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A Study of Seton Hall University and the Attributes of Organizational Adaptation Employed in Fashioning its Catholic Identity and Mission in the Post-Vatican II Era (1966-2006)

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Abstract

This thesis is the first fully developed and published study of Seton Hall University. It specifically examines the organizational structures of Seton Hall University over a forty-year period in light of the tumultuous changes in the Catholic Church and Catholic academia post-Vatican II. Of particular importance is change that influenced the Catholic identity and mission of the university.

The author examines the central problems arising from the changes influenced by the actions of the Vatican Council as well as the concerns expressed by Catholic academic, namely, academic freedom and the issues of higher education governance. These two factors spearheaded the eventual changes in the identity and mission of Catholic higher education forever.

The study identifies three distinct time periods in which the university experienced significant life cycle transitions during the forty-year study period. Within each life cycle, the author further explores the institutional strengths, strategic choices and symbolic actions of the university. These views of Seton Hall University are modeled using the conceptual framework of change described by organizational adaptation expert Kim Cameron in 1984.

Extensive archival research clearly validates the processes of Organization Adaptation described by Cameron as being evident throughout this forty-year study period. Likewise, Seton Hall's transformation from a small, commuter diocesan-run university in 1966 to a national Catholic university committed to the advancement of Catholic culture and thought in 2006 representing the next generation of servant leaders for the Church and society.

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Finally, I want to thank my many friends and relatives who have always reminded me that I could do it and who have said "just get it done, Nick". These friends are too numerous to list, but you know who you are. I love you all. Thank you.

Dedication

I am dedicating this thesis to my family. Highest on the list are my wife, Camille, and our four children: Anne Marie, Seton Hall University '05 and Academy of St. Elizabeth '01, Convent Station, NJ; Joseph, Seton Hall University '06 and Seton Hall Preparatory School '02; Nicholas, Seton Hall University '08 and Seton Hall Preparatory School '04; and Vincent, Seton Hall Preparatory School, '07.

As you can see, our family has especially been blessed as a result of our affiliation with the Seton Hall Preparatory School and Seton Hall University communities. My wife Camille has worked at the University since 2000. Anne Marie is a graduate of the Academy of St. Elizabeth in Convent Station, a school influenced by Mother Seton as well as the university. Our sons were all educated at Seton Hall Preparatory School and two at the university.

I was privileged to both study and work at the University and Seminary (1992-1997). I was honored to be the Director of Seminary Development at the Immaculate Conception Seminary School of Theology from 1994-1997 under the leadership of Rector/Deans Reverend Monsignor Robert Harahan and, now, Most Reverend John W. Flesey, Auxiliary Bishop of the Archdiocese of Newark, New Jersey.

In 2004, we joined the Parents Advisory Council in an attempt to contribute to the vitality of Seton Hall University. As a result, we were given many opportunities to serve, including volunteer work and leadership positions within the Council, and in support of the *Ever Forward* campaign.

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Statement of the Problem

Presenting Problem:

The purpose of this study is to examine Seton Hall University and the distinctive attributes of organizational adaptation it fashioned in responding to two contrasting and turbulent post-Vatican II reform movements, each surfacing around 1966. These reform movements transformed the organizational structures of both the Catholic Church and Catholic academia, and fueled the processes of organizational adaptation (Cameron, 1984) considered fundamental during periods of organizational turbulence.

One movement, enlivened by the events of the Second Vatican Council (1962-1965), sparked a transformational change throughout the Catholic Church that sought to modernize traditional structures, promoted the proliferation of spiritual renewal, and acknowledged the need for greater theological and spiritual formation of the Catholic faithful. A revitalized and spiritually emboldened, "people of God", became more widely incorporated into the universal mission of the church *(Dogmatic Constitution on the Church,* 1964). Similarly, the *Decree on the Apostolate of Lay People* (1965) and *Pastoral Constitution on the Church in the Modern World* (1965) gave renewed meaning and purpose to the baptismal vocation of the faithful and encouraged evangelical witness, service and leadership in modern secular society. In the *Declaration on Christian Education* (1965), religious freedom and moral formation promoted by Catholic higher education is considered a significant means of achieving these goals.

The other movement, occurring predominantly within the Catholic higher education community in the American society, dedicated itself principally to the promotion of academic respectability. A core group of Catholic college and university

leaders met, issued the *Land O' Lakes Statement* (1967), and championed its principles in an attempt to establish wider national acceptance of Catholic higher education. This philosophical *Statement* positioned Catholic higher education along two pathways: the first being toward greater autonomy from church-sponsored governance in an effort to protect academic freedom, and the second toward an acceptance of the popular education models of career and professional development, more familiar since the 1950's to American academia. Clearly, these two movements polarized the leadership of Catholic higher education in America and forced Catholic colleges and universities to adopt new models and definitions of Catholic higher education.

Profile of Seton Hall University:

Seton Hall, holding title as the oldest Catholic diocesan institution of higher education in the United States, was confronted with these reforms as well. In the midst of a changing and sometimes turbulent world of the 1960's, the presidency and person of Bishop John J. Dougherty, 1959-1969, initially embarked on the pathways of institutional self-exploration.

First, as a diocesan university, Seton Hall historically enjoyed a close fraternal relationship with the local churches of Newark and neighboring dioceses in New Jersey, its bishops, priests, religious and Catholic faithful. In essence, these ecclesial relationships defined the identity and character of Seton Hall and its diocesan character from its beginnings. Secondly, and out of necessity, Seton Hall sought to elevate its standing and image in American academia, committed to creating an academic environment with national appeal and respect.

Seton Hall University, established in 1856 as an all-male college, was first located in Madison, New Jersey. In 1860, the college moved to South Orange, New Jersey.

Initially, Seton Hall served as a secondary school and junior college, until it received its State charter to confer baccalaureate degrees in 1861 (Beck, 1962). It received its charter as a University in 1950. It celebrated the Sesquicentennial Anniversary of its founding in 2006.

The *Association of Catholic Colleges and Universities (ACCU)* (2006), an organization dedicated to the preservation of Catholic higher education in American society and to foster collaboration among member institutions, identifies Seton Hall University as one of two hundred twenty-one (221) Catholic colleges and universities in America. ACCU also identifies Seton Hall University as one of eleven (11) higher educational institutions with a diocesan affiliation. The vast majority of Catholic colleges and universities are classified as either religiously or privately affiliated. By its very nature, therefore, Seton Hall is both a distinctly Catholic institution and a university.

Historically, Seton Hall's relationship with the (arch) diocese of Newark, New Jersey, and other Catholic dioceses in the State played an essential role in its early identity and mission, and provided training and formation for the clergy as fundamental to its purpose. Bishop James Roosevelt Bayley, consecrated the first bishop of the diocese of Newark in 1853, soon established a college and a preparatory school for younger men in 1856, and in 1860 founded Immaculate Conception Seminary for the diocese (Beck, 1962). The preparatory school maintained a small divinity school division as a feeder for the college seminary. Throughout the nineteenth and early twentieth centuries, Seton Hall also offered educational opportunities to a growing number of immigrant Catholic families in New Jersey, mainly of northern European ancestry (Leahy, 1991), and held the promise of educating these young men to serve their local civic communities and professions throughout the Catholic dioceses and State of New

Jersey. For this reason, it is believed that an examination of Seton Hall University as a diocesan institution of higher education with a local commitment to its native region will contribute a depth of knowledge regarding the value of a diocesan governed institution of higher education.

Fundamentally, the continuing development of Seton Hall's Catholic tradition, in its 150 years of existence, is essential to its identity and mission. This Catholic tradition honors the life and work of St. Elizabeth Ann Seton, its patroness and religious educator, who was canonized in 1975. Today, Seton Hall continues to advance Mother Seton's spirit "by instruction, by the creative faith of its members, as well as by living the Catholicity proclaimed" *(Seton Hall Mission Statement, 2006)*.

Land O' Lakes Statement:

However, despite these traditional roots, American Catholics, including those in New Jersey, showed a growing interest in the popular culture of modern American society arising in the post World War II period. In combination with this trend, a consensus developed within the Catholic higher education community nationally that criticized the quality and depth of Catholic intellectual scholarship, in general, and its ability to adequately educate a career aspiring population in the 1960's and beyond. This criticism of the Catholic academy surfaced primarily among the Jesuit colleges and universities (Fitzgerald, 1984). Around 1958, a more widespread restructuring of Catholic higher education emerged nationally, and ushered in an era of careerism (Hassenger, 1967) that still exists today. This movement influenced Seton Hall University.

The renewal movements of the Second Vatican Council in the early 1960'sfurther energized these educational reform movements which originated in the

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1950's, resulting in a core group of twenty-six Catholic colleges and universities chief executive and academic officers developing and signing the *Land O'Lakes Statement* (1967). This *Statement* sought to define a new era for Catholic higher education. Participants at the conference included prominent leaders in Catholic higher education and with a large representation of Jesuit institutions. These included in part:

1. Reverend Theodore M. Hesburgh C.S.C., President, University of Notre Dame.

2. Reverend Michael P. Walsh S.J., President, Boston College.

3. Reverend Gerard J. Campbell S.J., President, Georgetown.

4. Most Reverend John J. Dougherty, Chairman, Episcopal Committee for Catholic Higher Education and President, Seton Hall University.

5. Right Reverend Theodore E. McCarrick, President, Catholic University of Puerto Rico.

6. Reverend Leo McLoughlin S.J., President, Forhdam University.

7. Reverend Paul C. Reinert S.J., President, St. Louis University.

The opening section of this *Statement* affirms the philosophy of the group.

The Catholic university today must be a university in the full
modern sense of the word, with a strong commitment to and
concern for academic excellence. To perform its teaching and
research functions effectively, the Catholic university must have
a true autonomy and academic freedom in the face of authority
of whatever kind, lay or clerical, external to the academic itself
(Gallin, 1992).

In the *Land O' Lakes' Statement,* institutional autonomy from church governance and the need to foster academic freedom were identified as indispensable characteristics

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of the Catholic university. In making such a declaration, the leadership of the International Federation of Catholic Universities (IFCU), of which Seton Hall University was a member, essentially invigorated its membership to modernize the Catholic higher educational experience.

However, despite these attempts by university leaders to modernize the educational identity and mission of Catholic higher education throughout American society, church hierarchy, in general, took a more cautious position in the years following the *Statement* (Gallin, 1992), for fear that the progressive attempts by institutional leaders to modernize Catholic higher education could prove harmful.

Seton Hall's Response:

Seton Hall University, influence by its diocesan ties, chose an organizational approach that encouraged reforms while maintaining traditional ties to the diocese. Seton Hall encouraged students to grow in religious faith and practice, but did not require participation. Courses in theology and philosophy were part of the core curriculum, but did not dominate the curriculum as was the case for more conservative colleges and universities like Thomas Aquinas College in San Paulo, California and Franciscan University of Steubenville, Ohio. Seton Hall chose a more moderate philosophy by providing Catholic worship and campus ministry activities and by establishing Centers and Institutes in Catholic Studies and Servant Leadership as avenues to provide formation in the Catholic faith.

As Seton Hall approached its 150'h anniversary in 2006, the University had achieved a national presence as a residential university, a diverse student body with a reputation for both religious and ethical learning in an academic environment supported

by a strong commitment to teaching and learning in a technologically sensitive environment.

What is unclear, at this time, is the fundamental impact these projects and programs made in defining the identity and mission of Catholic higher education in American society. This thesis identifies the external demands placed upon Seton Hall University by the Church and Catholic academia and the processes of its response. The research model used in this study is Kim S. Cameron's *Organizational Adaptation in Higher Education* (1984).

Significance of the Study:

The post-Vatican II period has witnessed the most dramatic transformation in American Catholic higher education since the founding of Georgetown in 1789 (Georgetown University website, 2009). Virtually every Catholic college and university in existence in 1966, and those established since, have struggled with the issue of its Catholic identity and mission and its place in American society.

This reality exists primarily because the greater question of whether a Catholic university can be both Catholic and a university in its mission is being tested within the Catholic higher educational community. This question has repeatedly been the topic of debate between Church hierarchy and university presidents and governing boards of these institutions where a "battle for the Catholic college" (Kelly, 1995) has been the central focus over this forty-year period.

Seton Hall University is one of two hundred twenty-one (221) Catholic colleges and universities in the United States and one of eleven (11) diocesan-affiliated institutions nationally. The study of this single institution over a forty (40) year period is

unique in its scope, especially as it probes into the specific conditions encountered by Seton Hall and the degree of its organizational reactions.

It is hoped that, over time, research of a significant sampling of the other Catholic colleges and universities can take place. An effort of this type will certainly add to the depth of information potentially available to determine the relative success or failure of other institutions in transiting from strong church governance to institutional governance.

