic universities should strive to hire faculty, if possible, to maintain a majority of the faculty as Catholic. The *Application of Ex Corde Ecclesiae for the United States* states that all faculty should be aware of and committed to the Catholic mission of the institution, have good character, academic competence, and a respect for Catholic doctrine. Catholic theology should be taught on every Catholic campus and a department of Catholic theology be established. Catholic faculty who teach theology are required to have a mandatum granted by the local bishop. The mandatum is an acknowledgement by the bishop that the professor of theology is committed to teaching authentic Catholic doctrine.

Norms in regard to students: The *Application of Ex Corde Ecclesiae for the United States* states that students should have the opportunity to "be educated in the

Church's moral and religious principles and social teachings and participate in the life of faith." This includes the right to be instructed in authentic Catholic doctrine and opportunities to practice their faith through participation in Mass and the Sacraments.

Primary and Subsidiary Research Questions

Pope John Paul II and the United States Conference of Catholic Bishops have spoken through *Ex Corde Ecclesiae* and the *Application of Ex Corde Ecclesiae for the United States* to American Catholic colleges and universities and directed them to take specific practical steps intended to maintain a Catholic identity at these institutions. My primary research goal was to determine if and how Mid-Atlantic Catholic University (a pseudonym) has responded to the directives set forth in the *Application of Ex Corde Ecclesiae for the United States*. Subsidiary questions that the researcher hopes to answer are:

1. Since the publication of the *Application of Ex Corde Ecclesiae for the United States*, how has Mid-Atlantic Catholic University attempted to define and make evident its Catholic identity to all participants in the community including students, faculty and administrators?

2. Currently, the prevailing concept is the idea of hiring a "critical mass" of faculty and staff who support the Catholic identity. What attempts are made at Mid-Atlantic Catholic University to hire people who have an orientation toward Catholic values and/or who support the Catholic identity?

3. What attempts are being made throughout the campus to infuse Catholic thought and beliefs into the learning and living experiences of students who choose Mid-Atlantic Catholic University?

By performing a detailed case study at one Catholic university, research was uncovered evidence that shed light on the primary and subsidiary research questions by providing rich information and telling an important story.

The case study was done at Mid-Atlantic Catholic University. This institution was selected for several reasons. Primarily, it is a diocesan University. The By-Laws of the University state that the Archbishop of the Archdiocese will always be President of the Board of Trustees with full voting rights. The Board also must have at least four more priests as voting members of a 16-member board ("Mid-atlantic catholic university by-laws", 2006). Presently, 40 priests live on campus. Even with this religious presence, Mid-Atlantic Catholic University has experienced the "sea change" that so many Catholic universities have through the past half century. There is evidence that Mid-Atlantic Catholic University has made attempts to strengthen its Catholic character in the past decade: there has been a new Office of Mission and Ministry created; the newest addition of the university by-laws specifically charge the Boards to comply with *Ex Corde Ecclesiae*; there is a recently implanted core curriculum for undergraduates; and increases in the staff in the office of Campus Ministry. Also, the researcher had access to key documents such as the university by-laws, human resource policies on mission-centered hiring, and University core curriculum development documents. The researcher gained access to key personnel such as the Vice President of Mission and Ministry and several deans and professors having developed a trusting relationship through working on campus for several years.

The next chapter provides a review of the literature relevant to this study. A review of theories regarding the history of the secularization of formerly Protestant

institutions of higher education will be given to help us understand the process. The history of American Catholic education follows with an emphasis on the trends in identity through the 20th century. This is followed by information on the document *Ex Corde Ecclesiae*. The chapter concludes with a review of the literature regarding the theory which frames the study, organizational identity.

Chapter II

LITERATURE REVIEW OF THE TOPIC

History of Secularization in American Higher Education

The great majority of colleges and universities founded in the American colonies from the 17th through the 19th centuries had some kind of denominational identity, usually Protestant. Many of these institutions of higher education slowly shed their religious affiliations in the second half of the 19th and early 20th centuries.

Understanding how secularization developed at the formerly Protestant universities may give us some understanding into the current process of secularization that is now perceived as occurring on Catholic campuses.

..one can wander about their campuses and remark the chapels and statues, the maxims on the gates or the portraits on the walls, and confront symbols that speak of a former religious intensity now long since dead....It would be unwarranted to imagine that we are not liable to the same influences, naive to believe that we cannot repeat their history. Catholic universities have already repeated much in the history of their secularized academic peers. (Buckley, 1998)

Although this dissertation is focusing on the identity crisis of American Catholic institutions of higher education occurring within the past half-century, it is important to understand that this secularization or separation of learning and prayer is not new. It has a

long history dating back to the origin of the medieval universities themselves when theology came into contact with other forms of learning. The separation of faith and reason had begun in the 1200 and 1300's and that tension has never disappeared. For the purpose of this paper, discussion about the secularization of higher education will focus on the past 150 years or so.

Marsden (1994) summed up the story of the modern American university in the title of his book, *The Soul of the American University: From Protestant Establishment to Established Nonbelief*. In effect, he contends, and most today would agree, non-belief is now the only valid academic perspective. Religious perspectives are virtually excluded from the most highly regarded colleges and universities in the United States for not only has it become peripheral, but there is a bias against any religious perspectives in the classroom.

...contemporary scholarship is an arena in which a fundamentally religious conflict is being played out: the struggle is between a theistic perspective, on the one hand, and perennial naturalism and creative anti-realism (along with the relativism and anti-commitment it spawns) on the other. These last dominate contemporary scholarship; furthermore they are deeply opposed to the Christian perspective. (Plantinga, Unknown).

There are several theories as to how and why the formerly Protestant institutions lost their ecclesiastical ties. Marsden (1992) argues that the process of secularization had begun at many of the Protestant colleges before the turn of the century. He believes that the growth of liberalism and tolerance throughout the history of the American university had the effect of marginalizing Christianity which led to the lack of the free exercise of

religion in most of academic life. The demands of an emerging technological society along with the infusion of money from industry and government contributed to pushing liberal education and Christianity to the side.

On the one hand, they were confronted with vast cultural trends, such as technological advance, professionalization, and secularism, which they could not control; but, on the other hand, the combination of the pressures of cultural liberalism and Christian ethical principles made it awkward, if not impossible, to take any decisive stand against the secularizing trends. (Marsden & Longfield, 1992)

Marsden and Longfield (1992) also connect the rise of a liberal Christianity in the late 19th century to the disestablishment of religion on campus. Intellectual trends such as Darwinism and criticisms of society and the Bible, increased specialization and fragmentation of knowledge, as well as increased industrialization and urbanization contributed to a change in tenor of American Protestantism (Marsden & Longfield, 1992).

While Marsden (1994) maintains that the leaders of these Protestant institutions made decisions that led to unintended secularization, others, like Lawrence Veysey (1965), argue that the leaders at these Protestant affiliated institutions sought to secularize. The major histories written of American higher education suggest that if religious colleges and universities aspire to be academically prestigious institutions, the religious identities must be diminished (Cremin, 1988; Hofstadter & Metzger, 1955; Veysey, 1965). There is some agreement among scholars of higher education that local

colleges may be better suited to maintain their religious identity than national universities (Jencks & Riesman, 1968; G. Marsden, 2000; Marsden & Longfield, 1992).

Competition among colleges and universities creates a tendency to hire on the basis of criteria respected by secular professional organizations. “Once a Church related institution adopts the policy that it will hire simply ‘the best qualified candidates’ it is only a matter of time until its faculty will have an ideological profile essentially like that of the faculty at every other mainstream university” (Marsden, 1994). Schneider (1987) in his Attrition, Selection, and Attrition (ASA) framework theory, asserts that people behave in organizations in a certain way because they are attracted to that environment and those people determine the organization behavior. Chatman (1991) affirms this concept. A study she conducted suggests that “selection and socialization practices ought to include considerations of value congruence rather than focusing exclusively on how well a candidate fits a particular job (p. 459).”

Most theorists believe that the secularization of the academy came about as a result of a combination of forces. Professionalization and specialization may have taken away the belief that religious ideas were a unifying force. Scientism advanced secularization when academics claimed that religion had no place in a college or university because it was inherently value-laden. Increasing diversity and pluralism created market forces on institutions to decrease their religious requirements.

In contrast to the gradual secularization which occurred at formerly Protestant colleges, Catholic colleges opposed the secularization and materialization of American society and from the 1920's to the 1950's actually solidified their mission (Gleason, 1995). Catholicism may have resisted secularization because of some distinct elements

particular to Catholicism such as sacramentality, universality, rationality and tradition (Gilkey, 1975). These characteristics, Gilkey (1975) maintains, challenge the privatization of values and religion. But, beginning in the 1960's, Catholic higher education has been undergoing what might be called a "sea-change" in regard to its mission and identity. The following section will give a concise history of the secularization of American Catholic higher education.

History of the Secularization of American Catholic Higher Education

The mission of many early Catholic colleges was to ensure a quality faith-based education for immigrant Catholics. As the Catholic population increased through immigration in the 19th century, Catholics founded a number of colleges and universities. These colleges were not distinct in that they were religious, but they were distinct in that they were Catholic. The Catholic Educational Association (CEA), founded in 1904, accredited 69 colleges by 1926, 25 of which were colleges for women founded by women religious orders (Gleason, 1997). By 1960, there were 231 Catholic colleges. While the Protestant affiliated colleges were already severing their ties to their respective Church's between 1890 and 1930, a rise in Neo-Scholastic philosophy in the 1920's provided a synthesis of faith and reason that made Catholic higher education distinct (Gleason, 2005). The 1930's through the early 1960's saw a growth of the Catholic Church in America. There was a large numerical growth, an increase in vocations, and multiple movements for the poor and workers. This was a time when Catholic scholars brought Catholicism into their disciplines. The typical Catholic college of 1950 provided a curriculum that was distinctly Catholic. But 1960's saw changes in the Church, American

society, and the academy which changed the character of Catholic colleges and universities.

During the 1960's, American Catholics not only experienced the turbulence of social unrest in the nation, but also experienced profound changes in the Church brought on by the Second Vatican Council. Gleason (1995) speaks of the social and ecclesiastical context in which American Catholics were living :

The coming together of the racial crisis, bitter internal divisions over the Vietnam War, campus upheavals, political radicalism associated with the New Left, the growth of the counter-culture, and the emergence of new forms of feminism made the 1960s an epoch of revolutionary change for all Americans. But for American Catholics the profound religious reorientation associated with the Second Vatican Council multiplied the disruptive effect of all the other forces of change. (p. 305)

After World War II, some writings and ideas from scholars such as Henri de Lubac, Yves Congar, and Karl Rahner may have been setting the table for change within the Catholic Church. As far back as 1949, activity was occurring within the Church which would lead up to the issuance of the first Vatican document on higher education. But it was the force of the Second Vatican Council meeting between the years of 1962 and 1965 that brought about big changes in the Church. Although the Council did not deal specifically with higher education, scholars agree that with this Council came the beginning of what Gleason (1995) refers to as the "identity crisis" in American Catholic higher education.

The 1960s also saw a decline in the religious life and, as a result, an increase in lay leadership. This decline in numbers of brothers, nuns, and priests has been a primary

driver of changes in the identity of Catholic institutions of higher education (Gallin, 2000; Morey & Piderit, 2006; Zech, 1999). Lay presidents of Roman Catholic colleges and universities come to the job with little formal theological training, and that presents a significant problem for the future of Catholic higher education (Morey & Piderit, 2005)

The influence of some vowed religious figures who were dissatisfied with the intellectual life cannot be ignored. Among those are Reverend Theodore Hesburgh, the President of Notre Dame; Reverend John Ellis, at the Catholic University of America; and Reverend Paul Reinhert, President of St. Louis University. (McCluskey, 1970)

Not long after the close of the Second Vatican Council, a group of 26 men, mostly priests, met at a conference center owned by Notre Dame in Land O'Lakes, Michigan. Their goal was to further the work of the Council by discussing ways Catholic universities might join in the renewal of the Church sparked by the Second Vatican Council. What transpired was so much more. The statement that came out of the meeting, the *Land O' Lake's Statement*, was a call for Catholic universities to strive for academic excellence. "To perform its teaching and research function effectively, the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself" (Gallin, 1992). Gleason (1995) described the document as "a declaration of independence from the hierarchy and a symbolic turning point" (p.317). The results of the statement were dramatic. Within 5 years almost all American Catholic colleges and universities were controlled by independent boards of trustees composed of laity and religious. The academic quality at most of these institutions improved measurably but many would

argue that this was a large part of the trend toward the loss of Catholic identity (Gleason, 1995; Jencks & Riesman, 1968). In his book, *Where the Knowing is Going*, Haughey (2009) presents another vision of this perceived loss of identity. His vision is a theological one in which he posits that Catholic higher education is not a culture in crisis at all.

This growth in size, complexity, and independence of Catholic institutions of higher education that occurred in the years after Vatican II was a key factor in making these institutions such an integral part of American higher education (Haegel, 1998). Yet, scholars view the “coming of age” of American Catholic institutions of higher education in differing lights, some positive and some negative. Gleason (1995) and Marsden (1994) view the changes negatively, as a loss of Catholic distinctiveness, while Gallin and Hesburg view the changes as a positive change in the way these institutions are holding onto their identity.

Most people agree that Catholic universities should maintain a Catholic identity and that the slide toward secularism should be halted. During the past 20 years, many Catholic institutions of higher education have engaged in discourse regarding how they can maintain a Catholic identity during changing times and what attributes make them distinct from their secular counterparts (Stenfels, 2003). Pope John Paul II, himself a former professor, issued *Ex Corde Ecclesiae* which has undoubtedly increased the discourse. When Pope Benedict XVI spoke to 200 Catholic educators in the United States in 2008, although he did not mention *Ex Corde Ecclesiae* by name, he made a case for academic freedom that is based on a fidelity to the doctrines of the Roman Catholic Church.

Ex Corde Ecclesiae

In response to the perceived changes in identity at American Catholic colleges and universities and attempting to guide Catholic universities throughout the world, Pope John Paul II issued the first official Vatican document on higher education, *Ex Corde Ecclesiae*, on August 15, 1990. The document describes the identity and mission of Catholic colleges and universities and provides General Norms to follow so as to align the Catholic institutions of higher education with the teachings of the Church. The document refers to universities although it is intended for colleges and universities because the word college means different things in different countries. Literally, the title means, "From the Heart of the Church."

Ex Corde Ecclesiae has a history which dates back to 1949 when the International Federation of Catholic Universities (IFCU) was first established in collaboration with the Sacred Congregation of Christian Education. Under the leadership of Father Hesburgh, President of Notre Dame, and with the support of Pope Paul VI, the IFCU evolved and in 1965 it decided to develop a document on the distinctive character of a Catholic university in the context of the Vatican II document on *The Church in the Modern World*.

Regional meetings of the IFCU were planned to prepare for an international congress of Catholic higher education. The Land O'Lakes meeting in 1967 was one such meeting. Father Hesburgh was joined at that meeting by 25 other educators including the presidents of Boston College, Saint Louis University, Georgetown University, Mid-Atlantic Catholic University, Catholic University of Puerto Rico and Fordham University. The Land O'Lakes statement, formally entitled, *The Idea of the Catholic University*, was the first in a series produced at subsequent IFCU meetings and "took on a

life of its own as a symbolic manifesto that marked the opening of a new era in American Catholic higher education” (Gleason, 1995). A document of only 1500 words, its introduction boldly declares, “the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself” (Gallin, 1992). There were a few affirmations of the centrality of Catholicism, such as the statement that a Catholic university must be a community “in which Catholicism is perceptibly present and effectively operative” (Gallin, 1992). Yet, coming from a group of prestigious Catholic leaders, issued at a time of crises, unrest and dissent, this statement was a “declaration of independence from the hierarchy and a symbolic turning point” (Gleason, 1995) in the history of American Catholic higher education. Many who saw the statement as being in agreement with the American Association of University Professors (AAUP) on academic freedom welcomed it. On the other hand, others argued it was part of a trend toward secularization and the loss of Catholic mission and identity.

The first international congress of Catholic universities was held at the Vatican in 1969 from April 25 to May 1. From this meeting came a statement entitled, *The Catholic University and the Aggiornamento*. A subsequent meeting in 1972 produced a document entitled, *The Catholic University in the Modern World*. This document recognized that, “there is no one type of Catholic university which should be the model imitated everywhere in the world” (Gallin, 1992) yet laid out a set of characteristics that will be true of all Catholic universities. These characteristics are:

1. a Christian inspiration not only of individuals but of the University community as such;

2. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3. fidelity to the Christian message as it comes to us through the Church;
4. and an Institutional commitment to the service of the people of God and the human family in their pilgrimage to the transcendent goal which gives meaning to life.

These four essential characteristics are repeated in several documents and again central to *Ex Corde Ecclesiae*.

From 1978 until 1983, proposed drafts of revisions in the Canon Law introduced canons pertinent to Catholic universities. These drafts were reworked and modified after much discussion and in 1985, a revised single draft, was circulated. The public, international discussion had begun of what was to become *Ex Corde Ecclesiae*. The 1985 draft was divided into a “Proemium” and “Norms”, following the model of *Sapientia Christiana* (An Apostolic Constitution on Ecclesiastical universities given in 1979).

The responses received from the international Catholic community, including the Association of Catholic Colleges and Universities (ACCU), were so many and so varied that plans for a 1986 congress fell through and in 1988, another draft was circulated. This draft was much longer and it now included 72 Norms instead of 49. This draft was to become the working document for a third international congress of Catholic higher education, to be held in April 1989. When the committee returned to Rome in September of that year they decided upon language that would be retained in the actual text of *Ex Corde Ecclesiae* and published in August 1990.

Pope John Paul II left the interpretation and application of the document up to the conferences of bishops in each country. The National Conference of Catholic Bishops

(NCCB) was asked to develop an application of *Ex Corde Ecclesiae* to the colleges in the U.S. to be put into effect for the academic year of 1991. Instead, this process took 10 years before agreeing on an application. A draft was submitted to the Vatican in 1997 but was rejected because the *mandatum* was only mentioned in a footnote. The Vatican maintained that the *mandatum* was central to *Ex Corde Ecclesiae*. After a couple more years of conversation and discussions, the Vatican accepted a draft, and the NCCB approved the *Application of Ex Corde Ecclesiae for the United States* implementing the Apostolic Constitution. The document was signed and dated May 3, 2000. The President of the NCCB decreed that the *Application of Ex Corde Ecclesiae for the United States* would be in force as a particular law for the United States on May 3, 2001.

The introduction of the *Application of Ex Corde Ecclesiae for the United States* sets forth the purpose for the document, “Bishops want to maintain, preserve and guarantee the Catholic identity of Catholic higher education, a responsibility they share in various ways with boards of trustees, university administration, faculty.”

The *Application of Ex Corde Ecclesiae for the United States* contains several parts. Part One of ECE is entitled “Theological and Pastoral Principles.” In this section, some basic principles set forth in the papal ECE document are outlined. These principles include the ecclesiological concept of communion, the Catholic university’s twofold relationship (to the Church and the higher education community), the mutual trust between university and Church authorities, and Catholic identity.

The Part Two of ECE is entitled “Particular Norms.”

The chief purpose of the following norms is to assist Catholic colleges and universities in their internal process of reviewing their Catholic identity and

clarifying their essential mission and goals. They are intended to provide practical guidance to those committed to the enterprise of Catholic higher education as they seek to implement the theological and pastoral principles of *Ex Corde Ecclesiae*.

Article 1 of Part 2 sets forth the nature of the norms. Article 2 sets forth the nature of a Catholic university. Article 3 speaks of the establishment of Catholic universities. Article 4 speaks of the university community. “All members of the university community are called to participate in this important task in accordance with their specific roles: the board of trustees, the administration and staff, the faculty, and the students.” It is here where specific administrative and governance actions are mandated.

The *Ex Corde Ecclesiae* speaks of university communities as having four segments; the board of trustees, administration and staff, students and faculty. The board of trustees, *Ex Corde Ecclesiae* suggests, should be comprised of a Catholic majority. The university president should be Catholic. Faculty and staff should be informed of the Catholic identity of the organization at the time of appointment. In regard to faculty, the university should strive to hire Catholics as professors, all professors should have respect for Catholic doctrine, Catholic theology should be taught, Catholics who teach theology are required to have a “mandatum granted by competent ecclesiastical authority (Part II, Art. 4. 4e.).” The mandatum is an acknowledgement by the Church that the professor is teaching “within the full communion of the Catholic Church” (Part II. Art. 4. 4.1).

A search of the literature on the application of the norms set forth in *Ex Corde Ecclesiae* led to the unveiling of very little empirical data showing whether or not American Catholic colleges and universities are attempting to comply. The predominant theme in the literature regarding the application of norms set forth in *Ex Corde Ecclesiae*

is opposition to the norms. Of particular concern is the enforcement of the requirement that professors of Catholic theology obtain a mandatum from the local bishop (Snyder, 2005). The strong inclination to defend academic freedom was evident in the reaction of many. Bollag (2005) speaks of the mandatum when he writes, "The requirement was resisted by most of the 230 Catholic higher-education institutions in the United States, which viewed it as a threat to academic freedom and independent governance." In a commentary in the Jesuit magazine, *America*, in 1999, the Rev. Edward A. Malloy, president of Notre Dame University, and the Rev. J. Donald Monan, chancellor of Boston College, called the requirement "positively dangerous" (p.8) to Catholic institutions in America. This sentiment echoes throughout much of the literature found on the implementation of *Ex Corde Ecclesiae*.

There is an obvious dearth of hard data showing whether American Catholic colleges are responding to the norms set forth in the *Application of Ex Corde Ecclesiae for the United States*. Yet, there is evidence on an unsubstantiated level that there has been a response by nearly all Catholic universities.

One can infer that the administration of Catholic colleges and universities, as well as Catholic organizations throughout the country, may be using the *Application of Ex Corde Ecclesiae for the United States* as a guiding and necessary document. It appears that many Catholic colleges have focused more on boosting their Catholic identity since 2001. This research project intends to uncover how the norms set forth to assist colleges and universities in preserving their Catholic identity are being applied. What follows is an explanation of the concept of organizational identity as it will serve as the framework for the study.

Theoretical Framework

The norms in *Ex Corde Ecclesiae* and *The Application of Ex Corde Ecclesiae for the United States* (2000) are intended to assist Catholic colleges and universities in their job of “safeguarding and strengthening the Catholic identity of the institution” (II, 1990). For the purposes of this study, it is assumed that complying with the administrative norms in the *Application of Ex Corde Ecclesiae for the United States* (2000) will assist Catholic colleges in maintaining/increasing their Catholic identity. Therefore, theoretical support for this study will be rooted in the concept of organizational identity as posited by Albert and Whetten (1985) in their seminal article on the subject.

The concept of organizational identity emerged from the study of the identity of individuals in the fields of psychology, sociology, and philosophy. It was introduced into the field of organization studies in 1985 by Albert and Whetten in their landmark article, “Organizational Identity.” Organizational identity is an attempt to answer the question, “who are we as an organization?” It is the collective self-definition of an organization, consisting of those attributes that defines the organization, differentiates it from comparable others, and is stable over time (Albert & Whetten, 1985; Whetten, 2006).

Albert and Whetten (1985) suggested that organizational identity embodies the characteristics of an organization which its members perceive to be central, distinctive, and enduring. Centrality in organizational identity refers to the core versus the peripheral characteristics which are essential, fundamental, and deep-rooted. Organizational identity characteristics tend to remain stable over time and differentiate an organization from others. Whetten (2000) updated this definition of organizational identity when he wrote

that an organization's identity is that which is formally claimed and accepted as the official representation of the organization.

Organizational identity involves emotions and is usually referred to during organizational change or upheaval. Organizations have discourse about their identity during times in which there is a perceived threat to their identity. This can be when a key person or founder leaves the organization, when there is a merger or spin-off, when there is a major change in membership, or when the identity of the organization becomes obscure or ambiguous (Albert & Whetten, 1985; Whetten, 2006).

If the identity is ignored or not fostered, then in time, the identity will likely be deleted or subordinated to other identities within the organization. Identities are fostered and articulated by multiple means including documents, publications, presidential speeches, rituals, signs and symbols. For Catholic universities, with the declining numbers of religious, the focus to maintain identity turned to a focus on mission (Stenfels, 2003). Mission must be defined and the members must be educated about the mission if it is to be continued. Organizations that have a spiritual missions, must communicate their spirituality in meaningful ways to all its members (Konz & Ryan, 1999).

There is copious amount of literature written on the identity and culture of Catholic colleges and universities. Recently, researchers in higher education have utilized Albert and Whetten's (1985) description of organizational identity to frame their studies of colleges and universities. In two studies, stakeholders perceptions of identity were analyzed (Burrows, 1999; Deshotels, 2004). Another researcher looked at the evolution of an identity in a relatively new college and framed his work on Albert and Whetten's

(1985) tripartite theory of the CED (continuity, enduring, distinctive) attributes (Valdes, 2007). The identity of a Catholic college or university is difficult to define and measure. Philip Gleason (1995), in his book *Contending with Modernity*, characterizes the identity problem of the Catholic university as follows: "More briefly put, the crisis is not that Catholic educators do not want their institutions to remain Catholic, but that they are no longer sure what remaining Catholic means (p. 320)." If the members of the organization cannot answer the question, "Who are we as an organization," the organizational identity is weak at best.

This research paper will build on previous research as it attempts to overlay the characteristics of organizational identity as described by Albert and Whetten (1985) (central, enduring and distinctive) on the essential characteristics of Catholic identity as described in *Ex Corde Ecclesiae*: Christian inspiration in individuals and the university community; Reflection and research on human knowledge in the light of the Catholic faith; Fidelity to the Christian message in conformity with the magisterium of the Church; Institutional commitment to the service of others.

The "responsibility for maintaining and strengthening the Catholic identity of the University rests primarily with the University itself" (II, 1990). Identity must be fostered and not ignored. Identity is difficult, if not impossible, to measure. Yet, we can attempt to uncover efforts made on the part of the university community to either strengthen or weaken their Catholic identity. A wholehearted attempt to comply with the norms set forth in *Ex Corde Ecclesiae* implies that the university knows the answer to the question, "who are we as an organization?" and wishes to make it clear to its constituents.

The following chapter will describe the methodology to be used to collect, assess and report outcomes.

Chapter III

METHODOLOGY

The Procedure

This research explored the ways in which Mid-Atlantic Catholic University has attempted to incorporate the norms set forth in the *Application of Ex Corde Ecclesiae for the United States* into their administrative practices. A serious and fruitful attempt to put these norms into practice implies an attempt to safeguard and strengthen the Catholic identity of the organization. Qualitative research was utilized because while quantitative research breaks the problem down for closer study, qualitative research reveals how all the parts work together (Merriam, 2001). Qualitative research provides the opportunity to investigate an issue holistically and meaningfully (Creswell, 1998). The purpose of this chapter is to describe the methodology and research techniques and tools used in this study.

A case study of one particular Catholic university was undertaken in an attempt to learn more about the phenomenon. Yin (Yin, 1994) provides the following definition of a case study: "A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between

phenomenon and context are not clearly evident” (p. 13). The case-study method allows an in-depth understanding of the institution and the corresponding identity, which is the basis of the questions that drive this research. Rather than an audit-like research providing yes and no answers, the study attempted to delve into the real-life contemporary happenings at a complex institution.

Being the most comprehensive method to obtain narrative data, interviews were utilized. The interviews were semi-structured in nature, and allowed for probing and follow-up questions. While questions were written to cover the main areas of interest, there were various situations which made each interview unique.

Decisions about hiring faculty members take place within the individual schools and departments. Therefore, the deans from all the undergraduate schools were solicited to interview so as to discover hiring practices in relation to the *Application of Ex Corde Ecclesiae for the United States* norms and the identity of the institution. So as to gather multiple perspectives this researcher attempted to interview the Dean from all the undergraduate colleges. A total of five deans (of the 6 undergraduate colleges) agreed to be interviewed. An attempt was made to discern whether the Deans are aware of the mandates in the *Application of Ex Corde Ecclesiae for the United States* in regard to hiring a majority of Catholic faculty and how this is addressed at the department level. Questions were also posed as to determine if Deans are aware of the University’s hiring practices and if they are making attempts to draw and choose Catholic applicants or those who will be supportive of the University mission.

Several administrators of various centers and committees were solicited and interviewed to determine if opportunities are available to students to learn about the

Catholic faith and to practice the faith. The sample of administrators was chosen because of their involvement in departments directly related to mission. These included the Office of Mission and Ministry, Community Development Department, Division of Student Affairs, Freshman Studies, and the Center for Vocation and Servant Leadership.

As expected, several interviews came about after suggestions from others on campus. Apart from these, appropriate administrators who are knowledgeable of the Catholic Studies Department, the newly formed Bachelors Program in Catholic Theology, and the Religious Studies department were identified and solicited to determine how these departments convey the Catholic tradition to the students at Mid-Atlantic Catholic University.

Secondary to interviews, document analysis was used to supplement the study. Recruiting materials, policy, print advertisements, and orientation materials for new employees were analyzed. Admissions and recruitment materials for students were perused. The University By-Laws that are currently in effect are dated 2006, 6 years after the *Application of Ex Corde Ecclesiae for the United States* (2000) appearance. The previous version was dated 1998. It was interesting and important to compare the two versions to determine to what extent the norms of the *Application of Ex Corde Ecclesiae for the United States* (2000) are incorporated. The *Sesquicentennial Strategic Plan* (2003) was also analyzed. Several other web-based and printed documents were analyzed to determine whether *Ex Corde Ecclesiae* (1990) or the *Application of Ex Corde Ecclesiae for the United States* (2000) is integrated. These include a document called *Mid-Atlantic Catholic University: A Catholic University*, and admissions material from the University. These documents were analyzed with the framework of organizational identity in mind.

Since identity needs to be fostered, spoken about, displayed, and made evident, documents were analyzed to determine how the Catholic identity is being handled in these documents.

The researcher attempted to document curriculum development, if any, within the past decade. There is evidence of new undergraduate majors, Catholic theology and Catholic Studies, as well as a new core curriculum. By analyzing documents leading up to these major changes, the researcher has attempted to determine if these changes occurred as a result of the *Application of Ex Corde Ecclesiae for the United States*.

Through interviews and document analysis, the intent of this case study was ultimately to tell the story of how one university is responding to the first document ever promulgated on Catholic higher education from the Vatican.

Site Selection

The site for this case study was limited to Mid-Atlantic Catholic University located at 58 acres of land in a suburban town. The University is home to eight schools, over 60 majors and about 10,000 undergraduate and graduate students. It was founded in 1856 and is one of the oldest and largest Roman Catholic diocesan universities in the United States.

Mid-Atlantic Catholic University was selected for several reasons. Primarily, it is a diocesan University of which the By-Laws of the University state that the Archbishop of the Archdiocese of Newark will always be a President of the Board of Trustees with full voting rights. The Board also must have at least four more priests as voting members of a 16-member board. Presently, 40 priests live on campus. Even with this strong religious presence, Mid-Atlantic Catholic University has experienced the secularization

that so many Catholic universities have through the past half century. Secondly, there is anecdotal evidence that Mid-Atlantic Catholic University has made attempts to strengthen its Catholic character in the past decade: there has been a new Office of Mission and Ministry created; the newest addition of the University By-Laws specifically charge the Boards to comply with *Ex Corde Ecclesiae*; there is a recently implanted core curriculum for undergraduates; and increases in the staff in the office of Campus Ministry. Lastly, the researcher has access to key documents and personnel having developed a trusting relationship through working on campus for several years.

Researcher's Role

The researcher was well-suited to perform this research for several reasons. Working in various administrative positions at a Catholic university for 10 years adds to the understanding and motivation of the researcher. Creswell (1998) believes that the researcher needs to be immersed in the study to be able to relay the feelings and attitudes of people involved in a social setting within and environment. Being a practicing Roman Catholic, the researcher was able to comprehend the subject matter but was also careful in not allowing this familiarity to bias analysis and interpretations. All researchers have preconceived ideas at the onset of their research (Yin, 1994). Being aware of this, the researcher was flexible, listened intently, and asked good questions to assist in the collection and analysis of the data.