The strongest motivator for institutional reforms in the 1960's was the determination that Catholic higher education must address the need for greater scholarship and provide students with opportunities for successful careers in a changing American society. The accomplishment of these goals was envisioned with a need for academic freedom liberated from religious controls while still keeping a Catholic identity.

It is hoped that this study will provide an adequate amount of researchable material to view the processes of change at Seton Hall. If this is achieved, a benchmark for other studies of this type within the Catholic educational community can be possible.

Limitations of the Study:

One of the primary attributes of Cameron's *Organizational Adaptation* is a view of institutional change that is driven by the organization's design and desire to be successful under trying external environmental conditions. In structuring such a design for success, managers have a variety of methods to employ that will inevitably lead to success or the appearance of success against environmental conditions.

These methods of organizational adaptation will be presented in Chapter 3. However, in an attempt to provide a balanced and realistic view of this research, it should be mentioned that the very attributes that are employed to create success, or the

appearance of success, in organizations, and specifically Seton Hall University, can be viewed as masking a more accurate view of organizational life, especially negative qualities of the institution.

With respect to this study, Seton Hall managers and this researcher presented a positive view of the University through symbolic images, including public relations tag lines depicting the University as "forming students to be servant leaders in a global society" - a noble accomplishment for any university. Although this example illustrates the manner in which it was reported in this study and the manner it was marketed by the university, such a positive presentation of institutional success can be seen as "boosterism" in an attempt to portray the institution in a more positive light and, therefore, lacking a balanced approach to the research.

Summary:

Confronted with the dramatic and chaotic events of the post-Vatican II period, Seton Hall University was forced to address the sudden and turbulent changes experienced in both the Catholic Church and Catholic higher education. The focus of this study is to specifically identify these external conditions within Seton Hall University and the University's response as it attempts to guide it and, specifically, shape its Catholic identity and mission in the constantly changing post-Vatican II period 1966-2006.

Kim S. Cameron's conceptual framework on organizational adaptation is used as a guiding model in the identification of the elements of organizational change witnessed in higher education institutions and experienced by Seton Hall University. A more extensive analysis of Cameron's model appears in Chapter 3. Chapter 2, which follows, will explore in more depth other models of organizational change and leadership.

Chapter 2

Review of Literature

Chapter 2 contains a review of the literature on both the historical context in which Catholic higher education developed in American society, as well as the events prior to the Second Vatican Council and the immediate reactions to the Council that energized change in the American Catholic higher educational community. Of particular importance is the signing of the *Land O' Lakes Statement* and the impact this *Statement* had upon Catholic colleges and universities. Specifically, there is a detailed look at issues like governance, faculty, curriculum and culture where considerable change occurred. Additionally, a description of Kim Cameron's Organizational Adaptation is introduced, as well as other concepts of organizational adaptation and change, in an attempt to introduce the main conceptual framework of the study which is described in detail in Chapter 3.

Historical Overview:

William P. Leahy, S.J., a Catholic historian at Marquette University in 1991, published a book entitled, *Adapting to America, Catholics, Jesuits, and Higher Education in the Twentieth Century.* Leahy's primary focus was the Jesuit-Catholic higher educational experience in American society throughout the period 1920-1970. Leahy painted out the tensions that existed between the institutional Catholic Church and American society and the role of the Jesuits in responding to these tensions (Leahy, 1991).

Other higher education leaders have attempted to describe the Catholic experience in American society. Reverend Daniel A Degnan, S.J., former president of St. Peter's College, Jersey City, New Jersey, in a 1986 lecture entitled, *The Third Era Of Catholic*

Higher Education, anticipated that Catholic higher education was approaching a new era in its history. Degnan's anticipation was based on his reading of the conflicting events in Catholic higher education in America at the time.

Degnan was concerned about the contradictory message leaders of Catholic colleges and universities were communicating about their Catholic identities. On one hand, these leaders express interest in strengthening the Catholic character of their institutions, while, on the other hand, supporting dissent from Catholic positions. He read these actions as indications that a new era, in his view, the third era of Catholic higher education, was emerging (Degnan, 1986).

Degnan would identify the beginnings of Catholic higher education in America as the "...first era...can be called the seminary (all male institutions) and convents (all female institutions) era. The influence of faculty and administration, who were priests and religious sisters and brothers, was pervasive and (as I learned when I later joined the Jesuits), the discipline of the convent or seminary, in modified form, was transferred to lay colleges."

The "predominant role played by the Jesuits" in the development of Catholic higher education placed them in the role of educators par excellence in the Catholic Church and American society. Historically, the Jesuit organizations were fashioned around the "continental" model of academic preparation. This model placed students into six- or seven-year tracks involving courses on both the secondary and higher studies levels. This model was clearly different from the typical American higher education format of four years of study (Degnan, 1986). However, this Jesuit model would eventual!y be replaced by the American model of separating secondary and higher education.

Likewise, Edward J. Power, *A History of Catholic Higher Education in the United States,* indicates that Catholic colleges and universities are the product of man's determination to strive for knowledge and intellectual pursuits, as well as the product of traditions and social and intellectual aspirations of those who established them. In American society, whenever the social, political and economic conditions permitted, Catholic colleges were clearly established to serve these cultures.

Unfortunately, the social climate" ...before the War of Revolution ..., especially along the Atlantic seaboard, was not receptive to Catholicism; after the war, although Catholicism was by no means encouraged, Catholics were grudgingly accepted" (Power, 1958). Georgetown University, the first Catholic and Jesuit university in America was founded in 1789, the same year the United States Constitution was ratified (Georgetown University website, 2009).

Most colonial and pre-Civil War American colleges and universities were strongly rooted in Protestant religious principles or had "church-related" structures unfamiliar to the Catholic population. Likewise, the strong European-Catholic immigrant communities who were generally concerned about preserving the Catholic faith resisted any movement toward lay or secular control of the Catholic colleges and universities.

There are two main reasons cited for the lack of lay control in early Catholic higher education. First, laymen were generally not considered "competent" in matters that were considered religious. Catholic higher education had traditionally been viewed as a religious activity (missionary, evangelization); therefore, priests or religious were the only truly competent leaders.

Secondly, a vast majority of Catholic colleges and universities were established by religious communities of men or religious women. These individuals and their

communities had historically been committed to a lifetime of service to the educational

mission of the church and within the charismas of their communities (Georgetown

University website, 2009). This quality of a lifetime of leadership and service was not

possible for lay Catholics.

Phillip Gleason, noted Catholic historian, studied the cultural climate of these

early Catholic settlers. Gleason identifies three historical operative social factors causing

Catholic fear and cultural resistance to Americanization (Gleason, 1970).

First, he believes, it is important to understand that many early American settlers

came from the more "uncultivated classes." The Irish and some German, Italian and

Slavic Catholics generally came from "peasant, agricultural backgrounds." These

individuals had difficulties in reading and writing their own languages, let alone English.

Assimilation into an Anglo-Saxon and Protestant dominated tradition and culture fostered

a natural resistance toward public education, in general, and initially toward the

American higher educational institutions.

The second operative social factor had been the need to "preserve the ethnic

identity" of their national past. Gleason states that most immigrants were able to

overcome the social dissolution of their native cultures and emigrate to a foreign land.

Therefore they were not totally resistant to improving their social way of life; however,

they were culturally challenged in a Protestant-dominated society.

A final social factor concerns itself with the "rank and file" immigrant Catholic.

Their struggle concerned itself with the conflict between the "social and cultural

mobility" which American-style higher education provided and the preservation of their

native-born religious and ethnic past. Higher education appeared to be working at "cross

purposes." Although it provided more avenues for success, it tended "to siphon off ethnic leaders rather than to return them better prepared to their own people" (Gleason, 1970).

Most of these European attitudes and values were safeguarded by the teachings of Leo XIII, the pope who, in the early part of the twentieth century, formally condemned modernity. Gleason tells us that modernity was actually a European problem. It was manifested in this country by the philosophy of Americanism.

Although Pope Leo XIII never formally condemned Americanism, there was a close association between the two movements. Americanism, which basically embodied many of the same philosophies of liberal-Protestantism, was to be avoided by Catholic intellectuals. This view can be better appreciated as Catholic assimilation into American society unfolds. As a result of this assimilation process, many of the social, institutional and ideological characteristics of the European-Catholic experience underwent a similar process of scrutiny (Gleason, 1995).

Robert Hassenger makes an important observation when he states that ecclesiastical control passed from the scene, so far as the majority of American (Protestant established) colleges and universities were concerned, more than a half century ago (around 1900). That it has taken so long before we (Catholics) had even the beginnings of a movement to change the Catholic pattern indicates that clerical direction had very deep roots in the Catholic system (Hassenger 1967).

Land O' Lakes Statement **and Aftermath:**

It was not until the onset of a "second era", as Degnan defined it, around 1958, that Catholic colleges and universities began wrestling with the greater questions of "professionalism" and "structure", as opposed to questions of Church "control." This

transfer of control from Catholic Church authority to individual institutions was largely the result of the efforts of the Jesuits.

Paul A. Fitzgerald, S.J, in *The Governance of Jesuit Colleges in the United States 1920-1970,* relates how the presidents of Jesuit universities assumed local control over their institutions, as opposed to control from religious superiors as well as the General of the Society of Jesus in Rome. The model of American universities and colleges was adopted, and government passed from the religious superiors to the schools' Board of Trustees and presidents. The change was fueled by a strong demand for professionalism, for the academic standards and practices prevailing in American education (Fitzgerald, 1984).

These prevailing standards for American higher education were vigorously supported by associations like the Association of American Universities (AAU) and the North Central Association of Colleges and Secondary Schools (NCA). Although Catholic institutions resisted accepting these standards, the Jesuits, after some strong considerations, accepted this new model. In essence, these changes redefined the governance structures of these schools, their collegiate missions, caliber of faculty and curriculum offerings (Goodchild, 1986).

Today, much of the work engaged in by the Jesuits between 1920 and 1970 in addressing the role of "professionalism and structure" has allowed current Catholic colleges and universities to be governed in increasingly larger numbers by the laity or in collaboration between clergy and lay leadership.

Alice Gallin, O.S.U., in *Essential Documents, 1967-1990, American Catholic Higher Education (1992),* presented an historical examination of Catholic higher education as it has transpired from 1967-1990. From the 1967 *Land O'Lakes Statement*

on the nature of the contemporary Catholic university to the encyclical of John Paul II, *Ex Corde Ecclesiae,* Gallin showed how the current Catholic thinking on the "identity" of the Catholic university developed.

The *Land O'Lakes Statement* of 1967 was compiled by a "...group of twenty-six persons representing nine major Catholic universities, members of the episcopacy, and well-known scholars and leaders of religious communities. The meeting was hosted by Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame and the president of the International Federation of Catholic Universities." *The Land O'Lakes Statement* has become well known for its statements on academic freedom and institutional autonomy (Gallin 1992). Following are its key points:

1. Academic Freedom: "The Catholic University today must be a university ...with a strong commitment to and concern for academic excellence. To perform its teaching and research functions effectively the Catholic university must have true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical..."

2. Faith and Reason: " The theological faculty must engage directly in exploring the depths of Christian tradition and the total religious heritage of the world in order to come to the best possible intellectual understanding of religion and revelation ...theological investigation today must serve the ecumenical goals of collaboration and unity."

3. Role of Theology: "To carry out this primary task properly there must be a constant discussion within the university community in which theology confronts all the rest of modern culture and all the areas of intellectual study which it includes..."

4. The Catholic University and the Church: "...the university should carry on a continual examination of all aspects and all activities of the Church and should objectively evaluate them...It may well be one of the most important functions of the Catholic university of the future."

5. The Catholic University and Research: "The Catholic university will, of course, maintain and support broad programs of research. It will promote basic research in all university fields but, in addition, it will be prepared to undertake by preference, though not exclusively, such research as will deal with problems of greater human urgency or of greater Christian concern."

6. The Catholic University and Public Service: "...the Catholic University is prepared to serve society and all its parts, e.g., the Federal Government, the inner city, etc. However, it will have an added special obligation to carry on similar activities, appropriate to a university, in order to serve the Church and its component parts."

7. Undergraduate Education: "The effective intellectual presence of the theological disciplines will affect the education and life of the students in ways distinctive of a Catholic university."

8. The Catholic Student: "...the student should be able not simply to study theology and Christianity, but should find himself in a social situation in which he can express his Christianity in a variety of ways..."

9. Administration: "University decisions and administrative actions should be appropriately guided by Christian ideas and ideals and should eminently display the respect and concerns for persons" (Gallin, 1992).

Historically, the dramatic changes in Catholic higher education during this time were the result of many factors. Robert Hassenger, Assistant Professor of Sociology at

the University of Notre Dame, in 1967, described the growing "identity crisis" within American Catholic higher education, in *The Shape of Catholic Education.* Hassenger acknowledged the assertions of some fellow academics that Catholic and university might be a "contradiction in terms".

He further acknowledged the "escalating discussions" taking place in Catholic higher education and compared them to a "time bomb" ready to ignite at any time. These explosive conditions were taking shape within the "largest higher education system" in the United States, namely Catholic higher education (Hassenger, 1967).

The seedbed of these intense discussions first took shape during the years following World War II and continued into the mid-1960's with the conclusion of the Second Vatican Council. The conditions sparking these debates were as varied as the differences among each of the separate Catholic colleges and universities. A few of the more noteworthy conditions are identified below, including mention of the Jesuit contribution.

1. A European immigrant population, with strong Catholic roots, was coming of age in American society during the 1950's. After decades of impoverishment, prejudice, hard work and determination, these families were determined to achieve the American dream for themselves and their children (Gleason, 1994).

2. The G.I. Bill of Rights in the 1950's provided educational opportunities to a growing number of individuals previously unable to afford a college education. Catholic colleges and universities were anxious to receive the financial support. With the election of John F. Kennedy in 1960, Catholics entered a new era within American society (O'Brien, 1994).

3.   Catholic intellectuals, mainly within Jesuit institutions, were critical of the quality of scholarship surfacing from Catholic academia. At the annual meeting of the Catholic Commission on Intellectual and Cultural Affairs, held at Maryville College in St. Louis, on May 14, 1955, Monsignor John Tracy Ellis, S.J., distinguished professor of Church history at Catholic University of America, stunned an audience of Catholic academics with his "clear and cogent" criticism of the Catholic intellectual absence in modern American society (Fitzgerald, 1984).

4.   Into 1959, Bernard Lonergan, noted Catholic philosopher, educator, a self‑proclaimed methodologist, and considered by many to be the most important Catholic thinker in the twentieth century (Glendon, 2007), conducted a series of lectures during a summer institute at Xavier University in Cincinnati, Ohio, on the *Philosophy of Education* and addressed the subject of Catholic higher education in American society. Specifically, Lonergan criticized Catholic educators for their lack of a "philosophical vision" capable of defending its unique identity and mission, and "inadequate in its argument against modernism" (Liddy, draft article on Lonergan, circa 1996) in American society.

5.   Canonical norms, which existed for Catholic elementary schools, secondary schools, seminaries and other academies did not exist for Catholic higher education institutions (Gallin, 1992). Since these official norms or rules of conduct did not exist, an official identity statement on the nature of Catholic higher education was open for discussion and interpretation, and the source of much volatility between church and university.

6.   The Church's colleges and universities were never an official Catholic project in the United States. Colleges and universities existed as a loose mixture of institutions established to address local situations by religious communities of men and women and governed by their religious congregations (Hassenger, 1967). In many cases, except for diocesan colleges and universities, these institutions refused financial support from local bishops, for fear of ecclesial control (Leahy, 1991). Diocesan institutions had a more direct governing relationship with the local bishop, as was the case with Seton Hall University.

7.   In the years immediately following World War II, institutional structures world-wide encountered the emergence of a modern world and the aspirations of an era where self-examination and; in some cases, redefinitions; were emerging. As a result of these world-wide phenomena, Catholic universities formed a federation, with the support of the Vatican Sacred Congregation for Catholic Education, for the purpose of improving their presence and mission in modern times. The International Federation of Catholic Universities was organized in 1949 and, not until 1965, at its meeting in Tokyo, Japan, did it decide to develop a statement on the nature of the Catholic university in modern times and which would be in harmony with the recently published Vatican II document "The Church in the Modern World". Regional meetings were held in Buga (Columbia), Manila, Paris and Land O' Lakes, Michigan. Participants at the Land O' Lakes conference included representatives from Canada, Puerto Rico, South America and the United States, with a majority presence from Jesuit-run institutions in the United States (Gallin, 1992).

8.	The status of Catholic laity in the administration and control of Catholic colleges and universities increased greatly, despite the early years of the Twentieth Century when many Catholic priests and bishops feared that the activism of the laity would have a negative impact on clerical control and Catholic unity. Data collected in 1977 on the composition of laity in governing roles in Catholic higher education revealed that lay men and women served as trustees in only nine of the 108 colleges and universities studied (Leahy, 1991). These attitudes changed dramatically, as the need for laity to fill positions of greater responsibility in the colleges and universities occurred over time.

Catholic educators, sociologists and historians have studied the complexities of the Catholic educational experience in American society. Once again, Philip Gleason, Catholic historian and University of Notre Dame Professor, researched the influences of modernism, referred to earlier in this history and immediately above by Bernard Lonergan, upon the character of Catholic education. Gleason further indicated that a conflict between "religious and irreligious tendencies" surfaced in American society during the first half of the Twentieth Century, significantly emerged within the American Catholic academic community as the century progressed (Gleason, 1995), and adversely influenced the ability of Catholic educators to formulate a coherent philosophical vision for Catholic higher education.

The failure of Catholic education leaders to identify, garner and create a unique "Catholic" philosophical vision is critical in understanding the conditions existing in American Catholic higher education around 1966. As a result of this failure in leadership, the model of the American college and university showed promise as a

dynamic and creditable structure for Catholic institutions as well, hoping to insure their viability in the American culture (Degnan 1990).

Following are summaries and some key areas where significant organizational changes occurred in American Catholic higher education and had the greatest impact as the debates over a Catholic identity progressed.

Governance:

As mentioned in Chapter I, a dramatic departure in the governance of Catholic higher educational institutions occurred in the aftermath of the Land O' Lakes conference in July 1967. At this conference, twenty-six Catholic leaders from the Americas, representing nine major Catholic universities, members of the American and Vatican episcopacy, and well-known scholars and leaders of religious communities, met to discuss the future of Catholic higher education (Gallin, 1992) and to report back to the International Federation of Catholic Universities in a follow-up conference scheduled at Lovanium University, Kinshasa, Dominican Republic of the Congo in September 1968.

A joint statement on "The Nature of the Contemporary University" was signed at the conclusion of the Land O'Lakes conference retreat (Rice 1999). Since this July 1967 meeting, when the *Statement* was first signed onto, there has been an active debate among academics and church leaders on a proper understanding of "true autonomy".

Over the course of the next twenty-three years (1967-1990), proposals and counterproposals were drafted, discussed, voted upon and reviewed by the academic community, local bishops, superiors of congregations and Rome, in an attempt to more clearly define the role of the church and university in modem society (Gallin, 1992). However, as governance began to more frequent!y shift from religious communities to

lay board of directors (Burtchaell, 1998), and as the number of priests and religious vocations declined in the church, there was a need to appoint more laity to governing boards, and to hire layman to fill key administrative and managerial positions. With the need for more money and students (Gallin, 1997), institutions sought governmental funding and had to more frequently downplay the obvious religious character of the institution, and an emphasis on Catholic identity became less important (Crowe 1999) and church control dwindled (Whelan, 1995).

In an attempt to cultivate a mutual relationship between Church and university, His Holiness John Paul II wrote an apostolic exhortation on the nature of the Catholic university. This exhortation was a product of these twenty-three years of discussions, and was addressed to the Universal Church and not solely the American experience. The pope emphasized the fundamental link between the Church and university by identifying the university as being, "born from the heart of the church" *(Ex Corde Ecclesiae,* 1990).

The Pope was exhorting educational institutions throughout the Universal Church to focus on their fundamental identities rooted in the Church, and to embrace a philosophical position favoring a closer relationship with the Church as a source of its identity and mission. On a national level, the Catholic bishops in the United States began a series of dialogues with university communities through the Association of Catholic Colleges and Universities to implement the spirit of *Ex Corde Ecclesiae.* These meetings led to another series of attempts to propose and counter-propose "norms" defining the juridical relationship between Church and university. The fundamental concerns driving both sides of this issue seemed insurmountable over the intervening years.

Some of the more fundamental points of concern have been the following (Gallin, 1997):

1. The concern that academic freedom must be the foundation of a true academic institution.

2. The concern that bishops, church officials and superiors of religious orders could be viewed as obstacles to true academic freedom.

3. The concern that imposing church norms on Catholic colleges and universities would damage their standing in the wider academic community.

4. The concern that church oversight would prevent eligibility for governmental and foundation grants for research.

5. The concern by bishops and church officials that their responsibilities in safeguarding orthodoxy in theological teaching would be hampered.

6. The concern by bishops that the moral formation of students would be affected.

7. The concern by bishops that the educational programs and the public image of Catholic higher education would be adversely affected.

As a definitive result of this debate, *Ex Corde Ecclesiae* was issued in August 1990 by Pope John Paul II, in an attempt to bring closure to twenty-three years of debate, to exhort leaders of Catholic colleges and universities to preserve Catholic higher education, and to provide practical guidelines for a Catholic college and university to understand their mission. Following are the key elements of the papal exhortation:

1. "In a Catholic university, research necessarily includes [a] the search for an integration of knowledge, a dialogue between faith and reason, an ethical concern, and a theological perspective".

2. "Methodical research within every branch of learning, when carried out in a truly scientific manner and in accord with moral norms, can never truly conflict with faith."

3. "The university community of many Catholic institutions includes members of other churches, Ecclesial communities and religions, and also those who profess no religious belief. These men and women offer their training and experience in furthering the various academic disciplines or other tasks."

4. "A Catholic university must become more attentive to the cultures of the world of today, and to the various cultural traditions existing in the Church, in a way that will promote a continuous and profitable dialogue between the Gospel and modern society."

5. "A specific priority is the need to examine and evaluate the predominant values and norms of modern society and culture in a Christian perspective, and the responsibility to try to communicate to society those ethical and religious principles which give full meaning to human life" (Gallin, 1992).

Although Degnan could not have anticipated a papal exhortation on Catholic higher education, recent history shows that if a third era of Catholic higher education developed, it more than likely did not begin in 1986, as Degnan conjectured, but in the period between *Ex Corde Ecclesiae* and the present time period.

In 1993, the Cardinal Newman Society was established to advocate for the educational ideals of John Henry Newman and the recently developed exhortation by John Paul II in *Ex Corde Ecclesiae (The Turnaround Magazine,* 2001). The Cardinal Newman Society is staunchly committed to revealing secularization trends in the Catholic higher education system that is inconsistent with Church teachings. The Society has been able to garner the support of conservative church officials and leading

conservative Catholic educators to sit on its Board of Advisor (Cardinal Newman Society brochure, no identified date). Some Catholic administrators believe that the strong advocacy of the Society has added to the tension surrounding the debates between educators and the Church hierarchy.

In 1994, Boston College President, J. Donald Menan, identified the atmosphere in Catholic higher education as a collision course between the universities, American bishops, and the Roman curia. In President Monan's opinion, the universities were concerned with professionalism and autonomy and the curia with control, especially over theologians teaching Catholic theology in Catholic universities (Gallin, 1997). At one point during these discussions, Bishop Oscar Lipscomb, a member of the bishops' committee to implement *Ex Corde Ecclesiae,* expressed a concern over the degree of theological dissent by Catholic theologians on Catholic campuses. Lipscomb strongly favored the issuance of ecclesial mandates upon theologians by bishops to curb dissent and scandal (O'Brian, 1994).

Tensions continued to exist between the two groups, despite another attempt to come to a common ground on the issue of theologians. Unfortunately, the results of this process resulted in The Holy See's rejecting a November 1996 document on the subject of theologians. They further incorporated juridical norms mandating prior approval from the local bishop before a theology professor could teach at a Catholic college or university, known as *Canon 812.*

Fortunately, cooler heads dominated the discussions and the bishops decided to approach the problem of theological oversight in a pastoral manner and not the legal approach previously considered. The college and university leadership, having shown a willingness to discuss these concerns throughout the post-Vatican period, promised to

continue to explore ways where Catholic scholarship would be more present on Catholic campuses.

In a February 2, 1999, annual meeting of the Association, Cardinal Francis E. George of the Archdiocese of Chicago, its keynote speaker, spoke to an audience of two hundred university and college presidents. The theme of the annual meeting was "Realizing the Vision". Cardinal George indicated that there was no longer any question that there would be some form of juridical norms defining the relationship between church and university but acknowledged that no one knew what these norms would look like. Cardinal George encouraged the presidents and association leaders to work to improve the norms instead of fighting against them (Catholic News Service, February 11, 1999, *Catholic New York)*. The guidelines to implement *Ex Corde Ecclesiae* were approved by the American bishops in November 1999, with subsequent approval by the Vatican, and went into effect in May 2001 *(The Turnaround Magazine,* 2001*)*.