Data Collection

The researcher collected data at the site through in-depth, semi-structured audio taped interviews with selected deans, chairs and administrators. The subjects' identity was kept secure, only known to the researcher and the dissertation committee. The

subjects were given the option to review the tapes. The semi-structured open-ended nature of the questions allowed the interviewer to ask for detail on certain answers that were pertinent to the study. The interview questions were based on the research questions in this study. The interviews were digitally taped and transcribed. The recorded interviews were converted into a computer data file and stored on a removable USB memory key and stored in a locked location only available to the researcher. They will be destroyed three years after the research is complete.

Prior to contacting any participant, the researcher submitted the proposal to the Institutional Review Board (IRB) of Mid-Atlantic Catholic University to ensure that the rights of the participants were protected. Permission was granted by the IRB on September 11, 2008. An extension of the IRB permission was granted to allow the researcher to continue with her research through September 11, 2010.

Documents were analyzed as a supplement to the interviews. Purposeful sampling was used as the primary method of collection for this study. Documents that relate to the research question were chosen to analyze.

Method of Analysis

The data in the interview part of the case study consisted of the participants narrative descriptions. The general strategy for analyzing this information was to follow the theoretical propositions that led to this case study. Yin (1994) suggests that this method is the preferred strategy. Guiding the case study analysis was the proposition that in choosing to incorporate the norms in the *Application of Ex Corde Ecclesiae for the United States*, the university being studied is attempting to strengthen its Catholic identity. Again, a wholehearted attempt to comply with the norms set forth in *Ex Corde*

Ecclesiae implies that the university knows the answer to the question, “who are we as an organization?” and wishes to make it clear to its constituents.

Each interview was digitally taped and narratives transcribed as shortly after the interviews as was possible. Memos were written after many of the interviews to record the researcher’s thoughts, ideas and impressions. The transcribed interviews were transferred into NVivo8, a qualitative software program, where they were analyzed and coded.

As with all studies, verification of findings is essential. Creswell (1998) discusses eight verification procedures. This researcher used *member checks* to verify results. The researcher offered to each participant the opportunity to take the data, analyses, interpretations and conclusions back so they could judge the credibility of the data.

The documents chosen to analyze were viewed through the lens of organizational identity as described in the theoretical framework section. An attempt was made to discern whether the organization under study clearly states its own Catholic identity and attempts to make it clear to its current and future constituents through its orientation and recruitment material, its by-laws, its mission statement, employment ads and other such materials.

In Chapter IV, findings from the interviews and document analysis are presented.

Chapter IV

FINDINGS

Introduction

This chapter reports the findings of the case-study performed at Mid-Atlantic Catholic University to determine how the institution has responded to the directives set forth in the Papal document, *Ex Corde Ecclesiae*, and the subsequent U.S. Bishops' directives in the *Application of Ex Corde Ecclesiae in the United States*. Semi-structured interviews of 13 administrators and document analysis took place attempting to “tell a story” and answer the three subsidiary questions formulated by the researcher. The three questions were:

1. Since the publication of the *Application*, how has Mid-Atlantic Catholic University attempted to define and make evident its Catholic identity to all participants in the community including students, faculty and administrators?

2. Currently, the prevailing concept is the idea of hiring a ‘critical mass’ of faculty and staff who support the Catholic identity. What attempts are made at Mid-Atlantic Catholic University to hire people who have an orientation toward Catholic values and/or who support the Catholic identity?

3. What attempts are being made throughout the campus to infuse Catholic thought and beliefs into the learning and living experiences of students who choose Mid-Atlantic Catholic University?

The first section of this chapter details the findings from interviews and documents analyzed. The findings are delineated by subsidiary question. The second section looks at two key University documents, the 2006 *University By-laws* and the 2003 *Sesquicentennial Strategic Agenda*. Both of these documents were published after the *Application of Ex Corde Ecclesiae in the United States*. The documents were studied to determine if either document addressed the *Application of Ex Corde Ecclesiae in the United States* or otherwise made reference to strengthening the Catholic identity of the University.

Subsidiary Question 1

An effort was made through interviews and document analysis to determine if there were institutional attempts, formal or informal, in place to inform and educate the University's staff, administrators, faculty members and students of its identity and mission.

Administrators, Staff and Faculty

People seeking a job at Mid-Atlantic Catholic University generally see an advertisement on the University Web site, in print, or in electronic form. The advertisements, as well as the University Human Resource Web page job listings, clearly state that the school is Catholic. All advertisements also state, "Applicants must possess an understanding of and willingness to support the Mid-Atlantic Catholic University Catholic Mission." Each advertisement for faculty also has verbiage from the Office of

the Provost about the Core Curriculum which states, “The University’s new core curriculum, which reflects Mid-Atlantic Catholic University’s Catholic mission and identity is interdisciplinary and proficiencies based.” A great majority of deans and chairs stated that they do speak with applicants about the Catholic identity. This will be discussed further under the findings for Subsidiary question 2.

Once employees are hired, they may receive the pamphlet, *Mid-Atlantic Catholic University: A Catholic University* which is meant to be distributed to new employees. One participant stated, “Actually, the document says that this document must be given to every new employee. And in fact, somehow the hiring managers haven’t followed through on that.” About half the managers interviewed stated that they distribute the document routinely. It is also available on the Web site of the Ministry and Mission office.

The Division of Student Affairs and Enrollment Services, which has approximately 200 employees, distributes a packet to all employees which contains its divisional mission statement as well as an article about Student Affairs at a Catholic institution. The Divisional mission statement says,

As stewards of Mid-Atlantic Catholic University, the members of the Division of Student Affairs and Enrollment Services enhance and support the holistic development of our students. We strive to recruit a diverse and academically ambitious student body and to provide it with a dynamic educational environment. All that we do is informed by the best professional practices, the latest technological advances, and the values of the Catholic tradition. Our work with students – from recruitment to post-graduate follow-up – is intentionally designed

to foster excellence in academics, as well as spiritual and personal growth, so that all are empowered to reach their full potential as servant leaders.

Orientation sessions are held by the University's human resources department for all new staff and administrative employees who are expected to attend one of these half-day sessions. A senior administrator makes a presentation at these sessions to inform the new hires of the identity of the University. He states,

We try to make people aware of the identity...this is the major way in which it happens is mostly through new employee orientation. That is to say, every time a new batch of employees is hired...I would give them a half hour presentation on the history of Mid-Atlantic Catholic University and how it matters that Mid-Atlantic Catholic University is Catholic as opposed to being nothing, as not being religiously affiliated at all.

The administrator made it clear that this presentation is given regularly to new employees only, unless he is invited to talk about the mission to other groups, which occasionally happens. He is also invited to do a half-hour presentation at the annual 1-day New Faculty Orientation which is held in September.

Within the last year, the Division of Student Affairs and Enrollment Services has instituted its own orientation. In the words of an administrator within the Division of Student Affairs, "In our divisional orientation program I would say at least a quarter of that 6-hour program is devoted to discussion of issues around the Catholic identity and mission of the University." This orientation is a new initiative in the Division, the first occurring in September 2008. The goal is to offer the orientation three times a year. This Division also holds an annual retreat for department heads and associate deans and these

retreats do always broach the subject of Catholicity. One interviewee within the Division of student affairs stated, "...every beginning of the year we have a retreat and we talk about the application...the new things in the Catholic Church and how to do our jobs better." The Associate Dean of the Division is a Roman Catholic priest.

Within the department of Freshman Studies, there are administrators hired (as opposed to faculty). These administrators are hired as academic advisors for freshman and teach the University Life course, a 1-credit course which is part of the Core Curriculum. These administrators are given, *Mid-Atlantic Catholic University: A Catholic University* upon being hired. They also have the University Mission Statement on all their syllabi and incorporate the mission into the annual employee performance evaluations by asking the employee to set goals to support the mission. A senior administrator said that conversation about the mission takes place before the hire and presenters are occasionally asked to speak to the mentors regarding the identity.

The Faculty Guide, available on the Web site and also given to prospective hires, sets forth criteria for promotion and tenure. Assuming that incentives for faculty to teach and to do research that reflects the Catholic intellectual tradition would attract Catholic faculty, the 64-page document dated April 2008 was searched for any mention of the words Catholic, mission or identity and none were found. In applying for promotion or tenure there is a three-prong approach in evaluating teaching, research and service. There is no mention of supporting the mission of the University.

Some formal programming geared toward faculty and administrators about the mission and identity of the University comes under the auspices of two centers on

campus. One is the Center for Catholic Studies and the other is the Center for Vocation and Student Leadership.

The Center for Catholic Studies has been sponsoring Faculty Seminars since a year after its founding in 1997. According to the Center's Web site,

Since the summer of 1998 the Center for Catholic Studies at Mid-Atlantic Catholic University has sponsored faculty summer seminars. The point of these seminars is to engage the Mid-Atlantic Catholic University faculty in interdisciplinary dialogue on issues of humanistic and religious import. The seminars have succeeded in deepening the sense of academic community among the participants. At the end of each seminar each of the participants is invited to write an article on the topic of the seminar from the point of view of his or her own discipline. These articles are collected and are published for distribution to the university and beyond. These seminars have been very well received. One faculty member spoke of it as "the best faculty development experience" she has ever had. It is our conviction that these seminars have over time had a very enriching influence on the research and teaching of our Mid-Atlantic Catholic University faculty.

The Center of Vocation was formed after the University received a \$2,000,000 grant from the Lilly Endowment. In the words of one interviewee, "the grant we got was specifically designed to encourage an awareness of vocation or God's calling on the part of students and to help faculty be mentors for students discovering their vocation." In its annual report to the Lilly Endowment, the first sentence states, "From the start of the PTEV (Programs for the Theological Exploration of Vocation) grant process, Mid-

Atlantic Catholic University believed that there was a close fit between the goals of the grant and the mission of the University.” With the grant, Mid-Atlantic Catholic University began this Center to “further her own mission in harmony with the goals of the PTEV grant.”

The Center’s Web site lists several current initiatives geared toward faculty. There is a Mission Seminar during the fall and spring semesters. This seminar was begun in fall 2008 and one participant stated that there are plans to continue this seminar each semester. Several interviewees noted that they had attended one of the Mission Seminars. Also, a Lenten Retreat for Faculty is listed on the site. The numbers of faculty that participate in these offerings is small. The 2008 Annual report lists that 24 faculty from 11 academic departments participated during the 2006-2007 academic year.

Students

Students who apply to Mid-Atlantic Catholic University will, most likely, make their first contact through the school’s Web site. While there is a logo with crosses on the main page of the University’s Web site, it is small and in the upper left hand corner. There is also a link named, “Catholic Mission” which brings the student to various pages related to the mission. On the Web page of Undergraduate Admissions again there appears the small institutional logo as well as the link to the “Catholic Mission” Web page.

Current admissions materials were analyzed to determine if the University stresses and makes clear a strong Catholic identity. In one 13-page brochure, the first time the word “Catholic” appears is on page 5 where it states, “Our focus is ethical leadership. Increasingly, using a strong moral compass to direct your lifestyle and work

ethic is an important component in forging a successful career. This is why we offer classes in ethics and, beyond that, education guided by Catholic ideals and universal values.” On page 6, there is mention of that fact that 40 priests live on campus. In what may be the strongest statement the researcher could find on Catholic identity in admissions materials, page 4 of an 8-page pamphlet geared towards parents, mentions that a student,

...will find Mid-Atlantic Catholic University is Catholic in many ways; through instruction, through inclusiveness and through practice of Catholic values. Our Catholicity sends a call to action and demands commitment to building a life that is faithful to the past and open to the future. We are dedicated to free and rigorous inquiry in pursuit of truth, as well as to understanding how the Christian faith informs this pursuit. We constantly seek ways in which faith and reason meet and guide discussion. (p.4)

The other materials perused mentioned the founder of the University, Bishop Bayley, as well as the University’s vision of forming servant leaders. The researcher could not find mention of the words, “God” or “Jesus” in any admissions materials either in print or on the Web site.

The Mid-Atlantic Catholic University Student handbook is a 97-page document informing students of detailed information of life at the University. Information ranges from such issues as “Mission” to “Meal Plans” and anything related to a student’s time at Mid-Atlantic Catholic University. In a search of the document, there was mention of Christian values, servant leadership and the number of priests on campus. There is also a

Catholic statement of several paragraphs. The word “Catholic” appears 51 times. The word “Jesus” appears 4 times in the context of Campus Ministry

It was confirmed by several administrators that at orientation for new students there is no presentation on mission, Catholicism, or identity of any kind. A Mass is offered during the orientation although this wasn’t always the case. One participant stated,

When I became the Dean in 2001, we didn’t have any kind of Catholic presence, that I would define a Catholic presence, at orientation. And I personally was offended by that. I feel that people who are coming on board to a Catholic university expect some sort of physical manifestation of Catholicism and so it was under my supervision that we started offering mass at orientation.

Once a student is enrolled and begins their life at the University, the student may be made aware of the Catholic identity in several ways. Some of the offices or centers which offer opportunities to students which may enhance their understanding of the identity are the Office of Mission and Ministry, Campus Ministry, Center for Vocation and Servant Leadership, Housing and Residence Life, the Center for Catholic Studies, Community Development, and the School of Theology. Many times, these centers or departments collaborate on programs or initiatives. The Center for Vocation and Servant Leadership, Housing and Residence Life, and Community Development will be discussed in this Chapter under the section on findings of Subsidiary Question 3 since these departments are considered to be engaged in integrating the Catholic identity into the learning and living experiences of students.

The Office of Mission and Ministry was created in July 2001. The reason for its creation as shared by one participant was, "it was felt that someone needed to educate the community about the mission of the University, as a Catholic university, and um, the other part was to supervise all of our many ministry activities that go on." The Office's Web site lists 11 initiatives that it oversees. Of these 11, the initiatives that may affect undergraduate non-seminary students include Campus Ministry, the Center for Vocation and Servant Leadership, the Center for Catholic Studies, the Division of Volunteer Efforts, the Immaculate Conception Seminary School of Theology, and the Micah Institute for Business and Economics. Other than overseeing the initiatives that may affect students, the only time the Office gets directly involved with students is when the Director helps organize the Mass at freshmen orientation.

There are several ways in which the Center for Catholic Studies is involved with making the Catholic identity of the University evident to undergraduate students. A message from the director on its Web site states, "Through the ages Catholicism has exercised a major impact on human culture. Besides studying this impact, Catholic Studies also researches the many areas of art, science and culture where Catholicism can exercise a positive influence today." Founded in 1997, this Center is in the College of Arts and Sciences and according to its Web site sponsors an undergraduate degree program in Catholic Studies offering a major, minor and certificate program. It sponsors foreign study opportunities, co-curricular activities, a student club, and a student journal. Described as being "grounded in Catholic theology and belief" and giving students insight into Catholicism's interaction with cultures, traditions and intellectual life throughout history, the courses are often cross-listed because of their interdisciplinary

nature. The many co-curricular activities listed on the Web site for this academic year reflect this interdisciplinary nature. Examples include tours of Catholic New York City, co-sponsored concerts and art exhibits, lectures on varied topics including those relating to science and sociology, and business leadership seminars.

Article 4, Section 5 of *Ex Corde Ecclesiae* states that students at a Catholic university or college, “have a right to receive from a university instruction in authentic Catholic doctrine and practice, especially from those who teach the theological disciplines.” A new Bachelor of Arts in Catholic Theology was started in September 2007 offered by the Immaculate Conception Seminary School of Theology. The proposal for this new program is posted on the Seminary Web site. The proposal focuses on the “obligation of Catholic universities to open the rich store of their heritage to all Catholics and to all people of good will.” The proposal mentions both Pope John Paul II and Pope Benedict XVI as having a deep interest and placing emphasis on the role of Catholic universities.

The new Bachelors program, according to one participant, concretely owes to two things. First, a new Program of Priestly Formation which mandates that undergraduate seminarians must have a very specific program of Ecclesiastical Philosophy taught from within the faith, and that a very specific set of concretely Catholic Theology courses be offered. This paved the way for the new program for seminarians and an effort ensued (and was successful) to offer this major to all undergraduates. Second, according to one participant, the change in the nature and operation of the Board of Trustees giving the Archbishop more leverage helped push the administration to accept the new program. This change in the makeup of the Board of Trustees will be discussed later in this chapter

while discussing the University By-Laws. One participant shared that there had always been a small core group of faculty and students who wanted this major in theology but there was resistance on the part of the administration. Besides those students who choose to major in Catholic Theology, undergraduate students may also choose these courses as electives.

The Campus Ministry mission as notes on its Web site is “to be a pastoral presence of the Catholic Church on campus.” The Director of Mission and Ministry states, “Campus Ministry is really run like your local Parish. It sits there on the corner and waits for people to come.” Students can get involved in Campus Ministry events at their own choosing. The offerings are many and include two to three daily masses each day, daily confessions, weekly adoration, prayer meetings, Bible study, pro-life events, catechetical opportunities and a myriad of volunteer opportunities. A relationship has been established with El Salvador and two international trips a year bring students to volunteer for a week there and a new relationship has begun with an orphanage in Haiti. Freshmen are required to perform service hours and many students choose to fulfill that requirement through Campus Ministry and its Division of Volunteer Efforts (DOVE.) Otherwise, students are not required to be involved with Campus Ministry events. It acts as a parish for Catholic students or those who chose to learn more about Catholicism.

One relatively new initiative in Campus Ministry which appears to be of an evangelical nature is the group of young volunteers in residence, the Fellowship of Catholic University Students (FOCUS). This will be discussed in this Chapter under the findings for Subsidiary Question 3.

Synopsis of Findings for Subsidiary Question 1

Prospective hires are made aware of the Catholic identity of Mid-Atlantic Catholic University through advertisements placed on the university Web site and the other venues. The main Web page of the University has a link named “Catholic Mission” which brings the applicant to information about the Catholicity of the institution. The majority of Deans and Chairs that were interviewed stated that there was conversation at some point with prospective faculty members prior an offer being made regarding the mission.

New staff and administrative hires attend a half-day orientation of which 30 minutes is a presentation on identity and mission given by the Director of Mission and Ministry. The Director is also invited to give a 30 minute presentation at the Faculty orientation. The Division of Student Affairs and Enrollment Services instituted its own orientation as a supplement to the University orientation. One third of the full-day event is spent on mission. All new hires are supposed to receive a pamphlet specifically designed to inform new hires about the identity, *Mid-Atlantic Catholic University: A Catholic University*. The distribution of this is inconsistent. Employees can opt to participate in fall, spring and Summer Seminars which attempt to strengthen the identity of the University through two Centers on campus; the Center for Catholic Studies and the Center for Vocation and Servant Leadership.

Prospective students perusing the University Web site will also be able to find information within one click of a computer mouse. The only other visible indication of the Catholic identity is the official logo with three crosses in the upper left hand corner. Admissions materials do mention the Catholic tradition and the Catholic history of the University. There is a Mass offered during Freshman Orientation but no other

presentation regarding the identity of the University. Many offices and departments on campus, individually and collaboratively, are involved in various ways in making evident the Catholic character to students. These are discussed in this Chapter under the findings for Subsidiary Question 3.

Subsidiary Question 2

The second subsidiary question examines hiring practices to see what attempts are being made at Mid-Atlantic Catholic University to hire people who are Catholic, have an orientation toward Catholic values, and who support the Catholic identity. Both *Ex Corde Ecclesiae* and the *Application of Ex Corde Ecclesiae in the United States* make it clear that a majority of faculty should be Catholic. *Ex Corde Ecclesiae* states, “In order not to endanger the Catholic identity of the university or institute of higher studies, the number of non-Catholic teachers should not be allowed to constitute a majority within the institution, which is and must remain Catholic” (II, 1990). The *Application of Ex Corde Ecclesiae in the United States* affirms this statement in Article 4, paragraph 4a. when it states,

In accordance with its procedures for the hiring and retention of professionally qualified faculty and relevant provisions of applicable federal and state law, regulations and procedures, the university should strive to recruit and appoint Catholics as professors so that, to the extent possible, those committed to the witness of the faith will constitute a majority of the faculty. All professors are expected to be aware of and committed to the Catholic mission and identity of their institutions. (Bishops, 1999)

The hiring of faculty at Mid-Atlantic Catholic University happens substantially at the department level although final decisions rest with the Dean and Provost. Deans, Associate Deans, and Chairs were asked to give a brief description of faculty hiring processes in their departments and schools. All described a fairly uniform process where the position is first approved by the Provost office. The advertisement is placed in various print and electronic venues. Resumes are received and reviewed by a departmental committee. The committee chooses a number of people to interview and finalizes a prioritized list of recommendations. The list is submitted to the Dean who makes the decision and formal offer. The Dean, together with the Provost, works out the details of the offer. Although no hire is asked about their religious background and official numbers of Catholic faculty are not kept, one senior administrator estimated that 80 to 85 percent of the University's faculty are non-Catholic.

In attempting to determine if there is any attempt to hire Catholics, the researcher asked Deans, Associate Deans, and Chairs if there was any formal instruction coming from the Provost regarding mission-centered hiring. Unequivocally, the answer was no. No interviewees were aware of any formal direction coming from the Provost and or any written or formal policy to encourage the departments to hire Catholics. One participant commented, "I don't get overt direction." Another stated, "Do we get serious guidance? No."

Several participants spoke of the fact that there was an attempt by the previous Provost (the current Provost was hired in August 2007) to formulate a policy regarding mission-centered hiring. One participant stated, "... academic affairs formed a committee to focus on and make recommendations about mission-centered hiring and I chaired that

committee and we made some, what I thought, rather effective and good recommendations that was passed on to the provost office.”

The interviewer reviewed a copy of the fourth and final draft policy which was written by the committee and submitted to the Provost on February 21, 2007. The recommendations made in that document are as follows:

1. Materials, guidelines and a handbook for search committees should be developed by Academic Affairs in consultation with the faculty.
2. As part of the process of charging each search committee, training in mission-centered hiring should be provided.
3. Candidates should be provided with pertinent materials that explain the mission, the concept of mission-centered hiring, and employee expectations prior to the interview. Candidates should be invited to an open and frank discussion regarding the University’s mission. A set of suggested topics of conversation about mission should be provided to search committees.
4. Faculty contracts should contain a suitable clause about mission and related faculty expectations.
5. New faculty orientation should continue to address mission and how the work of faculty can enhance mission.
6. The *Faculty Guide* should be modified to include a clause about supporting and contributing to the mission. Mission-related faculty expectations should be included in any contract documents and under faculty responsibilities in the *Faculty Guide*.

7. Faculty should be held accountable for supporting, enhancing and contributing to the mission and fulfilling the related faculty expectations. This is essential for mission-centered hiring to be meaningful and to extend beyond just the point of hire.

According to several interviewees, none of these recommendations were ever implemented. Of the proposal, one participant stated, "I think it was presented to the faculty senate and to the chairs, a council of chairs, and I believe at that point it got mixed reception and then I don't what happened to it after that." Of the same proposal, another participant shared,

We've talked about it and talked about the role of the deans and under the previous Provost the deans group crafted a strategy on mission hiring. And that was shared. I shared that with the departmental chairs and the departmental chairs gave a response that they thought they were already engaged in mission-hiring where appropriate and expressed some concern over employing any kind of quota based and so then that was all sent back to the Provost as a response and the provost was going to work with the faculty senate and that was about 2 years ago, a year and a ½ ago, I think.

Overall, the majority of interviewees were aware that the previous provost made an attempt to implement mission-centered hiring by forming a committee of deans. The committee was able to get a draft together but according to several participants, the department chairs rejected it and since that time, no other formal movement toward mission-centered hiring has been noted. Several chairs and deans did share that they feel that there is more discussion about mission-centered hiring within the past 10 years or so.

One participant who has been at the University for 10 years states, “When I was recruited as a faculty member in 1989, I do not recall any discussion by anybody about Catholicity or the hiring issue.” This same participant discusses the Catholic identity with all her prospective hires. Another participant who has been at Mid-Atlantic Catholic University for 21 years states, “When I first came to the University I don’t feel it was a topic of conversation at all.”

In addition to finding out if there was formal policy or pressures coming from the Provost to hire Catholics, participants were asked where advertising for faculty positions was placed. When deans and chairs were asked where they placed their advertisements, many mentioned discipline trade journals, Web sites and databases such as MLA, Academy of Management, and Chemical and Engineering News. It was also duly noted that the University places advertisements in the Chronicle of Higher Education and on the University Human Resources Web site. No employment advertisements are placed on Catholic Web sites such as the database kept on the Web site of the Association of Catholic Colleges and Universities.

On the University human resources Web site each advertisement states: “Applicants must possess an understanding of and willingness to support Mid-Atlantic Catholic University’s Catholic mission.” In addition to this statement, there is a link to the Catholic Mission Web site.

Many Chairs and Deans mentioned that their advertisements contain verbiage which makes the Catholic identity of the University clear to any job-seekers. One participant stated,

the Provost office expects now to include language about teaching in the core for new hires. And that is something, I think, related to mission of Mid-Atlantic Catholic University. The standard university language does mention that Mid-Atlantic Catholic University is a Catholic university. It doesn't say you have to be Catholic to work here or anything but it does say the Mid-Atlantic Catholic University is Catholic, it's a diocesan university, and that's fairly standard from one job ad to the next.

Participants were asked if any documentation was provided to applicants which defines the Catholic mission of Mid-Atlantic Catholic University at any point in the hiring process. Several of the participants mentioned that they provide a small booklet, *Mid-Atlantic Catholic University: A Catholic University*. This booklet was written in 1974 and revised in 1988. Currently it is undergoing some slight revisions. It was designed specifically to educate new hires of the University's identity. Of the booklet, one administrator stated,

Actually, there is a packet that every employee gets, or should get, I haven't checked with them if they are doing it recently, but every employee actually gets a copy of that *Mid-Atlantic Catholic University: A Catholic University*. But strangely enough this year we hired about 15 new faculty members and the new faculty members weren't given a copy. The Provost office didn't know that they needed to give them a copy.

Five of the nine chairs and deans interviewed stated that this booklet was not given to applicants. One participant laughed as she responded, "No, we give them the rules for rank and tenure. That's pretty much it. We give them the guidelines for tenure

promotion.” This document is posted on the Web site of the Office of Mission and Ministry at Mid-Atlantic Catholic University. Several participants mentioned that the University Web site makes the Catholic identity clear and that applicants always show evidence that they have perused the Web site. One dean stated,

I do know that faculty hires that ...prospective candidates that come, seem to have been all over the Web of the school - of the university - which means that to the extent that our Web really speaks to that issue or if it doesn't we should be doing more that way.

Interviewees spoke about the desired characteristics which they were seeking in new faculty members. Most of the time, participants spoke of seeking candidates who have the best scholarly credentials. One interviewee stated, “We generally look for the best person we can find to do.... to teach and to do scholarship in whatever the field is that we are looking for. So we are looking at primarily scholarly credentials at this point.” No schools or departments specifically asked for references regarding evidence of an applicant's team spirit, attitudes, character or commitment although many expected to see that in many reference letters received. Three participants said that they were looking for a collegial personality as well as one who was highly qualified academically. One chair shared,

We are always looking for people who are collegial, it's a very collegial department, so one of the questions we ask among ourselves, even though, and we have actually asked it of candidates is, why should I want to have lunch with you for the next 25 years?

The great majority of participants stated that a personal goal statement or philosophy statement was not asked of applicants. The others stated that it was required although one chair stated that they sometimes receive it from applicants although it isn't required.

The participants were asked whether it was expected their faculty integrate their personal commitments and beliefs into their scholarly practices. Two interviewees mentioned that this was a difficult or touchy question. One stated, "When I read the questions I thought that was actually one of the toughest questions to answer." Another mentioned, "it can be a touchy thing." No participant answered affirmatively although most qualified their answer. One chair stated, "I think that that happens, but I think that that happens because of the culture rather than because of any stated preference." Three others wanted to clarify that faith beliefs were not expected to be integrated into the academic work of professors. One participant stated,

Probably to an extent, and I am going to go ahead and say a little bit less on faith and a lot more on excellence and leadership and service...thinking about what personal commitments and beliefs are...if we are talking strictly what their religious faith is, the answer to that is no. If we are talking about their ethics as a scientist the answer is very strongly yes.

Another interviewee stated,

That does vary and you see it with certain disciplines it's very clear. And certainly Religious Studies is one. Or Jewish Christian studies where the entire faculty in Jewish Christian Studies are clergy. Two priests and two rabbis in that department and we do have a number of ministers and priests in religious studies where it's

very clear and apparent. Other departments it's less so. Folks will often separate their personal from their professional and that's more in lines with the sciences.

Several other deans and chairs stated clearly that faith beliefs were not expected to be integrated into academic practices.

One theme that did arise throughout the interviews was the fact that regardless of any lack of policy, invariably discussion did arise at some point during the interview process regarding the Catholic identity of the university. One participant said,

I know when I speak to prospective faculty candidates I do talk about that we are a Catholic university...that people who come here generally are spiritual and value that spirituality in their lives. That people who don't come from any faith tradition might find it more difficult to be at home here. And I share this with them because I want to be sure that there is a fit.

Another interviewee spoke of the conversation he has with prospective hires,

when they come in and we go through the interview process that they know what our mission is, that they are familiar with Mid-Atlantic Catholic University as a Catholic university, that they are comfortable in that environment, and more importantly that they are able to support the mission in that environment.

One participant shared, "So we do talk to them about the school. We do make sure they understand that it's a Catholic institution. We talk about the Core; we make sure that they understand that they have to teach in the Core and what that means." One senior administrator in Housing and Residence Life stated that she speaks to her prospective employees to be sure they are fully aware of and comfortable with the Catholic identity of the University, "we try to do a little overkill on the recruitment side."

The participants were also asked if the departments and schools support teaching and research priorities which reflect Catholic intellectual enterprise. For the most part, the participants answered no. Five of the nine participants answered a definitive no. One dean mentioned that they are trying to encourage this but that the “three-prong approach” stated in the Faculty Guide is the absolute measure. The researcher obtained a copy of the most recent Faculty Guide, revised in April 2008. In the 64 page document which delineated promotion and tenure procedures among many other practices, the word Catholic did not appear. There was no mention of priority given to teaching and research priorities given to Catholic intellectual enterprise. The “three-prongs” are teaching, research and service.

Synopsis of Findings for Subsidiary Question 2

The participants interviewed for the question pertaining to mission-centered hiring saw no formal policy in place on any level at the University. No pressure was exerted on them to seek out or hire Catholic scholars and there is no apparent evidence that any effort is being made. Advertisements for faculty hires do mention the fact that the University is Catholic so applicants are aware of the affiliation. Documentation regarding the identity and mission of the University is not uniformly distributed to applicants. Invariably, discussion does take place with potential faculty members about the fact that the University is Catholic. Otherwise, there was no clear evidence, formal or informal, given to teaching or research reflecting Catholic intellectual tradition.

Subsidiary Question 3

The third subsidiary question deals with students living and learning at Mid-Atlantic Catholic University. Through interviews and document analysis an attempt was

made to determine how Catholic thought and beliefs are infused into the learning and living experiences on campus. Some of the offices and centers involved with this may be Campus Ministry, Housing and Residence Life, the Center for Vocation and Servant Leadership, Community Development, the School of Theology, Office of Mission and Ministry, Center for Catholic Studies and Academic departments through the Core Curriculum.

Campus Ministry was discussed in this Chapter under the findings for Subsidiary Question 1 because most of their offerings are not integrated into the living and learning experiences of all the students. Instead, Campus Ministry acts as a parish which may or may not draw students. But one recent initiative, FOCUS volunteers, needs to be included in this section of findings due to the fact that there is an attempt to infuse Catholic thought and beliefs into the life of all students.

This year there are six Fellowship of Catholic University Students (FOCUS) volunteers living on the Mid-Atlantic Catholic University campus. The campus has had FOCUS volunteers since the fall of 2003. These volunteers are funded by the Center for Vocation and Servant Leadership but work out of Campus Ministry. On the Web site of Campus Ministry the mission of FOCUS is stated as, "To share the story of Christ Jesus, by the sharing of our lives, in the hope of bringing others to His love." These recent college graduates volunteer for 2 years and live in the residence halls on college campuses. Through weekly bible studies, one on one mentoring, an annual conference, and a strong modeling presence throughout campus they attempt to evangelize the Catholic faith.

The department of Housing and Residence Life coordinates beds and meals for students but also provides programming within the residence halls. An administrator in Housing and Residence Life was interviewed to determine if Catholic thought was infused into the living experience of those students who choose to live in the residence halls. Several times during the interview, the administrator referred to herself as a “card-carrying Catholic.” She was familiar with *Ex Corde Ecclesiae* and also spoke with ease about Pope Benedict’s talk with Catholic college presidents in the US in 2008.

There is a Priest-In-Residence program which has been in existence for many years. It is a program in which priests live in the residence halls. The interviewee explained,

it’s never been formally written down or re-worked... The beauty of it is that many of the priests that live in the halls really desire to be living in the halls with the students.

Priests choose to be a part of this program and receive a small stipend. There are various degrees of involvement and they, “are meant to be a pastoral presence, to support the students and student staff. Some do it in very tangible ways and straightforward ways. One Monsignor has cookie night, offers evening prayers; I mean he’s got his apartment door open.”

The administrator from Housing and Residence Life appeared aware that the job of her department was much more than providing a living arrangement for students. She stated,

in the best tradition of student development theory, if we are speaking about the whole person, things spiritual, religious, faith, whatever context a student might

put that in, however they might label it, we need to be doing that work. They want to sideline that to Sunday only or marginalize it such that people think it's not an important part of developing a whole person.

The Department has 12 full-time professional staff that lives in the Residence Halls and 60 – 64 student Resident Assistants. These Resident Assistants are responsible for arranging five programs for resident students per semester. Before 2008, the programs were modeled after the freshmen program, COMPASS (Collaborative Opportunities to Mature Personally, Academically, Spiritually and Socially.) Every Resident Assistant, each semester, had to plan four programs, a personal, an academic, a spiritual, and a social. In 2008, the model was updated to reflect the University's strategic goal of enhancing the Catholic character. Each Resident Assistant now has to do an additional program which reflects the Catholic tradition. Some examples include crèche blessings at Christmas time and room blessings in cooperation with priests in residence. The administrator shared that a large challenge was that many Resident Assistants,

see all things Catholic in terms of the strike zone, from the nipples to the knees, and that this is really the only thing that the Catholic Church has to anything to say about, and anything they want to say takes away your freedom and inhibits you, and so forth, and is oppressive, and I try to counteract that particularly focusing on the social justice teachings of the Church, deferential treatment for the poor, subsidiarity, of challenging young people to think about decisions and choices that they want to make in ways that perhaps they haven't been challenged before. And that this is a place where that can and should happen.

The administrator expressed her attempt to have the professional staff “push” the Resident Assistants to take advantage of opportunities to discuss and infuse Catholic thought. She shared a story about a Resident Assistant who planned a program of Zen Gardening to help students release stress during mid-term examinations. After a parent expressed concern over non-Catholic programming, the administrator spoke with her staff and told them that this would have been a great opportunity to introduce students to some Catholic history and traditions such as meditative and centering prayer, the desert fathers, or hermits. One program recently was a discussion on the Cervical Cancer Vaccine being offered to young woman. A nurse from the University’s health care center was invited to take part in the discussion. This particular nurse holds a Master in Theology and has attended training sessions regarding Pope John Paul II’s Theology of the Body. She was, therefore, well informed and equipped to speak of the medical part of the issue as well as infuse the Catholic side of the issue.

When asked how the Center for Vocation and Servant Leadership attempts to strengthen the identity of the University in students one participant replied that the Center,

does its work in cooperation with other campus organizations and by sponsoring a dozen different programs including: curriculum development; scholarships; retreats for students, faculty and alumni; spiritual outreach to students; local community development; service learning opportunities; and the expression of faith through arts.

According to the Center’s 2008 Annual Report, the Center cooperates with other offices on campuses to extend its impact on students. Some examples listed include the

Career Center, Campus Ministry, Freshman Studies, and the Center for Community Research and Engagement.

The Center claims, in its annual report, to have reached thousands of students in the years since its establishment. An annual retreat, offered in cooperation with Campus Ministry, provided a 3-day retreat for 160 students in the past 4 years at which students are offered the opportunity to reflect upon their calling in life. The Mid-Atlantic Catholic University Experiential Learning and Leadership through Service (MACULLS) program sponsors faculty seminars in which integrating service-learning into courses is discussed. The Center's 2008 Annual Report states that close to 400 students participated in courses in which service-learning was incorporated. The Center sponsors an essay contest once a year, in cooperation with Campus Ministry and the Career Center, which awards students who are exemplar Servant Leaders. They also offer scholarships based on the applicant's service record.

One administrator in Community Development describes her department as "everything not strictly academic." She oversees all 80 – 100 student organizations. When asked if her department offers programming to students in an attempt to strengthen the Catholic identity of the University, she states that,

We actually do. Part of the National Coalition Building Institute, the diversity program that we have, is to look at all of the parts of the individual and part of that is religion and a spiritual component. So that would be very specific, in which we try to reach out to figure out how many religions are on campus, to strengthen some of the Catholic understanding, well let me rephrase that, the understanding of Catholicity in programming, we do a lot of service learning projects, serving

the community, almost every Greek organization has a philanthropy, a group that they do hours for, you know, community soup kitchens and they go tutor places, if you really put all those things together you would see how much the students do on campus. So it's that practice-service component that, not only Greeks, but they have the majority of it, they do... we incorporate all of that we also do support some of the programming that gets done on campus like for example the Human Relations Programming Committee supports the Masses that Brother Michael does with campus ministry and they are actually held in Spanish so our large Latino community can attend those. And you know just help advertise different things but every...all of our events have either a prayer at the beginning, a prayer at the end... We try to include the priest community and the nun community on campus in the events that we do so that the presence is there.

In several interviews, the development and recent implementation of a University-wide Core Curriculum was mentioned as something which may strengthen the Catholic identity of the University. One Dean stated, "the Core curriculum is about putting a Catholic mark on the education of all our students and also putting Catholicism in the context of history and with other religions." When discussing mission-centered hiring, a chair stated,

this I think will at least bring a different mindset to the table of the people we hire. And the people who really are saying yeah, I can support the Catholic mission, but really don't have any clue about what that means and what it is, and are just saying it to get the job, I have a feeling won't be long for this place.

According to the University's Core Curriculum Web site, the Core Curriculum Committee was elected by the faculty senate in November of 2001 in response to the University President's request to develop a Core Curriculum which would embody a "signature Mid-Atlantic Catholic University experience." Some of the Committee members had begun discussing this issue at a Summer Faculty Seminar sponsored by the Center for Catholic Studies in 2000. Although an interview could not be arranged with one of the co-chairs of the Committee, she was quoted as saying, "This is something that had been tried on our campus many times before." After several years of meetings and conversation, a Core Curriculum was agreed upon and implemented beginning in September 2006. The vision of the core curriculum is stated as,

Mid-Atlantic Catholic University's new university core is a multi-faceted approach to general education that encourages students to become thinking, caring, communicative and ethically responsible leaders with a commitment to service. First, the Signature Courses provide a common and distinctive experience for students, each shaped to be unique to Mid-Atlantic Catholic University. Second, acknowledging the importance of the questions raised in the Signature Courses, all students take an additional course in their junior year (in or outside their major) that is specifically tailored to be a follow-up to the themes developed in the first two courses. Third, recognizing that students will live in an increasingly complex environment requiring constant employment of skills to understand, interpret and manage the flow of information, the new core includes the systematic development of proficiencies to allow students to meet these challenges.

The main two elements of the Core Curriculum include, “a common grounding in the questions central, but not exclusive, to the Catholic intellectual tradition, broadly understood, and the consistent and systematic development of students’ competencies, capabilities, and literacies.” The new core consists of 16 credits, including three, three-credit “signature courses”; College English 1 and 2; and a one-credit “University Life” class. The signature courses are described as the hallmark of the new curriculum.

The first two courses, taken freshman and sophomore years, rely on an interdisciplinary “great books” approach, read with Catholicism as a lens. “The Journey of Transformation,” taken freshman year, “seeks to forge a community of conversation inspired to explore perennial questions central but not exclusive to the Catholic intellectual tradition” (per the syllabus). Central texts on “transformative journeys” read and discussed in the class include the Gospels, the Bhagavad-Gita, and Dante’s *The Divine Comedy*.

The second course, *Christianity and Culture in Dialogue*, draws on readings from Karl Marx and Friedrich Nietzsche and includes the writings of the Second Vatican Council. The final signature course is similar but discipline-specific. For example, there is a nursing course on the Christian intellectual tradition and contemporary health care.

Instructors of these courses must be full-time faculty and these instructors must attend a training session. There is a financial stipend offered to faculty members who attend the training session and teach a signature course.

Synopsis of Findings for Subsidiary Question 3

Campus Ministry began hosting FOCUS volunteers on campus in 2003. They are funded by the Center for Vocation and Servant Leadership. They are an evangelical group of six recent college graduates living in the residence halls to evangelize.

The Department of Housing and Residence Life recently mandated that their Resident Assistants do a program once every semester which reflects the Catholic identity of the University. The Priests-In-Residence program places priests who choose to be a part of the program in the residence halls for the students. They are meant to be a pastoral presence to the students. The Center for Vocation and Servant Leadership, originally funded by a grant from the Lilly Foundation, in cooperation with other offices on campus, reaches out to students, faculty and administrators in various ways aiming to “further the University’s mission in harmony with the goals of the PTEV (Programs to Explore Vocations) grant.”

Community Development attempts to incorporate the Catholic faith into its programming by having prayer, inviting priests and sisters to events, and encouraging service. A new University Core Curriculum implemented in 2006, including three signature courses, claims to look at questions of life through a Catholic lens.

University Documents

By-laws of the University

The University By-laws were read and analyzed to determine if there is a documented institutional attempt to strengthen the Catholic identity of the University. It is understood that an attempt at this level does not mean that there is a follow through at the departmental level.

Mid-Atlantic University is governed by two boards, the Board of Trustees and the Board of Regents. Their responsibilities are discussed later in this Chapter. When asked about the University attempting to strengthen its identity, one senior administrator stated, "There are things that are happening at the level of the trustees. The trustees are the ones who are pushing forward a number of items...But nothing happens. It's just talk." The By-laws of the University were analyzed to determine if the aforementioned efforts of the trustees are formalized in the By-laws.

The current By-laws were approved and adopted in December 2006 by the Board of Trustees and are available for download on the University's Web site. The previous version of By-laws was adopted in November of 1998. The researcher was able to get a copy of the previous version through the administrative assistant to the Secretary Designee of the Board. Both documents were analyzed to determine if any significant changes had been made between the years 1998 and 2006. Since the *Application* came into full effect in 2001, changes may be due to its implementation.

Article III, Section 2, of the By-laws speaks of the Board of Trustees membership. There are several changes to this membership from the 1998 version. In the current version, the Board of Trustees consists of 16 members, as opposed to 13 in 1998. The following persons, by virtue of their office, are members with full voting rights: The Most Reverend Archbishop of the Roman Catholic Archdiocese, as President; the Vicar General of the Roman Catholic Archdiocese; the President of the University; the University's Minister to the Priest Community; the Rector/Dean of the Seminary School of Theology; the Chair of the Board of Regents; the Vice Chair of the Board of Regents; the Secretary of the Board of Trustees; and three additional members of the Board of

Regents who serve on the Executive Committee of the Board of Regents. In addition, there are five members appointed by the Archbishop. The first change is that the University's Minister to the Priest Community is now an ex-officio member. Secondly, five members are to be appointed to the Board of Trustees by the Archbishop, instead of three. Clearly, the make-up of the Board has changed.

The norms in the *Application* regarding membership of the Board of Trustees specifically state that members should be Catholic and committed to the Catholic mission of the University. Of the 16 members of the Board of Trustees, 10 will most likely be priests who are, in some way approved, by the Archbishop. This assures a majority of Catholic members. Nine votes are necessary affirming any action relating to matters mentioned in Article III, Section 1, Part B (maintaining the character of the University as a Catholic institution.) The other issues require 12 votes.

Article III, Section 1, deals with the functions and powers of the Board of Trustees. In Part A, a sentence was added in 2006, stating that the Board of Trustees may refer any issue regarding the maintenance of the essential character of the University to the Board of Regents, who, in turn, must study the issue and return a report to the Trustees within 120 days. This stipulation is absent in the 1998 By-laws.

Another significant change in the same section clearly relates to the Catholic mission of the University. Article III, Section 1, Part B, recognizes that the Priest Community of Mid-Atlantic University has a "special role in enhancing and safeguarding the Catholic mission of the University." ("Mid Atlantic university by-laws", 2006) The Minister of the Priest Community reports annually to the Board of Trustees and the Board of Regents regarding the Catholic mission the University and the efforts of the Priest

Community to support that same mission. The Priest Community was not represented on the Board of Trustees in the 1998 By-laws.

The number of regular meetings has been changed from one to three annually. The remainder of Article III in the 2006 was consistent with that of 1998.

The Board of Regents at Mid-Atlantic University is “responsible for the entire management of the affairs and concerns of the University.” Article IV, Section 1 (functions and powers) of the By-laws from 1998 and 2006 are identical. Section 3, which deals with membership, contains changes in number and makeup of the Board of Regents. The Minister to the Priest Community is added as an ex-officio member and the elected members change from 25 to 30 members, all elected by the Board of Trustees.

Article 5 of both versions of the By-laws describes the Structure of the Board of Regents. A new committee has been formed and is described in Section E of the 2006 By-laws. The new committee is the Mission and Identity Committee. This newly formed Committee consists of at least seven members of the Board of Regents. The members of the Committee are appointed from among the membership of the Board of Regents by the Chair of the Board of Regents. This Committee shall “consider matters referred to the Board of Regents by the Board of Trustees arising from the University’s Catholic mission and identity, giving due consideration to the identity of Catholic institutions of higher education that is described in *Ex Corde Ecclesiae* (1990).” (Mid-Atlantic Catholic University By-laws 2006, p. 21)

The 2003 Sesquicentennial Strategic Agenda

As Mid-Atlantic University approached its 150th anniversary, a strategic plan was formulated. The five core commitments are: to the integration of Christian faith and the

intellectual life; to excellence in all undertakings; to providing a unique setting for learning and the building of community; to respond to and, indeed, anticipate changes in higher education, the Church and society; to form servant leaders through quality teaching and enriching life experiences. The five strategic goals are; enhancing the University's Catholic character; building a distinctive undergraduate experience; developing distinguished academic programs linked to professional practice; strengthening our stewardship; fostering a vibrant community where all can flourish.

The first goal is a statement of the University's wish to strengthen the Catholic identity of the University. This is made clear in the following descriptive paragraphs which end in the statement, "We are therefore committed to deepening and enhancing the Catholic character of the University." To reach this goal, the following strategic objectives are listed:

- 1.1 Renovate and restore the University Chapel as the spiritual center of the campus.
- 1.2 Establish a mission endowment to enable Campus Ministry to provide the finest community worship possible and a full range of spiritual formation and evangelization activities.
- 1.3 Endow the Center for Vocation and Servant Leadership.
- 1.4 Through the Center for Catholic Studies, the Center for Vocation and Servant Leadership, the Office of Mission and Ministry and Campus Ministry, offer programs that enable students, faculty, staff, administrators, regents and alumni to view their life and work as a vocation; and which explain and promote the

Catholic intellectual tradition, encouraging every member of the University community to understand and respect this heritage.

1.5 Promote ecumenical and interfaith opportunities that enable the spiritual flourishing of everyone at the University.

1.6 Inspired by the Church's teachings on social justice, most notably those that link vocation with service to the common good, provide opportunities for everyone at the University to respond to a "call to action."

1.7 Provide a suitable home for the Center for Catholic Studies and establish an endowment that will support the Center's academic programming, professional development opportunities, as well as the initiatives of the Chesterton Institute and the Institute on Work.

1.8 Continue to strengthen Immaculate Conception Seminary/Graduate School of Theology as a center for ministerial education and formation dedicated to the preparation of both ordained and lay church leaders.

1.9 Seek broad support from the University community for 'Hiring for Mission' guidelines.

1.10 Offer scholarships and other initiatives to encourage and celebrate our community's growth in servant leadership.

The section of the Agenda regarding Goal 5, "Fostering a Vibrant Community Where All Can Flourish," speaks of hiring people who support the mission of the University when it states, "Recruiting faculty, staff, regents and students who are committed to the mission of Mid-Atlantic is, therefore, essential." In this same section, under strategic goals it is clearly stated, "Continue efforts to recruit and retain faculty,

administrators, staff and regents who exhibit a commitment to service and the Catholic mission of Mid-Atlantic.

The remainder of the goals do not pertain to the Catholic identity of the University and will not therefore be analyzed. Both documents discussed above do make reference to the Catholic identity of the University.

The next Chapter will discuss the conclusions wrought from the above findings as well as suggestions for further study.

Chapter Five

CONCLUSION

Statement of the problem

For many reasons it is important that Catholic higher education retain its identity. “At its most basic level, Catholic higher education is vital to the meaning of American pluralism, which does not entail homogeneity, but a variety of lived experiences (Kors, 2002).” From the view of the Roman Catholic Church, Catholic “education is integral to the mission of the Church to proclaim the Good News....our institutions make a vital contribution to the mission of the Church and truly serve society (Pope Benedict XVI, 2008).” Most would agree that religious perspectives are virtually excluded from the most highly-regarded colleges and universities in the United States. Not only has the religious perspective become peripheral, but again most would agree, that there is a bias against any religious perspectives in the classroom. The over 220 Catholic institutions of higher education in the United States serve over 770,000 students (Michael, 2003).

While most Protestant colleges such as Harvard and Yale severed ties with their respective churches, Catholic colleges retained their identity through the 1950's. With the tumultuous changes in society and the Church in the 1960's, Catholic colleges began to experience changes also. With the loss of men and women entering religious life, a

change in student population, financial pressures, and other societal changes Catholic colleges began to look more like their secular counterparts. Some would argue that the 1967 “Land O Lakes Statement” by leading Catholic educators added to this loss of identity by greatly weakening Catholic colleges’ association with the Catholic Church (Ricken, 2008).

Addressing this perceived crisis, Pope John Paul II issued a 1990 papal document entitled *Ex Corde Ecclesiae* (literally, *From the Heart of the Church*). In 1999, the United States Bishops issued the *Application of Ex Corde Ecclesiae to the United States*. Both of these documents address the issue of Catholic identity and suggest actions to be taken by Catholic colleges and universities to restore the ideals of Catholic education. These actions are enumerated as General Norms.

This research paper attempted to determine how one Catholic university complied with the suggestions of Pope John Paul II and subsequently, the United States Bishops. The paper was guided by three subsidiary questions as follows:

1. Since the publication of the *Application*, how has Mid-Atlantic Catholic University attempted to define and make evident its Catholic identity to all participants in the community including students, faculty and administrators?
2. Currently, the prevailing concept is the idea of hiring a “critical mass” of faculty and staff who support the Catholic identity. What attempts are made at Mid-Atlantic Catholic University to hire people who have an orientation toward Catholic values and/or who support the Catholic identity?

3. What attempts are being made throughout the campus to infuse Catholic thought and beliefs into the learning and living experiences of students who choose Mid-Atlantic Catholic University?

Methodology

The focus of this study was one Catholic university. The assessment has been accomplished using the case-study approach. The rationale for this approach is that the case-study method allows an in-depth understanding of the institution and its corresponding distinctiveness. Fourteen people including department chairs, college deans and administrators were interviewed using semi-structured interviews. The interviews were transcribed and imported in NVivo 8, a qualitative research software. The interviews were analyzed and coded to find recurring themes. Several appropriate University documents, produced after 1990, were also analyzed.

Limitations of the Methodology

The researcher has drawn the following conclusions about the limitations of this study. Regarding the methodology, this study depended on interviewees at the level of administrator, dean or chairperson. It would be beneficial to extend that base to include faculty. This would be especially interesting in regard to questions regarding mission-centered hiring and the experience of recent hires.

Summary of the Results

Many initiatives at Mid-Atlantic Catholic University occurred after the publication of *Ex Corde Ecclesiae* and *The Application of Ex Corde Ecclesiae to the United States* which are related to the strengthening of the Catholic mission and identity

and this study's research questions. The eleven initiatives that were found through this case-study are enumerated below.

1. Revised University By-Laws.

The membership of the Board of Trustees changed in the 2006 version of the *University By-laws*, in effect, strengthening the leverage of the Archbishop of the Diocese. The Minister to the Priest Community, not a member of either Board before 2006, is not only a member of both Boards but is given the charge to report annually to the two Boards regarding the Catholic mission. A newly formed Committee, the Mission and Identity Committee, was formed to “consider matters referred to the Board of Regents by the Board of Trustees arising from the University’s Catholic mission and identity, giving due consideration to the identity of Catholic institutions of higher education that is described in *Ex Corde Ecclesiae* (“Mid-atlantic university by-laws”, 2003).” One senior administrator confirmed this finding when he noted, “There are things that are happening at the level of the trustees. The trustees are the ones who are pushing forward a number of items.”

2. Development of a Sesquicentennial Strategic Plan.

The *2003 Sesquicentennial Strategic Agenda*, approved by the Board of Regents in June 2002, contains five strategic goals. Two of these goals are directly related to the goals of *Ex Corde Ecclesiae*. The first strategic goal is “enhancing the University’s Catholic character.” Goal 5 of the *Sesquicentennial Strategic Agenda* specifically states that an effort is to be made to recruit students, faculty, staff, and regents who are committed to the Catholic mission.

3. Center for Vocation and Servant Leadership.

The Center for Vocation and Servant Leadership begun in 2003 and sponsored by a grant from the Lilly Foundation, offers scholarships, retreats, and lectures among other programs relating to the Catholic mission of the University. This Center, focusing on finding one's calling or vocation, also funds several staff positions such as a Campus Minister, the FOCUS team, and a Career Center member.

4. Center for Catholic Studies.

Formed in 1997, the Center for Catholic Studies offers a minor and certificate in Catholic Studies since 1998 and a major since 2003. It sponsors lectures, trips, seminars and a student club all related to the intersection of religion and all areas of contemporary culture.

5. Theology as a major.

The University began offering a major in Catholic Theology in September 2007 through its School of Theology. The program was formed mainly to educate seminarians but is open now to all general students as well.

6. Campus Ministry.

The addition of a Fellowship of Catholic University Students (FOCUS) team to the Campus Ministry staff in 2003 is noteworthy because of the evangelical nature of FOCUS. This team is housed in Campus Ministry and is funded by the Center for Vocation and Servant Leadership.

7. Housing and Residence Life programming.

Housing and Residence Life updated their programming in 2008 to reflect the University's goal of enhancing the Catholic identity. Each Resident Assistant is now responsible for arranging at least one program which reflects the Catholic tradition.

8. Core Curriculum.

At the direction of the President, a core curriculum committee was elected in 2001. Although there was discussion about this issue for many years, no movement had occurred until this time. Formal discussion began at a Catholic Studies Faculty Seminar in 2000. The university-wide Core Curriculum was instituted at Mid-Atlantic Catholic University in September 2006. The curriculum consists of 16 credits including three signature courses which are described as the hallmark of the new curriculum. The first two courses, taken freshmen and sophomore years, have a “great books” approach read with Catholicism as a lens. The third course is a follow-up to the themes broached in the first two courses but more discipline-focused.

9. Attempt at mission-centered hiring.

The revised *By-laws* and the *Sesquicentennial Strategic Agenda* both list mission-centered-hiring as a goal. A committee of deans was formed through the Provost office several years ago with the specific purpose of formulating a mission-centered hiring policy. The committee met several times and submitted a draft policy to the Provost in February 2007. The policy was never implemented.

10. Divisional orientation with focus on Catholic mission.

In 2008, the Division of Student Affairs and Enrollment services instituted a one-day orientation for its new employees. At least one-third of the day is devoted to the Catholic mission and identity of the University.

11. Office of Mission and Ministry.

This office, created in 2001, has a role to educate the community about the Catholic mission and also oversees offices and centers related to the mission such as Campus Ministry.

It is difficult to discern whether these initiatives occurred because of a response to *Ex Corde Ecclesiae* and *The Application of Ex Corde Ecclesiae in the United States*. Some other forces which may have been at play on campus came into view during interviews. The change in the By-Laws of the University in 2006 mandated a change in the membership of Boards of Trustees and Regents. The addition of three members of the Board of Trustees appointed by the Archbishop as well as the addition of the Minister to the priest community as a member of both the boards likely has increased the leverage of the Archbishop. According to one participant, the change in the membership of the Board, made the way easier for the implementation of the Bachelors in Theology. It was not in the scope of this research paper to determine what caused this change in the membership of the Board.

Mid-Atlantic Catholic University was the recipient of a Lilly Foundation Grant in 2002. This grant was a \$2 million grant awarded for the theological exploration of vocation. The goal of the grant was seen by the University as being compatible with its own goals. Some of the programs which the grant has funded are the FOCUS team, a campus minister to work in the residence halls, a Career Center employee, student scholarships, awards, retreats and seminars. These programs all are involved in some way with increasing the Catholic identity of the University. The Lilly Grant made these initiatives possible and therefore was probably a force in increasing or maintaining the identity of institution.

In relation to the development of a new Bachelor degree in Catholic theology, one participant saw *Ex Corde Ecclesiae* as a tool which he used to ‘push’ this initiative through which had been discussed for many years. *Ex Corde Ecclesiae* clearly states that each college or university should offer courses in Catholic theology.

Discussion of the Results Within the Conceptual Framework

Theoretical support for this study was rooted in the concept of organizational identity as posited by Albert and Whetten in their 1985 seminal article on the subject. Albert and Whetten suggested that organizational identity embodies the characteristics of an organization which its members perceive to be central, distinctive and enduring. If the members of the organization cannot answer the question, “Who are we as an organization?” the organizational identity is weak at best.

This study also attempted to overlay the concept of organization identity theory with the essential characteristics of Catholic identity as described in *Ex Corde Ecclesiae* (and other Church documents since 1972): Christian inspiration in individuals and the university community; Reflection and research on human knowledge in the light of the Catholic faith; Fidelity to the Christian message in conformity with the magisterium of the Church; Institutional commitment to the service of others (Pope John Paul II, 1990).

The 11 initiatives listed above are evidence of attempts on various levels to make the Catholic identity clear to its employees, faculty and students and to integrate Catholic thought into the living and learning experiences of its students. The University has a strong and active Campus Ministry, a 40-member priest community, a 150-year Catholic history, and a recently refurbished Chapel. There are many departments and centers that are implementing programs, classes, services, orientations to strengthen the Catholic

character among its constituents. While Mid-Atlantic Catholic University appears to be serious in maintaining, if not increasing, its Catholic identity, this researcher believes the lack of a mission-centered hiring policy will keep the institution from embodying the four essential characteristics of a Catholic university as stated in *Ex Corde Ecclesiae*.

The participants of this study, when questioned about hiring faculty members, responded that their hiring committees looked solely to hire the best qualified candidates. No efforts were made to recruit Catholic professors. In tenure decisions, Catholic intellectual enterprise was not encouraged or supported. Research supports the fact that a critical mass of faculty (50% or more) promotes and preserves the character of religiously affiliated colleges and universities (Stenfels, 2003; Sullins, 2004). Legally, Title VII of the Civil Rights Act of 1964 and parallel state legislation contain strong exemptions for religious educational institutions (Gordon & Durham, 1999).

With a roster of faculty who are not Catholic it is doubtful that the four essential characteristics of Catholic universities will be evident. In his address to Catholic educators in April 2008, Pope Benedict XVI speaks of what the identity or mission of Catholic schools is:

A university or school's Catholic identity is not simply a question of the number of Catholic students. It is a question of conviction - do we really believe that only in the mystery of the Word made flesh does the mystery of man truly become clear? Are we ready to commit our entire self - intellect and will, mind and heart - to God? Do we accept the truth Christ reveals? Is the faith tangible in our universities and schools? Is it given fervent expression liturgically, sacramentally,

through prayer, acts of charity, a concern for justice, and respect for God's creation?

Cardinal Avery Dulles, S.J., speaking at the Cardinal Newman Society for the Preservation of Catholic Higher Education's 2008 annual conference in Washington, D.C., called on Catholic colleges and universities to stop being on the defensive about their Catholicity. "The time has come for them to regain their confidence and proudly proclaim the faith that animates them...Shifting the burden of proof to the secular institutions, they should challenge the other universities to defend themselves and to show how it is possible to find and transmit the fullness of truth if they neglect or marginalize humanistic, philosophical and theological studies" (Lopez, 2001).

The researcher spoke to many individuals who appeared serious and energetic about strengthening the identity of the University. Many new initiatives were implemented since the publication of *Ex Corde Ecclesiae* with the aim to strengthen the Catholic identity. There are a plethora of opportunities on campus for interested students and employees to participate in the Sacraments, learn more about the Catholic faith, and serve the less fortunate. Yet, this researcher asserts that the lack of a majority of Catholic faculty limits the palpable conviction and pride of the Catholic faith as articulated by Pope John Paul II in *Ex Corde Ecclesiae*, and by Pope Benedict XVI and Cardinal Dulles above.

Suggestions for Further Research

Mission-centered hiring appeared to be a goal of Mid-Atlantic University. The *University By-laws* as well as the *Sesquicentennial Strategic Agenda* mention mission-centered hiring as a goal and one administrator spoke of the Trustee's commitment to this

issue. A committee of deans met and formed a draft mission-centered hiring policy. Yet once the policy was sent to the chairs, the initiative appeared to falter and no further steps were taken to implement the policy. Research (Stenfels, 2003; Sullins, 2004) has shown that a majority of faculty on a Catholic campus creates a stronger Catholic identity. Research is needed to determine what factors reduce the possibility of a University implementing mission-centered hiring. The researcher suggests interviewing faculty members to expose the perceptions that faculty members hold in regards to this initiative.

Conclusion

It appears from document analysis and interviews with deans and administrators that the University is very much aware of *Ex Corde Ecclesiae* and *The Application of Ex Corde Ecclesiae in the United States* and has attempted to maintain and strengthen its Catholic identity. The Boards of Trustees and Regents have made some efforts to implement the norms in *Ex Corde Ecclesiae*. This became clear to the researcher when two major University documents were analyzed, the *University By-laws* and the *Sesquicentennial Strategic Agenda* and an interview with an upper level administrator confirmed this finding.

Many initiatives related to strengthening the Catholic identity have developed around campus since the issuance of *Ex Corde Ecclesiae* and *The Application of Ex Corde Ecclesiae in the United States*. It was evident that individuals within the University seemed committed to strengthening its Catholic identity. Yet, a lack of mission-centered hiring efforts within the academic departments is evident. If this Catholic institution continues to hire solely the most highly qualified candidate, research shows that it will merely replicate its secular counterparts and lose its distinctiveness. Without a majority

of committed Catholic faculty the University may not be able to be “an academic institution in which Catholicism is vitally present and operative” (Pope John Paul II, 1990).

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Appendix 1 - Glossary of Terms

Application of Ex Corde Ecclesiae for the United States – Document signed on November 17, 1999, by the Catholic Bishops of the United States, implementing the Apostolic Constitution *Ex Corde Ecclesiae*.

Board of Regents (BOR) and Board of Trustees (BOT) - Two separate boards serving and guiding Mid-Atlantic Catholic University.

Division of Volunteer Efforts (DOVE) – An office at Mid-Atlantic Catholic University responding to the ongoing call for social justice. Their aim is to raise the awareness of the Mid-Atlantic Catholic University community to social injustice through direct involvement in serving others.

Ex Corde Ecclesiae - An Apostolic constitution written by Pope John Paul II regarding Catholic colleges and universities. Literally, “from the heart of the Church”, it was promulgated on August 15, 1990. Its aim was to define and refine the Catholicism of Catholic institutions of higher education.

Identity – Those features of Catholic higher education perceived as essential to its fundamental character, make it distinctive, although not necessarily unique, among peer institutions, and demonstrate some continuity over time. (Albert & Whetten, 1985)

Mandatum – An acknowledgement from a local Bishop that a professor of the theological professions is teaching in full communion with the Catholic Church.

Neo-scholasticism – A chiefly Roman Catholic intellectual movement arising in the late 19th century that seeks to revive medieval Scholasticism by infusing it with modern concepts (Cremin, 1988)

Pluralism – A theory that there is more than one basic theory or truth.

Secularism – The view that religious considerations should be excluded from civil affairs or public education (II, 1990)

United States Catholic Conference of Bishops (USCCB) - An assembly of the Catholic Church hierarchy who work together to unify, coordinate, promote, and carry on Catholic activities in the United States.

Vatican II (Second Vatican Council) – The 21st Ecumenical Council of the Roman Catholic Church which met between 1962 and 1965.

Appendix 2 – Sample of semi-structured interview questions

Script for interview of Chairs Regarding Mission-Centered Hiring

What is your position here at Seton Hall?

How many years have you been employed by the University? What positions have you held and for how long?