Seven years later, the delicate balance between academic freedom and Catholic identity has been maintained, and the impending disaster between these two groups has not taken place. The bishops did vote to endorse the Vatican's canonical norms but the classification of institutions into "authentic Catholic" and "not authentic Catholic" did not occur, and many faculty and administrators have come to regard *Ex Corde Ecclesiae* as a more formative guide than a canonical test of Catholic identity. Some academics fear that the new pope, Benedict XVI might approach the Catholic identity issues in a more direct manner and require that standards defining Catholicity of Catholic colleges and universities be employed more vigorously in the future (Trainor, 2005).

In 2006, Marist College in Poughkeepsie, NY, continued to be declared no longer Catholic by Cardinal John Egan of the New York Archdiocese, and required the name

Catholic be removed from the college's current identity. Marist College now identifies itself as an Independent Coeducational Comprehensive Liberal Arts College (Marist website, 2007). However, the vast majority of Catholic educators prefer that the delicate balance between academic freedom and a Catholic identity "ought to mean something" unique about Catholic institutions and "should be maintained", although direct confrontation and declaring that an institution is "not Catholic" is unwarranted (Trainor, 2005).

Finally, research is showing a healthy market in private higher education for religiously-affiliated colleges and university. Tatusko (2006) hypothesized that a cultural pattern in American society toward more religious conservatism runs parallel to increased enrollment trends. However promising this might be, there is no significant proof of this hypothesis. Tolson (2007) indicates that an increased interest is developing for traditional spiritual and religious ritual expression. This interest cuts across various religious groups, age, and social status. However, there does not appear to be an increase in traditional religious belief.

Faculty:

The profile of faculty in Catholic colleges and universities has dramatically changed over the past forty years from a critical mass of priests, nuns and religious brothers to a more common mix of lay Catholic and non-Catholic professors. Priests and religious brothers and sisters are a rare sight on campuses and especially in the classroom (Whelan, 1995).

The Jesuits realized, in the years after Vatican II, that "augmenting collegiate faculties with lay professors" was a necessity and even good public relations to have non-

Catholics on the faculty since it would show openness to diversity (Fitzgerald, 1994). The current profile of faculty is increasingly becoming closer to that of the secular institution (Degnan, 1990).

However, with the mass exodus from religious life and the hiring of lay faculty (Crowe, 1999), some faculty is recruited from a national pool of Ph.D.'s in a discipline (Degnan, 1990) and do not clearly value or support the Catholic mission of the college. In some cases, faculty is openly hostile to the Catholic creeds, while holding secular ideologies as gospel (Kelly, 1995).

The current acceptable practice in Catholic colleges and universities is for faculties to be hired for their professional competence in a specialized discipline, and not for their commitment to the Catholic faith. This is prompted by concerns over labor law issues in hiring and the possible loss of governmental funding if institutions are held liable for discriminatory hiring (Degnan, 1990). Additionally, faculty usually want to be free to research and without the oversight of church officials (Crowe, 1999).

John Paul II states that: "Catholic members of the university community are called to personal fidelity to the Church with all that it implies. Non-Catholic members are required to respect the Catholic character of the university, while the university respects their religious liberty" *(Ex Corde Ecclesiae,* 1990).

In an effort to assist faculty within Catholic colleges and universities in better understanding the traditional Catholic mission in higher education, Fairfield University (CT) received a grant from the Lily Foundation in 1992, to conduct a summer colloquy for member colleges and universities to send a faculty member to their annual programs, known as Collegium. Collegium has over two hundred members in the United States and

Canada and in 2002 became a member of the Association of Catholic Colleges and Universities (Collegium website, 2003).

Kelly (1995), concerned about dissent in the Church, states that: "our Church is rife with disrespect". Msgr. Kelly, an ardent conservative, claims that a president of a Catholic university would not sanction the profession of the (Catholic) faith for his faculty, and that an entire theological faculty was reported to be in favor of the practice of contraception and the ordination of women to the priesthood. These positions of faculty are contrary to the Church's social teachings and have been openly supported by the Catholic Theological Society of America, who has repeatedly clashed with Rome on these issues (Zenit.org, Catholic News Service).

John Podesta, former Chief of Staff for President Bill Clinton, was hired by Georgetown University (DC) as a visiting law professor and planned to launch a Center on Law and Technology. Georgetown University was criticized by some Catholic academics for hiring Podesta because of his defense of Clinton's social issues that are contrary to Catholic teachings. Vice President Al Gore, while running in 2000 for President of the United States, held one of his campaign rallies at Gonzaga University (WA). This political rally on a Catholic college campus was also criticized by the Cardinal Newman Society as inappropriate considering Gore's social positions as well (*The Turnaround Magazine*, 2001).

As indicated previously, in the area of theological faculty, there has been a fierce debate between academics and ecclesiastics over Canon law 812 that require scholars teaching theology to have a mandate from the competent ecclesial authority to teach theology on Catholic colleges and universities. Academics consider this mandate a threat to their academic freedom and an effort on the part of the church to quell dissent (Lively,

1996). The mandate states: "I hereby declare my role and responsibility as a teacher of a theological discipline within the full communion of the Church. As a teacher of a theological discipline, therefore, I am committed to teach authentic Catholic doctrine and to refrain from putting forth as Catholic teaching anything contrary to the Church's magisterium" (Zenit.org, Catholic News Service, 2003).

The Reverend Joseph A. O'Hare, S.J., President of Fordham University, New York, indicated that: "The notion that a bishop has to have some kind of legal control over the theology faculty doesn't fit in our scheme of things (in the United States)" (Lively, 1997). Archbishop Daniel E. Pilarczyk, President of the U.S. Conference of Catholic Bishops in 2001, warned his fellow bishops that the approved guidelines did not contain a mechanism to prevent college and university administrators from hiring anyone. John Connolly, lay Professor of Theology at Loyola Marymount University in Los Angeles, says the mandate is an affront to academic freedom and would restrict his ability to serve Christ and his Church (Zenit Catholic News Service, 2001).

Some orthodox colleges and universities, not accepting governmental funding, have required theology faculty to take oaths of loyalty to the Roman magisterium as a condition of employment (Whelan, 1995). Glen Coughlin, Dean of Thomas Aquinas College, San Paulo, CA, supports the loyalty oath being put in writing. At Christendom College, Front Royal, VA, entire faculty voluntarily take an oath of loyalty to the Church at their annual opening Mass to the Holy Spirit (Zenit Catholic News Service, 2001).

Curriculum:

The primary curriculum model influencing Catholic higher education since its revival at the tum of the Twentieth Century has been Thomistic thinking supported by a

vigilant anti-Modernism (Marsden, 1994). Marsden believes that Catholic colleges and universities were preserved from the fate of their Protestant counterparts principally because of this commitment.

Historically, theology and philosophy were integrated into the curriculum, in order to provide an academic climate that allowed for a greater view and understanding of the abstract natural order and liberal education (Gleason 1995), thereby providing a more coherent world-view, creating an ethical system, and the development of a personal philosophy of life and spiritual vitality for students, "thus keeping education from becoming simply a fragmented collection of courses, as was increasingly the case in secular universities" (Crowe, 1999). However, the value of Thomistic philosophy was strongly questioned in the 1955 meeting of Catholic academics (Crowe, 1999), and quickly eroded with the academic challenges in the post-Vatican II academy.

As mentioned earlier, John Tracy Ellis, speaking to a post –World War II church, strongly believed that Catholics failed in the intellectual opportunities presented to them. Ellis made an additional point in confronting the "inertia" present among Catholic scholars of his day by accusing them of failing to constructively add to the debates over religious issues of justice and morality in society (Gleason, 1995).

With the emergence of the career model, the very nature of the Catholic college changed and the previous requirements for courses in religion were dramatically cut (Whelan, 1995). As the religious dimension of Catholic higher education became increasingly marginal (Crowe 1999), in order to better market the college to a larger group of potential students, the secular identity emerged stronger.

On today's campuses, the Catholic intellectual life generally does not dominate the curriculum, although there is a noticeable difference between them and public universities (Whelan, 1995). In 1992, the University of St. Thomas (MN) started the first Catholic Studies program in an effort to offer students a comprehensive Catholic education shaped by the broad Catholic intellectual tradition (Zenit.org, 2003). Similar efforts on other Catholic campuses to establish institutes of Catholic thought have emerged as well. Although attempts at developing Catholic Studies programs are valuable, they are still in the early stages of development. At this point, these programs are either too new to have shown significant impact on students (Crowe 1999) or can be said to have created a countercultural Catholic worldview as the basis of higher learning.

An alternative to the Catholic Studies approach are a small number of Catholic colleges which have an exclusive commitment to Catholic liberal education in the Great Books approach for their entire student body, as well as a strong integration of orthodox theology in the curriculum. The establishment of these institutions was intended to specifically address the problems created by the increased influences of secularization (Martin, 1984). Although these small orthodox Catholic colleges are providing a countercultural approach to higher learning, they have not been able to transform the Catholic intellectual experience nationally and universally.

This ebb and flow in defining a unique identity for Catholic scholarship continued to challenge the Catholic academic community since the turn of the century. More recently, The Church in the 21st Century Center at Boston College examined the direction of Catholic scholarship and the role of the Catholic college and university in the 21" century in a more directed manner.

Alan Wolfe, a contributor to the 21st Century Center, a Methodist, a Professor of Political Science, and the Director of the Boisi Center for Religion in American Public Life at Boston College, acknowledged the identity conflicts in the Catholic intellectual arena. Wolfe, in an attempt to define the core problem facing Catholic higher education, believed that the Catholic respect for natural law provided a passion for intellectual inquiry that was absent from both the Catholic institutions of higher education, as well as from the typical American higher educational communities (Wolfe, 2002). Furthermore, this passion for a new Catholic intellectual inquiry was being shortchanged by Catholic academics when they showed hospitality to various points of view but did not critically engage these points of views from the strengths of the Catholic intellectual perspective (Haughey, 2007).

Unfortunately, Catholic universities seem unlikely to accept this new calling for Catholic scholarship, primarily because they are determined to imitating their "prestigious" American counterparts (Macintyre, 2006).

Culture:

A belief exists that the Second Vatican Council gave permission for Catholics to depart from past religious and doctrinal traditions and to dialogue more openly with the secular world. This is a departure that threatens a faith-informed perspective within these institutions (Witek, 2006). As a result of this mind-set, Catholic culture became absent from its institutions and religious indifference grew (Crowe, 1999) in America society among Catholics.

Likewise, the environments in Catholic colleges and universities lack the cohesiveness of a Catholic worldview. Prior generations of Catholic graduates remember a campus environment that was countercultural because of its Christian peacefulness,

order and celebration of the Catholic life (Crowe, 1999). Catholicism was all around and no one asked questions about the usefulness of the culture (Whelan, 1995). Today, the emphasis is primarily based on moving students into the mainstream of American culture of professional specialization, while lacking a reciprocal move into the mainstream of the Catholic culture. Today's Catholic colleges and universities are composed of larger numbers of students who are non-Catholic, or non-practicing Catholics, than Catholic.

Increasingly, religion is seen as a private matter. Catholic symbolism and ritual departed from the environment and an attempt was made to duplicate the demographics of the American society instead of creating Catholic focused intellectual community (Crowe, 1999).

The cultural sensitivity to American life is fundamental in understanding the challenges facing Catholic educators today. It is believed that the shift from Christian value-centered education to the popular values of a secularized American society have led to a loss of religious-centered education and a stronger and more vibrant Catholic presence on these campuses. This, in turn, has created a climate in which greater value is placed on life and career success, instead of on Christian character development and formation.

Earlier in the century, church-run Protestant colleges and universities like Boston University, Northwest and Duke, were influenced by the forces of secularism and lost their religious souls as institutions of higher culture (Marsden, 1994). Today, some critics fear that the same influences will lead to the complete secularization of Catholic colleges and universities as well (Whelan, 1995).

This clash of cultures is prevalent in today's modem society and a challenge on Catholic campuses. John Paul II brought this reality out in *Ex Corde Ecclesiae* (1990, pp

lO-12), when he wrote "The tasks of a Catholic university assume an even greater importance and urgency (in dealing with this clash in cultures)", considering the world today characterized by such rapid developments in science and technology. However, the Pope was aware that Catholic universities have changed positively as well because of the advances in science and technology, and that the "a Catholic university enables the Church to institute an incomparably fertile dialogue with people of every culture."