Can you tell me, in general terms, what your faculty hiring process is?

What guidance, if any, does the university provide regarding mission-centered hiring?

Have you seen or perceived any changes or movements of any kind in the University's position on mission-centered hiring?

Does your college/department have any policy or procedure in place to encourage mission-centered hiring?

What mission-related documentations do you provide to candidates before the interview? These may include the university mission statement or the document "Seton Hall: A Catholic University"?

Is a personal goal statement or philosophy statement or anything similar required of candidates?

Do you ask for references about evidence of the candidate's team spirit, attitudes, character, and/or commitment?

Do you ask candidates how they would display the traits of excellence, faith, leadership and service in their work?

Is it important, in your department, that faculty integrate their personal commitments and beliefs with their scholarly practices? If so, why? If not, why not?

In what publications do you generally advertise your faculty positions? Association of Catholic Colleges and Universities? The Chronicle of Higher Education?

Regarding tenure decisions, does your Department support teaching and research priorities which reflect Catholic intellectual enterprise – for example, a concern for the poor and marginalized people of society?

Appendix 3 – Themes

Academic Freedom
Advertisements
Applying Ex Corde
Are we proud?
Awards
Characteristics sought
Collegiality
Communicating the identity
Conversation
Core curriculum
Diocesan vs. Order
Documentation
Draft policy
Familiarity with Ex Corde
Fit
FOCUS
Formal instruction in mission-centered hiring
Hiring for mission
Hiring process
Hiring
Increased focus on mission
Integrate into living
Integrating personal beliefs
Lilly Grant
Mission in evaluation
Negative reaction
Orientation – employees
Orientation – students
Philosophy statement
References other than academics
School/Dept policy
Separation of faith
Strengthen
Student
Tenure priorities
University mission hiring policy
Values
Web
What makes Catholic education different?

Appendix 4 – Interview transcriptions (identifying material removed)

Participant 1
January 25, 2009

Interviewer

First, just what's your position here at Seton Hall?

Participant 1

OK, I am the -----.

Interviewer

OK, and how many years have you been employed here at the university and in what positions?

Participant 1

OK, I've been here just a little over four years. The first, uh, the first almost three years was at the -----
- where I was a ----- and then just a little over a year ago I moved over to this office.

Interviewer

OK. And what's your...what is the role of your division? Basically.

Participant 1

OK, Yeah. I work directly for the ----- and for the most part my role is project driven and defined by the ----- . That is she delegates projects and tasks to me on an as needed basis, some projects are short term and some are longer time. Basically I am like a staff officer for the -----.

Interviewer

OK, are you involved in any way, I don't know, maybe this question doesn't have to do with you, in hiring or do you know about it? In other words...

Participant 1

Right, not directly, certainly. I often am asked to participate in interviews with...for staff in various departments but my position has no budget and no staff that I directly supervise.

Interviewer

Are you aware of any guidance coming from the University regarding mission-centered hiring?

Participant 1

Um, well, yes I do know that there are some things, for example, on the human resources webpage on the University website there are links for the mission statement of the University that give information about Catholic identity and the history of the university things like that.

Interviewer

And how about your division here...do they have any policy in place regarding mission centered hiring?

Participant 1

Now, that's one thing I wanted to ask you about too, is just clarify this term 'mission-centered' and I think I know what you mean but just tell me what you mean by mission centered hiring.

Interviewer

Well, Ex Corde, as you probably know, encourages, well that's faculty mostly. They talk about faculty, that you should have a majority of faculty that are Catholic and the rest of the people should at least be support the mission and be aware of the mission. So in other words do you have policies that you are looking for people who either are Catholic or know about Catholicism or would support it?

Participant 1

As far as I know, there is no policy where any hiring director within this division would be looking for Catholics to fill a position. However, that being said, in every interview that I have ever been a part of, I or someone else on the interview team always asks the candidate if they are aware of the identity and mission of the University and do they feel comfortable in supporting that.

Interviewer

Have you, you've been here four years, just even being around the University, have you felt any changes in the University's position on mission-centered hiring? Four years isn't that long...plus you were in the career center so...

Participant 1

Yea, I haven't seen any changes. No, I mean not in the span of time that I have been here. I wouldn't say that I have perceived any change trends.

Interviewer

How does your division orient and communicate to new personnel the Catholic identity, mission and vision?

Participant 1

We, um, we, as I said, during the interview process candidates are routinely asked about their awareness of and acceptance of the mission and identity of the university, their ability to support that. When people are hired the Vice President has a policy that a packet goes out from her office to any new hire, and part of that packet is our mission statement as a division which does mention the Catholicity of the University and then also include an article by Sandra Estenec on the practice of student affairs at a Catholic University. And then in our divisional orientation program I would say at least a quarter of that 6-hour program is devoted to discussion of issues around the Catholic identity and mission of the University.

Interviewer

And the people who attend that orientation are staff and administrators?

Participant 1

Yes, any new hire to the division. That's a divisional initiative.

Interviewer

Is that fairly new because I don't think I had that.

Participant 1

No you didn't go through...yes it is new. As a matter of fact the first one was held back in, I believe, early September. I could give you the exact date if I looked it up. But our second one was just held on January 9 so it's a full day program, our plan is to hold it about once every 4 months, you know, so about 3 times a year, so that people would not have to go more than, you know, Participant 1 out 4 months before they would conceivably be exposed to this.

Interviewer

And so you said that was fairly new initiative. Before that, do you think that the division had any orientation?

Participant 1

No, I mean the division didn't, as far as I know. For the four years that I have been here it was just the regular HR orientation and the program that we have doesn't replace HR orientation but it's sort of a...it's something that we do to sort of "on-board" people for the division.

Interviewer

OK, the next question I think we already...about the documents that you give them. And you also mentioned that on the Human Resource web page there's information...

Participant 1

Yes, there is information available.

Interviewer

Do you ever ask for a personal goal statement, or philosophy statement of your candidates?

Participant 1

No, I have not seen that. Now, some departments may do that, and one that I'm thinking of, and I don't know that this happens, but it is possible that they do something like that in counseling services. But there is certainly no divisional policy on that.

Interviewer

Now, your division, does it in any way have a role in attempting to inform or educate the students of the Catholic identity?

Participant 1

Definitely, in a number of departments. I mean certainly one of the primary ways is through the housing and residence life staff. They do a number of programs throughout the year through the student paraprofessionals who produce programming within the residence halls and some of that has to be spirituality centered or Catholic centered and also ----- does a lot of programming. The ----- certainly has important programming initiatives on themes that touch on the mission of the University, for example, public service month that's done every year. And I think those would probably be the ...oh and certainly admissions in terms of letting prospective students know about the character and identity of the University.

Interviewer

OK, do you think this has changed in any way since you have been here? Have there been differences?

Participant 1

Well, I think there have been changes, you know, I mean, just by the very fact that I am working in the position that I am, as you know my graduate degrees are in ----- so I have been drawn on as a resource. For example, about two years ago, maybe a little bit longer because it was before the divisions had been combined, when it was just student affairs. I went around to the various departments in then the Division of Student Affairs and worked with the departments in drafting a statement of our understanding of how we practice student affairs within the context of Catholic Higher Education.

Interviewer

The ----- was under Student Affairs then.

Participant 1

Yes, it was all them, the -----, public safety, Disability Support, all of those departments have sections in this document that we call statement of understanding by student affairs at a catholic university and I can make that available to you if you'd like. So that was one initiative, the um, you know, when the University got the Lilly grant for the Center for ----- that is what directly led to me being hired, that's how I wound up in the career center. The very fact that we in the division maybe about a year and a half ago we drafted this statement of values, mission and vision for the division that included statements of the Catholic identity and our support of that. There have been a number of changes within the division, where I think, and this orientation program, a number of changes where I think that there has been much more of a conscience effort to communicate the Catholic character and how everyone who works here, whether they are Catholic or not, that they are participating in this work, so yea, I think that, yea, I believe so, I think its more conscience I think its more intentional and I think its more effective too.

Interviewer

That's about it for all my questions.

Participant 1

Great, that was easy.

Participant 2
October 27, 2008, 9:00 a.m.

Interviewer

First I just wanted to ask you what your position was here at Seton Hall

Participant 2

Ok, I am the Dean of the -----at ----- and I've been acting Dean since 2000, permanent Dean in 2001.

Interviewer

Ok, how many years have you been employed here at the University?

Participant 2:

OK, Sure, I came here in the fall of 1989 as a faculty member and have been here since.

Interviewer

OK, Um, I am not sure how familiar you are with Ex Corde Ecclesiae?

Participant 2:

Um, somewhat familiar. I am not steeped in it.

Interviewer

OK

Participant 2:

But uh yea

Interviewer

There was Ex Corde in 1999 written by Pope John Paul II and then the Bishops, it was left up to the local bishops, the country's bishops, and they reworked it and they issued the Application of Ex Corde for the United States, which kind of suggested that colleges, one thing its suggested was that colleges should strive to recruit and appoint Catholics as professors, and this is a quote, "so that to the extent possible those committed to the witness of the faith will constitute a majority of the faculty, and all professors are expected to be aware of and committed to the Catholic mission and identity of their institutions." Um and I just wanted to ask you one thing, does the University provide you any guidance regarding mission-centered hiring?

Participant 2:

Well, I haven't had any training as a dean, any workshop that says how to do mission-centered hiring. As a dean, my colleagues worked through an overview paper on how to implement that. We've discussed it many times over at dean's meetings over the past, over years, how to take on hiring, we discussed, frankly, every search that I have been involved with, whether its faculty or not, has talked about mission-hiring, Catholicity, an understanding by our candidates that the university is Catholic and what does that mean. So in an array of ways, not in any specific workshop that might have happened at 10 am next Wednesday morning, we are all aware of that and talk about what it means to be a faculty member or Dean or administrator. I even talk about it with prospective students.

Interviewer

Ok, um, have you seen any changes or movements of any kind in the University's position on mission-centered hiring in the last, because you said you've worked here about, what, since 1989

Participant 2:

Yea, Yes, oh yes sure I have seen..certainly with administrators and staff hires more discussion about Catholicity certainly with ...yes it has...when I was recruited as a faculty member in 1989 I do not recall any discussion by anybody about Catholicity or the hiring issue. Uh, I know when I speak to prospective faculty candidates I do talk about that we are a Catholic university...that people who come here generally are spiritual and value that spirituality in their lives. That people who don't come from any faith tradition might find it more difficult to be at home here. And I share this with them because I want to be sure that there is a fit. I can say that at my very first faculty orientation though that I went to as a faulty member the issue of Catholicity in research was a topic of discussion

Interviewer

OK, that's interesting. Um, do you provide any mission related documentation to your candidates before the interview like the mission statement or ...

Participant 2:

No we do not provide our faculty members ...no...I do not. I don't believe my faculty search committees do...

Interviewer

Ok, probably your ads, I think they all do...

Participant 2:

Yes the ads do and I do know that faculty hires that ...prospective candidates that come, seem to have been all over the Web of the school - of the university - which means that to the extent that our web really speaks to that issue or if it doesn't we should be doing more that way.

Interviewer

How about do you ever require something like a philosophy statement or a personal goal statement from your candidates?

Participant 2:

No I do not.

Interviewer

OK, do you ask for any references about the evidence of the candidate's team spirit, attitudes, character?

Participant 2:

We get references from their faculty advisors, we ask about collegiality, we ask about their teaching effectiveness, their potential for research, um, we do not ask about their faith traditions, um, we, occasionally I'll get a question from a faculty member about research issues and how the University's Catholicity or Catholic-ness might affect research issues.....and I am quite frank with them that my colleagues perhaps in religious studies, in nursing, in social work, sometimes in sociology, may be researching topics that are probably more delicate, I don't how else to say it,on some of the church's teaching and research that faculty in business might do...so accounting and finance its not going to square, it not going to come in the crosshairs of that, although I do tell my faculty hires, prospective candidates that in my own field in labor relations I will speak about the Church's position in formation of unions and their support of them....but any school of labor relations, Catholic or not, would have been speaking to that because the Church was a - uh - had some important issues on social justice at the time. So, I'm becoming a little long winded on that a little bit

Interviewer

That's ok, no, that's good information, because I was thinking too about tenure decisions, like do you think your college supports, do you support teaching or research priorities at all which reflect Catholic

intellectual enterprise, for example which reflect maybe a concern for the poor or concern for the marginalized, or do you stick to traditional...

Participant 2:

That's interesting, let me just think of that, no I have never, no, but I have supported faculty members going on conferences that would not have been their nested solely in their field where there seemed to be Catholic concerns or issues

Interviewer

Do you ever ask candidates about how they would display the traits of their leadership or service in their work?

Participant 2:

When I talk about my prospective candidates I will talk about what I will expect from service in their first couple of years and what their third year should be. I do notnone of those discussions talk about carrying any special banner on Catholicism or spirituality, its all about engagement of the work of the school and the university ...I am not sure that's quite responsive to the question...but I do talk about their first year ...its their job they should know everybody...I have a big old organizational chart ..and I'll tell a prospective candidate that in the beginning of your first year you should know every name on this sheet and as a junior faculty you have to undertake that you cannot ask the tenured faculty, I'd love the tenured faculty member to do it but you need to go around and know everybody ..you should know your department should know your curriculum but I don't talk about Mass of the Holy Spirit and those sorts of things, I don't.

Interviewer

What publications do you generally advertise your faculty positions in?

Participant 2:

It will go on the....web...mainly the discipline conferences in the field, so the outlets for the -----
----- Association, or the ----- scholars associations, so that sort of thing...

Interviewer

So you never put it on the web site for American Catholic colleges and universities and anything like that

Participant 2:

No, we do not, we don't, no, I guess we should there is no reason but perhaps this is something we should think about

Participant 3
February 5, 2009

Interviewer
OK, ready?

Participant 3
Ready

Interviewer
What is your position here at Seton Hall?

Participant 3
Ok, let me say my name is ----- so that you know who this tape belongs to and I am a tenured professor of -----.

Interviewer
OK, are you the Chair too?

Participant 3
No, I am not the Chair. I was the Chair before I went on sabbatical.

Interviewer
OK, because I think your name is down as Chair.

Participant 3
That was from the Fall of 07. ----- is the Chair.

Interviewer
OK, How many years have you been employed by the University?

Participant 3
27

Interviewer
OK, good. So you have a good perspective.

Participant 3
Oh yes.

Interviewer
So you were Chair, so maybe...or hopefully you know a little about the faculty hiring process here. Can you just briefly...

Participant 3
What positions have I held here? OK, I was the Associate Dean of the School of ----- for 5 years, I was the Acting Dean of ----- for 1 year, I have been Department Chair on and off for 10 or 12 years and now I have retired to faculty.

Interviewer
OK, in general terms, just briefly, what are your faculty hiring processes here?

Participant 3

We work very, very hard to open the search to everyone and we do a national search predominantly through the Academy of -----.

Interviewer

OK, good. Does the University ever give you guidance in mission hiring or mission-centered hiring?

Participant 3

No

Interviewer

Have you perceived any changes in that area at the University in the past 27 years?

Participant 3

Yes, we are much more to the letter of the law...we include a much larger applicants...

Interviewer

As the years went on?

Participant 3

As the years went on...

Interviewer

So you college here doesn't have any policy in place for mission centered hiring?

Participant 3

It has not come to me if we do and I have done the last two hirings with the Chair, once I was the Chair, and once I went with the Chair, for the last two hirings that we've done and our directives were to hire the best and the brightest.

Interviewer

OK, in the field. Do you remember when you were hiring those people did you give them any documentation about our identity or mission? There is this like, one little pamphlet, -----: A Catholic University. I think a lot of the Chairs have said that they give that out.

Participant 3

No we did not give that out.

Interviewer

OK. Do you require a personal goal statement or philosophy statement from any of your faculty or prospective hires?

Participant 3

We ask them...they...there seems to be in graduate schools, and we've been hiring new PhD's, there seems to be a pattern of a package that the new hires put together including their goal statement and their teaching statement.

Interviewer

So you don't ask for it but you seem to be getting it?

Participant 3

We are getting it.

Interviewer

Do you ask for references about evidence of the candidates' team spirit, attitudes, character, and commitment?

Participant 3

No we ask for, um, references regarding their ability to do research, to teach, and to be colleagues.

Interviewer

OK, is it important here that your faculty integrate their personal commitment and beliefs into their scholarly practices?

Participant 3

I think that that happens, but I think that that happens because of the culture rather than because of any stated preference. We are very strong on being able...asking faculty to relate their research to the classroom so I think that translates...

Interviewer

OK. How do you advertise your positions? In what publications?

Participant 3

Definitely, the Academy of ----- . Several other prominent...depending on what field we need the position filled in... academic sources, I believe the Chronicle and I believe the Times, New York Times. And sometimes in ethnic ...

Interviewer

Organization type things or?

Participant 3

Yes, yes.

Interviewer

OK. Regarding tenure decisions, does your department support teaching and research priorities which reflect catholic intellectual tradition?

Participant 3

No.

Interviewer

OK, I am trying to think of anything else. That's my list of questions. Is there anything you wanted to add?

Participant 3

I think that our particular department, the Department of -----, because we deal with people, and we're very people centered, we focus on the person's ability to interact with other people. That's extremely important. And I don't think that you can do that without following the goals of the University.

Interviewer

OK. Gotcha. That's good then, I am finished.

Participant 4
February 25, 2009

Interviewer

OK, good. Thank you for typing out the answers. So you are the director of the -----

Participant 4

That's right. I've been here 23 years. The Center was started roughly 2003. I began in July of 2003. The Lilly grant was actually awarded in December 2002. Now, for the question about general mission, um, this basically, I pulled this off our website, you see at the bottom of the page it gives our mission statement which is fairly concise there...and then a longer little statement just about the center which talks a bit more about the mission and the approach of the Center. So that, in one sense, I mean, we are...if you are looking for something that is related to the mission, and the Catholic mission of the University, then this Center is sort of wholly involved in that. The fact that we are...we report to the Center...I mean the Office for Mission and Ministry, headed by -----, is appropriate for us since we are... in one sense an effort to further the Catholic mission of the university that works both with the academic side and you might say the housing and residence life, student support side, student life side. So yeah, you may want to read that and there may be some questions that you might want to come back with. The question about the...you know, what does the Center offer that attempts to strengthen the Catholic identity of the University, um, and that I think is where I am going to let you look at one of our...an annual report because just about everything we do is involved in furthering the Catholic mission.

Interviewer

OK, that will help me out because I know that you do the Seminar...

Participant 4

Oh yea...and in fact the...well yea...have you talked to anybody who is in the University seminar?

Interviewer

Um, I talked to ----- who said...I think she did it last semester maybe...she recommended I speak to you. And we talked a little about that.

Participant 4

And ----- is taking it this time.

Interviewer

Right, he also spoke, well we didn't get to chat too much

Participant 4

Well, in fact we just, I think you are using Ex corde Ecclesiae as one of your primary documents to see how it's been implemented?

Interviewer

Right, that's the overall general question.

Participant 4

Well, we...that is one of the readings that we do for the seminar and we just discussed it this last week. It was interesting. It was the first time that we actually used it as a reading for the seminar. So I think we had an interesting discussion and it, of course, is referred to pretty much all through the seminar.

Interviewer

OK. Yeah. I also look at the Application of the Bishops' response, because me being not a theology or a philosophy person, that was a little bit more toward administrators. Although I did read Ex Corde,

obviously, several times to try to understand it. I would have loved to come to the seminar but we've been so busy.

Participant 4

You know actually, I printed off the Bishops resp...you know, the US Bishops' response to Ex Corde, um, and I may have read it at the time but I don't really remember that so I printed it so I can read it again. I think there were two responses...I mean I think there was one that was sent to Rome and I think it was sent back for some further...

Interviewer

Exactly, yea, it wasn't really solidified until 10 years after Ex Corde I think about 2000. And that was when the final version was. Yea, it was sent back and forth.

Participant 4

Yeah, OK, um, so as I've said I'd like to read that myself too...now, here's one of the ...just you might be interested in this on Ex Corde...we had several people who had the sense in reading the document that the first part of it was much better than let's say the second or the later parts. I think they felt that the later parts were a little more formulaic...or...that they were going through certain prescribed things and saying...sort of the same things in some ways about each of the different, well, you know pastoral ministry, toward faculty, administration, service on the part of faculty, um, it was sort of more interesting and more personal in the beginning part and they had maybe a sense that the Pope himself was a little more involved in writing or talking about his own experience so, yeah, we found it more interesting in its beginning in some of its descriptions of what a Catholic university is and you know that it repeats the four characteristics and I know those are used in a 1972 document, have you seen that, *Catholic University in the Modern World?*

Interviewer

Yea, I think ...were they originally...that's where they come from..

Participant 4

But I am not sure if that was its original source. You might know this...

Interviewer

I am trying to think. I have a bad memory. But originally...I know it was a while ago... I'd have to look at my notes again. I know they have reappeared many times and in Ex Corde..before...yeah, characteristics of being truly Catholic.

Participant 4

It might have been...there is I think a Vatican II document on higher education and I'd be interested to know if the characteristics perhaps come from that. I meant to look that up and didn't have time.

Interviewer

I probably have it written down. I can look at my notes. I have a bad memory. I can look things up and write them down and then I forget.

Participant 4

OK

Interviewer

Was it in the Land O Lakes Statement? Right after Vatican II?

Participant 4

No. It's not in the Land O'Lakes Statement. Yeah, they never quite focus on that. And it would be interesting to know if the four characteristics had been expressed but not picked up by them. And the...the other thing about Ex Corde we wondered, I mean, in general I felt that Ex Corde is clear in its statement of

academic freedom and in one sense...and it talks about institutional autonomy, universities need an appropriate autonomy to direct their mission, and faculty need academic freedom, and it sort of states in a footnote what they mean by academic freedom, footnote 15, famous statement, but that itself sort of seems to be referring back, to...its an earlier context they say...refer to in the footnote, they give a reference to earlier documents and it would be interesting both to trace those back but also it seems to me, I would have liked it if they would have taken the occasion in Ex Corde to make a sort of stronger statement about what academic freedom is. I think a lot of people who were concerned about Ex Corde because they felt that it was somehow an infringement of academic freedom or it infringed upon academic freedom might have reacted differently if there had been a clearer statement about - sort of the defense of the importance of academic freedom if it had been just explained or illuminated a bit more than it is.

Interviewer

You think people would have been less defensive because it seemed like from what I read there was a knee-jerk reaction kind of - which there usually is I think when academia senses an infringement on academic freedom.

Participant 4

Well, academia, when anything is said, sort of have an allergic reaction, um, but that I think is an important point and as I said I wish that they had done better. And I should go back and look at the contents so that said...

Interviewer

Yeah, so basically I didn't get...I am not going to get too much into, with my paper, the mandatum and all that. Basically, I kind of broke it down into three areas which now seem way too broad. But I keep on going to my mentor and he says ok don't worry just keep getting more information. So we'll see how it ends up. But one of the areas that I specifically thought of your Center...was for just ...which I can see...I am sure I'll get my answers in your report there - how you are helping to make the identity stronger, to all the constituents. And I know you are, and also I can get more information from the website. But one thing I am interested in is that the Lilly Endowment that really did...other... somebody else mentioned too thatwell I think it was I talked to -----and his original appointment happened to be funded in the Career Center through your Center. So that was interesting to me because as you know he has a background in theology and now he is ----- so I thought the Lilly grant is making, probably, a contribution. It's not a Catholic organization, right?

Participant 4

It's not...you want the short history of the Lilly endowment?

Interviewer

If you don't mind...just looking here and thinking about the Lilly Endowment but knowing that probably...ex corde didn't have an effect on you, us, getting the Lilly Grant.

Participant 4

No it didn't.

Interviewer

Yet that is making a contribution to making the identity here stronger.

Participant 4

Yes, I think it is. Lilly Endowment ...first of all Lilly and ...I think this is fairly correct to say this on tape. Lilly Endowment is different than...Lilly Endowment is the family foundation as opposed to the Lilly pharmaceutical company foundation. So it's distinct. It was begun by the Eli Lilly family and there was sort of a gift of a lot of stock from the pharmaceutical company that funded the family's philanthropic endowment. And it's headquartered in Indianapolis, Indiana. It has two main...its main philanthropic goals were to help support education in the state of Indiana and to help support, you might say, the Christian

churches in the country. So they'll fund Christian churches throughout the country and they fund basically education in Indiana. I think the family background is Presbyterian and I think that they began first with their generosity towards Presbyterian colleges like Princeton, Davidson, other Presbyterian schools. Gordon Conwell I think later on. But as things went on they kind of sort of broadened their giving goals and at some point probably in the 60's or 70's they really included Catholic schools and Catholic churches among objects of their generosity. And since then, they have been very generous to Catholic schools and churches as well as protestant churches. They are Christian in their background and in their intent was to kind of encourage Christian life. In fact, that have a nice statement that they want to develop the next generation of leadership for church and society. And I think that's a nice statement of a goal. So that's yeah...and the grant, you can read, the grant we got was specifically designed to encourage an awareness of vocation or God's calling on the part of students and to help faculty be mentors for students discovering their vocation. Now, you mentioned three areas. What are the three areas?

Interviewer

The three questions that I am focusing on are, well, one, is the mission-centered hiring issue, because the bishops did say that a majority of the faculty should be Catholic and everybody should support the mission. So, for that I went to the Deans, I tried to get as many as I could, and some Chairs, so far, so that's interesting. That could be a whole dissertation in itself, now I realize. The second thing is based on organizational identity theory which states that for the identity or mission of an organization to be strong, the individuals should know who we are, type of thing. So how is this happening, is this happening at the university ...you know your center, I talked to -----, and people like that. And the third thing is how is the Catholic identity infused into the living and learning experiences here for students. And for that I did speak to -----, I spoke to -----...that was a big one. That's interesting, too. And of course you have something to do with that. And I wanted to find out a little bit more about the new Catholic theology program. I spoke to ----- a while ago just before I had the proposal...so I need to formally talk to either him or -----, I am having fun because I am talking to a lot of nice people...some of the chairs and deans are interesting...they have their own side to it.

Participant 4

Sure, I'd be interested to read your findings. And I'd imagine to speak to someone about the new core curriculum.

Interviewer

Yes, that too. I have spoken to ----- a bit as a chair for the hiring and then we spoke about the Core and ----- did said yes, I will meet with you, but I have not been able to nail her down yet. So I am trying to get her. So, yeah, Core Curriculum is big and now I realize that could be a whole dissertation in itself. And my proposal doesn't really have any literature about Core curriculum. Anyway I have to go back to -----

Participant 4

OK, ----- is the...ok

Interviewer

Yes, -----, he is so nice and good. He guides me a little bit but I don't want to bother him too much. And ----- is a reader. Basically I chose her because she is a qualitative researcher. So far...I'll just keep plugging along. See what we get. But this is good. I'll be able to look in there. See specific programs...

Participant 4

Yea, and ...

Interviewer

If I have anymore questions I guess I can ...

Participant 4

Yeah, feel free to come back with questions...

Interviewer

And I can also look on your website. Oh, this is perfect. Programs for students, faculty...and then you have agencies, that sort of thing. And the fact that you are involved in scholarships and awards, you know when you actually reward the behavior

Participant 4

Yea, I mean, our ----- program is...tries to encourage students who have been involved as servant leaders, particularly those for the scholarships we are doing now is for incoming freshman, so we ask them to submit a resume of service and leadership. We ask them for an essay and a letter of recommendation. And we are looking for kids who are active in their Church or community or school.

Interviewer

How do students find out they you are offering that? Do they look at the webpage themselves and find it or is it given to anybody?

Participant 4

We give that information to enrollment services and to the counselors going out to the college nights...in fact we have a large post card which carries the basic information as part of the ad. It is on the website...listed among the scholarships available.

Interviewer

Oh. Good. That's good. Thank you, -----.

Participant 4

Feel free, after you read that, to come on back.

Interviewer

OK. I'll email you or whatever.

Participant 5
February 22, 2009

Interviewer

Just, first, what's your position here at Seton Hall?

Participant 5

Interviewer

OK. And how many years have you been employed by the University and in what positions?

Participant 5

This is my 21st year. I started out as a professor, or an instructor, in the -----department, um, in September of 1988. And I worked my way up to full professor, um, in the ----- department teaching ----- and -----courses. And then I moved to ----- in July of 2001.

Interviewer

Just basically, briefly, what's the role of your department?

Participant 5

My department is the -----

-----.

Interviewer

OK. Regarding the hiring of faculty, does the university provide any guidance regarding mission centered hiring to you?

Participant 5

Yes, but we don't hire faculty. We hire administrators. But...and the people who work here teach. If you work at ----- But you have an administrative hire.

Interviewer

OK. So you are hiring those administrators who happen to also -----? OK.

Participant 5

Yes. Do we get serious guidance? No

Interviewer

Do you have any policy in place in your department?

Participant 5

Well we make sure that we provide the booklet ----- to all people who are coming in for an interview with us.

Interviewer

So they know before they are hire them...

Participant 5

Yes and we also...our advertisements say that you need to be comfortable with the Catholic mission of the University and we also remind people as we are preparing to bring them in for an interview that they should be familiar with that document.

Interviewer

OK. And then once you do hire them, do you orient them in any way to the mission or the identity of the University at all?

Participant 5

Yes.

Interviewer

Formally or informally?

Participant 5

Informally, you know, there is certainly a conversation about appropriateness. Formally, we have had, over the years, speakers come in and speak to us to address the concept of the Catholic mission of the University. We include the University's mission statement on our syllabus and we also have a mission statement for ----- that supports the University mission. Then there is conversation about that also.

Interviewer

OK. And since you have been here a while you may have perspective...have you felt a change through the years in the university's idea about mission-centered hiring? Do you feel a change one way or the other? Are you encouraged less, more? Or is just pretty much the same through the years.

Participant 5

That's an interesting question. When I first came to the University I don't feel like it was a topic of conversation at all. But again, I was hired in the -----, my last name is -----, and ----- was the Dean -----.

Interviewer

You are the third person that mentioned him

Participant 5

Well he didn't – he was Jewish – I think he might have assumed that I was Jewish, you know, because of my last name. And I didn't feel it was necessary to have that conversation. So I felt like there was no conversation about that.

Interviewer

I am trying to get a feel – like in 1990 Ex Corde came out and mission centered hiring was mentioned and then the Bishops...

Participant 5

1990 was Ex Corde?

Interviewer

Believe it or not...but not until 2000 did our American Bishops, United States Bishops, rework it and actually put a formal document out to all the...

Participant 5

OK so maybe -2000- that's what I would have thought...

Interviewer

And that was pretty specific it said that faculty should be 50% or more Catholic and everybody should support the mission. So I was wondering if after 2000, do you think the university...?

Participant 5

I think it became part of the conversation. Yes. Absolutely. And I think that, you know, the idea of people supporting the mission is important. You know, but how I define the mission might be different from how a conservative member of the clergy would define the mission. So I mean from that perspective I support it...

Interviewer

But maybe just not like everybody else. I am finding that there are a lot of different points of view which is interesting.

Participant 5

Yea, well after you turn off the tape recorder I'll give you an example.

Interviewer

OK, Yea because I almost ...yea so we did that...you said that you do provide the ----- . How about, do you ever ask from the people that you hire, the administrators, a personal goal statement or philosophy statement or anything similar to that?

Participant 5

No, not in the context of the hiring, but we have an annual evaluation that people have to set personal goals and in the context of that evaluation, one of the things is how do you support the mission and, you know, and what are goals for you this year to support the mission?

Interviewer

OK, so now to switch a little away from hiring, regarding the organizational identity, does your department attempt to inform freshmen of the Catholic identity of the University?

Participant 5

Well, when I became the ----- in 2001 we didn't have any kind of Catholic presence, that I would define a Catholic presence, at orientation. And I personally was offended by that. I feel that people who are coming on board to a Catholic university expect some sort of physical manifestation of Catholicism and so it was under my supervision that we started offering mass at orientation. So students who come to orientation we have, on the evening of the first night, we have a Mass for all the students. So that to me was signaling the message, an important message, that that's our ritual and even if it's not your ritual we need you to see what our ritual is. And, you know, if you don't want to participate you don't have to but this is a physical manifestation of our ritual.

Interviewer

OK, that makes sense. Because organization identity theory, I read a little about that, and it's saying if you don't know what your identity is, if your constituents don't know it then...

Participant 5

Yea, you know, a student who comes on board to -----, I don't care what your religion is, you know it's Catholic and if you don't you're an idiot. I mean you need to know, you need to know what you're getting into.

Interviewer

Yea, I am sure at least most undergraduates do. I was in one graduate course when I was discussing this, it was a few semesters ago, and one person said I never even knew -----was Catholic. But I think graduate students, not to give them any excuses...

Participant 5

I'd throw that person out of graduate school

Interviewer

They shouldn't be in grad school. Are there any other things that you know of...programs or classes or orientations that you know that orient students to the mission of the University?

Participant 5

Well, that's huge but I think the other thing that you really need to think about in terms of your study is the Core curriculum. Because the Core curriculum is about putting a Catholic mark on the education of all our students and also putting Catholicism in the context of history and with other religions and...so I think that that very much is part of ...I think you are right but I think it's a huge response to the need to...

Interviewer

To integrate the Catholic thought into...

Participant 5

Well, so students understand that there is such a thing as Catholic thought. You know, so that is an enormous response, absolutely, and I have been on that committee since the start...

Interviewer

I spoke to -----, about that as a Chair and about that. And I have to meet -----, she did agree to meet with me but I have to nail her down.

Participant 5

Yea, you have to corner her.

Interviewer

OK, I am pretty much finished. I'll turn this off. Thank you.

Participant 6
January 19, 2009

Interviewer

So, what is your position here at Seton Hall?

Participant 6

I am professor of and I'm Chair of the Department.

Interviewer

OK, And how many years have you been employed by the University and in what positions?

Participant 6

Um, ooh, well, I go back a long time. I started in 1988 as a graduate teaching assistant, um, and then I was an adjunct and then I was hired full-time in '95 as an assistant professor, um, so I've been here full time since then, since '95, so I guess, what, 14 years now, I think I'm in my fourteenth year.

Interviewer

OK, so you have a perspective there. In general terms, what is your hiring practice here in the department of

Participant 6

OK, well, we generally look for the best person we can find to do.... to teach and to do scholarship in whatever the field is that we are looking for. So we are looking at primarily scholarly credentials at this point. We want to know...um, things especially in have become so competitive, it's very tough to get a job, so we have people coming out of PhD programs with publications already. So its, yea, its very difficult to get a spot so we tend to look at that, we look at, um, yea, so where are they coming from, what kind of scholarship have they done, if they have done any service, lets see, you know, letters of recommendations, things like that. We, what we generally do is we send out a call, we do a national search, we advertise primarily through the database for prospective hires, we post it on the website. And then we get in applications, we sit, we sift through them, we put together a small committee of people who are from the same approximate area. I don't know if you want this much detail or not. This is sort of the process. Usually we interview at so we go to wherever the is, it's the Association, it's the big organization. And it's become sort of the place to interview for hires. So you go and you weed down, we interviewed, we just had, we have two jobs searches going on right now in fact. One for a scholar and one for a So, we did 11 interviews for the 19th Century person at We did 6 at and 3 here for the because we do have some local people that we didn't want to drag out it was San Francisco. They weren't already going. So we do talk to them about the school. We do make sure they understand that it's a Catholic institution. We talk about the core, we make sure that they understand that they have to teach in the core and what that means. So we basically bring them in for a full day of stuff, take them through everything, show them the place, give them the grand tour.

Interviewer

Does the University ever provide any guidance on mission-centered hiring at all – from the University Provost area?

Participant 6

Um, well, you know it's a tricky area because there's been, there have been attempts, there's been efforts in the last two years in particular to focus more on mission hiring – I know. And as sort of a member of the faculty senate, and a former chair of the faculty senate, and the chair of the department, and so on, I come across this, it sort of comes across my desk more than it might sort of the typical average faculty member. So for example, I can remember that it might have been 2 years ago, when Dean, who was the

acting Dean at the time, sort of came back from, um, and brought materials as a result of a meeting which seemed to have been put together by a few of the deans, and a few other people, some sort of committee that was really sort of pushing mission-centered hiring and the chairs just went ballistic. They went absolutely ballistic. And said, you know, you can't...you can't, um, first of all a lot of our academic organizations would never allow you to advertise using some of the language that they have because if the search is not considered absolutely open and fair, and, open to everyone, regardless, um, then they would have serious problems with that. I mean I get pages of things about what you can and can't say in interviews from, what you can and can't ask people about, sexual harassment stuff, all kinds of stuff

Interviewer

Oh so they have controls too...

Participant 6

They do, they do, to a great extent and we're not the only ones. Again they are just trying to make sure the search is open and fair and if it's not then you need to make sure that it's very clear up front. But I also know, as I said, that I think it would be harder for us, one to advertise, two it would certainly be harder for us to get applicants because if people felt there were sort of prerequisites already in place, um, we wouldn't get the wide variety of applicants that we get. I mean you hope that people do their homework and see that it's a Catholic institution and we always make the case...as I said we mention that it is a Catholic institution in our ad right up front, we talk about the core which is about the Catholic intellectual tradition, a lot, but um, there's been a ...there's been...its sort of a tension in the last few years dealing I think more and more between the urge for mission-centered hiring coming from higher up the food chain and outside, from the archdiocese, from the archbishop, from the um...I guess the trustees, right, who we lovingly refer to as the men in black, and from the academic side which says we have abso...I mean, I am catholic, and I have no problem with the idea that, you know, that it's a Catholic institution and we should certainly ...everyone should support the mission, I don't care what else you do but that's certainly central, but, I think there's been more of a feeling lately that there's an intent to impose that on hiring so...I don't know if that's true but that's certainly the perception.

Interviewer

So you have been here for a while ...so you do see that, let's see you've been here 14 years or something like that, and you do think that within that 14 years the last couple years you see more of ...

Participant 6

Absolutely, I can remember when I was hired, um,, God love him, he was the dean of the College, and he was not a Catholic, Jewish in fact, and it was me and a colleague of mine, who was Jewish, was hired at the same time. And, I mean, I wasn't worried... I wasn't ..I mean again ...I was raised as a Catholic...and that's not even to me anything to be thinking about... I was teaching in a Catholic grade school before I taught here ...that kind of thing...so...but I was curious about her experience and basically she got the same pamphlet I got, you know, there was a little pamphlet that everyone got that said basically here is the university's mission, do you think you are going to have any problem supporting this or certainly not speaking against it... she said no, I said no, I mean that was pretty much it. That was the end of it. Never heard another word. Now though, do I get direction? I don't get overt direction, but as I said, things kind of filter down. Yea, you know, like when I am at the Chair... because I am a chair I'm getting it at the Chairs' meetings, but it never actually came to the department because the chairs pushed back and actually wrote a counter statement and sent it back and said, you know, we are not going to do this and here's why we don't want it and by the way this is what we do and we do do certain things and you're not...and you are tying our hands, that kind of thing. So...but I don't know how much the department is aware.

Interviewer

OK, that's interesting. So your college, your department itself doesn't have any ...you make sure the person is aware of the mission and all that...

Participant 6

Right, yea, nothing, I've never been given anything. We did these two hires, I wasn't sent anything, I wasn't handed anything. My ad gets approved by the Dean, by the Provost office, but other than that...no, I got more materials fromthan I do from here...so yea...

Interviewer

You mentioned that you got a pamphlet when you started here, do you give your new people...I think a lot of people mentioned that they give ".....".

Participant 6

Yea that's probably it. No we give them the rules for rank and tenure. That's pretty much it – we give them the guidelines for tenure promotion.

Interviewer

OK, well I know it's on the website, do you find most of your candidates have searched the website?

Participant 6

Oh yes, yea, yes, oh yes, they have. I think in fact the one person in thesearch who didn't know about the Core curriculum and was sort of lame about it, and said, well I couldn't really find anything about it, and I know its tough to find, its not easily ...but sort of immediately got knocked down. No, we expect people to know...yea

Interviewer

Do you require from your candidates like a personal goal statement or philosophy statement of any kind?

Participant 6

No.

Interviewer

Do you ask for ...you get letters of reference... is it more academic or do you ask for team spirit, attitudes, character?

Participant 6

Hmmm, I think most people do that as a matter of course, um, I think you know, we are always looking for people who are collegial, it's a very collegial department, so one of the questions we ask among ourselves, even though, and we have actually asked it of candidates is, why should I want to have lunch with you for the next 25 years? Cause we are going to be together a lot, and be thrown together a lot, so, but um, yea, I think all letters tend to...the ones I get anyway always...they start out its primarily academics, what can this person bring to the department, are they going to be a good scholar, are they going to be able to...really you want to bring someone in who is going to be able to meet the rigors of the tenure promotion process cause its tough and its gotten tougher. And always, they always, talk about how affable this person is, how well they get along with people or not, their leadership potential, yea, yea...

Interviewer

OK, um, is it important that your faculty integrate their personal commitments and beliefs into their teaching practices or scholarly practices?

Participant 6

Hmm, um, well that's a tricky question I think, for me. You know, in fact it reminds me of just this fall with the election. There was a lot of debate, um, sort of within the department in conversation...but also at a few conferences I went to. I went to a...I belong to New Jersey College Association, they have this fall event it's called a Fall Chat Room, and we, its not online we actually do chat. We've had it for a few years now so ... and a big thing on the agenda was, for example, how much do you talk about the election? How much do you share your political commitments in class? To what extent is it good to do

that? To what extent is it unfair and biased to do that? And people share their experience about faculty who share their political, religious, sexual, all kinds of positions on certain things and to what extent is that appropriate in an academic setting. To what ...to what extent ...because you have power and to what extent is that an abuse of power? We really didn't come to any consensus. But its interesting and I think that's the direction...for me it automatically makes me think about to what we are in the classroom...I mean we not autonomous...you can't leave it out completely. I mean my nod to that is I talk about my husband all the time. My husband, my family, my nieces and nephews, my sisters and brothers, you know, to sort of personalize yourself... to make students see you as human being...that kind of thing. Um, you know, and I'm a married person without children, and they eventually figure that out too, they'll say...oh you don't have children? No I don't have children. Well I have a lot of children just not biological. So, I mean things about you, I think, come out. And I do mention that I am Catholic in class often only because I teachand when I was teaching the Journey of Transformation I was teaching the albaghita and I was teaching...I taught a little bit of the Koran, I mentioned my Catholicism mainly as a ...this is what I know, I can speak knowledgably about this because this is the tradition in which I was raised and so I don't want to give them a false impression that I speak knowledgably as an expert about anything else, but to say to them I can talk about this what can you talk about, kind of thing, but so again...It think...

Interviewer

I guess it can be a touchy thing.

Participant 6

Yea...it can be..

Interviewer

So you said you mostly advertise with the and on the website, our website...

Participant 6

Yea.

Interviewer

You would never advertise with the Association of Catholic Colleges and Universities or anything like that to target Catholic faculty?

Participant 6

Hmm, do you know, I never really thought...I have to be honest with you, really the only reason we go through alone is money. Yea, well it just, we just advertise in one place that we figure everybody in the area of is looking, um, but you know what? I would advertise as widely as they would allow us to if I thought that there was the funding there. We've just gotten so used to being circumscribed in where we can advertise, that, um, now I wouldn't want it to be that instead of this, but hey, absolutely, I have no problem with advertising there. No one has ever suggested that to me before. You know? As I said, always in the past... it's been...it costs a few hundred dollars to advertise in

Interviewer

All the deans have mentioned the costs.

Participant 6

Yes that's really it, it's about the money. So...yea...

Interviewer

How about regarding tenure decisions, you mentioned that, does your department support teaching and research priorities which reflect Catholic intellectual enterprise at all? Or are you blind to that kind of thing?

Participant 6

Um, yea, I think basically, I think we are pretty much blind to it. I think...we do have two instructors in the department who are very much, um, very engaged in religion, religious-slash-Catholic scholarship per se. and Both are very active, I think in Catholic endeavors at the University as well. I know belongs to a prayer group that a bunch of other people belong to like and so on. works with the scholars, he does a bunch of other things, so they are both very active. Um, you know what I'm, this is going to sound like a terrible thing to say but I think the strength of the department, frankly, is that it does turn a blind eye to those things, because unfortunately even at a Catholic institution, um, we've had people come up for tenure promotion, like when came up, we, I've heard people who have had actually asked people whose scholarship was primarily in Catholicism or in Catholic reader writers whatever, ok, or religious issues, isn't that rather narrow? Why don't you have a broader focus? So, in fact, it's weird that in the department people feel absolu...feel the freedom to be able to do that and I think there are other areas, that...I don't want to say specific departments per se but I've sat on the rank and tenure committee and I've have heard that question asked more than once. If all you do is look at, sort of, I'm going to make something up, the psychology of spirituality, why is that so narrow, why are you only looking at Catholic writers, why are you only looking at, what's his name, the big Catholic theologian that Dick Liddy likes, right, Lonergan, why are you only working on him, no one would ever say that if you were only working on Henry James, anywhere, so we actually, its sad to say, but we've actually primed, more than, because scholarship was a little broader, it was a little, butwas very focused, she was working with Tolkien, she was working in very Christian issues, she was working on Dante and so on, and we kind of prepped her and said you may get this question about isn't your scholarship kind of narrow and so on...so that's...to me that's a little odd at a catholic institution, wouldn't you think? But um, so...

Interviewer

How many people are, how many teachers are in your, fulltime faculty are in your department – about?

Participant 6

That's a good question, it depends what you mean by full time, we have about, I think we have 13 tenured and tenure track people right now, but we also have four faculty associates and they are full time renewable on a regular basis, and we have four full timeinstructors, three full time instructors, so we actually have about 20...how much is that...lets see 13, 17, so I think like 21 full time people all together, the tenure-tenure track I think we are at 13 at the moment and getting ready to hire two more, it is, between the adjuncts and the TAs and TFs there were 60 people working in the department in the fall. So I think we're down to maybe like 55 now.

Interviewer

So just the two of them you think are really focused on the Catholic issues...

Participant 6

Well, we have, um, I am trying to think of who else...I mean it doesn't mean other people don't look at traditions of spirituality...

Interviewer

I know what you mean, I understand, it's not their center. When were they hired approximately? Have they been here a while.

Participant 6

Um, shorter than I have, well no that's not quite true, actually began as faculty associate. She's been here for 21 or 22 years now but she's only been tenured for a year. She was...we opened up a few tenure track positions for writing instructors and she applied and got one of those positions. just got tenure and promotion, I think the same year, she came up, or is it last year, I've lost track, and, I've had so many people come up in the last two years, all four faculty members came up for senior faculty associate at

the same time... yea it's been busy... and then maybe, he started in 93 or 94, oh, I'm sorry 98, maybe...

(Interviewee was called to the door and chatted with outside party)

Participant 6

So that's interesting ... so what exactly, you're just trying to get a sense of where we are in terms of mission-centered hiring here and ...

Interviewer

Yea that's one of my questions, mission-centered hiring, basically I want to know how we implemented Ex Corde, if at all, but I chose a few specific things like hiring and also Catholic identity, how we are trying to making that stronger, convey that to staff and also integrating Catholicism into the living experiences here. It's kind of broad I am realizing now but my mentor said just get as much as you can...

Participant 6

Right, no, absolutely, you can always narrow it down. For me the tricky part for me is always the difference between mission-centered hiring and academic freedom. And where do they get – where does that get tricky? It always strikes me that there is never any question that Boston College is a Catholic institution, Notre Dame is Catholic institution, all these places don't really have problems with their Catholic identities. Although, of course, they are Jesuits, and that's part of it. I mean I think we freak out here about it, What I have seen is the cycles. Every so often, every ten years or so we sort of freak out that we are not Catholic enough somehow, we don't seem to, we're terrified to engaged in other conversations, we are terrified to allow anybody on campus who might present alternative points of view, so we clamp down, rather than say, here's an opportunity to really explore our Catholic identity and put it out there. We just... I think it's partly that we not related to an order. We're an Archdiocesan institution, we're like a little parish, that's how I've heard it described on many occasions, we're a parish just like any other parish in the Archdiocese of So, they have an identity and we sort of don't, so then of course all the academics at the place immediately have a knee jerk reaction- you're trying to curtail my academic freedom, you're trying to tell us who we can hire, who we can't hire, for God sakes, we just want the best people, but certainly we want people who can support the mission. I think the core, this is not a rah rah core thing, you'll probably hear this from as well, I have a feeling that the core, because think the core will literally force people into this position of teaching these texts and these materials and you know this coming in and you can view the descriptions online and you can see this I think will at least bring a different mindset to the table of the people we hire. And the people who really are saying yea, I can support the Catholic mission, but really don't have any clue about what that means and what it is, and are just saying it to get the job, I have a feeling won't be long for this place. Cause you know what? I hired a new fiction writer a year ago and he's teaching... we give them a year to get their feet wet, get settled, I don't want to give them a whole new thing in the beginning... but come Fall 09 he's teaching Signature Course One the same way most of us in the department have been doing and will be doing. So, I'm wondering if that will, it might be a different kind of a change, because if I were really either anti-Catholic or anti-religion, really, I mean I wouldn't even come, after that first interview, to know that I am going to have to teach this course, we make it very clear in our interviews, see now maybe its different too from department to department, some departments have not quite bought into the core and for teaching to the extent that they could... we've put a lot of people into it... but it is in the ads and it supposed to be in every single ad. And you know, even it doesn't turn out to be them, people in the department have to do it, I mean we're covering a lot of classes here. But anyway, I am wondering if that's a more subtle way... to sort of... its there... this is it... its part of where your coming to... this is part of what we are, what we mean, exactly, here I'm going to give you this so you can see what it means anyway...

Interviewer

Thank you very much

Participant 6

Oh you are very welcome.

Participant 7
November 6, 2008

Interviewer

Tell me what your position is here at Seton Hall.

Participant 7

I am the

Interviewer

OK, and how many years have you been employed by the University and in what positions.

Participant 7

This is my 14th year; I was a member of thedepartment faculty, and then Chair for 6 years, associate dean for 3 months, and then acting dean for 2 years before being named dean.

Interviewer

OK, so you've been dean since - about how long?

Participant 7

I think, dean since around July 1, 2006.

Interviewer

(Dean goes to shut the door as there is noise in the corridor) OK, a couple years, thanks. Can you tell me just in general terms about your faculty hiring process here in the?

Participant 7

The departments submit requests and then my office then gets them and goes to the provost office for approval on what it looks like we can afford in the budget and then we tell the departments that they are allowed to go ahead with the hiring. They then draft an ad, which is often part of the request to go out, to the appropriate venues. So it may be a trade magazine or an association or in some cases it could even be just a general newspaper ad. Some of the adjuncts like in that's how they'll look for some faculty but beyond that it's usually related to the discipline – some kind of discipline specific.

Interviewer

OK. As you probably know, or may not, Ex Corde Ecclesiae was an apostolic constitution from Pope John Paul II in about 1990 and by the year 2000 the Bishops put out the Application for Ex Corde Ecclesiae. And in it, one of the things they mentioned, just one of them, is that colleges, Catholic colleges should strive to recruit and employ faculty members hopefully in the majority to be Catholic and those that aren't Catholic are expected to be aware of and committed to the Catholic mission and identity of the institutions. Are you familiar with these documents at all and how familiar?

Participant 7

I have reviewed them especially the American Bishops application of it. It was part of the process of being ready for this position and applying for this position.

Interviewer

OK. Does the University provide any guidance at all in mission-centered hiring?

Participant 7

We do, we do, and I think its University-wide, but in the college there is a booklet,, and we do provide that to our finalists when they come in and we go through the interview process that they know what our mission is that they are familiar with as a Catholic university that they are comfortable in that environment and more importantly that they are able to support the mission in that

environment. That is a conversation that goes on in this office between me and the individual candidates that come in for the finalists. Usually we narrow it down to three finalists for a faculty position.

Interviewer

And then they do meet with you and you will discuss it with them?

Participant 7

Right.

Interviewer

OK, you've been here a while, maybe not as Dean too long, but have you perceived any changes or movements toward mission-centered hiring, like is there more of an emphasis placed on it by the university or less or just about the same?

Participant 7

Uh, I can speak to the college in particular. My predecessor was very active in promoting mission-centered hires, and in fact was able to hire I think 3 or 4 mission-oriented hires and they are not necessarily in a particular department but we have two mission hire individuals in the department We have at least one in, and I think we had one inbut I may be.. I can't be sure about that, but we had a couple and then since then we had, uh, our budgets haven't been as favorable to us and we haven't been able to look towards that mission hire again.

Interviewer

OK, That was I guess?

Participant 7

....., yea.

Interviewer

OK, So, let me see. Some of these questions you did answer. I was going to ask you what mission related documentation you gave to new hires and you said that, it's a little booklet. I've seen that. Do you ever require a personal goal statement or philosophy statement from your candidates?

Participant 7

The individual departments may but within the college we don't have a standardized application set, so, some departments will require writing samples, they all want letters of recommendations. We do require three letters of recommendations, the original transcripts, some departments may have a personal statement but in the Dean's office we do not.

Interviewer

OK, you said you ask for three recommendations, do you think the departments ever ask for references about evidence of the candidates' team spirit or character or commitment in any way or is it basically academic?

Participant 7

Um, I think it's generally basically their qualifications from the scholarly perspective in terms of their scholarship, um, but again sometimes in those letters individuals will write so and so is a wonderful colleague to work with but it's not usually required in those types of letters.

Interviewer

Do you ask candidates at all how they would display traits of their faith or leadership or service in their work at all?

Participant 7

I do in the conversation when I talk about the Catholic mission of the University I'll talk to them about not only how they feel comfortable but can they support the mission and then I'll ask them in what ways might they be able to support the mission. And certainly in some disciplines it's very apparent and it's very easy for them to answer. When we talk about the it's sometimes a little bit more difficult for them to even translate because they just don't think in those terms. But its often one that I tease out a little bit, I talk about an ethical approach to their research, an ethical approach to treating the students in the classroom or in the laboratories, that they are treated with respect and dignity and, you know, elements that are basically professionalism that they should demonstrate anyway. But this can also reinforce the mission of the University and that they work with their students and that in that way they are serving their students that they are aware of it when sometimes they are not they take it for granted but if you point it out they say, oh sure I do that.

Interviewer

Naturally they would do it. OK. Um, I guess this might differ with different disciplines because your college is so big but I was going to ask if it is important at your college that faculty integrate their personal commitments and beliefs into their scholarly practice?

Participant 7

Um, again, that does vary and you see it with certain disciplines it's very clear. And certainly is one, or studies where all the faculty in Jewish Christian studies are clergy. Two priests and two rabies in that department and we do have a number of ministers and priests in religious studies where it's very clear and apparent. Other departments it's less so. Folks will often separate their personal from their professional and that's more in lines with the sciences.

Interviewer

You did mention that when you publicize the open positions that you'll do it depending on the discipline or the newspaper, have you ever advertised with the American Catholic Colleges and Universities or anything like that?

Participant 7

We have not that I am aware of leadership training in Boston College, they have a seminar. And they had some representatives from the American Catholic Colleges and Universities and they talked about creating almost a database that would allow faculty to self-identify and then be on the market so that Catholic schools might go to it. But for some reason that didn't seem to take off or they tried it and it didn't quite work. But it was an idea that was at least mentioned and several administrators, since this was all Catholic higher education, they thought that this might be a great idea and if you are serious about mission-hiring and then you would have people who are Catholic, and I am a Catholic political scientist, so Notre Dame, if you want to come get me, that sort of thing.

Interviewer

Just one more question, uh, regarding tenure decision, does your college support teaching and research priorities which reflect Catholic intellectual enterprise, at all, for example a concern for the poor or marginalized in society?

Participant 7

Uh, we, it's often very discipline specific. So we do have areas, so you might have social work and that just naturally lends itself towards those kinds of areas. Again, someone coming from physics it might be a little more difficult to demonstrate that in regard to their research and individual work. But service is important and we do look at not only service to the university or to the college but there is service to the profession that's important and service to the community is also important to some extent. The weight is probably less, with regard to service then what we would put on research and publications and teaching. Service kind of is the third priority and then community service is probably among the lowest priorities of the service priorities.

Interviewer

OK, just curious, do those priorities, when you say you kind of have a list, is that something you have in mind or is that something that comes from the provost office regarding rank and tenure.

Participant 7

Um, we've been trying to encourage them to come from the departments because it kind of works its way up through the departmental levels. But the three prong approach - research teaching and service - that all comes from the faculty guide, And so in the Application for Tenure or Promotion there's elements of it that say you know explain your teaching philosophy and evidence of your excellence in teaching, your research, your service and you can actually get a copy of that from the provost's website if you want to download that. But then we've also worked it from the opposite angle too. What are departmental expectations with regard to all three? So you know what to expect in terms of teaching, are we looking at creating new courses, how do you integrate new courses, how do you put technology into those courses. So, departments will have certain expectations and publications, and then certain amount of service. And some departments are very specific, they say in the first year we expect service to the department, because you are still getting to know it, second year is departmental and maybe some college, and then third year its college only, fourth year we want you to be involved with the faculty senate and then can walk you through that way and then they may be lines that may say of course we expect you to be a productive member of the discipline or the community

Interviewer

OK.

Participant 7

But they do vary greatly and then we have some departments that have not created those documents and we are trying to get them there.

Interviewer

OK, so from the Provost office you don't really get any pressure to do any mission-centered hiring.

Participant 7

We've talked about it and talked about the role of the deans and under Provost the deans group crafted a strategy on mission hiring. And that was shared, I shared that with the departmental chairs and the departmental chairs gave a response that they thought they were already engaged in mission-hiring where appropriate and expressed some concern over employing any kind of quota based and so then that was all sent back to the Provost as a response and the provost was going to work with the faculty senate and that was about 2 years ago, a year and a ½ ago, I think, and I haven't heard anything since. But current Provost has talked about it as an issue but it didn't go to the extent that had created a deans working group

Interviewer

I think that's about it unless you have something you want to add.

Participant 7

No I think you have covered most of it.

Participant 8
February 22, 2009

Interviewer

What's your position here at Seton Hall?

Participant 8

I am professor and chair of the department of

Interviewer

OK, how many years have you been employed by the University?

Participant 8

Uh, 15.

Interviewer

OK, in what positions?

Participant 8

I've risen up through the usual faculty ranks. I've been an assistant professor, an associate professor, I was associate chair and graduate advisor for the department and then for the past 6 years I've been professor and chair of the department.

Interviewer

OK, 6 years, just in general, briefly how about your faculty hiring process?

Participant 8

Our faculty hiring process is fairly traditional, at least within the discipline of We, I think as most departments do, we solicit for hires through our disciplinary trade journal, mostly, and then on some of the usual websites and things. We're, um, now and then we, and then of course we form a search committee and then that search committee reviews the resumes that come in. And then we'll make a recommendation - usually of 6 to 10 people to phone interview and then of the phone interviews we'll bring in 3 candidates and then of the 3 candidates we'll select a top candidate. And then usually we ...in the current process I think we are supposed to rank order them and then the Dean goes through 1, 2, 3, and does the formal offer. Pretty much we've done our best to follow the guidance that comes down, and the documentation that comes from the Provost office on our hiring procedure.

Interviewer

OK. And does that guidance contain anything about mission centered hiring at all?

Participant 8

Um, I don't remember exactly from the Provost' document. Usually the dean will have some conversation with us about at least making sure that candidates that come in at some point receive the usual,and some of the other mission related documents. I know when I was hired that was one of the documents that was handed to me when I interviewed.

Interviewer

And you still try to give that now...

Participant 8

Yes, we do give that ...we do give that to candidates when they interview.

Interviewer

And your ad...I think it always mentions the mission...

Participant 8

Well it certainly mentions that is a Catholic university. But you know, usually...one of the things about I don't know the reasons for that, I don't know what they are, but beyond really saying that is a Catholic university and the usual things about equal employment opportunity that go into all the ads we don't really go any further about than that other than the academic requirements of the position

Interviewer

OK. Have you perceived any changes or movements in any kind of the University's position on mission centered hiring over the past 6 years?

Participant 8

I perceive that movement may be happening, I don't know that movement has actually happened in terms of formal policy I am well aware that the upper administration is having discussions about somehow strengthening mission centered hiring policies and I have seen some draft documents related to that but in terms of what we would do feet on the ground if we were hiring a faculty candidate this year I don't think those documents or those draft documents would have done anything to change what we have done over the past years.

Interviewer

OK. So you already told me that you do give out that little booklet,, that's fine. How about do you ever require a personal goal statement or philosophy or anything similar?

Participant 8

Yes, actually we do. We ask every, generally ask candidates to provide...we call it statements of research goals and teaching philosophy and usually its kind of a bland request but usually we get some...we are usually able to get a fairly good feel for a candidates personal make-up a little bit as well from what they write in those documents and how well they write it and how they express themselves in those documents. But really...we... at the same time what we ask for is really tightly focused on research and teaching.

Interviewer

How about, do you ever ask for references about evidence of the candidates' team spirit, attitudes, character or commitment?

Participant 8

I think certainly in the very general context of those words we don't specifically ask their references to provide that but almost every reference letter that I have ever read certainly provides that kind of information.

Interviewer

Do you ask candidates' how they would display traits of excellence, faith, leadership and/or service in their work?

Participant 8

Probably to an extent and I am going to go ahead and say a little bit less on faith and a lot more on excellence and leadership and service especially if they already have some kind of service within the discipline or service that they are already doing. We'll of course talk a lot with them about how they would intend to continue that service or not continue that service when they become a faculty member

Interviewer

OK, um, is it important that in your department faculty integrate their personal commitment and beliefs with their scholarly practices?

Participant 8

When I read the questions I thought that was actually one of the toughest questions to answer because...just so much about – thinking about what personal commitments and beliefs are – if we are talking strictly what their religious faith is, the answer to that is no. If we are talking about their ethics as a scientist the answer is very strongly yes. Because that - we also have a very strong, very strong ethical background as scientists in the way that we have to act and the way we have to publish, and the way we have to cite other people's work and that sorts of things. We do have a lot of conversation in the department about those topics. That was a hard question.

Interviewer

Yea, I can understand that. Personal commitments and beliefs – its not exactly being a Catholic but in general...you answered it well.

Participant 8

When I was hired our dean,, was Jewish.

Interviewer

..... mentioned him too.

Participant 8

Well, she was hired about the same time I was. And of course,, still of course, he did his job very well and he made sure we had the proper documents and conversation with him about those documents.

Interviewer

He was sensitive to the mission even though he was Jewish. And you said you generally advertise with the journal that you...

Participant 8

Yes, we generally advertise – the department will generally place ads in News which is the main trade journal for and all the universities advertise there for positions. And then of course the University I think does an ad in the Chronicle, they usually do an omnibus ad or something like that, and we usually get a few responses. There really aren't many other places a chemist goes looking of work.

Interviewer

And the last question is just regarding tenure decisions. Does your department support teaching and research priorities which reflect catholic intellectual enterprise at all?

Participant 8

I probably would say ...the way that you asked...probably not specifically. Certainly we recognize the proper ethics in science which is also a very strong part of the Catholic intellectual tradition but I don't think...we don't overtly state that you have to go and do these Catholic things. But I ...and it's really one of my own beliefs about the whole idea of mission centered hiring ... I think almost wherever you are, if you are a professor and you are really doing the job as a professor ...you know, proper ethical, intellectual things that are within the Catholic tradition...you are going to be concerned for marginalized people just by being a professor and properly enjoying your position of serving society. And I think so...in my opinion so much of that comes naturally just from a professor doing the whole job of being a professor. I do think it's important for the department in guiding young faculty in doing the whole job of being a professor. I used to say...and I still do...when people ask me where I work and I say I work for ... it's, you know, a diocesan university and all that. And they immediately go back to their memory of Catholic high school and I say it's not like that ...if fact, yes it's a Catholic school but they don't hit us over the head with it. And I've always really felt that's really the way thatit's a Catholic school in a good way and I benefit so much from being here in a faith based institution But they are not forcing me to be quite so faithful. So,

and as an aside, I hope if they do come with some documentation or some changes I hope they don't try to legislate that too much.

Interviewer

Ok good. That's it I think. Thank you very much. Do you have anything else you want to add?

Participant 8

No. I think I am in good shape at least for the official conversation.

Participant 9
November 18, 2008

Interviewer

First, just what's your position here at

Participant 9

I am the, that's half of my job, and the other half I'm
.....

Interviewer

OK, and how long have you been in these positions?

Participant 9

Um, I'm in this position ... a year... two years and one month.

Interviewer

OK, and before that you were at

Participant 9

I was at teaching in the department.

Interviewer

..... - when was it created?

Participant 9

It was created on July 1, 2001.