On a more practical level, a number of grassroots student groups have arisen on Catholic campuses to transform the culture of campus life. One group, American Collegians for Life, was started in 1987 at Georgetown University. Its goal has been to connect college prolife students to each other through an annual conference and other methods, more recently, through a web site where information can be transmitted. Another group, Compass, was started by a young priest, Rev. Jonathan Morris, in 1999. The organization is committed to bringing together students and faculty to grow in their faith, network with other college students nationally, and effectively evangelize their college culture in a spiritual direction (Compass website, 2003). In essence, cultural transformation is best achieved from the bottom up, as opposed mandating cultural change through norms and decrees.

Commentary:

Critics of contemporary Catholic higher education (Rice 1997), looking back at the post-Vatican II period of thirty years, described what Rice would label the "decline and fall" of the Catholic college and university. Rice contended that Catholic colleges and universities developed an identity whereby academic freedom and career development became fundamental and less where students could study philosophy, theology and the teachings of the Church, in an effort to make informed moral decisions

in matters of faith that would govern their lives. Rice described this "secularizing" influence, as being similar to the Protestant institutions where religion was "bleached" out of the character of the institution.

Kelly (1995), likewise, strongly contended that Catholic campuses have become a "meeting ground" by "intellectual forces" eager to redefine for their own purposes the nature of the Catholic Church, Her way of life, and the teachings of the Second Vatican Council. Kelly contended that the American bishops have further allowed these forces to exist by their compliance with the demands for institutional autonomy from Church supervision – a privilege claimed in the *Land O'Lakes Statement* in July 1967, and, now, more grounded in Catholic higher education.

Supreme Court Justice Antonin Scalia, at a March 1997 Charter Day talk at Seton Hall University, South Orange NJ, spoke on the topic, *The Idea of a Catholic University,* an obvious spin-off on Newman's "Idea of a University." Justice Scalia, a Catholic, was speaking to a Catholic-governed university's reassessing the nature and identity of its Catholic character and mission. Scalia, critical of the absence of religious purpose and presence in higher education on the national level, indicated that Catholic institutions are basically headed in the same secularizing direction that many former Protestant Church‐governed colleges have already reached. Scalia contends that the result of these changes in academia would create a loss of soul caused by the social philosophical pressures of American pluralism and moral relativism.

The Cardinal Newman Society has been a very vocal voice in moving the issue of a stronger Catholic and orthodox presence in Catholic higher education. In November 2007, the Society published a college guide for students and parents seeking a more Catholic and orthodox education. The publication, *The Newman Guide,* grouped the

Society's choice of the best Catholic colleges and universities into three categories. It should be noted that all of these institutions are strictly private and none of them affiliated with a specific diocese. These categories are:

1.   Joyfully Catholic institutions: These institutions have not accepted governmental funding and, therefore, compromise their ability to be completely self-serving in their missions as orthodox institutions.

2.   Born of the Crisis institutions: These institutions are very similar to joyfully Catholic institutions. However, their founding is directly marked by the crisis in Catholic higher education since the 1960's, and more immediately since the issuance of *Ex Corde Ecclesiae* in 1990.

3.   Fighting the Tide institutions: These institutions have been a part of Catholic higher education since the pre-Vatican II period. They are, basically, fighting the tide of secularism in a notable according to the Society (Cardinal Newman Society 2007).

However, the idea that a one-size- (or philosophy of Catholic higher education) fits-all mentality should be the benchmark for Catholic higher education is to disregard the distinctiveness that each separate institution brings to their geographic and intellectual communities. Richard Yanikoski, President of the Association of Catholic Colleges and Universities, referring to *Catholic Higher Education* by Melanie M. Morey and Father John J. Piderit, S.J. (Oxford University Press), cited the four distinctive characteristics of Catholic colleges and universities that are emerging in American society. Morey and Piderit classified institutions along the following (Yanikoski, 2007):

1.   *Immersion Colleges:* These institutions serve predominately students who are from staunchly Catholic families. Students are "immersed"

into a Christian culture that usually requires their taking more than the average number of courses in Catholic theology and philosophy. Campus life is "infused" with a culture of moral teaching and an atmosphere of spiritual vitality. Young women and men live in dorms arranged as "households" in order to create an atmosphere of Christian community and spiritual support groups. These students organize themselves into sororities and fraternities that have Christian themes as their foundations. Faculty is completely, or overwhelmingly, Catholic, and many voluntarily take an oath of loyalty to their local bishops in support of Catholic principles and creeds. Many institutions in this category are small, market to the conservative Catholic population, and usually reject any move to secularization popular to American society. Southern Catholic College in Georgia and the Franciscan University of Steubenville, OH, are two such institutions.

2. *Persuasion Schools* choose to "persuade" or instill in all students, both Catholic and non-Catholic, a sense of religious maturity in knowledge and the Catholic faith as part of their college experience. These institutions encourage students to grow in religious faith and practice, but do not require participation. Courses in theology and philosophy are part of the core curriculum, but do not dominate the curriculum as would *Immersion* institutions. *Persuasion* institutions provide Catholic worship services and Campus Ministry activities for student growth in a religious experience. Institutions of this type are Villanova University (PA) and Seton Hall University (NJ).

3. *Diaspora Institutions* are usually located in predominately non-Catholic regions where Catholics are the minority. However, Catholics are actively recruited. Students are encouraged, but not required, to take courses in Catholic teaching. A predominate non-Catholic faculty strive to blend Catholic principles with inter-religious sensitivity. Catholic principles define the institution and provide guidance with student activities. DePaul University in Chicago is an example of a *Diaspora* university.

4. *Cohort Universities* attract a cohort of academically distinguished students and faculty. Catholics are not necessarily in the majority, although they are dominant. Students are expected to be influential in their professions as graduates and models of the Catholic formation received at this institution. Georgetown University in Washington, DC, is an example of this type of institution.

Unlike Rice and Kelly, who were concerned about the negative direction of Catholic higher education in today's society, Yanikoski saw a progressive maturity developing in Catholic higher education since the mid-sixties in the development of a Catholic identity (Yanikoski, 2007).

Despite these differing views, it appears that the long sought-after transformation of Catholic higher education considered essential for its survival in 1967 with the issuance of the *Land O' Lakes Statement* created change that was still being sorted out in 2006. The forty years which encompass this study period shows a Catholic academia with no less an identity crisis than it began with in the period immediately after the close

of the Vatican Council, and no less varied than the number of different Catholic colleges and universities in the United States.

Kim S. Cameron and Organizational Adaptation:

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Cameron is the author of numerous books on corporate management, organizational virtue, and transformational leadership. He is one of the cofounders of the Center for Positive Organizational Scholarship at the University of Michigan, and this work was recognized as one of the 20 highest-impact ideas of 2004 by the *Harvard Business Review* (University of Michigan faculty profile website, 2007).

Cameron's *Organizational Adaptation* (1984) describes this process of organizational change, which occurs during times of environmental turbulence within organizations. Cameron studied higher educational organizations and identified four views of adaptation that are operative when adaptation is employed. These views are described in depth in Chapter 3.

Basically, organizations are competing against the forces of turbulence in the environment. As a result, the organization can react by identifying the environmental threat to itself and employing its best resources available. Depending upon the type of threat, managers have limited resources at their disposal. Cameron described a continuum of responses from high environmental impact, where managers have low

influence to address the threat, to low environmental impact, where managers have high influence in addressing the threat.

The institutional response to an environmental threat can be handled by employing adaptive strategies from one end of the continuum of reactions; i.e., the organization selects its natural organizational strengths to respond to the turbulence. It can also respond by using methods employed at the extreme opposite end of the continuum where the organization can utilize symbols; such as, words, ceremonies, and space control to address the environmental turbulence more directly.

This continuum also identifies organizational strategic choices and history or organizational culture as options to address the environmental threat. In all four views, the managerial controls (organizational) and the environmental threat were viewed as mutually exclusive and can be employed as the circumstances warranted by considering the strengths and limitations of each (Cameron, 1984).

This single model of organization adaptation is not universally agreed upon by organizational researchers. Lawrence G. Hrebiniak and William F. Joyce (1985), in stark contrast to Cameron, indicated that organizations adapt in a manner not mutually exclusive and Cameron's view can be misleading in an analysis of adaptation. Hrebiniak and Joyce viewed an interdependent relationship between organizational choice and environmental determinism.

Cameron identified natural selection, organizational life cycle, strategic choice and symbolic action as four mutually exclusive views that managers utilize on a single continuum. Hrebiniak and Joyce viewed the process of adaptation from the perspective of two interdependent continuums that contain similar elements to Cameron's in regard to

natural selection and strategic choices, but see adaptation as having some degree of additional constraints and possible chance not considered useful by Cameron.

Specifically, Hrebiniak contended that insufficient attention was given to the "innovative" nature of organizations. Innovation allows organizations to be more proactive and seek uncertainty in order to better control its future and its environment.

Hrebiniak would define the Cameron approach to organizational change as reflecting a closed system of organizational behavior. A closed system would be interested in efficiency and rationality, while his adaptation/innovative model would reflect an open system of organizational behavior (Hrebiniak, 1978) because of its ability to explain the relationship between organizational behavior and environmental factors.

Bogan and English (1994) defined organizational change in terms of "innovative adaptation". The essence of this approach to organizational change is that fast learning, or speed in adapting to change, is central to success. These authors realize that organizational control of its decision-making is a recipe for success. However, there are times when organizational control would hamper success, so instead quickly borrow ideas from other businesses that have been shown to succeed.

The authors use the examples of automobile manufacturers' quickly borrowing ideas from other automobile companies that have been proven successful in marketing their cars. This was the case with Chrysler's adopting the business strategy of borrowing the "best ideas" of Japanese companies. However, Bogan and English realized that large complex organizations had significant challenges that differentiate them from medium and small companies, and that innovative adaptation was used differently depending upon size.

Larger organizations typically use "innovative adaptation" as an ongoing survival strategy. These organizations recognize that time, people, capital and good innovative ideas are in short supply during periods of organizational uncertainty. Therefore, quick action by borrowing from the best of what the competition has used successfully is a wise business decision.

Medium- and small-sized companies use innovative adaptation differently. These companies seek to fuel rapid growth and improvements as conditions for success. Rapid growth gives the impression that the company is successful in the eyes of the public. However, once successful growth has taken place, these companies are challenged to seek best ideas from their competitors as is the case with large companies (Bogan & English, 1994).

The Chrysler/Japanese example used above is not uncommon in modem international business environments. Large corporations are experiencing "unprecedented" movements in their capital, goods and services. This is fueled by global political and economic change beyond their immediate control. Large organizations that do business on the global level prove successful by developing strategies defined as "associational adaptation". These companies benefit by creating and building working relationships with national associations in various countries, including economic ministries, political parties, and business associates, who have proved successful in foreign environments (Grote, Lang & Schneider, 2008).

Additionally, associational adaptation can be beneficial when and if the culture of the foreign country is better understood. William Ouchi, using his Theory Z concept as published in 1981, suggested that humanized working conditions not only increased productivity and profits for companies, but also the self-esteem of the employees. Ouchi

compared the American and Japanese models of work as examples of his Theory Z.

Since the two approaches to work are very different, an American company in Japan can prove to be more successful if it adapts to the Japanese culture, instead of forcing the American approach to work upon the foreign workforce (Bolman and Deal, 1991).

The key elements in organizational management studies in the 1970's and 1980's have focused primarily on the influence of environment as well as the range of managerial strategic choice available to address the conditions within organizations. These elements have not been abandoned by researchers. However, decades of managerial research has considered other approaches as useful.

Noel Capon, John U. Farley and Scott Hoenig (1996) studied corporate organizations in the financial sector and proposed an integrated approach toward organizational performance. They viewed the integration of environment, strategic choice, organizational structures and climate, and financial performance as key factors in successful performance.

In a more current view of organizational management, James L. Bess and Jay R. Dee (2007), provided a framework applicable to policy-making and administration in colleges and universities. Their intention was to provide managers, faculty and students studying higher education management multiple-dimensional views of contemporary leadership and techniques. Bess and Dee saw this approach as benefiting organizations, since managers needed to identify their own leadership styles for effective outcomes and realized that all institutions have a history and culture unique to itself in which their leadership style must be integrated.

George Keller, in his book, *Academic Strategy: The Management Revolution in Higher Education,* stressed the importance of top leadership in keeping a college or

university on the cutting edge of new information. Keller stated that the college president should play a direct role in selecting managers to move the institution forward. He contended that this can be done by encouraging the workforce to develop and improve their skills and by assisting professionals to develop "innovative" approaches to management (Keller, 1983).

Daniel Seymour, in an article entitled, *Out on a Limb: Why Administrators Must Take Risks,* claimed that success is a product of the institutional environment. Seymour suggested that the collegiate environment is typically status quo and prohibits innovation. Seymour further suggested that managers should take creative risks and employ entrepreneurial risk-taking in approaching difficult challenges in the college environment (Seymour, 1987).