Interviewer

And what was the main reason for the creation of this office?

Participant 9

I think it was felt that someone needed to educate the community about the mission of the University, as a university, and, um, the other part was to supervise all of our many ministry activities that go on. Most of them happen through Campus Ministry but not solely, and so there was need of a coordinator of some sort.

Interviewer

OK, I noticed on your website that the Ex Corde Ecclesiae document is there and mentioned, do you think this office was created in response to Ex Corde?

Participant 9

I don't think it was directly that, because I think, I don't think it was directly that, I think it was, uh, at least I don't know that, the person that would know that would be, but I don't think it was a direct consequence of that.

Interviewer

OK, because the timing would have been...with the application of Ex Corde from the bishops was about 1999 or 2000 so...

Participant 9

Yea, I mean, well we haven't done much about Ex Corde on campus so therefore I would be surprised if this was a result of that.

Interviewer

OK, um, the aim of Ex Corde, one of the aims, is to strengthen the Catholic identity of universities. And organizational identity theory rests on the belief that an organization has to have ...for an organization to have a strong identity the people involved need to have a clear sense of the identity. Are you involved, is your office involved, in helping Seton Hall's constituents in understanding the identity - the Catholic identity?

Participant 9

Well, we try to make people aware of the identity. Yea, for example, this is the major way in which it happens is mostly through new employee orientation. That is to say, every time a new batch of employees is hired, and you know there are 4, 5, 6, 8... every couple weeks, sometimes every three, sometimes once a month, I would give them a half hour presentation on the history of and how it matters that is Catholic as opposed to being nothing, as not being religiously affiliated at all. So I think it happens primarily that way. The office exists to exercise influence concerning the mission. It certainly does not have any authority to determine that mission or even to enforce that mission. It exists only to educate and influence. The wording of the job position's very clear. There is nothing about this office having any authority in terms of ...you know...saying this program fits the mission that program doesn't fit the mission and therefore it's cancelled or has to be re-done -nothing like that. It's merely a role of education and influence. And the education happens with mostly new employees. Otherwise, someone might invite me to talk about the mission and, you know, like for example, about a year ago asked me to talk about the mission to the Building folks at a morning meeting. So I did that for about an hour or so. I wait for an invitation.

Interviewer

OK, so primarily the orientations or otherwise you wait for an invitation if anyone wants a bit of education regarding the mission. Interesting. How about orientation type events for students...your office is not involved in that?

Participant 9

Well, I mean, the only thing I do for students is, and its only because they need Masses said, that then I wind up organizing, helping student affairs and freshman studies organize the Masses. That's all, but I mean I don't ...there is no talk on orientation for students as to the Catholic mission.

Interviewer

How about mission related documentation? I guess most of it is on your website? I see you have University and the mission statement and things like that.

Participant 9

That's right. It's the mission statement, uh – the very brief mission statement, there is: A Catholic University, there's Ex Corde Ecclesiae, the By-Law's of the University. That's what's on the website. We haven't expanded beyond that.

Interviewer

At the orientations that you have, do you give, do you provide that information, or do you just give them the website address?

Participant 9

Actually, there is a packet that every employee gets, or should get, I haven't checked with them if they are doing it recently, but every employee actually gets a copy of that: *A Catholic University*. But strangely enough this year we hired about 15 new faculty members and the new faculty members weren't given a copy. The Provost office didn't know that they needed to give them a copy.

Interviewer

I have been speaking to some deans about hiring faculty specifically. Some of them mentioned that they do and others said no.

Participant 9

Actually the document says that this document must be given to every new employee. And in fact, somehow the hiring managers haven't followed through on that. It's at least...it's now 20 years old. It was put together in 1988 and it was only then ...even then it was a revision of a 1972 document or something like that. So...um...yea...or maybe 74. I forgot now. I think it was a 1974 document it was revised in 1988 and we are revising it again now only very lightly. Just to not make it as embarrassing as it. Because it is obviously so dated that anybody reading it would say this is history it's not current.

Interviewer

OK, um, well now that I got a little bit of a different view of your office today, which is good, but, are you, I was going to ask if there were any evangelical opportunities on campus to attract students. Maybe I should go to Campus Ministry for that? But that comes under you.

Participant 9

I mean I think there are...it depends what you mean by evangelical. I suppose you mean outreach, the Gospel. That sort of thing. We do have FOCUS here on campus which is Fellowship of Catholic University Students, or something like that, don't quote me on that. But they're out there with the students, you know, and making connections with students they are in the refectory or whatever they call it these days and they're in the dorms and they invite kids to come to bible studies, to pack the Chapel, that's a lot of where that's happening. Campus Ministry runs an awful lot of programs. But, yea, some of them, some of the students take advantage of and others they don't, you know? I mean if they are not inclined to take advantage of their own parish they are probably not likely to take advantage of Campus Ministry either. It's up to the students. Campus Ministry really is run like your local Parish. It sits there on the corner and waits for people to come. In terms of evangelization, that really is the task of FOCUS. Because Campus Ministry puts out flyers, students look at flyers and don't look at flyers. You know. Yea, its, you know, everybody's on information overload. You know, I was at a meeting with the Human Relations Programming Council sometime back in the spring. I think it was - if I remember - and this was group. They coordinate almost all student activities on campus and they are run through student affairs in any case and um, she was complaining that they run an event, and they get a dozen students, and that's cause there's just too many events going on. You got three a week. How many can kids go to? Lot of kids are tied into work, school, are very busy. So...and I think Campus Ministry has some of that too. Just involvement fatigue when it comes to students...so.

Interviewer

How about also catechetical programs available for students if they want to like – I think in Ex Corde it does say that young Catholic students should have an opportunity to learn more about their faith.

Participant 9

I think Campus Ministry does a lot of that, I mean they have these for a while they called them dogmatic dinners, and then they had theology of the body sessions, and they have Mass and a Meal, I mean they have different varieties. Again, does this kind of stuff. They are the ones who really organize these kinds of things. And generally my office will support Campus Ministry in advertising events because they don't have a broadcast ability and I do so whenever they having somebody coming on, that's giving something, we do it. They also have RCIA for example, so I forget how many - they have maybe a dozen kids in that at this point so...

Interviewer

And now I know they are offering a new Theology major. Yea. So that's interesting too.

Participant 9

Yes, that's recent development.

Interviewer

I guess I'll speak with about that.

Participant 9

Either him or Fr. - one or the other. Father is the one who is the director and I would say was the most instrumental in getting it started - so either one.

Interviewer

OK, good. Are there Pro-life activities on campus?

Participant 9

Uh, yea, we've had them. I mean every year we go down to Washington but generally there is also some other event during the year where we have pro-life speakers in. Again that is organized through Campus Ministry.

Interviewer

Are faculty and administrators are also involved?

Participant 9

I would say faculty and administration are decidedly not involved in events of campus ministry. Um - you know - I think - even our Campus Ministry is primarily aimed and needs to be here primarily because of students who reside here. Students who reside at home will keep going back to their youth group. Folks who don't live here will continue going to their parish. They may catch a Mass here but they are really not going to get involved in stuff here because they come to work and then they leave. So administrators are not involved. Faculty spend even less time on campus than students. They are only required to be here from 9-12 hours a week - I mean for teaching purposes. And they'll come back for committee stuff but they are not going to spend an awful lot of time on campus. So I would say there is not a lot of involvement on the part of faculty and administration in campus ministry.

Interviewer

Have you ever done a survey to indicate if graduates evidence a stronger practice of their faith than they did upon entry to?

Participant 9

No that question was not asked - we did have a campus ministry survey that was done. And again it was Campus Ministry survey it was not just Mission and Ministry survey. It was a Campus Ministry survey that was done about whether people were satisfied, not satisfied, you know, if they were not satisfied what else would they like to see - that kind of stuff - it was very brief survey about 9 questions.

Interviewer

And they will have the results of that in Campus Ministry?

Participant 9

I have it somewhere in my files here. If you need it, I'll get it to you. But overall the people who responded, I forget how many people responded, maybe a couple hundred people took it which may seem insignificant but when you are inundated by email after email and it seemed like a broad spread of people responding but on the whole they were mostly undergraduate students who responded. Saying that they were, on the whole, satisfied. Some people, administrators and faculty, did respond, a handful, just a handful, and graduate students very few responded. And somebody, I think I remember one of the comments was why don't you provide service opportunities for graduate students? We could, but you know,

again most graduate students are working and coming here and we don't think to develop too much for graduate students because we figure they won't have time.

Interviewer

Most of them probably wouldn't. That reminds me, I was in a class just a couple semesters ago, and I was discussing my topic...

Participant 9

Which is...what is the topic of this dissertation?

Interviewer

The application of Ex Corde Ecclesiae. And one student, a graduate student, said - I didn't even know was Catholic. So I think graduate student is a whole different...they are looking for a specific program something they can drive to...maybe not everyone but the majority. Are steps taken to ensure that no one affiliated with the college is engaged in the culture of death type things? For instance, people that donate money, come to speak, honorees...?

Participant 9

Well, I mean, there is no...let's face it, in recent years we've seen movements toward responsible investment, that is to say people who invest in companies also want to know ...is this company green? That kind of stuff. So I think in some sense in which we just can't affiliate with anybody. At least there is that sense. But I don't think there ...that this kind of stuff... there is no one to vet this kind of stuff, there's no one to check this kind of stuff. What happens is, that things come to light about our affiliation with some group and then we decide, oh we can't run it...that's generally how it happens, it doesn't happen up front, there is no research group here that is looking to make sure that we are affiliated only with companies that consistently stay away from that stuff. There is no one here on campus that I am aware of that does that.

Interviewer

Certainly like graduation speakers and things like that you probably...

Participant 9

Graduation speakers, we have a policy in place that we will not give awards and honors - and we are talking about major awards and honors - not minor ones - so honorary degrees - that kind of thing - we will not give them to people who hold positions, hold public positions that are in conflict with the Church's position. I mean obviously they can be Jewish, they can be Moonies, they can be any religious persuasion they want, we don't expect them to be some other religious persuasion, but when it comes down to moral positions, if they have positions that is contrary to the Catholic Church we do not give them an award. We have that and we do background checks on those people. I mean, what's looser here is that we have I don't know, 40 - 50 student groups. They organize their own events...they bring in their own speakers. There is no one to say this one's in and this one's out. Unless something comes up to surface. Generally, the problem is that there is not a vetting at the beginning. And, so, there is no process - there's no policy. So...and it doesn't seem like anybody wants it. Certainly nobody on campus wants it because that would tie their hands. Administration doesn't want it because they don't want to impose anything new that wasn't there to begin something - anytime that you try to impose something, people get all upset. So we've had our blips on the screen. For example, last year we had, at the woman's conference, 2008, in March. There was a speaker on spirituality, the title of whose talk seemed rather harmless. She was rather into...she was a Christian minister of some sort of store front, not store front, but I want to say of her own making, you know, it doesn't exist. She had a hodgepodge spirituality...you know a little Buddhism, a little Deepak Chopra, and little Christianity thrown in for... I mean, it was just, people complained and said how could you put her on the program at a Catholic university. A very good question. How did the committee that put the thing together never asked themselves if they could or should or shouldn't have her here. And they don't ask. Generally people don't ask because mission is not in the forefront of their minds. So we recently had another situation just last week. Last week a number of the faculty members who live a gay lifestyle decided to put on a presentation on spirituality and gender.

Interviewer

I saw that advertised but I did not go to it.

Participant 9

Yea, and um, so in other words it was clearly something that was done – that if people asked themselves the question of mission, then they decided to oppose the mission. Otherwise, if you take the benign view of what they did, they simply didn't ask the question of mission.

Interviewer

OK, well that's about the end of my questions. So you think someone else to talk with will probably be Campus Ministry – obviously maybe Fr.....,, he's my nephew by the way.

Participant 9

Yes, and he's getting married.

Interviewer

Yes. And then maybe Father for the Theology.

Participant 9

Yea, you may want to talk to Father too. With regard to the mandatum, the only thing I can think of is that you want to talk to maybe just the people at the seminary in general. One of the things that the Ex Corde said should happen was the mandatum. And what happened was at the time because I know - I approached, who was then in the provost office about...because as soon as he became rector, wanted us to apply for the mandatum. And I said, you know, I said to him, I said I think that perhaps we should speak also to the folks in religious studies because supposing all of us here get the mandatum and over there they don't then there may be another one of these, you know, tug and pull situations where they might feel bad that we sort of just didn't work together and work it all out for everybody and eh, so I came to see Frabout it, when I was I guess the associate dean then, and he hemmed and hawed on it said you know the people in religious studies are very difficult. When he had then I guess had taken over the job of mission and identity, mission and ministry, I spoke to him again about it and again he hemmed and hawed on the whole mandatum thing, he didn't think the religious studies department would go for it at all. So then what happened was Monsignor simply had all of us, he drafted the letters for us, wrote them, I mean, and we just came in to his office and signed them asking the Archbishop for the mandatum and he sent us all a mandatum – the faculty at that point. But, uh, at the religious studies department people have asked for the mandatum but very few. So, you only need the mandatum if you are catholic if you're teaching catholic theology. And currently in the religious studies department that would be I think, Msgr., teaches Catholic theology sometimes, and Everyone else is teaching non-Christian religions or is not Catholic. But it wasn't, there is no departmental decision. There wasn't even a look at it, there wasn't even a discussion. What happened was these people figured they had read Ex Corde Ecclesia they knew they should have a mandatum so they wrote the bishop and asked for one. But the department was not interested in them getting one, the university was not interested in them getting one, um, it was simple ignored and I don't care what spin Fatherputs on it.

Interviewer

I actually discussed that informally once with Fr....., I asked about the mandatum, and he was explaining a similar thing. I knew the faculty over there all have it. He said we go above and beyond that.

Participant 9

No, no, no, but I mean, it was ignored, the thing is that it was ignored. It was ignored. I mean, I never, as theI didn't have the authority. Because you know Monsignor held the title of Dean. And whereas Monsignor before him, um, had given the Associate Dean, and there was only one in those days, gave the Associate Dean really full range to be Dean, not under Monsignor

....., I mean you didn't fart unless you asked him. So, then I could not approach the Religious Studies department, and say - Hey What do you think – you think we should work on this? So I had to ask him, I had to ...and he said well you ought to check with and so I checked with and hemmed and hawed over a year's time. You know we had no choice, I think, the Seminary, but to do what we did. Otherwise, I would not have had a problem, I would have gone to the Religious Studies department asked to be put on a meeting, during one of their meetings come in to speak for 10 minutes about it, just to say it might be advantageous for you folks to have it. We were not certainly acting behind their back or to looking to get an advantage over them or to say we asked for it and you didn't it...shame, shame, shame, so, eh...but nothing was done. That whole thing scared everyone here and and Ex Corde still scares everyone here at They basically think it means that it's the end of academic freedom. That's what they think.

Interviewer

Recently, I think the literature seems to be saying that people are relaxing about it.

Participant 9

Well I think they are relaxed about it because nothing's been done about it. That's why they are relaxed. When it first came out, they thought college presidents would actually enforce it, college presidents simply decided to ignore it...that's how that happened...they simply decided to ignore it

Interviewer

Some things have been happening at since I have been here, I thought, I noticed a strengthening - this office, campus ministry...

Participant 9

There are things that are happening. There are things that are happening at the level of the trustees. The trustees are the ones who are pushing forward a number of items. So one of them was the core curriculum which was obviously the work of the administration in conjunction with some very strong faculty members – who pushed in through. We've been talking about hiring for mission now at least at the trustee level even before I got here. You know, during Father time they were talking about it. But nothing happens. It's just talk. I mean, so, I mean any time I suggest things people tell me it's illegal. I am sure it's not illegal. Well I mean is this, for example, I am now on the Strategic Planning Committee, there's a mission and identity committee, and I had a number of suggestions that I made to the committee about how, simple things, like for example, that in faculty hires, those whose past academic record shows that they have some familiarity by way of courses with Catholicism, uh, should have that be considered as part of, you know, as an important part of their application. It should be weighted. I'm not asking if they are catholic. I am not asking about their personal faith stance. All I am asking is do you have some knowledge of Catholicism and that should be, I say should be, a qualification. When I argue for this stuff I say, look, if I would be hired by a university in France, they would want to know that not only could I teach bible but that I could also speak some French, I would never become French. And so I am not asking them if they are Catholic, I am asking them if they know Catholicism. And so, but you know, people get very nervous around these issues. They think it's a litmus test for, you know, religious faith, but its not, I keep saying, that's not what I am asking. What I am saying is - is this in your record? Well. How does it matter when you teach geology? Well it may not matter for teaching geology but it matter for everything else we do here on campus. And if you have two geologists of equal quality, the guy who knows something about Catholicism is going to fit here better than the guy who doesn't. That's the bottom line. So anyway – but – um...

Interviewer

That has come to be the most interesting thing for me - mission-centered

Participant 9

Right now it's not been anywhere, I mean Ex Corde does say you must have a majority, so I mean if you're going to be ?? it has to be 51% but I would say 80-85% of our faculty are not Catholic. So I mean,

everybody says oh it's always the best, the non-Catholic faculty members who support you the most. Yes, we anecdotally know that there are some very enthusiastic non-Catholics who are very much in favor of our Catholic mission, but the majority –it's not true – it's just not true. And the research has been done, I came across some just last week, a couple of researchers, one of Notre Dame and one from somewhere else did research and basically people supporting the Catholic mission are Catholic.

Interviewer

I read some interesting things too about the Catholic mind, I was reading, even if you are a geologist and not teaching it in the classroom, just being a Catholic makes the identity stronger.

Participant 9

It makes the identity stronger; you certainly come from a certain set of pre-dispositions about a worldview. It matters, it really matters. And I am not saying we should hire exclusively Catholic. We do want a ... I don't think Ex Corde is looking for faculties that are monolithically Catholic. I don't think it's ever been the spirit of the thing. Because, quite frankly if it hadn't been for Muslims, the mendicant orders of St Francis would never have been. We know from a long history that sometimes its been precisely foreign and adverse ideas that have been...have spurred the Church on to its most fruitful intellectual work. But it's a question of how do you maintain an identity if the profile of the population on campus exactly represents the profile that you find at Kean or Rutgers

Interviewer

I don't want to keep you, I know you are busy but one of the first people that I spoke to spoke of the Strategic Plan, they were concerned because one of the goals of the strategic plan was to have the student population reflect the general population.

Participant 10
February 17, 2009

Interviewer

Ok First, just what's your position here at

Participant 10

Um, I'm the

Interviewer

OK. And how many years have you been employed by the University?

Participant 10

Um, I began atin, um, 1998, October of 1998, and worked here through April, 2002. Then I accepted a position at another private university in New Jersey, you can make a name up for them if you want. And was there for literally one calendar year. Had the opportunity to return to in a different capacity to the same department. And I did that basically...I call it my sabbatical year, I joke, but you had to be away from the Catholic ethos to understand what it brought to the work that I did. And it was in the absence of that at, students were just as diverse, colleagues were just as collaborative, but there was something that I couldn't articulate prior to leaving a Catholic environment to be able to know that I wanted to come back.

Interviewer

That's interesting. Briefly just what's the general purpose and mission of your department?

Participant 10

Well, the purpose of our department is to provide We put them...then we also do a very robust co-curricular experience along with that because our mission and our philosophy is communal in the sense that it's not just a dorm, you know a place or dorm where you just sleep, if we could get them just to sleep it would be better, but we want it to be some place where they experience the fullness of what has to offer and are able to connect with one another in meaningful ways that complement the classroom experience in addition to ways that are connected to the University's mission of servant global leadership. So I have a staff of undergraduate students, resident assistants, and tutors-in-residence who help to facilitate those programs. And the majority of my professional staff actually live in the residence halls with the students 24 hours a day 365 days a week (sic) to help facilitate some of those programs, also to serve as mentors, to serve as managers for facilities issues to when necessary or appropriate to enforce policy to correct behavior. They are not in loco parentis but they are an adult presence living in the halls with the students.

Interviewer

OK.

Participant 10

Did that answer...?

Interviewer

Yes. That gives me a lot of questions to follow up but I will sort of stick with this. How familiar are you with the papal document, Ex Corde Ecclesiae?

Participant 10

I'm...I would say quite familiar with it. I have read it in its entirety probably three or four years after it came out...haven't read it through completely since then. Followed with great interest all of the hub-bub about the mandatum and who has it and who doesn't. Um, in my role reflecting on it and looking atprograms and policies and so forth, um, we don't really hold up very well against what the Hold

Fa...what John Paul II said co-curricularly and extra-curricularly. We don't have any single-sex residence halls. So some of those culture of life issues are not present here in as much in a way as I would hope that they could be. And that's where some of the greater challenges for me as a professional, as an employee come, because everybody sort of knows I am the card carrying Catholic. Um, for good or for bad, you know, people do come and ask me questions, how about this or how about that, but I think for the most part our undergraduate students are a product of the culture that they are immersed in and they have a very much "thou shalt not" attitude that their role in the residence halls, vis-a-vis things Catholic, um, is seen in terms of rules and regulations, so the spirit of *Ex Corde*, "From the Heart of the Church" and the intellectual endeavor of what John Paul was calling people working in our field to consider, is one that's very difficult to translate to the roles where you have student to student peer interaction in a way that isn't perceived by a 19-year old student leader as - I am being told what I can and cannot do. So...does that make sense?

Interviewer

Yes, As a matter of fact lot of adults I talk to feel as though that is the Catholic identity too - like I don't want to be told what I am supposed to do ...but they are missing out...that's a personal comment. So...each one of your answers give me a lot to think about and talk about. So...how many employees does your department have? That work directly with the students. Approximately, do you have a lot?

Participant 10

In terms of full-time post-bachelors professional staff, we have 16 professional staff who live in the...sorry 12 professional staff who live in the residence halls in two main roles. One is residence hall director. They are the primary manager of budget fiduciary responsibility. They directly manage the student paraprofessional staff. And then we also have an entry level position, the residence coordinator, which is 10 months a year. They can opt in, if we have the funds for summer work, or they can opt out and do professional development, travel, see the world, etc. Which some have done and I am a little jealous of. And the residence coordinators are supervised by the RHD. So we have 12 live-in professional staff members and then the central office team is made up of 6. Myself, an Associate Director, three assistant directors, who are the supervisors for those residence hall directors...I can give you an org chart too if it makes it easier for you...and then the assistant director for housing services who does the assignments, billing, everything that pushes over tos world and some stuff and that keeps her busy enough that she doesn't supervise anybody directly. And then we have 2 support members as well. So that's 20 all together.

Interviewer

20. OK. About how many students?

Participant 10

Student staff in terms of the resident assistant and tutor-in-residence role, this year it went up a couple because the University Center the off-campus site, so its usually about 60 to 64 and then we also hire desk assistants, but they are work study hourly employees. RA's get room and board as a grant on their student account and tutors-in-residence get their room as a grant on their student account. So we sort of have different and higher expectations for them and a more robust job description as opposed to a work study desk assistant who monitors the front.

Interviewer

How do you orient your employees to the University's mission and identity?

Participant 10

Having been here as many years as I have, and seeing how not just orienting but during the recruitment process, if we do a poor job, we pay for it. So I joke with candidates. At the end of...we try to be very forthcoming about it...and when we're advertising for a position, most of the time we end up doing recruiting at like regional conferences, like placement events through a professional association...and we are very forth coming we have on each of our questions whether its in a phone interview or in person

interview, "In what ways do you think that the Catholic mission of will impact your day to day work." Sometimes people are very aware that we are a Catholic institution and sometimes they are like, Oh! You're Catholic. What it means for different people, I have noticed a very distinct difference. Our live-in staff members, for the most part, for the most part, respond by telling us what their religion is...because they perceive it to be A, Are you Catholic or are you not –worker? Central office management, a little bit longer in the field and more savvy, recognize that it is not a question that we can or should ask, it's not appropriate, and often times we get a more in-depth response on what that means. So we do try to do, even with candidates that we don't end up selecting, we let them know, we are not asking you your religion, it's not a question, sometimes if they are coming straight out of a bachelors program they don't know, what hr-wise is permitted and what isn't. We are not asking your religion, it's not necessary for a person to be Catholic or Christian or any particular religious tradition to work here successfully and meaningfully, so we try to explain it a little bit after they have given their answer. Which is usually, well I am Catholic or well I am not Catholic or I went to 12 years of Catholic school or blah blah blah. So during the interview process we get at that. At the end of a each candidate's interview day we do a wrap up session, it's usually with me, if I am not available for whatever reason, my associate director does, and I basically joke with the candidates and I tell them I am going to give them my homily. So, I will give you an abbreviated version of what I say because to me in the recruitment process it's just as important for us to articulate who we are and what we need, as it is for a candidate to be able to say that's not who I am, and that's not what I am looking for. So I give a number of examples, I speak about, and having been here the number of years I have, about the propensity on the part of student staff to see everything as a "thou-shalt-not". I steal Father 's phrase, that he's used often, which is that our role is to get them from "no" to "know" from "n" "o" to "k" "n" "o" "w". I don't know who said it, but I have stolen it from whoever said it, that what we want is staff members who will be willing to make the proposal that the Church proposes, it doesn't impose, I am not telling you - you must. Moralisms don't work. I am not telling you-you must, or you have to or should. But in the best tradition for student development theory, if we are speaking about the whole person, things spiritual, religious, faith, whatever context a student might put that in, however they might label it, we need to be doing that work, and that we live in a culture that doesn't want to do that work. That wants to sideline that to Sunday only or marginalize it such that people think it's not an important part of developing a whole person. So, I also speak pretty candidly, that for the most part, our clientele, our 18 to 21-year old students, see all things Catholic in terms of the strike zone, from the nipples to the knees, and that this is really the only thing that the Catholic Church has to anything to say about, and anything they want to say takes away your freedom and inhibits you, and so forth, and is oppressive, and I try to counteract that particularly focusing on the social justice teachings of the Church, deferential treatment for the poor, subsidiarity, of challenging young people to think about decisions and choices that they want to make in ways that perhaps they haven't been challenged before. And that this is a place where that can and should happen. Sort of frame it, because I was here at the time of the fire and also here on 9/11 where one of my hall staff members lost a family member in the towers. To me life is always going to present every human being, sort of ...I am not a student of John Paul II but I love the way he made things very tangible, it wasn't out there and heavy, life is always going to present people with the question of, or you'll be presented with the question, who am I and what I am living for, you know? And that this is a very privileged time when young people in an academic environment, supported by our staff members, in a community that will allow and encourage them to answer that question for themselves. And that can be done in a way – you know – I have student in my hall and did poorly in their first semester, and they are bio-pre med major because this is what their family has always told them they should be, but they really love the languages. Who I am – what am I living for? That's not sex, it's not contraception, it's not abortion, it's the vocational aspect of our work and that's what I need a staff member to be comfortable with, to know that this dialogue and these discussions need to be part of your work. And then I give them some examples, you know, that my opinion, and I tell them it's my opinion, it's not policy, you could ask, um, 12 different, or students have said to me they've asked 2 or 3 different priests on the campus the same question about issue X, whatever that might be, and the students perceive the responses on the part of those 2 or 3 different priests as different responses. I try to explain the order charism vs. diocesan and that we have priests in service here and lay people in service who have all been formed in the Catholic Church at very different times in the history of the Church in the last 40 years, how does that influence the way that they see things, say things, interpret things, and how does a student who developmentally is in a very dualistic framework of the authority has

the answer, there is a right and a wrong, what kind of power, not in the sense of enforcer, but what sort of authority and opportunity for grace does that present us with as professionals. That's it's not an easy...it's not the same as doing housing and residence life work at Rutgers or Montclair or Fairleigh Dickinson, that I need you to know you'll be coming on to a staff where, yup, you are going to be asked to push the RA's a little bit. And then I give some examples. A couple years ago, we had at mid-terms two RA's who did a program in one of the first year halls, making Zen gardens. It seems so silly, but it's an example. Making Zen gardens to de-stress during midterms. And I fielded a phone call sent to me by the President's office from a parent of a first year student who had dropped their child off after a weekend home who was very upset that we were sponsoring this non-Christian program. Is there anything intrinsically evil about shoe boxes and sand and pebbles and little rakes? No. And I very dutifully responded to the parents and I spoke with them, I pulled out my copy of the catechism, and said what does the Church say about non-Christian traditions, that all who are seeking the truth are ultimately in communion and moving towards a greater...I quoted from the catechism basically verbatim for this family. But then I did go back to the staff, and this sort of moves into how do we orient and train, I went back to the staff and I said I am not telling you don't do Zen gardens, I am not saying it was a bad thing. But did we miss the opportunity to add the sort of plus I- the value added of what we could do? We could have talked about ...or we should be ready to push the RA's because it's easy to do a social program about something that's innocuous enough. But the Catholic Church has a fantastic tradition of the desert fathers, of hermits, of meditative prayer. Even if it was as simple as, as you're making your Zen garden speak about, have a dialogue about, how do you center yourself, do you pray, is that something that is regularly a part of what you do, does that help you with stress. That these are the things that the professional staff have to be ready to engage and to look for those opportunities and to push them. I said not every pizza party has to be Theology-on-Tap. It doesn't need to be that deep. But we need to make sure that we are providing regular opportunities for students Catholic, non-Catholic, Christian, not Christian to engage in that aspect of spirituality, faith, religions and so forth. I probably over answered.

Interviewer

That's OK It's good stuff. No That's good.

Participant 10

So we try to do a little overkill on the recruitment side so that – because when we have not been that explicit and I am explicit especially regarding LGBT issues

Interviewer

LGBT?

Participant 10

Lesbian – Gay – Bi-sexual – Transgender

Interviewer

OK, Yeah.

Participant 10

Because when, I am not even going to guess how many years ago but many years ago, when a group of students came forward and wanted to have the group called TRUTH recognized- "Trust, Respect and Unity at the Hall." A number of the students engaged in that group of founding members were resident assistants – members of our staff. Some of whom were members of that community who were very forthcoming about their sexuality in that they were members, they were homosexual, or that they were transgendered, so forth, others who were allies, were heterosexuals who were friends and wanted to support their cause. And at that time, I was not the director, Craig Allen, my predecessor was, and they, the students wanted to know, because the group was not officially recognized, they were seeking recognition from the university. They wanted to know what they could do and what they couldn't do as an RA, so if you think on your email tagline, mine's Some say Resident Assistant, or Stillman Exchange, MLK

Scholar, whatever, they wanted to know could they put TRUTH, you know, Vice President, TRUTH, Trust Respect and Unity at the Hall, given it was an unrecognized organization. And this is another example I use. And what transpired was that as a central management team at the time we had a very robust dialogue based in, um, based in the teaching of the Church that really the penultimate that God has given every human being is their free will and for us to say to a young person do this and don't that...draw the line in the sand and then wait and be the one's who have to monitor and would be subjected to the criticism for penalizing and what not, we gave it back to the students...it's not our place to tell you what you can and cannot do. God has given you free will to make decisions and that if this is what's important to you, perhaps more important than your job, given that the code of conduct says affiliating, the University's code of conduct says that affiliating with a non-recognized group can be reason for judicial sanction. What we try to have them understand, we are not going to tell you what you can and cannot do, your conscience, your internal forum has to drive you in the direction that you believe is the right thing that you should do. And then Dr. came forward and issued a memorandum of understanding wherein she would allow the group to, I don't know if you ever saw it, but can get it for you. Essentially she had consulted with Vice Presidents of Student Affairs at other institutions who had similar kind of student groups who wanted to be recognized, and the memorandum, a very brief description, was first of all the name couldn't be TRUTH, because the Catholic Church holds that Jesus is the Way, the Truth, and the Light. So they would need to find another name. That they could function in special relationship to her office. And that they would be able to hold their mission statement. What they articulated was that they wanted to increase awareness of issues that the LGBT community encountered and to reduce incidents of bias on campus related to sexual orientation. So, part of the memorandum Laura said they could do, they could have programs and sponsor speakers and so forth, they could not, however, host social events wherein there would be a greater risk of the Church's teaching of a homosexual person being homosexual is not sinful but acting on homosexual tendencies is sinful. That basically fractured that group of student leaders because some said, this is wonderful because this is the University recognizing an unmet need on the part of its students, and the other faction said if we can't have everything that we are asking for, it's as if we are being treated as second class citizens and this is not sufficient. So I use this example, and then essentially that second faction decided to pursue a law suit and so forth which sort of tied 's hands and nothing really happened meaningful for several years and so forth. It was very disheartening to me, because I agreed more so with the cohort that said there is a need, there is a pastoral, spiritual, real need that we could meet as an institution. But we have to honor that these young people...that God was going to work whatever path he wanted to work with them. So, I give that as an example so that if there is a candidate who comes to us with a very strong opinion and cannot move from that opinion, feels so convicted in their belief regarding particularly that realm of issues, this would not be a place where they would feel comfortable, supported, able to do their best professional work. And I have had people in the selection process who said, I am glad you told me, I want to withdraw my name. There are others who have not, who we've offered the position to, and after a year have felt so compromised in their soul, my words not theirs, that they've said in good conscience, I have to go. Or they haven't and they have created an undertow amongst the students that's its ok to not adhere to not ...so that's kind of all over the place. But we...you know I try to hit the strike zone stuff and the not strike zone stuff.