Finally, let us explore a view of institutional change, success and leadership provided by a former Catholic university president. Theodore M. Hesburgh, former President of the University of Notre Dame and a signor of *the Land O'Lakes Statement,* wrote an article in 1988 entitled, *Academic Leadership, New Directions for Higher Education,* committing himself to the position that a university's success is dependent upon selecting competent leaders.

Hesburgh's view is that university leaders must first possess a clear vision of the university's role and mission in order to inspire and motivate others. Secondly, leaders must select and convince the best individuals to serve within a team, and to foster a common vision for the university. Thirdly, leaders should promote creativity among managers. Finally, leaders must realize that the workforce is made up of individuals with emotional, physical and spiritual needs and that job satisfaction is a major quality for success (Hesburgh, 1988).

Chapter 2A that follows will continue to define the character of Seton Hall University and its President and Bishop John J. Dougherty, as well as the Immaculate Conception Seminary, in its identity and mission during the periods prior to 1966.

Summary:

The events in Catholic higher education in America were directly influenced by the cultural experiences of the European Catholic community assimilating into a Protestant dominated and intellectually cultured society of America. The European experience and Catholic ties dominated and Catholic higher education proceeded along this path for nearly two hundred years.

Fortunately, the Catholic intellectual community, aware of the lack of scholarship in Catholic higher education, attempted to introduce change. As a result, the American model of higher education dominated and was given extra impetus especially with the changes in Catholic Church reforms of the early 1960's. With the issuance of *Ex Corde Ecclesiae* in 1990, Catholic colleges and universities were able to develop responses to this exhortation and establish Catholic Centers and Institutes of Catholic Studies and Thought that distinguished it from other institutions of higher learning in American society. Catholic higher education was in a better position to advocate for its distinct identity and mission in American society.

Chapter2A
Relevant Historical Data

Summary:

The historical information and findings presented in this subchapter describe those events in Seton Hall University's pre-Vatican II history that significantly contributed to the organizational choices and actions it eventually employed in the post-Vatican II period. This history and its findings are developed in the following manner:

1. A brief review of the history of Seton Hall College/University, and the Immaculate Conception Seminary is presented. This section describes the early relationship between the college and the seminary as a fundamental characteristic of Seton Hall's Catholic identity and mission. This mission was initially established to both form and train candidates for the Catholic priesthood, as well as to establish an academic environment to offer the Catholic laity in the diocese of Newark to receive the necessary academic credentials for the various professions within the context of the Catholic academic community. However, sacramental priesthood was the usual vocation considered by men seeking to serve others spiritually and temporally. It, therefore, became Seton Hall's most valued initial purpose.

2. The pre-Vatican II presidency of Bishop John J. Dougherty from 1959-1965 is presented. These years prior to and during the Second Vatican Council provide valuable insight into Bishop Dougherty's philosophical approach to university life prior to the onset of the study period. This section will also describe the existence of turbulence

within the Seton Hall University community during those years and its corresponding influence upon Bishop Dougherty and the University in the post-Vatican II period.

Seton Hall College/University and the Immaculate Conception Seminary

As early as 1853, Bishop Bayley ordained priests for the new diocese of Newark and formally educated and prepared candidates for the priesthood, beginning in October 1860 with the enrollment of Henry A. Brann in the "seminaire preparatoire" (Beck, 1962) and the establishment of a philosophy school. The theological school was formally established with the commencement of 1861-1862 curriculum programs.

The early relationship between the College and the Seminary was so close that they were nearly indistinguishable from each other. In August 1855, Bishop Bayley was quoted as saying, "I have bought a property where I hope to open a college in which the young men of the diocese who give signs of a vocation to the priesthood will be trained" (Beck, 1962). This initial identity and mission of the Seton Hall College, which were primarily connected to the identification and preparation of candidates for the Catholic priesthood, began with the first students in 1856. With the formal establishment of the Seminary in 1862, the interconnection of both college and seminary continued to be strong and inseparable. For most of the years between 1856 and 1933, the president of the college also held the position of seminary rector. This practice formally ended in 1933 by a resolution of the Seton Hall College Board of Trustees. This change in practice eventually occurred as a result of the earlier move of the Seminary to Darlington, New Jersey, in 1927, and more directly as a result of the

discontinuation of bachelor's degrees offered to seminarians at the South Orange campus in 1933.

Father Bernard McQuaid was the first president of the College and rector of the Seminary. A flyer promoting the new college announced, "the object of the Institution (College and Seminary) is to give a good education in the highest sense of the word – to train the moral, intellectual and physical being."

Likewise, Seton Hall College nurtured a close and strong relationship with the Catholic diocese of Newark. Bishop Bayley indicated in 1860, when the College moved from Madison to South Orange, that he was "bringing it nearer the Episcopal City; to increase its usefulness; and to render it more accessible to the clergy of the diocese, for retreats, conferences and other ecclesiastical purposes" (Beck, 1962).

The current Chapel of the Immaculate Conception on the South Orange campus originally served as the Seminary chapel and was the site of priesthood ordinations in 1863 and the Diocesan synod of 1868. Priests of the Seminary also served in the South Orange parish church and performed baptisms in the Seminary chapel for the local residents (Beck, 1962).

Seton Hall College's identity and mission was an integral part of the Catholic diocese, the formation of priests and the serving of the Catholic community throughout the Diocese. In turn, the College recruited prospective students from the local and regional parish churches. Graduates returned to their local communities prepared to serve in careers and practice their Catholic faith.

Many of the early graduates entered the theological Seminary, as a routine practice, upon graduation from the College, and were ordained to the Diocesan

priesthood. Service to the Diocese was enriched by its priests who were local men deeply committed to priestly ministry. These priest graduates maintained close relationships with the College and encouraged aspiring students and priesthood candidates to attend the College and Seminary.

Additionally, the existence of the high school Preparatory School on the Seton Hall campus further developed these close relationships. Bishop Wigger, third Bishop of Newark, even chose to live on campus (Beck, 1962). Seminarians served the preparatory school and college students as prefects and instructors, priests taught in all three levels and priest faculty all played a role in the evaluation of seminarians for ordination and in their sacramental life. Monsignor Mooney, President of the College and Rector of the Seminary from 1907-1922, was deeply active at the seminary. Mooney administered the college and also taught at the Seminary. Mooney strongly participated in the spiritual life of the seminarians by giving spiritual exercises and praying with them daily.

In 1911, Bishop O'Connor designated the Preparatory School and College as minor seminary divisions of the larger seminary and required that enrollment in either minor seminary was a prerequisite for entry into the major seminary division. Around the turn of the century, an average of one in three collegians would enter the seminary upon graduation from the college division. Both the College and the Preparatory School benefited from the presence of the Seminary, and also acted as a rich training ground in major seminary formation. Having seminarians and collegians mix also provided for the financial stability of Seton Hall (Beck, 1962).

However, with the continued growth of the Preparatory School, the College and the Seminary, tensions over space and finances surfaced among these three entities (Beck, 1962). As a result, plans were undertaken to build a new seminary capable of housing 141 students, classrooms, a chapel and amphitheatre on the Seton Hall campus on the site currently occupied by the School of Nursing and Graduate Medical Education. Instead, alternate plans quickly developed and the Seminary moved, on April 27, 1927, to the spacious and plush Darlington section of Mahwah, New Jersey, ending a sixty-seven year partnership with the College.

The physical separation of the Seminary and the College had both advantages and disadvantages associated with them.

Advantages:

1.   Darlington provided a quiet, isolated, and contemplative environment in which seminarians could pray and meditate during their formation years.

2.   Fraternal bonding among the priests and seminarians developed more natural]y.

3.   Additional space ultimately allowed the Seminary to grow to its largest numbers, exceeding three hundred (300) students. This would have been a problem if the Seminary had stayed in South Orange. The College also grew in size, and ultimately reorganized as a university in 1950.

Disadvantages:

1. The interaction between seminarians and the College and Preparatory students had provided a formational benefit to their ministerial training, but was now absent with the move to Darlington.

2. Seton Hall clergy were no longer active participants in the formation process for priestly formation, except for some non• theological summer courses over the years. The college also lost the experience of highly trained faculty from the Seminary.

For approximately a decade, Darlington was not able to confer academic degrees to its graduate seminarians, although it did develop an arrangement with Catholic University of America, Washington, D.C., in 1938, enabling its seminarians to participate in various degree programs (Beck, 1962). This formal arrangement with Catholic University lasted until 1958.

President John J. Dougherty and the University (1959-1965)

The Most Reverend John J Dougherty, S.S.D., Litt.D, L.H.D., Titular Bishop of Cotenna and Auxiliary Bishop of the Archdiocese of Newark, was appointed thirteenth President of Seton Hall University on December 1, 1959, and formally installed at inauguration ceremonies on April 25, 1960, by the Most Reverend Thomas A Boland, S.T.D., LL.D, Archbishop of Newark and President of the Board of Trustees.

Bishop Dougherty received his doctoral degree in Sacred Scriptures from the Pontifical Biblical Institute in 1948. The decade, 1937-1947, found him as Professor of Sacred Scripture at the Inunaculate Conception Seminary,

Darlington, New Jersey. He also served, from 1953-1959, as Regent of the Judaeo-Christian Institute of Seton Hall University.

His tenure of office as President of the University witnessed diverse achievements, including the erection of the Student Union Building, the establishment of the University Museum, a concentration of graduate work on the South Orange campus, great emphasis on the creative arts especially drama and music, the introduction of the University's initial doctoral program, a general development of a skilled faculty, and the pleasant refurbishing of the material face of the University (The Dougherty Collection, 1959–1969, University Archives).

President Dougherty's tenure shows a strong commitment to the integration of both the religious (sacred) and the secular into the life of the University, a philosophical approach ahead of its time. This philosophy was offered in his inaugural address, entitled "Catholic Higher Education".

In this address Dougherty expressed his hopes and ideals for the University. He stated: "Here is a summary statement of our hope: A commitment and dedication to the cause of Catholic higher education in the tradition of the liberal arts interpreted in the context of the contemporary growth of knowledge; an intense effort to create a university climate by social and academic meetings of the community of scholars; to restore university theology to a position of influence and prestige. This then is our ideal: to be truly Catholic and truly American in the setting of the University which means to labor with reverence and respect for the dignity of men of all color and creeds, to open to them our doors and our hearts, to dedicate our time and our talent to the fulfillment of the American ideal, recognizing that the tensions of the present are but the birth pangs

of the achievement of the future; to bring to the present problem an understanding of the wisdom of the past; to be priest and patriot, citizen and Christian, with charity toward all and malice toward none in good times and bad, sustained by the vision of what Americans can be and the faith that we do not work alone but in the strength of God, in whom are all the treasures of knowledge and wisdom."

Additionally, Dougherty actively sought to bring more diocesan priests onto the campus as faculty. In a January 6, 1961, letter from Monsignor Dougherty to Archbishop Boland, Dougherty mentioned a "quite urgent" need for additional priests "in view of our revision of the Theology (Religion) and Philosophy Departments." In 1961, there were as many as 50 men ordained each year to the diocesan priesthood. President Dougherty planned that an infusion of some older and more experienced priests could be arranged with these clergy reassigned to the University. Finally, in June 20, 1961, in a letter from Dougherty to Boland, Dougherty acknowledged the eventual appointments of Reverend Anthony Connell as "Director of the Divinity School" and the appointments of Reverend Fathers Neil J. Smith and John J. Finnerty to the faculty of the University. Boland showed a willingness to fulfill the religious faculty needs of the University and, at the same time, established Institutes for clergy and religious sisters' spiritual development at the University. These actions indicate, in these pre-Vatican II times, that both the Archdiocese and the University were trying to improve the relationship with the University, clergy and religious of the Archdiocese, and that a strong religious presence at the University was central to its identity and mission.

These organizational ties to the Archdiocese and the diocesan identity and mission of the University during this pre-Vatican II period is also visible in Dougherty's willingness to associate with presidents of other diocesan colleges and universities nationally and assisted in its establishment. The Association of Diocesan colleges and university presidents first met during the NCEA Annual Convention in Atlantic City April 5, 1961. This meeting was an initial attempt to bring together, in a loosely formed group, those institutional heads of diocesan institutions of higher education to discuss common problems. A questionnaire was undertaken in an attempt to solicit profile and demographic feedback from each of the diocesan colleges and universities in regard to their diocesan organizations. Seton Hall's response to this inquiry is in The Dougherty Collection, 1959–1969, University Archives.