Interviewer

No, that was good stuff. Um, yeah I think we've even covered...

Participant 10

Sorry, I'll try to stay more focused.

Interviewer

No it's good. I'm very glad. You are saying important things. So does, do you get any pressure from the University, I guess you wouldn't get it from the Provost, you'd get it from 's area? The Administrative area? Is that who you report to?

Participant 10

I report to who reports to who reports to

Interviewer

OK. So do you get any pressure from them to hire either Catholic people or people who understand Catholicism maybe have had some courses in it or just...? I mean I can see what you do try to orient the people that you are interviewing, making sure that they are comfortable with it or are a good fit.

Participant 10

Right, I don't think...

Interviewer

Any formal policy in place?

Participant 10

No I mean. If I have questions I'll regularly check like within HR and say like OK... And I know its something in her area that they really struggle with how do you articulate that. The biggest challenge for us isn't so much asking the question, its how do you vet the responses. So, somebody says, oh I was raised Catholic but, you know I don't practice my Catholicism. So, is that a plus, is that a minus, is that you know...so it's how to assess the responses we get, especially when often times that response from a 21-year old doing their first job search ever, is at best they're shooting in the dark. So I don't know, I don't recall ever feeling ...no

Interviewer

So there is no formal policy or procedure that you know of. Do you give them any documentation about Catholicism here?

Participant 10

We do. We give them...we used to give them paper copies of: *A Catholic University*. Now we usually try to send them an email confirming their on-campus interview. We give them email links to Mission and Ministry page, to Campus Ministry, to: *A Catholic University*. So we try to make sure that we are pretty pro-active about it. Depending on the search and the time-line we have for the search there are some times where we've taken, is it Bishop Pilarczyk wrote a book that gave to all the Division of Student Affairs at the time. I'm almost positive that it's Pilarczyk, I am not sure of the title...

Interviewer

Is it Student Affairs at Catholic...?

Participant 10

No, not that one. Not the one where and wrote a Chapter. It's called Twelve Tough Questions.

Interviewer

I don't think I've ever heard of it.

Participant 10

I'll double check for you. Pilarczyk wrote it and it's a really good...I think it's a really good read cause its literally 5 pages, kind of executive summary style, here's the issue, here's what the Church says, here's what its connected to, so that's probably more so for central management folks who need to supervise and are the ones to whom the 21-year old will turn to and say I was raised Baptist and what does this mean. Its very short but very clear. It's non-theology speak. It's like written in a very understandable kind of format to say what is the Church ...so things like contraception, it talks about procreative and unitive, an this is why priests practice celibacy, deferential treatment for the poor, so its literally sort of, each of those as he chose them, the twelve toughest questions about Catholicism. And just sort of keep people into it. So sometimes we've sent those ahead. We've xerox copied two or three chapters so a candidate coming for a campus interview would have a sense of what its going to mean.

Interviewer

Cause I would imagine that even if an employee was like yes I am Catholic and I do want to support the mission and I'm all for it, but a lot of us don't really know. I would need education on some of it myself.

Participant 10

Well you know like I said you can ask three different priests the same question. Another question that I would love to ask, like do a survey on the green, who do we report to? Who is University accountable to? And I think if you would ask you would get a very wide variety of answers. Because there might be...I mean there are some folks who say how Catholic we are based on how many offices have crucifixes. How many people-students, faculty, staff- are going to mass. Or and it's very sacramental. Some would say based on how much service we do. I'd think you'd get some people say we have report to Monsignor Or we report to the Board of Regents. Or we report to Archbishop Or we report to the Pope. Or we report to Christ himself that's the one we are accountable to. Well if you don't know who is managing you or who is expecting XY and Z of you and there's not consensus on that, or if not consensus, a clearly articulated- here's what it means. And that's where I go back to my experience working with order run institutions. It was pretty clear. So I think that in and of itself lends to...on some days honestly it can be more challenging and on some days it can actually be more freeing because there is not a rigidity to it, imposed by, bad choice of words but you know what I mean, by virtue of the order that founded us. Bu I think every time we have a Bishop that changes, like everybody is waiting to see who will replace And is on the short list. Well if he goes then who would be ...that guy's opinion...how much in our business will he be, how much not in our business. That's a dynamic that I don't think is as present at places that are run by orders, not that they don't care about what the bishop says, but its less...I don't know if I am making any sense?

Interviewer

Yes. You are. Because an order, I think, usually has their charism – strong through...

Participant 10

Right, because we are more worried what provincial says. And the provincial can fight with the Bishop if they need to. But me, the President of the College of Mt St Vincent, I'm not going to have to fight with the Cardinal. Whereas Monsignor has to negotiate those relationships much more directly and be more accountable for those kind of things.

Interviewer

Right. That makes sense.

Participant 10

I don't know. Sometimes I think it makes sense and sometimes I think it doesn't but...

Interviewer

You said that you offer...like what type of co-curricular activities. Are they...does any of them...how many of them try to infuse Catholic thought into the lives of the residents. And how do you do it. I know you have the FOCUS people and all that.

Participant 10

Well, FOCUS, interestingly enough, reports to Campus Ministry, they live in the halls, we collaborate with them, but we don't necessarily...they don't report...they are not accountable to us.

Interviewer

So their programming is done through Campus Ministry.

Participant 10

Right, through Campus Ministry. And it's interesting because if I can for a moment, kind of offshoot to campus ministry. I have a fantastic relationship with Father And I think one of the challenges is that his department has been given the responsibility of keeping Catholic Campus Ministry "Catholic." I think his department, you'll find a way to write this nice-dissertation talk, takes a lot of crap for not being ecumenical enough. OK. So my staff and my staff usually are Hall Directors who turn over every two to three years. There is intensity of living in the residence halls is such that the lifespan of that... you don't do it for long, right...so that depending on the context and history that a person comes with, because frankly, Margaret, I have had professional staff members who are Irish Catholic born and raised like me, always in the Church, and so forth, who come with an understanding of, and I think the scandals of 2002 really blew the roof off this, priests are perfect, I can't tell them "no," it makes it...clericalism... makes it very difficult. Sometimes I've had... I mean my most attentive staff member, who wasn't here very long, my most attentive staff member to things Catholic was actually a Jewish man because he didn't have any of the baggage and crap of... I look at this nun and see the one from third grade who taught me. Or... So I think that many of my staff hear, anecdotally from students and professional staff, hear from students Fr. Jim is this, or Campus Ministry is that, and it sort of ...it kills that budding relationship. So that's always a challenge for me of having...of trying to create opportunities or have interactions with members of the priest community who are administrators versus faculty with my staff so that they see that priests are just people. Like I give an example... so you ask what percentage of programs have... I'd be really hard pressed to draw that out. I can tell that there is one thing we did very definitively, not this year, but last year, we changed the programming model that the RA's use, to be aligned with the University's strategic goals. So before, they had to do sort of like a ...it was connected with our freshmen program of COMPASS, Collaborative Opportunities to Mature Personally, Academically, Spiritually and Socially. So every RA, each semester, had to do four programs-a personal, an academic, a spiritual and a social. Spiritual - Zen garden - check. So, there were ways in our program, you know like you hear about couples that do like I don't like the 5-hour pre-cana thing to get the certificate, I don't actually want to like think about it and do it. So there were ways to do that as well. Last year was the first year that we switched to have it be aligned with the strategic goals, enhancing the catholic character, distinctive undergraduate experience. OK. So the RA's had to do one additional program, but it also gave them...it was hard at first to get their heads around it. But it gave them greater opportunities to connect in a wider range of ways with the professional staff ready to kind of push them. So we do some things that are distinctly, sacramentally Catholic. You know, we do room blessings with the priests in residence in the beginning of each Fall term. How many people actually take us up on it? I don't know. We do crèche blessings, just before Christmas, with a little explanation of how the crèche came to be. St. Francis, we put them in the front of some of the residence halls, the ones that have the space where it's not a fire hazard to put it there and so forth. FOCUS helps us do that. Priests in Residence help us do that. We do...we try to do some things that are intelle...I don't want to say that intellectual and Catholic are two separate things because I don't believe that they are. But we try to do things that are intellectually stimulating for a student to engage in a dialogue regardless of their religious affiliation and to incorporate the Catholic thing. Last October we did a series of three programs which led up to a larger event that we co-sponsored, The Silver Ring Thing. One of our RA's, Danielle Storm, had been very active in it in high school and she wanted to bring it to campus and interestingly enough when she went to a variety of offices to seek support and assistance she got varying reactions. So she came to me and I was like ...all about that, yes, bring it on. Well because it's a voice that isn't heard. And that's what I am saying to people in our interview process I say we need you to be ready to be counter-cultural. Not in the 1960's sort of way but to propose the idea. You know, and I joke with some of my professional staff members. I had a professional staff member a couple years ago, and it started out joking but it turned out to be frightening because this was a person who identified herself as a Catholic, a practicing Catholic, raised in the Church her whole life and it was right around midterm elections. It wasn't a presidential election, but it was right around midterm elections and I was like, oh, I have to change my registration so that I vote in the town that I am in. I had forgotten to do it and I'm going to be voting for someone else's taxes but either way it doesn't matter because I want to make sure that I vote for the senator because of partial birth abortion and I want to make sure that my vote is cast. And this person who was in her mid-late twenties didn't know what partial birth abortion was. Well heard it but didn't know what it was. Which is sort of frightening to me and I am like you voted in how many elections, you say that you are a Catholic, and when I when I described it to her, it was very clear, and I wasn't trying to be overly

graphic, but I was like you realize what this person is saying, I said, and that's where you get a little worried that we are a step away from infanticide. That's a problem. That's a problem. So I take...I'm pretty much no holds barred, people ask my opinion and I'll tell them what I think, but its because...and I always preface it by I came to what I know and believe not because the Church told me I had to or a man in Rome wearing white told me I had to but life has given me experiences and I've made mistakes and sinned and I see the beauty and wisdom of the Church has always invited me to consider. That's all I want my staff members be able to invite someone to consider it. So I joke with single women in our department, or say, you know, single men too. The Church isn't anti-sex. Like read what John Paul II wrote about sex. It's just...it's not going to fall off or out if you don't use it. There are people who make an active life choice to be celibate and they are quite happy. I don't know what order it is but I reference the nuns in the beautiful blue habits, have you ever seen their faces? They are really very happy.

Interviewer

Nuns live long and everything.

Participant 10

They are really very happy. So now I am way off track. I forgot where I started but...so, the RA that really wanted to do this program. So I said well let's try to build a crescendo to this event and we connected it in with things that incentivize it for students, we use a priority point system for room lottery so if you went to one of the talks and the Silver Ring Thing you got credit towards priority points. And that's fine. That's OK.

Interviewer

Yeah. I hear you got a good response.

Participant 10

We had 300 people. I was expecting like 100. And of those 300, 75 bought a ring. And we did an Asset survey afterward to say what are you...what did you learn, what did you think, if programs of this type were offered again, and I was concerned, frankly because it is explicitly Christian. Let's put it that way. The ring has a quote from First Thessalonians in it and so forth. And a large majority of people who responded to the survey said yes they think that more programs like this should be offered they would be interested in attending. And one of things we did as a prelude to it and the three little events we did beforehand was much smaller, 15, 20 students. But that's where I say...Christ did it with 12. And it stuck.

Interviewer

Exactly

Participant 10

But one of the programs was sort of a debate, where we invited people to come and discuss, from the Health Center came and helped us, and I think one of the peer health educators, about the cervical cancer vaccine. This has always been something ever since it came on the radar this is what I wanted to be able to do, to have students discuss. Does it promote promiscuity? If my 11 year old niece, you know, who has nothing of a womanly shape yet, is being invited by her pediatrician to consider starting this, you know, so they had this debate and it was attended by maybe 15 students. Danielle went to it. There were several men so that it was also useful in that the health practitioners were able from a medical ...there wasn't anybody religious. It was strictly speaking about women's health, women's reproductive health, but they were able to share with the men that you too can carry and contract HPV with no signs or symptoms. There haven't really been studies done on what does that mean for men's fertility later in life. But in that context was able to say, if you are asking what's the best way for me to reduce the likelihood I would contract HPV, that could increase...that will increase my risk for cervical cancer later in life, medically speaking the best way is to have one monogamous lifelong partner and for that person to have a lifelong monogamous sexual relationship with you. In that context was able to say cause she has gone through the training in the diocese for Theology of the Body and so forth so she is speaking medical but then she incorporated into that, this is very much in line with what the Catholic Church proposes in terms of a vision

of sexuality, in terms of complementarity, and male and female, so it wasn't come listen to this talk about what the Church says about sex.

Interviewer

It was from a medical professional

Participant 10

If you want to know what's the best way not to get pregnant and not get a disease, wait a minute, somebody's been saying that, you know, until you want to be pregnant, there's somebody else that has been saying this for a little more than 2 millennium. So we look for these kinds of opportunities. They are not, like I said, every pizza party, every movie night isn't going to be the same. One of the things that we have done over the last three or four years that's actually been very helpful, I think, in broadening the minds for the undergraduate students, we take one day for the Fall training during August up to opening, and its our service day, and all of the RA's and TIR's and Professional Staff go to various service sites to service of some sort, come back and we have a dinner. Monsignor has been kind enough to come several times. And we sort of do the processing like servant leadership and talk it through, reflecting time. It's been very useful for a number of things that also came off of Catholicity if you will. We went to a nursing home one time and to hear the young people come back and say, I saw there people abandoned by their families, dropped and left, this will never happen to my mother, I won't let this happen to my grandmother. They weren't Catholics but they were saying something very rich and deep. So it's to me its religion versus faith. If we only measure Ex Corde in terms of numbers, data, da da da, it loses from the Heart of the Church. If we're measuring it in terms of have we helped a young person regardless of how they came to us, what check box they put in the registrar's office, I'm this or I'm that or I'm nothing, have we helped them to see themselves in relation to all of humanity in a meaningful way that will impact them down the road. That's how I look at it. I think that's how looks at it. I know there are others at the University who don't. It's about communion hosts.

Interviewer

That's one of the things Benedict said when he spoke to the college presidents...it's not about data and numbers...

Participant 10

Right. It's about the conversion of the heart. So to hear these young people say. And also it gives us great opportunity, Margaret frankly, to say...one young woman went to a foster home and they were going to play with, or they thought they were going to play with the foster children living there, or sorry a group home, a half-way house for foster children. And it turned out that the children were all invited to something else and what the house mother needed was help cleaning the house while the kids were out, doing laundry, and cleaning the bathrooms and so forth. So they all went with arts and crafts and activities and things that they were going to do and instead they ended up scrubbing toilets. And they came back to the dinner, frankly, they were a little pissed. They were let down. They didn't get to do what they wanted. But it was the perfect opportunity for us, as a leadership team, to be able to say see that's the thing about service, it's not about doing what you want to do. It's about doing what's needed. And then we asked them to reflect on their role as an RA. So you are about to start the year, so how are you called to be a servant? How are you called to be the last one? How...you have the title and you have the special room. So we don't sit there and say take out your notebook and write this down you are learning something Catholic.

Interviewer

But you give them experiences...

Participant 10

But we try to make sure that...

Interviewer

They understand that...

Participant 10

And they might not ...that's the way...maybe its tricking them...they might not experience it as something that is explicitly Catholic but to me it is. The bible says that or Christ said if you want to lead, serve and not do what you want to do to serve. Even Christ said "Father take this cup if it's your will." I'd rather not do this but if you want it and this is what needs to be done, I'll do it. I don't know if that helps.

Interviewer

That does helps. Yup. Just – I don't want to keep you long because most of these I think you did pretty much answer. Um, the Priests in Residence Program, that's been for a long time, right, here at

Participant 10

It has, the...um, it kind of got, it's never been formally written down or re-worked. I mean some of the... The beauty of it is, another example, the beauty of it is that many of the priests that live in the halls really desire to be living in the halls with the students.

Interviewer

It's not required of each priest that comes in?

Participant 10

No, it's not required. There are some who are living in the halls currently who had lived elsewhere on campus and after the fire when the Department of Community Affairs, DCA, came in and they assessed all living spaces and the spaces where some of the priests had apartments were designated as, these can't be retrofitted with sprinkles, and so they needed to move to other places. So we have a couple of priests that are in our halls who didn't originally intend or desire to be there, part of the program. But the priest who do live in the halls and are part of the Priests in Residence program, we have one or two or aren't they just reside there, they get a small stipend each month. They are meant to be a pastoral presence to support the students and student staff. Some do it in very tangible ways and straightforward ways Msgr. has cookie night, offers evening prayers, I mean he's got his apartment door open, and others by virtues of the fact that they have like 9 different roles. I mean all of them do. Father is like running the diocesan Catholic schools and he's in residence in Father is doing...you know, he did UN stuff, he's in residence. is in Residence and he's Executive Ministry and Mission. is in residence. Father, that's an example how we incorporate Catholic stuff, sometimes it happens and that's where I love it, it just happens wrought from the students themselves. Fr. I think taught for like 30 odd years German at, retired and asked to move onto campus and live here. He lives in Hall and just in being present to the students and working with the RA on his floor, and this is where depending on how comfortable is the Hall director with creating, managing, maintaining that relationship, some are really frightened by it and others are less frightened. But Father ... is... you invite him to come to the service dinner, he comes and he takes digital pictures and puts them up on his Kodak Share Gallery and sends them out to everybody. He was talking to one of my RA's, absolutely happenstance, mentioned that this is 50 years, last year, was 50 years since he was ordained a priest and that all 50 years he's lived at Um, so she mentioned it to another RA who had really positive interactions with him and behind his back they planned a surprise party for him. And invited all the staff and all the students and I mean he was like amazingly touched. But it was wonderful because just by his sort of quiet presence...

Interviewer

Right, quiet but just there...

Participant 10

Yeah, just there...and that's where I think from the heart of the church he was just present to them, pastoral, not asking anything, not being required or anything they got to see that this is a man who is in love with his priesthood for 50 years. So they threw him a jubilee party, you know. Invited Monsignor so forth and it was all a surprise. They got him there under some other guise, you know.

Interviewer

Wow

Participant 10

And that's not something that I could ever force them to do but the fact that his witness, and I guess maybe that's the word that I...that comes easily for me because of who I am. I'm not...I don't have a problem with witnessing, and saying and doing and... People think I am crazy having the six children and that's fine. But that's what I need our staff to do and I think having been involved...two things this year that have a lot of this really percolating for me in a substantive way. Our department in March during the student Spring Break will rework... we are going to do a session to rework our current mission statement...department mission statement, which really doesn't mention anything Catholic, Christian, spiritual. It's just heads beds programs. So I want to engage the current staff in a dialogue about that. But I did the mission seminar that in the Center for leadership offered and that was most interesting to hear so many different perspectives that were based in readings that were also helpful to get me thinking along those lines again. And then I was also part of the Strategic Planning subcommittee for mission. And that was also interesting because it was a cross population of faculty members and administrators and staff and so forth and a student presentation as well and to hear...I am going to say this (inaudible) but I don't mean it that way, there are so many diverse opinions about who we are, what does it mean, how do we live it, that it's great cause the work will never be done...but it's also ...and there's a part of me that after those two experiences, because I have always sort of struggled with, it would be so much better if it was clearer, I am like the students, like tell me what we need to do, you know? But at the same time this is a place that kind of dialogue can happen, does happen. The greatest question mark for me and I said it to I was in the first session of the mission seminar, there were 12 or 15 of us maybe, only one of whom at the first meeting when we went around shared our stories and why we are interested, only one of whom shared that they were not a Catholic and that person never came back after that first session after having heard the other 14 were Catholic. It's got my wheels turning. How is the dialogue happening? Where is it happening? Who are the people at the table? How able am I, as I said before a card-carrying Catholic, to hear the voice of those who don't understand the culture that I've grown up in, what I accept, I am not thrown off by bells ringing every 15 minutes. I'm used to it. I am not thrown off by no meat in the cafeteria on Ash Wednesday. But I wait every year for the editorial that bemoans these facists that are taking away meat from us. And I sit there and I say, how can we as an institution better help students to understand that this is part of our ethos and culture and who we are. It doesn't mean that you have to be the same. Like Benedict the 16th has very much written about the remnant church and that numbers aren't the big thing, but really is there a seed of faith here and are we calling, I'm kind of scriptural girl this morning, I see the work that we do as an institution, I try to see the work that we do as a department, that I want to be like a lighthouse, like the beacon on the hill, that you don't necessarily need to go the direction we are going, steer your own ship, but here is what we want to provide you with a way to guide that voyage or a navigation tool as opposed to, I think there are other Catholic colleges and universities that are really more like we are a life raft and that if you are not in the life raft you are sort of screwed. Um, and that's how I started out as a Catholic student at a Catholic college. I am so good and holy. I'm going to Church every Sunday. All those other people who aren't going are not so good. Now God has helped me to see that no, it's not about going to Church and not going to Church. For me, as a practicing Catholic, I see that if I don't, my kids are doomed. I can't give them something I don't have. If I want to pass on faith I have to be...it's literally only hitten me the last couple years. Like practicing Catholic - oh - that doesn't mean that we do a recital and we are done. Oh I get. But I think that's for me the disconnect, poor choice of words, is that there are some here at who think that it's a ...we gotta be a life raft. Get everyone in the boat and if everybody is not in the boat, we are failing as an institution. I don't necessarily subscribe that strongly to that as I do...and that's where I think with Ex Corde, in terms of many people saw like if it's not a life boat and every one is in the boat you can't be part of the journey as opposed to the Holy Father saying, no, you need to have enough numbers of Catholics committed to living their faith in the workplace that the lighthouse never goes unstaffed...kind of...I don't know if that analogy makes sense...

Interviewer

Yes it does. It helps me. You are teaching me. That's make sense.

Participant 10

Visually it makes sense.

Interviewer

I can never verbalize as well as you.

Participant 10

That visual only came that clear to me in terms of Ex Corde... and I looked through your questions...when that one non-Catholic person didn't come back. And I shared it with David, I said in a followup email, I said that to me was striking because we speak about being welcoming and I don't perceive that any of us weren't welcoming...

Interviewer

But he felt...so why did that person, he or she, fell that way.

Participant 10

Right, and a small example for me was that I had a hall director several years ago when Father I don't know if you remember him. Father passed away he had been living in But the hall director at the time,, had been working on our staff as a student staff member. Worked a first full time post bachelor professional position at another college then came back and worked with us. And when Father died, his staff did a wonderful bulletin board that spoke all about Monsignor's life and his time working with prisoners of war and all this stuff, so much so that when his family came and saw the bulletin board they said when you take it down can you give it to us? So it really like highlighted his life and his ministry and so forth. And when they did the ... I think it was...yes it was his funeral Mass in the Chapel, was a undergraduate for all 4 years, working with us for a couple years, he instant messaged me he said are you going to Father 's funeral? I said yeah. He said can I come with you? Sure no problem. Whatever. Meet you here at 11:45 or whatever. So I walk over and I had my 'ah-ha' probably of the last three moment what role of teaching... is practicing Christian, plays the organ in his Church every Sunday, so its not like he's practicing a faith where the tradition would be so dissimilar for a Catholic... but I found myself doing a play-by-play. OK the priest is doing a blessing and introductory prayer... but what was amazing Margaret, it that when I'm like now we are going to kneel done...so I am like literally walking him through what I have always knew and assumed. What I realized is that we are bi-lingual and he doesn't speak this language and if that's mysterious and frightening for a 24-year old undergrad of 4 years, Holy God we got a lot of work to do. And was so grateful afterward, he said I think I've only been in the Chapel like twice before, so it really started to highlight for me, if this is what we as an institution need to do, how do we begin to do that in ways that are meaningful, non-threatening, repeated and on-going cause you have to keep helping people to come to it. I don't know. But it was really amazing. He was like I really appreciate that, that was like really helpful.

Interviewer

You almost wonder if we should give for people's information like a Mass 101 someday.

Participant 10

Interestingly we have tried 2 or 3 times now since we went several years ago to ASACU, Association for Student Affairs at Catholic Colleges and Universities, there was a, was it Sienna? Some college did a session where they said that they have begun for their student leaders doing a teaching Mass. We sort of stole that idea and we have offered each of the last 3 August trainings on one of the Sundays, where I basically said to my staff here, we don't do any training on Sundays. Sunday is the Lord's Day if you are Catholic, Christian, or not it's a day of rest, which is sort of a rollback from previous years where it was like train, train, train, I was like look, that's not a good Catholicness, were telling people you got to be working so anyway that's a small thing that we have done. But we've offered the teaching mass, and

different than, for example, a former colleague who worked at Notre Dame prior to working at, they always, they started their training with a Mass that was mandatory and every RA came to and they finished their training with a Mass that was mandatory and every RA came to. Their Vice President for Student Affairs would greet you on your first day and hand you the crucifix that you would hang in your office so it's a very different sort of patterns, But we've offered this teaching Mass and each year maybe we have maybe 3 or 4 that come to it. Still helpful but how to invite without imposing, how to ...

Interviewer

I know. And people are busy

Participant 10

Or like staff members will say to me do I have to go to the Mass of the Holy Spirit? I am not going to tell you have to go anywhere but is it useful for having students see that you want to ask for help from God the Father, the Son... you don't have to go but I would hope, think, that you would desire to ...in one of these interactions the last semester somebody said its like studying abroad in France and then saying, yeah, I want to have a cheeseburger. You know, to not want to take part in. Maybe its that said that.

Interviewer

Yes he actually said that to me.

Participant 10

Maybe it was that I knew somebody had said it maybe when he did the session of this mission seminar that it's...you want to make sure that folks take advantage of and want to come to a place to imbue themselves more with the culture.

Interviewer

Thanks you very much I didn't even know what questions so I am glad. I see here its almost an hour and I don't want to keep you. Can I get a copy...of you said for the activities that your staff has to run which used to be COMPASS.

Participant 10

Yea it used to be COMPASS.

Participant 11
November 20, 2008

Interviewer:

In general my paper is about Ex Corde Ecclesiae and how it's been applied. But I'm talking - One of my subsidiary questions is, and it seems to be a big question, is hiring for mission and that's what I want to talk to you about today basically. First, just what's your position here at

Participant 11:

Right now I am anand

Interviewer:

OK, how many years have you been employed by the University, in what positions and...

Participant 11:

OK, let's see, I started in 1999 so I have been here over 9 years, I was an assistant professor for the normal tenure-track clock, 6 years, and then I was awarded tenure, that would have been in 2005, and I became in 2005. So I was assistant professor for 6 years and then associate professor and for what-- 3 and a half now?

Interviewer:

OK. In general, just briefly, can you tell me about the hiring process here at your school?

Participant 11:

Um, sure. The process involves making a proposal to the Provost office for the need for a position, um, the justification for the position in terms of budget hours, and, I mean, credit hours and budgeting prospective would be done by the dean's office. Usually by myself and by the dean. The actual job description, the content of what that faculty member would teach would be done by our faculty. So, those two pieces are compiled together and then that goes to the Provost. Once we have approval for the hiring, the faculty identify where they want the advertisement placed, and usually I would place it just because it involves budget, spending the money, um, the faculty would form a search committee, um, the faculty search committee would review all of the applications that come in. They would then... it's up to the faculty whether or not they would like to do phone interviews or whether they can whittle it down straight to campus interviews. Campus interviews are required, phone interviews could..., we often use them, but there may have been some cases when we haven't used them, because they are not required, so you whittle it down to 10 or a dozen phone interviews, then whittle it down to 3 to 5 you have to bring to campus. So all of that's done by faculty, the initial short list and identify who to bring to campus. Um, when a candidate comes to campus they meet obviously with the search committee members of the faculty, but also at that stage we go ahead and have them meet with members of the administrative team and the Dean and so that way after the campus visits are done, the faculty will meet and they'll come up with a ranking of the candidates they brought to campus and they'll present that to the dean with the reasons why. The Dean can then hire off that ranking, he does not have to go in order, typically does, but doesn't have to, and, um, the Dean would then be the one to actually make the offer and negotiate with the candidate... either the dean or I, not the Chair, but that would either be done by the Dean or myself, would be the ones primarily interacting with the candidate in terms of negotiating the actual details of the letter of appointment or letter of offer. Yea. And then, um, the Provost would sign off on the content of that letter also. In fact, the Provost has to sign off on it, once the Dean has made their recommendation then you actually have to go the Provost before you can talk to the candidate. Yes, see you actually, once the faculty make their recommendation and the Dean has decided on his recommendation, then you submit that to the Provost office, you give them information about the pool of candidates and there are some HR, human resources related forms, log of applicants, the Provost office require transcripts on the finalists, it requires, or at least transcripts on the one hired, curriculum vitas for all those invited to campus interviews, they want to see the faculty recommendations, they want the reason why the Dean concurs or goes in a different order. The Provost office needs to see the parameters exactly what's going into the offer in terms of salary,

teaching load, you know... all the pieces, any kind of travel support, moving expenses, you know, all those things have to be spelled out, if you're going to negotiate a little bit you have to specify what that range is going to be and all that gets approved by the Provost before you talk to the candidate, you negotiate within those parameters, if you need to exceed them in any way you need to get permission from the Provost and then the letter is written based on that agreement and then that's ultimately signed by the Provost as well. And the Dean and then the Candidate. So, its faculty driven and more Dean driven after the ranking stuff. The Provost has to approve before an offer is made. Even if the position has been authorized earlier.

Interviewer:

OK, gotcha. Um, Ex Corde Ecclesiae was an apostolic constitution from Pope John Paul II and then was followed by the Bishops Application of Ex Corde in the year about 2000. And one of the things that they recommended, the Bishops, to Catholic Universities was to hire and recruit at least a majority, so over 50%, of Catholic professors. How familiar are you with these documents. Somewhat or?

Participant 11:

Somewhat, I was in a workshop a number of years ago that worked on this and then when was Provost there was an effort on campus to come up with a specific document that if you haven't seen it, I don't know exactly what happened to it, or where you could get a copy of it, hopefully you have it. It was mission-centered hiring document that was sent around - that made references to it as well. So I'm actually more familiar with the mission-centered hiring document from several years ago then I was with Ex Corde., um, but yea- between the two.

Interviewer:

So, does any guidance, formal guidance, from the University come to your college regarding mission-centered hiring?

Participant 11:

Um, I don't...other than that attempt to do it, I don't know that the University has mandated things. But I guess it depends on exactly what you mean by mission-centered hiring. If you mean, you know, exclusively with the eye toward gathering information that would allow you to know whether you are hiring a faculty that is more than 50% Catholic, I would say no because we don't gather that information. We never ask any of our candidates what religion they are and I can tell you with some of my colleagues only because we talk about where we go to Church, but I couldn't, I would not, in any way, want to guarantee that I am right on any of them even the ones that work I've worked with for nine years, I mean I think I know, but we don't gather that data. And it's not on any of those forms that they ask you to gather. But there are other ways in which mission-centered hiring does come up. For instance, the Provost office expects - adds now to include language about teaching in the core for new hires. And that is something, I think, related to mission of The standard university language does mention that is a Catholic university. It doesn't say you have to be Catholic to work here or anything but it does say the is Catholic, it's a diocesan university, and that's fairly standard from one job ad to the next. Um, so there is...I don't know that the actual ad itself mentions servant leadership but there ways, I think, in which the mission of the University is conveyed to Candidates, but there is never anything that says you have to, need to be Catholic, or a certain percentage are Catholic and there is no way that we would actually gather that particular information from candidates. But I think in related to ...yea two questions later we can talk about what we've done that is sort of related to that but this is regarding from the university level...I would say that barring the implementation of that mission-centered hiring draft, right now most of that would be more related, for instance, to the core.

Interviewer:

OK, Have you perceived any changes, um; of any kind in the University's position on mission-centered hiring in the last 6 years since you have been associate dean, besides that, I guess there was a push you feel a few years ago.