A booklet commemorating the Third Anniversary of Dougherty's presidency, April 25, 1963, makes a statement on the purpose of the University. It states: "Seton Hall was founded more than a century ago to afford the opportunity of higher education to Catholics of the Diocese of Newark, which then comprised the entire State of New Jersey. This [commitment] must remain the primary purpose of the University. We do not believe that this purpose is best served by isolationism and provincialism. The University experience must be the experience of the universal, not only in static academic theory, but also in dynamic personal encounter with men of other worlds and other belief. For that reason - although the greater proportion of Seton Hall students and faculty are Catholics - many states, many faiths, and many lands are represented, for thus, we believe, its primary purpose can best be served."

This report came at a time when the Second Vatican Council had recently started, a council that was open to the observation of many faiths and a greater commitment to ecumenism. Seton Hall, now under the presidency of Bishop Dougherty (consecrated on January 24, 1963), obviously embraced this attitude.

In what appeared to be an example of this shift in thinking, Bishop Dougherty delivered a speech entitled "The University", and acknowledged that the University was initially found to serve the Catholics of northern New Jersey. He then mentioned its secondary purpose of serving the larger geographic (multicultural and multi-religious) area.

This speech stands out for its lack of current emphasis on the Diocesan identity and, most especially, Catholic identity of the University. The speech also emphasized humanism and scientific knowledge as the primary objectives of the University. The traditional Catholic "philosophy" and "religious ideals" commonly mentioned were not the central focus of the speech. The inclusion of humanism and scientific knowledge, so that a "unified and organic totality" can exist, dominated the speech. This speech was also especially of interest since, nationally, a move was underway to identify the unique role of the Catholic university. This speech stands out for its lack of current emphasis on the diocesan identity and, most especially, Catholic identity of the University. The speech also emphasizes humanism and scientific knowledge as the primary objectives of the University. The traditional Catholic "philosophy" and ideals" commonly mentioned were not the central focus of the article. What dominates tis speech is the inclusion of humanism and scientific knowledge, so that a "unified and organic totality" can exist. This speech is also especially of interest since,

nationally, a move was underway to identify the unique role of the Catholic university.

The sign of the times and the beginnings of turbulent changes within the church surfaced in a July 15, 1963, letter from Archbishop Boland to Bishop Dougherty. The Archbishop indicated that it did not appear that the University was satisfactorily cultivating vocations to the priesthood that could serve the Archdiocese. It appeared that an open division existed between the Archdiocese and the University on this issue *(The Dougherty Collection,* 1959-1969, University Archives).

Shifting thinking surfaced again in a keynote address delivered at the 61st Annual Convention of the National Catholic Education Association at Atlantic City on March 31, 1964, by Bishop Dougherty. It was entitled, "Catholic Education and National Needs". Once again, Bishop Dougherty addressed the integration of church and society. In this address, he attempted to explain in a positive way the maturity of American society and the maturity of Catholics living in American society. Dougherty envisioned a world that supports church and society to coexist harmoniously. He stated, "It is high time for all of us to come to a deeper understanding of the American society of which we are a part, time to come to a higher esteem of its value and to a fuller realization of the meaning of the experience of the Catholic Church within this society. What an exciting time to be Catholic and American! Sense the stirring of its intellectual energies! To be thoroughly Catholic and thoroughly American – that is the present demand set before the Catholic community."

Much can be said about this philosophical position and its influence on Seton Hall University. First, Catholics were more interested in assimilating into the American dream and to be treated on the same plane as other cultural groups, especially in pursuit of a better life; i.e., in their jobs, neighborhoods, and schools for their children. Dougherty was acknowledging this reality. He brought these two realities into play by acknowledging the contribution of a "moral tone" as central to the development of a great nation like America. The address appeared to be more of an emphasis on American "ideals" and less of an emphasis on the traditional roles of immigrant Catholics within American society familiar to the past.

Furthermore, in a letter dated July 28, 1964, from President Dougherty to Archbishop Boland, it appeared that tension existed between theology students and theology professors. It states that the theology faculty lacked (traditional) training in some areas of doctoral changes being introduced in the Church and were being challenged by theology students with their more progressive views. Dougherty mentioned that "new breed of men (male religious faculty)" seemed to be challenging the University's theology program and that the University was not prepared to address these problems. Father Nead, a theology faculty professor, was apparently teaching progressive theology, and students challenged his new theology. Bishop Dougherty was unaware of these problems and Father Nead eventually left the priesthood *(The Dougherty Collection,* 1959−1969, University Archives).

These few examples of tensions and turbulence in the Church and the University are indications of the conflicting environmental influences created by

the Second Vatican Council and the eventual need to adapt to these changes which is the focus of this thesis.

In Chapter 3 that follows, Seton Hall University's history, culture, strengths, choice and symbolic actions are explored in the post-Vatican II turbulent environments of church and academia. Kim S. Cameron's Organizational Adaptation approach appears to be the most useful conceptual model available, since its straightforwardness provides a more understandable structure to develop.

Chapter 3

Methodology

I. Purpose and Scope of the Study

The purpose of this study is to examine Seton Hall University and its organizational response to the external influences of two contrasting post-Vatican II reform movements, surfacing around 1966 and continuing into the third millennium. I hope to show how both movements initiated the processes of organizational adaptation within Seton Hall and the specific issues of its Catholic identity and mission to be addressed.

One movement, enlivened by the events of the Second Vatican Council (1962-1965), sparked a transformational change within the Catholic Church and its institutions, which promoted the proliferation of spiritual renewal, greater involvement in the modem age, the need for religious liberty and formation of the Catholic laity. A revitalized and spiritually emboldened, "People of God", became more widely incorporated into the universal mission of the Church *(Dogmatic Constitution On The Church,* 1964). The *Decree on the Apostolate of Lay People (*1965) and *Pastoral Constitution on the Church in the Modern World* (1965) gave renewed meaning and purpose to the baptismal vocation of the lay faithful and encouraged evangelical witness, service and leadership by these faithful within modem secular society. In the *Declaration on Christian Education* (1965), both religious liberty and the availability for spiritual formation of the faithful are recognized as useful and Catholic higher education is encouraged to promote and achieve these goals.

The other movement, occurring predominantly within the Catholic higher education community in the American society, dedicated itself principally to the

promotion of academic respectability. A core group of Catholic college and university leaders met and issued the *Land O' Lakes Statement* (1967) and championed its principles in an attempt to establish wider national acceptance of Catholic higher education. The philosophical thinking of this *Statement* positioned Catholic higher education along two pathways; the first being toward greater autonomy from Church‐sponsored governance for the sake of academic freedom, and the second toward an acceptance of the popular education models of career and professional development, more familiar since the 1950's, to American academia. Clearly, these two movements polarized the leadership of Catholic higher education in America and forced Catholic colleges and universities to reassess their religious and educational missions.

The specific conceptual framework used in this study consists of components of Kim Cameron's "Organizational Adaptation and Higher Education" (1984). Cameron identified the concept of organizational adaptation resulting from the 1983 recommendations of the National Commission on Excellence in Education and its report, *A Nation at Risk: The Imperative for Educational Reform* (Schlechty, 1990). The Commission suggested that educational change is possible when constructed in an environment of "innovation, reform and adaptation". Cameron's intent was to provide "a framework within which to view adaptation in educational organizations" (Cameron, 1984).

II. Conceptual Framework:

Definition of Organizational Adaptation:

Organizational Adaptation refers to the process of identifying modifications, alterations or its components in organizations needed in order to adjust to changes motivated by the environs external to the institution. Adaptation is a process of change

instituted into the culture of the organization, and not an event or series of events depicting change.

Adaptation does not necessarily imply reactivity on the part of the organization to some event outside itself and, therefore, is not planned change or organizational development. The organization's actions are more of a response motivated by identifying institutional characteristics needing to be altered in order to address concerns between itself and the external environment.

Cameron identifies four views of organizational adaptation. These four views will be used as the basis of depicting the processes of adaptation and the conceptual framework of this study. These views can best be understood by presenting them on a continuum ranging from external conditions having, at best, high environmental importance and a corresponding low managerial influence to, and at the other extreme, low environmental importance but high managerial influence.

In the case of high environmental importance and low managerial influence, managers have no power to influence the adaptability or long-term survival of the organization since circumstances are highly controlled by the environment. The other end of the continuum, low environmental importance and high managerial influence, maintains the assumption that managers have complete power to create adaptability and to ensure long-term survival.

Population Ecology/Natural Selection View:

Population ecology, or natural selection, is the first of these four views. It is high in environmental importance and low on managerial influence. This view focuses on changes in the environmental "niches" or subunits of the environment that support organizations. An organization institutes change by identifying characteristics within

itself that will create greater balance with the environment. Its response is to some kind of discontinuity or lack of fit between itself and its environment. Once the organization effectively identifies and adjusts itself and its resources or activities to the corresponding environmental circumstance, organizational adaptation is possible.

Cameron identified two types of niche change. He used the terms "size" of niche to indicate the "amount" of resources available to the organization in its quest to create a balance with the environment and "shape" of niche to indicate the type of organizational "activities" maintained by the organization.

In an effort to select appropriate responses to environmental circumstances, the organization must select its inherent, or natural, resources to create balance with the environment. Generally, when an organization opts to select "size" of resources, it admits that it has fewer resources available. This is more the case with specialist organizations. These organizations are most adaptive because they are good at a narrow range of activities. Success depends on its being specialized.

Likewise, when an organization opts to select "shape" of resources, it admits that it is a generalist organization. These organizations are most adaptive, since they are involved in a wide range of activities. Success depends on diversity.

Population ecology, or natural selection, suggests that adaptation is meaningful when viewed from the population level of analysis, an organization comparing itself to other institutions of similar type. This view is useful to the study of Seton Hall University in a post-Vatican II environment, since Catholic colleges and universities nationally were exposed to the influences of the post-conciliar reform movements within the Church and Catholic academia concomitant!y. Accentuating its diocesan character

and selecting natural resources that represent its strongest characteristics are beneficial to success.

Life Cycles View:

Life cycles are the second of these views. This view of organizational adaptation emphasizes evolutionary change and the powerful role of the environment, but also allows for more managerial discretion in determining institutional change.

Single organizations are the preferred units of analysis, and are assumed to progress through at least four sequential stages of development. At each sequential stage, unique organizational features develop in order to overcome certain general organizational problems encountered by all organizations. Without direct managerial intervention to alter this natural evolution, organizational adaptation tends to follow predictable sequence.

The four sequential stages are:

1. Creativity and entrepreneurship: In this stage of development, organizations must marshal resources (money, land), create an ideology (moral values with academic excellence), and form an ideological niche (major Catholic university). The problem is to build legitimacy and acquire resources to survive.

2. Collectivity: In this stage, high commitment and cohesion among members is required, face-to-face communication and informal structures are dominant, long hours of dedicated service to the organization exists; and an emerging sense of collectivity and mission is realized. The emphasis is on internal processes and practices, rather than external contingencies. The problem facing the organization is to mobilize the work force and build interdependence.

3. Formalization and control: In this stage, policies and procedures are institutionalized, goals are formalized, conservatism predominates, and flexibility is reduced. The emphasis is on efficiency of production. The problem facing the organization is to coordinate and stabilize the work force and empower efficiency.

4. Elaboration of structure: In this stage, decentralization of function dominates, domain expansion exists, renewed adaptability occurs, and new multi-purpose subsystems are established. The problem is to overcome rigidity and conservatism and expanding to meet new constituency demands.

In general, the processes taking place in the life cycles approach to organizational adaptation is to overcome problems of the existing stage and progress and acquire characteristics of the next stage. This approach to adaptation is that a natural tendency in organizations is to follow a life cycle pattern of development.

However, two assumptions modify this approach and make it less deterministic than population ecology. They are:

1. Managers can speed up, slow down or even abort this sequential development by their actions (stay in an earlier stage for a long time, move through the sequence very rapidly or go out of business).

2. These stages are typical of the early history of organizations. Organizations may recycle as a result of unusual environmental events, leadership turnover, or organizational membership change. Managerial action can help determine which stage is returned to after the first complete cycle.

This view of organizational adaptation is useful to the study of Seton Hall University. It is useful when examining historical cycles that have surfaced at Seton Hall

throughout the forty-year post-Vatican II era (1966 – 2006). This approach is a lens when exploring the discretionary development of its Catholic identity and mission.

Strategic Choice View:

Strategic choice is the third of these views. Strategic choice falls in the continuum where managers, and not the environment, are the most important causes of organizational adaptation. Managers can choose which environment the organization operates. Managers can scan and predict in advance environmental events.

In this stage, organizations can adapt very successfully to an extremely turbulent and hostile environment by implementing three types of strategies sequentially.