Participant 11:

Yea, oh yea, definitely.

Interviewer:

That was a few years ago

Participant 11:

A few years ago, and if you asked me as that push was going on I think I would have said yes. In the aftermath of that push have things really changed in my impression in terms of how we conduct a search or take information I mean I can't promise it wasn't, that it hasn't changed since I was only on the faculty end of the process before.

Interviewer:

OK.

Participant 11:

Um, But it seems to me we conduct our searches now based largely in the same way, in the same procedures that were used even when the first original members of the faculty, of which I was one of the four, were hired back in the Spring of 2000, uh - Spring of 1999.

Interviewer:

Yea, the next question is about your college, do you have any policies or procedures in place?

Participant 11:

Well, what we often do, there is a question that we've used, I think, more or less all the time over the ...since we were established. I know it was used when I was hired by the search committees and in that case it was at the phone interview stage but it could come up again at the on campus stage as well, but it was definitely one of the phone interview questions that was used when I was phone interviewed and we have used it, I can't promise in every single search committee used it, but at least the one's that I have been on has, and that was something like this, and I don't have it in front of me but something like this...do you have any special considerations with teaching at a professional school of international affairs based at a Catholic university? Um, and this usually gives us an opportunity to have a conversation with the candidates about, for instance, academic freedom at, that it's protected in the classroom, if you want to talk about honoring someone or giving them an award, things get a little bit more complicated, um, then we can talk to them about, um, if they have questions and concerns about it, you know some candidates has been very interested in the difference between a diocesan university and one attached to an order, you know, there is certain things that come up, some have then volunteered that they are Catholic, some put it in their state...in their...um, letter of application or whatever, but usually that's not what comes up. For instance, when I answered that question when I was interviewing here, and I am a UN United Nations scholar by focus and one of the...the UN interacts with a lot of non-governmental organizations, civil society organizations, and some of the largest, most effective of those organizations in the world are the Catholic Church. The Vatican is the only member of the, the only country that is an observer member of the UN. So it has a very unique role at the UN, especially under Archbishop Menuri. So there is a lot of ways in which being at a Catholic University holds a lot of interesting implications for the research I am doing and what I study. So I think it's a tremendous opportunity. A lot of candidates also, it's a way of having a conversation with them not about whether or not they are Catholic, about what it would be like to teach in an institution that is based on faith. There is a reason...you know...there are differences, you know, between us and Rutgers. Not that Rutgers has a professional school of international affairs, but you'd like to think the education they are getting here is different than Rutgers. In our mind, at least in my mind, I can't speak for all my colleagues, a lot of it has ...I don't know what percentage of our students are catholic either, but I do know from talking to them that whether or not they are Catholic a lot of them come here because they feel comfortable being in a place where they are not just going to learn about how the world works, what international relations is, but how it can made it better. Yea, how they can make a difference in international affairs by being a servant leader. But understanding that there is a lot of ways in which current international politics aren't socially just. We don't promote human dignity, we are not looking after the

world's poor, well we are but we are not doing it as well as we could. So, you would get a lot of students and I think faculty here as well, I mean it attracted me to teach here, you know, because, not because the University's Catholic but because the University is a place where you can have those conversation very openly about the ethical and normative dimensions of what you study. Yea.

Interviewer:

Um...when you ...How about your candidates, do you provide them any documentation? You said that in the ads they mention the mission statement, so that's... Is there anything else you give them? There's this booklet...

Participant 11:

Well, we don't actually, it doesn't include the mission-statement, we just use, we the standard thing that mentions that is a Catholic University and I don't think that standard language mentions the servant leader point, I don't think it does, Let me just see, um, I think I actually have an ad that we are posting, um, let me just see, um, well, it mentions that is the oldest and one of the largest diocesan universities in the nation. And it mentions the new core curriculum and it says that this, this is I think a sentence from the Provost Office, The University's new core curriculum, which reflects 's Catholic mission and identity is interdisciplinary and proficiencies based. That wasn't one of our sentences, um, so there's a little bit of it there but it doesn't actually mention servant leadership that I see right now.

Interviewer:

Some of the colleges have told me they give all their applicants, all their candidates, a copy of ".....", or at least maybe their runners up, ".....: A Catholic University," it's a little booklet.

Participant 11:

Yea, we don't. We haven't done that. No, we give them more documents related to the school... but not that. But quite frankly most of our candidates are well versed in the and school website and that comes out during their interviews and if they are not, it's going to be obvious that it's not coming out during their interviews and it's probably, you know, going to something we'll notice.

Interviewer:

Yea a few deans had mentioned that the websites are pretty well; most of them scour over the website.

Participant 11:

Yea and if they don't its going to stand out compared to their colleagues. Because it gives an idea the extent to which they are really hungry and passionate about teaching here, or interested, or whether they are just going through the motions maybe to get leverage with another offer or maybe just to practice. Or you never know what their motives actually are. But it definitely gives an extent to which they've done their homework either because they want to or they are diligent enough to, and if they haven't wanted to do it and haven't thought to do it then that's a problem, a potential problem.

Interviewer:

Right. How about a personal goal statement or philosophy statement? Is there anything like that required of the candidates?

Participant 11:

We ask for ... generally, we want a cover letter which usually addresses these issues, occasionally it wouldn't. We would ask for evidence of teaching effectiveness by which we mean sample syllabi, a teaching philosophy, copies of evaluations, course evaluations if they have them. And then we ask for samples of their research and we ask them for...depending on the rank of the candidate usually letters of recommendation or if it might be a more senior position we might just do names of references. But, we do expect either in the cover letter, I can't say we meaning everybody, but I, and I think a lot of my colleagues

will look at the cover letter and expect to see information about why they think the and University is going to be a good fit for them. We would expect to see in their teaching philosophy information about what they see the learning process looks like how they see them interacting with students. Whether they have taught yet or not, you know some apply when they haven't had the opportunity to teach yet. And, you know, that isn't necessarily going to count against them but if they haven't even thought about how they are going to teach then that's going to be obvious. So we'd see that hopefully in their teaching philosophy and also hopefully in their cover letter.

Interviewer:

OK, do you ask for references about evidence of the candidate's team spirit, attitudes, character or commitment or is it basically more references about their research and teaching effectiveness.

Participant 11:

Yea, they would be academic references for faculty positions, I mean, well I think we just say letters of references now that I think about it but we expect to see academic ones. Oh that's actually a different position, that's not a ...that's just a full-time position...that's not... I don't think it says what kind of references we want. Like this says we want three letters of reference. Um, but I think our expectation is that they would be from professional colleagues, either if they are just finishing their PhD it would be members of their dissertation committee or professors they have studied under, if they're ...if we are hiring somebody who has been out a few years, whose already an assistant professor, somewhere it would probably be maybe still from one of their committee members but them also hopefully some of their colleagues in the field, not just from their current institution but hopefully elsewhere. Maybe not even from their current institution if at that stage of the process they don't want to disclose that they are in the market. You have to respect that. So, um, now I would say that a lot of these references do talk about how collegial a colleague is going to be, how conscientious they are, they would get into these issues but we don't explicitly ask for that.

Interviewer:

Is it important here at your college that faculty integrate their personal and beliefs into their scholarly practices?

Participant 11:

I would say probably on the whole at the school that it is...I wouldn't say that that's a dominant view, or anything, like I said, I don't really have a handle on what the faith practices are of some of my colleagues that I worked with for a number of years. I think that their research is evaluated on research. And they ...I mean we are a school of international affairs. People aren't choosing ...I mean I suppose... I guess that you could argue that somebody that studies the reconciliation of conflict is largely doing something that is consistent with the teachings of the Catholic Church regarding the non-use of force but would it be a problem, I guess, if our...we don't have anybody doing this, but lets say we had a member of our faculty who was talking about the benefits of acquiring a certain weapon system for the security of a country or something like that, which obviously the Church would prefer disarmament, but I don't know that that would be a ...we don't actually have anybody studying that. I mean our faculty are largely studying cooperation through international law and international institutions, how you go about enhancing economic development, trade between countries, how do you go about resolving conflicts, how you assist refugees, better understanding refugees and how you assist them. So I would say a lot of their research agendas are consistent with that but I don't think that they're consistent with it necessarily because of their faith traditions. I don't know. I mean, I consider myself a fairly good, a fairly faith-based person; I serve on the session of my Church. There's a number of ways in which I play a leadership role, and even I, I pick the topics because they are really interesting in international affairs and not necessarily that they reflect the Golden Rule or something ...that's actually art at the UN. That's a 9x9 mosaic at the UN. It was given to the UN by the Reagan administration for the UN's 40th anniversary in '85. So obviously I think very highly of it but can I tell you that I pick my research because of it? I can't tell you that... I pick my research because they are really interesting puzzles.

Interviewer:

Sort of on the same line as that, regarding like tenure decisions, does your college support teaching and research priorities which reflect catholic intellectual enterprise ...like do give any preference to research that shows concern for the poor or marginalized.

Participant 11:

I don't think so. I don't think our tenure committees do. I mean I can't promise because I am not on them as an associate dean. Um, I don't think so. I think it matters more if it's a peer reviewed publication quite frankly, or a good quality...you know, I think it matters you know the quality of the research, whose published it, how its been reviewed by peers, um, and after its blind peered by peers if it has been, and after its come out what kind of reviews has it received, awards, recognitions, that really matters whether its ...because again that's part of the academic freedom that a faculty member has to pursue the research...you know...that is...yea.

Interviewer:

Just one last question, what publications do you generally advertise your faculty positions in?

Participant 11:

Um, well. Let's see, through the university you end up advertising in the Chronicle of Higher education, you end up advertising in...there's a number of associated websites that HR now posts it in, like higheredjobs.com...there's a couple of these...I don't remember all the names...there's a couple of those and that's kind of done in HR. Or you can post them directly in the Chronicle but HR will defer part of the cost if you do it through them. And then we would do ...everything else will discipline specific. Almost all of ours will be published in the International Studies Association... that's the main group of professors who study international affairs...primarily North American but there are international members. Most often we at least entertain political scientists...you know a lot of us are PhD's in political science but not all of our faculty we have some in law, some in economics and other disciplines but we often use the American Political Science association's job listing service ...if we're specifically ...listing a position that we know will be of interest to let's say sociologists or economists we'll go and find... eh...the...yea...their...we'll use the American Sociological Association, we'll use the JOE which is the job openings for economists. Um, a year or two ago we had an opening for a Latin American studies person so there is a Latin American studies organization we used their job listing service. So we would go um, generally all of our jobs would be in ISA and APSA the two very broad based membership organizations and then we'll go discipline specific even lower than that.

Interviewer:

OK, You have never, that you know of, advertised with the website of the American Catholic Colleges and Universities?

Participant 11:

No, not to my knowledge unless Human Resources places it there, for some reason or something. Yea. Its much more discipline specific. Cause we're paying for all of those ads. It's not that the University...human resources will defray a little bit of the cost of the chronicle ad. But, you know, if we want to place in different places we're paying for that out of our own budget so we are going to go to the places where we'll get the people most highly trained in those areas. In some places its nominal fee it's not really a big deal. Occasionally it's even free. But some places we're talking about hundreds of dollars for each ad for each position. And in addition you have to find the money to do the site visit, the interview...on campus interviews and all that stuff and again that's not a separate...you know...budget that we have lying around...so yea...

Interviewer:

Alright. OK. That's all my questions. Anything that you can think of that you want to add?

Participant 11:

No, I think that you covered all the bases. I hope it was helpful. I hope you get your information you are looking forward to after going through all this.

Interviewer:

I hope so.

Participant 12
April 21, 2009

Interviewer

OK, what's your position here at

Participant 12

I'm an

Interviewer

OK. And how many years have you been employed by the University

Participant 12

11

Interviewer

Was it the same position the whole time?

Participant 12

No, I actually started as an Associate Dean of Human Relations

Interviewer

OK

Participant 12

So, my duties were different and then 5 years into the job I applied for the opening for the, but it was, and I oversaw everything related with campus life except judicial and greek life. Everything else I supervised those positions. And then two years ago with the transition from our Dean to Dean, the office took another shift and it went from being to being the and So we became And then my responsibilities again shifted a little bit.

Interviewer

OK. What's the ...of your department what is the general mission, general purpose of your ...

Participant 12

I believe, well see, like I said, I think my general view of my department in 11 years is one, to serve the students to the best of our ability in everything that is non... strictly academic, and I say academic in the sense of credit-wise because we don't offer any credit for what we do. But I think that what we do is we show them a way to apply what they learn in the classroom to everyday life, and enjoy what they do and learn more about themselves because our...the scope of programming is so large. We have areas in which they learn about diversity and multi-cultural issues, that they learn about developing themselves as leaders, in different areas, in social activities, in educational activities, in Greek-oriented activities, you know they learn about their rights and responsibilities through the judicial system, they learn about women's issues, they learn about organizing themselves with clubs and organizations, they belong to different councils, so they really...they have a parallel life that we really...we incorporate... we are the liaisons between the academic world and our world in the sense that we connect things. We do programming... we support all programming on campus. We do large events, small events, you name it we do it. So our...I think we are partners in a sense that we work together. We show them how to succeed and how to get up if they make a mistake, you know, because they do make mistakes. It doesn't mean they are banned from everything it's just that they have to learn their way to get up and continue to go. So I think it's a partnership in which we provide alternatives and show them ways in which they can make choices and learn to live with the consequences.

Interviewer

OK, important lessons.

Participant 12

They are, because, I mean, to be honest if they don't mistakes how are they going to learn any better. It's better than they do it here than they do it outside.

Interviewer

Right. Very important. Is your department involved in any way in offering programs to students in an attempt to strengthen the Catholic identity of the University?

Participant 12

We do. We actually do. Part of the National Coalition Building Institute, the diversity program that we have, is to look at all of the parts of the individual and part of that is religion and a spiritual component. So that would be very specific, in which we try to reach out to figure out how many religions are on campus, to strengthen some of the Catholic understanding, well let me rephrase that, the understanding of Catholicity in programming, we do a lot of service learning projects, serving the community, almost every Greek organization has a philanthropy, a group that they do hours for, you know, community soup kitchens and they go tutor places, if you really put all those things together you would see how much the students do on campus. So it's that practice-service component that, not only Greeks, but they have the majority of it, they do... we incorporate all of that we also do support some of the programming that gets done on campus like for example the Human Relations Programming Committee supports the masses that Brother does with campus ministry and they are actually held in Spanish so our large Latino community can attend those. And you know just help advertise different things but every...all of our events have either a prayer at the beginning, a prayer at the end. Which is... We've had wonderful guests. We try to include the priest community and the nun community on campus in the events that we do so that the presence is there it's not just a name and see our president with the colors to actually get them incorporated in what we do.

Interviewer

OK. Good. So you do... yeah... that's interesting to know because I was thinking that maybe you would say that you had certain programs. But it's actually better that you incorporate, or just as good, the Catholicity into each program.

Participant 12

You know I think there is already that myth that we all very strict that this is the Catholic way. I think it's the application of it is what people are more open to. And that's what we try to talk to the students. Why is it important that you understand the Catholic Church? How does that apply to you, you'd would be more open to do something than this is the way you do that this is what you can't do. It's been 11 years and I've learned better to build more relationships and say let's do something that we both can compromise and move forward... that's what we do.

Interviewer

That's good. That's interesting. A lot of students on campus, I understand, do become involved in at least of one of your programs.

Participant 12

We do have... see... it's so large...

Interviewer

Do you know how many programs that you oversee... hundreds?

Participant 12

In my department? How my gosh who do I get started? Imagine - Just in clubs we have about 80 - 100 and each of them does at least does 1 or 2 programs a month and that's just...

Interviewer

You can't count

Participant 12

We could probably, if we wanted to, but the attendance in some of the events...we just don't take it. And some of the events are very didactic. Like we had a leadership institute a couple weekends ago, and we had mandatory attendance, given, but still we had about 300 people there all day, and we have spring fling all this week. And we had at the same time academic expo and at the same time we had Greek week, so they are always involved. Now, would we want to increase the attendance? Of course.

Interviewer

The more you have people involved...

Participant 12

But it has a lot to do with what...the students sometimes can't see the value of it and those that do will have a successful involvement and college life that goes beyond academics, which is now what job is asking for. They no longer... so you held this presidency... and what did you do? It's no longer this title looks right... it's like did you earn it?

Interviewer

It's good for the students to be involved.

Participant 12

Yes.

Interviewer

Let's see – some of these questions don't really...because I was...this was geared toward centers and your's is a department...so have you seen a change since you've been here 11 years? Have you seen a change in your department ...I know you've been changed around a little bit... but do you sense a more of a focus on Catholic identity since you been here... more less or just about the same?

Participant 12

I would have to say that with my division from the very beginning we have always been searching for how to...in the Catholic mission

Interviewer

Because you have always been in the same division.

Participant 12

Yes, always in the same division, exactly, always with the same Vice President, always with the same Associate Vice President Father And always have been offered training at the beginning of the semester. In 11 years, every beginning of the year we have a retreat and we talk about the application, the new things about Catholic Church, how to do our jobs better. So I've gone 11 years, never repetitive, always interesting and that's why we have shifted it from what might have been before like I don't even know what is was before I was here, but its always been part of our professional development in the division, not just my department.

Interviewer

Are you responsible for any hiring?

Participant 12

No, not now. My office is students. I used to, before the Dean came, the new Dean came, I did some of the searches at the time. I am no longer involved in that.

Interviewer

Dean

Participant 12

Yeah, Dean

Interviewer

OK. Yeah. I am pretty much finished. But let me see...I guess that's about it. Did you have any...One person I interviewed was telling me the story about the club that wanted to be recognized, it was...they wanted to be called TRUTH.

Participant 12

Oh that had different names since I came in, it's been like three time they tried. You know what happened with this and I am only going to touch on this a little. All clubs and organizations on this campus have to have a student-driven energy and interest for them to succeed. With both attempts to that organization with different names, it was the students that dropped the ball in what they really wanted and failed to be organized in a way that would...when you build something you want it to last.

Interviewer

OK. I heard a similar story.

Participant 12

My understanding is...I actually knew both of the students that started TRUTH and the other one was WILD, I think, or something like that, I knew both of them, and in both cases they dropped because they just had another venture to continue.

Interviewer

OK. Have you had any other experiences with other clubs did not succeed because of the Catholic mission of the University?

Participant 12

I don't they failed because of the Catholic mission.

Interviewer

It was division among the students themselves or their lack of follow through – have one vision and follow through?

Participant 12

To follow through. Yes. To get enough students support to survive and again, they might have wanted to attribute that to the Catholic mission.

Interviewer

OK

Participant 12

But I don't see it that way.

Interviewer

The other person did say that at one point it was a disagreement among the students they wanted to go forward.

Participant 12

Yes. You know what is interesting that not everybody gets to see the whole...

Interviewer

Picture... because you see what you see in the

Participant 12

Or what you see at the time. I mean I have been here 11 years I have see all... from zero to a little bit then fade away then start over then a little bit then fade away... somebody that might come new, even in the last 5 years, would see something completely different. So you know it's just a different perspective.

Interviewer

I guess that's about it. That's all the questions I had for you. Is there anything else that you wanted to add...

Participant 12

About the Catholic mission? Well just in my professional life, I worked at a public institution before and there was no space for us to talk about spirituality or religious affiliations. I think that everybody is learning, because the institution is also learning that there are more and more people that are not just Catholics that take part in our community. I think we're growing together and things are moving forward. Is it what it was 10 or 12 years ago? No. Is it better? In my perspective it is. I think that we are more open. Can we be better? Of course, everyone can be better. But if you see just the demographics in general everywhere are changing. We are becoming more and more diverse not just geographically. And so I think that we attract people that are looking for a higher education in a level that goes beyond the academics and that's where we are at. We are able to talk about ...

Interviewer

Spirituality...

Participant 12

And religion. And some things we are learning how to deal with. Like the Jewish Student Association, the first year that they tried they failed, they didn't, and now they have been recognized. They re-organized themselves and they went and moved forward and now they have their organization. Now I don't know what you'd get as an answer if you went to Campus Ministry because their position on campus is more that of a parish than it is being in a college campus so it probably might be different answers there but the new order of brothers that has come has made a huge difference in a lot of things. They get involved ...

Interviewer

The Congregation of St. John? They seem like a very interesting group.

Participant 12

Yes, they are. We do a lot of work with them. Like they have open talks on campus about Catholics and what it means and they have done a lot of different programs and again... those that want to be there make a choice. And if you don't want you don't have to.

Interviewer

Exactly. Ok Good. Lot of good information. Thank you.

Participant 12

You are welcome.

Participant 13
October 29, 2008

Interviewer:

First of all, I just wanted to ask you what your position was here at

Participant 13:

.....

Interviewer:

OK, How many years have you been employed by the University and what positions have you held and for how long?

Participant 13:

38 years, um, principally faculty, department chair, director and dean.

Interviewer:

OK and you've been Dean for how many years, approximately?

Participant 13:

This is Year 8.

Interviewer:

Year 8, OK. Just tell me in general, if you don't mind, about your faculty hiring process? Its here, it's basically...

Participant 13:

We do a traditional search process. We have a search committee. Search committee, um, we advertise, search committee gets the resume, resume search committee screens the resumes, interviews, recommends a slate of candidates to me. I interview the candidates and considering the search committees recommendations I ask them to rank order them and I either concur with their decision or I don't. And then there is interaction with the provost office, the hires, the provost looks at the resumes, we talk salary, etc. etc.

Interviewer:

OK, thank you. Ex Corde, you probably know, was an apostolic constitution from Pope John Paul II in 1999, 1990, and then by 2000 the bishops put the Application for Ex Corde Ecclesiae for the United States and one specific part of that, that they recommend, you probably know too, is that the Catholic colleges and universities in America should strive to recruit and appoint Catholics as professors and the other professors who are not Catholic should be aware of and committed to the university mission and Catholic identity of the university. Are you familiar with these documents?

Participant 13:

Yes.

Interviewer:

OK. What guidance, if any, does the university provide regarding mission centered hiring?

Participant 13:

Well, mission centered hiring has been a topic of discussion for the past several years now and in fact academic affairs formed a committee to focus on and make recommendations about mission-centered hiring and I chaired that committee and we made some what I thought rather effective and good recommendations that was passed on to the provost office, this was a couple years ago, prior to the current provost being here, it was to Dr., and then I think it was presented to the faculty senate and to

the chairs, a council of chairs, and I believe at that point it got mixed reception and then I don't what happened to it after that. But in the recommendations that we made, there were recommendations for how to proceed in given searches, what to provide faculty, prospective faculty members with regarding the Catholic intellectual tradition and we also recommended that, you know, the mission-centered process not end at the hiring, but be imbedded throughout the rank and tenure process as well, um. But as far as I know it has not gone into effect.

Interviewer:

OK. So you have seen, and you have been here a while, you have seen a movement more toward mission-centered hiring or lets say more discussion at least?

Participant 13:

Within the past several years. Certainly in any kind of an interview situation I will ask questions about Catholic mission and support of it.

Interviewer:

OK, When candidates are applying do you provide them with any mission-related documentation, like maybe our mission statement or...?

Participant 13:

We provide them with the booklet that defines the Catholic intellectual tradition.

Interviewer:

OK, I think that is ".....: A Catholic University."? Cause I have seen that. OK.

Participant 13:

Yes.

Interviewer:

How about, for your candidate's, do you require any personal goal statement or philosophy statement of any type?...to kind of measure..

Participant 13:

Well, not formally, and again, typically in the interview when I meet with them I will question them about their ability to be supportive in embracing our Catholic tradition mission

Interviewer:

Do you ever ask for references about evidence of the candidate's team spirit, character or commitment?

Participant 13:

Oh yes

Interviewer:

How about publications that you generally advertise your faculty positions in...what type of publications?

Participant 13:

We have gravitated more to online advertising venues such as the Chronicle's online database and a variety of others that might be discipline specific especially within the past 2 – 3 years we're doing principally that because we get many many more responses nationwide then if we were to advertise in print media and the print media is much more expensive so we are primarily doing online advertising.

Interviewer:

Do you ever put your advertisements on the Association of Catholic Colleges and Universities website or anything similar?

Participant 13:

I believe we do yea but it depends what the particular discipline is that we are looking at but whenever we do ever place an ad like that we talk about mission and we put a statement in about supporting and embracing the Catholic mission

Interviewer:

How about regarding, like you kind of mentioned before, once faculty members are here, like regarding tenure decisions for example, does your college support teaching and research priorities which might reflect Catholic intellectual enterprise, for example, preferential treatment of the poor?

Participant 13:

Oh absolutely, we are very mission oriented college so the service component of the rank and tenure process is really critical for us its not put in a lesser position however, unless the University's rank and tenure process is modified to reflect the kinds of things you are asking it might be difficult to defend in a negative outcome. So you have to be careful about that and as I said prior when the committee recommended that some of this stuff be embedded in the rank and tenure process again there has been no movement on that as far as I know with the faculty senate it really did get mixed kind of response

Interviewer:

That's all the questions I have right now unless there is something specific you wanted to add. You seem to know the topic pretty well.

Participant 13:

Well I think it's important for an institution like University to have a mission-centered hiring approach. I think it's absolutely appropriate and even more than appropriate it's critical I think for the university to move forward so that it really defines its Catholic identity. With that being said though, it also has to be a broad enough mission approach that allows members of other faiths to work here because if we don't do that I don't think that's a healthy situation. So that when you talk about mission-centered hiring, and yes you can give preferential treatment to with all things being equal to folks with a Catholic heritage background, you do have to have an approach that allows you actively to seek out folks of other faiths of as well who even though they are from other faiths they can embrace the Catholic mission in their teaching and in their work. And so far the people I've interviewed who were not of the Catholic faith for the most part are very positively disposed towards doing that because they are looking at the values and not necessarily certain dogmatic teachings. They are looking at the values they are comfortable with the values and furthering the institution's mission.

Interviewer:

OK, Thank you .

Participant 13:

OK. Good luck.

Participant 14
November 17, 2008

Interviewer:

OK, first of all, what's your position here at

Participant 14:

I'm the

Interviewer:

OK, and how many years have you been employed by the University, approximately?

Participant 14:

Um, do you want altogether or do you want periods of coming and going?

Interviewer:

Periods of coming and going would be helpful, so I could get an idea...

Participant 14:

Alright, so the first time probably six years and this time five years.

Interviewer:

OK, so you were faculty member first?

Participant 14:

Faculty first.

Interviewer:

OK, um, in general can you tell me how your faculty hiring process goes here, just briefly.

Participant 14:

Uh, well we first have to get the position approved by the administration, by the Provost office, and then we generally advertise for it, we get applicants and we cull through the applications and start with our top three. And see if they seem compatible with us and with the mission of the university – you didn't have to pay me for that. And um, then if not, if they don't seem to be a fit or if they don't accept the position or if we don't accept them, we sort of go down the list and we keep interviewing until we... There is not an overabundance of applicants for our positions though; it's a very tight market.

Interviewer:

Ok, that's right, so it's not a big process.

Participant 14:

No, it's not a big process as in some of the other disciplines. Like say psychology where they probably have 50 or 60 or 100 or 200 - that doesn't happen with us.

Interviewer:

I was going to say that makes it easier but I guess in a way it can make it harder too.

Participant 14:

To have fewer? It's less time consuming that's for sure. Um, it makes it harder if they're not, if we don't get a lot of applicants that are well qualified or who fit here.

Interviewer:

Um, I don't know how much you know about Ex Corde Ecclesiae, it was a document put out by John Paul II and it was followed up by the Bishops who produced the Application for Ex Corde and one of the things they recommended is that Catholic universities strive to employ at least a majority, over 50% of Catholic professors.

Participant 14:

That's a great idea.

Interviewer:

And you are familiar with these documents a little bit or no?

Participant 14:

A little bit. Probably a little bit more than this paragraph, but not tremendously. I just went to a meeting, a summit of Catholic health care and higher education so that was very interesting.

Interviewer:

Yea, that must have been interesting. Um, does the university provide any guidance for your college in mission-centered hiring?

Participant 14:

Not much, not much beyond to encourage us to do it.

Interviewer:

OK. And...

Participant 14:

As far as just being – you know– no formal ..no - I don't think there is anything formal.

Interviewer:

Have you perceived any changes in the University's attitude toward mission-centered hiring in the past 5 or 6 years?

Participant 14:

I think recently there has been more of an emphasis on it. The past, say, year I think.

Interviewer:

Past year, OK, a little more talk about it or whatever? So they don't have any formal policy or procedure that you know of.

Participant 14:

Not that I know of, if there, let me know.

Interviewer:

When your candidates apply do you give them any documentation like our mission statement or anything like that regarding our identity or mission?

Participant 14:

We don't give it to them, we don't give them a piece of paper, but we do discuss it with them in interview. We do discuss, you know, the Catholic mission of, the Catholic identity of and we talk to them about it and we get some pretty interesting responses from people depending on their point of view and perspective on the world.

Interviewer:

Do you ever – what were you going to say? I'm sorry.

Participant 14:

No but we always talk about.

Interviewer:

Ok, so it's always in the conversation.

Participant 14:

It's always in the conversation at every level, every level that we hire.

Interviewer:

Do you require from any of your candidates a personal goal statement or philosophy statement or anything similar.

Participant 14:

Depending on the level we do, we don't do it on the staff level but we do it for faculty.

Interviewer:

Faculty, OK. How about references? Do you ever ask for references about evidence of the candidates' team spirit, attitudes?

Participant 14:

Yes, we ask that in every reference that we ask for. We talk about that even for everybody; I mean that goes across the board it doesn't change depending on level.

Interviewer:

And do you ask candidates how they would they display the traits of excellence, faith, leadership in their in their work at all?

Participant 14:

We don't talk about faith, we talk about excellence, and we talk about leadership, depending on the position. Um, we may or may not talk about leadership. Um, the last thing that you said - service. We do talk about service. We ask them what their experience is with service and how they incorporate that into their life and their work. We don't talk about faith very much.

Interviewer:

OK. Is it important at your college that faculty integrate their personal commitments and beliefs with their scholarly practices?

Participant 14:

Well, that's a hard one, um, that's really a hard one to answer. Um, the, they do it, the faculty do ..I think everyone who does research incorporates those things into their research. It's sort of part of who you are.

Which is why we try to be careful when we hire people that their beliefs are not contrary to the mission of the University. Because when you are conducting research the topics you choose, the methods you choose, the way you go about collecting data, are all influenced by your faith, your views on the world, your character, your commitments, so in that I don't think that we have to really encourage them to do that. Certainly if they were... if we're asked about whether we would prefer somebody does that research or this research we would chose the one more central to the mission. But we don't usually get asked that. Clearly if there was something that was contrary to the mission we would not encourage that. And I don't think that would get past the IRB anyway. So in that way, I think, that's a tough one because I think its hard to parse out. We don't...we expect it and also we ...if someone shows a bend in that direction, like someone started a class in spirituality, and so we were very encouraging about it. We'd like to try to encourage the spiritual aspects of our practice we're...we're actually working on that. Becoming a place that's known for people who incorporate spirituality as part of their practice. But I'll say that...

Interviewer:

How about when you do publish the ads, do you do it in the, I guess, maybe its disciplined specified ads, where do you place the ads? In regular newspapers?

Participant 14:

The Chronicle...Chronicle of Higher Ed

Interviewer:

You never advertise with the American Catholic Colleges and Universities?

Participant 14:

No we don't but when I read that I thought that's a great idea. I know we do in some of the minority centered publications. We do use those. But not the Catholic one, we'll certainly use that in the future.

Interviewer:

One of the deans mentioned that he was at a conference where there was representatives from the Association of Catholic Colleges and Universities and they were trying to set up a database where professors could put their resume on and pretty much say, maybe, I am a political science faculty and I am Catholic and this way there could be a database. But he said he thought it never took off.

Participant 14:

Never heard of it but it's a great idea.

Interviewer:

I guess people don't use it. Um, and then we kind of touched on this when you were talking about research and incorporating your faith into research, but regarding tenure decisions, does your college support like teaching and research priorities which reflect Catholic intellectual enterprise at all, in other words concern for the poor or ...

Participant 14:

Absolutely, yes, homeless, poor, disenfranchised, minorities....yup. And we do a lot on cultural diversity.

Interviewer:

OK, Great.

Participant 14:

That's it?

Interviewer:

That's it. I didn't lie. Anything you wanted to add? Did I hit on everything? I am always trying to get feedback.

Participant 14:

Yea, um.