1. Domain Defense: Designed to enhance the legitimacy of the organization and buffer it from environmental encroachment.

2. Domain Offense: Designed to expand in current areas of expertise and exploit weakness in the environment.

3. Domain Creation: Designed to minimize risk by diversifying into safer or less turbulent areas of the environment.

In addition, organizations develop particular orientations or a strategic competence that direct them to implement these various types of strategies at different times and in different ways. These particular orientations are:

1. Prospector: "First in" to implement strategies early and innovatively.

2. Analyzer: Inclined to wait for evidence that the strategy will be successful before implementing new adaptations.

3. Defenders: Seek for stability and are slow to adapt.

4. Reactors: Implement strategies sporadically and are often unable to follow through with a consistent adaptive response.

Final!y, certain archetypes of organizational transitions have been developed that are most prominent among successful organizations. These archetypes are:

1. Entrepreneurial revitalization

2. Scanning and troubleshooting

3. Consolidation

4. Centralization and boldness

5. Decentralization and professionalism.

This view of institutional adaptation is useful to the post-Vatican II study of Seton Hall University. The post-Vatican II period has frequently been labeled as a time of rapid change and turbulence in the Catholic Church. Likewise, it is also a time when Catholic academia more strategically addressed its respectability within American academia and the place of religiosity within the higher educational environs. It was during this period that the two reform movements influencing Catholic higher education, and particularly Seton Hall University, took place. It is, therefore, useful to examine the strategic choices of Seton Hall University and the speed in which they took place.

Symbolic Action View:

Symbolic action is the fourth view of organizational adaptation. This view differs from strategic choice in that it focuses on changes in symbols, interpretations, and stories, as opposed to change in structure and technology.

Organizations are glued together main!y by the presence of common interpretations of units, common symbols, common stories and legends, or by a social construction of reality. Social construction of reality means that the interpretation of reality in an organization is a product of social definition.

Shared meanings are more important than the events themselves. Part of the socialization process in organizations is giving members access to these common meanmgs.

The role of the manager, in tum, is to create, manipulate, or perpetuate these meanings, so that they are accepted in the organization and thereby influence organizational behavior. The key activity of managers is to develop social consensus and social definition around the symbol or activity.

Several more prominent methods of developing consensus are:

1. Interpretation of history and current events: Managers give others in the university community a greater sense of understanding of their activity. Managers must not only use words to give meaning, but also articulate deeper meanings of words. A leader who can capture the words and meanings, and articulate them, has enormous leverage in the organization.

2. Using ritual and ceremonies: Inaugurations, ceremonies and commencements are symbolic functions used frequently to manage meanings and interpretations in order to influence organizational adaptation.

3. Using time and measurement: Spending more time at one activity than another helps managers convey messages of priority to other organizational members. What is measured almost always receives more attention in organizations than what is not measured.

4. Redesigning physical space: Providing a new physical setting often conveys message that something new is going on or that a different direction is being pursued. Attitudes of physical settings often are interpreted as manifestations of power in offices and buildings (larger space, higher space, more central space

etc). Finally, the size, location and configuration of physical space provide a backdrop against which other managerial activities take place and, thereby, influence the interpretation and meaning of that other activity.

5. Introducing doubt: If managers introducing doubt in organizations question core meanings, uncertainty is substantial and receptiveness to change is high.

This view is useful in the study of Seton Hall University, since the University has historically been defined along rich religious symbolism. It is useful to examine the uses of religious and institutional symbolism during the post-Vatican II period to illustrate its impact upon its Catholic identity and mission.

III. Research Question:

How has Seton Hall University adapted organizationally to the post-Vatican II reform movements present within the Catholic Church and Catholic academia (1966-2006) in fashioning its Catholic identity and mission?

Subsidiary Questions:

Question #1

What natural organizational strengths did Seton Hall University employ in the post-Vatican II period (1966-2006) that responded to the changes within the Catholic Church and Catholic academia during this period?

Question#2

Can specific institutional "life cycles" be identified within Seton Hall University during the years 1966-2006 that demonstrate an evolutionary development of its Catholic identity and mission?

Question#3

What strategic choices did Seton Hall University make that addressed its Catholic identity and mission in the post-Vatican II period (1966-2006)?

Question#4

What symbols, institutional meanings and rituals can be identified at Seton Hall University that effectively communicate its Catholic identity and mission in post-Vatican II period (1966-2006)?

IV. Framework of Data Presentation:

One of the more challenging aspects of this research has been the task of laying out forty years of information into an easily understandable and workable format. At first, it appeared practical to classify the data into four separate time periods representing the forty years; i.e., 1966-1976,1976-1986, 1986-1996 and 1996-2006, and then to further present the data collected utilizing the four separate views of organizational adaptation identified by Cameron (1984) within each of the decades.

Although this type of presentation might appear to be a logical classification of four decades, it was not. This initial format, and the research questions associated with each decade, created major redundancies and overlaps between and among the four adaptation categories. There was clearly too much stuff in the research questions being covered.

The solution involved a reorganization of the format. As a result, the decade's time period structure was abandoned since it was too artificially designed, and a thorough examination of the central historical events occurring at Seton Hall University was begun. Once these events were identified and listed, it was important to identify the main

themes emerging throughout the study period, and as time and circumstances emerged, to try to define them. Following are these events:

a. Period of rapid societal and ecclesial changes occurring in the late 1960's and the spirit of renewal developing within the Catholic Church and its institutions including Seton Hall University (1966-1978). From the end of the Vatican II Council in December 1965 to the pontificate of John Paul II in 1978, theological and ecclesial uncertainty dominated the church and higher education's identity as well. The onset of the Catholic Charismatic Renewal inspired by the transformational religious experiences of a group of Duquesne University students in 1967 spread like wildfire throughout the Catholic Church over the next decade and sought to defend orthodoxy that was viewed as lost in the post-Vatican II Church and institutional communities.

b. Meeting of Catholic college and university presidents and chief academic officials at Land O' Lakes, WI, in July of 1967 to issue the *Statement.* President Dougherty was a principle participant.

c. Beginning in 1966, and continuing until 1974, programs and institutes were established at Seton Hall University that were not representative of the typical constituent. These programs sought to address the inequalities of society as well as openness to cultural diversity characteristic of this period. They include the establishment of the Upward Bound program in 1966, admission of women to the South Orange campus, the establishment of the Educational Opportunity Program (1968), the inauguration of the

Center for African-American Studies program in 1970, and the establishment of the Puerto Rican Institute in 1974.

d. In the decade of the 1970's, much turbulence and instability existed in the organizational governance of Seton Hall University. During this decade, Seton Hall was governed by five different presidents, two of which were the first lay presidents in Seton Hall history.

e. First formal attempt since the end of the Vatican II council to define the Catholic identity and mission of SHU in the form of a Catholicity Statement was initiated in 1978.

f. Doctoral program in the School of Education inaugurated in 1980.

g. Governance of Seton Hall restructured in 1980, with a 25-member Board of Regents and a 13-member Board of Trustees.

h. Educational affiliation agreement with the Peoples' Republic of China promulgated in 1981.

i. In 1984, the Immaculate Conception Seminary School of Theology returned to campus.

J. Seton Hall Preparatory School moved to West Orange in 1985, ending a joint relationship since 1856.

k. School of Graduate Medical Education established in 1987.

l. Cabrini, Serra and Neumann Halls, student residencies, opened on campus in 1988.

m. Gerety Hall, priests' residence, opened on campus in 1989.

n. Men's Basketball team advanced to NCAA Final Four in 1989 and finished in second place.

o. New Law School building opened in Newark in 1991.

p. New Walsh Library opened in 1994.

q. Title of Chancellor/President separated into two positions in 1996.

r. The Board of Regents, in 1996, issued a statement on the Catholic identity and mission of SHU in a global society with the theme of "service".

s. In 1998, all incoming full-time, first-year students required to have IBM laptops.

t. The work of the Bayley Project, an examination of the "ethical pulse" of the Seton Hall University community begun in 1997.

u. The establishment of the Catholic Studies program, dedicated to the dialogue between Catholic intellectual tradition and contemporary culture also established in 1997.

v. The Institute on Work, which seeks to positively influence efforts to humanize the worlds of economics and work, established in 1997.

w. Certificate program for Catholic school administrators offered in the Department of Education and Human Services as well as the School of Theology.

x. The Lilly Project, a theological exploration of "vocation" at Seton Hall University, implemented in 2002.

y. Center of Spirituality in the School of Theology opened in 2004.

z. The $150 million capital campaign, *Ever Forward,* inaugurated in 2005, and the Sesquicentennial Celebration of SHU in 2006.

Once the historical events could be identified, examined and verified, the insights and phraseologies used in Cameron's Organizational Adaptation were utilized and were viewed as essential in defining each period and understanding the real life experience at Seton Hall University. As a further result of this examination, three distinctive time periods could be identified as dominating the Seton Hall experience. The first time period, 1966-1839 (Period of Transition and Change), was surrounded by the transitions and changes experienced in the time period immediately following the Second Vatican Council 1966 until the first attempts were made to formally publish a Statement on the Catholic Identity and Mission of Seton Hall with the study commission in 1978.

The second period, between 1983-1995 (Period of Growth and Expansion), was surrounded by the onset of the inauguration of the Doctoral program in the School of Education in 1980 until the opening of the new Walsh Library in 1994, and the third period, 1996-2006 (Period of Tradition and Innovation) was surrounded by the inauguration of Rev. Msgr. Robert Sheeran, as the President of the University in January 1996 through to the Sesquicentennial Celebration in 2006.

Furthermore, a description and definition of the dominant life-cycle stage of development it represents is defined using Kim Cameron's adaptation models. Following each period's definition are three research questions related to this specific time period that are analyzed using each of the remaining three adaptation views of organizational change; namely, natural selection view, strategic choice view and, finally, symbolic choice view. These sections, and the methodology charts that follow, further specify the variables of each question as well as the specific data to be collected and sources used to acquire the information.

V. Study Periods:

Period One: Period of Turbulent Change and Institutional Instability (Winter 1966- Summer 1983):

Institutional Life Cycle:

Dominant characteristic identified: Elaboration of Structures - a period where the growth of new ideas and solutions to old problems were addressed to meet new constituent demands.

The immediate time period following the Second Vatican Council was a time where the growth of new ideas in both academia and church were openly and actively addressed. Seton Hall University was presented with the task of identifying, understanding and communicating its changing identity to its many constituencies. These challenges were confronted by Seton Hall University, knowing full *well* its traditional ties to the Archdiocese of Newark, its relationship to other institutions of Catholic higher education nationally and their changing academic landscapes, as well as its ability to communicate change in an effective manner to its students, faculty, staff, alumni and other groups. The following research questions specifically address these challenges.

Prior to the Second Vatican Council, Seton Hall maintained traditional academic and governing structures supporting its Catholic educational purpose. Once these structures were disrupted by the changes in academia and the Church of the 1960's, Seton Hall was forced to examine and reshape old and vanishing patterns of governing and educating reminiscent of a different era.

Noteworthy in the following research questions is the content of the public communications regarding its niche as an institution of higher learning in the Catholic tradition, the type of academic and educational programs it chooses to establish, and the

words it uses to describe itself. For these reasons, publications, including its *Catholicity Statement,* mission statements, and words and phrases in speeches and publications, are referenced. The data to be collected is listed in Section VII, and their sources can be viewed in the Methodology Chart in Section IV of this chapter.

Research Variables: #1- How was Seton Hall University's diocesan affiliation useful in responding to the reforms issued by the *Land O' Lake's Statement* in July 1967 (Natural Selection)?

>1. Did Seton Hall maintain open communication with other diocesan affiliated colleges and universities nationally, in response to the recommendations of the *Statement?*
>
> 2. Did Seton Hall maintain dialogue with national Catholic Associations and the Catholic press in response to the recommendations of the *Statement?*
>
>3. Did Seton Hall maintain ongoing communication with the local Diocese of Newark and the local community regarding the *Statement?*

Data components to be collected: Of particular interest is responded to the *Statement* as a diocesan-affiliated institution.

>I. What formal actions best communicate Seton Hall University's public response to *Statement?*
>
>2. What formal meetings were attended that positioned Seton Hall University to better respond to the influence of the *Statement* within the academic community?

3. What issues within the *Statement* did Seton Hall University lend its

strongest support?

Sources of the data collection: Mainly archival:

1. National news articles and statements.

2. Reports on surveys and meetings

3. University publications.

5. Notes, writings, sermons and speeches of University officials.

Research Variable: #2 - How did Seton Hall respond to criticism for its lack of moral leadership, poor academic and student life programs in the period 1966-1983 (Strategic Choice View)?

1. Were the demographic characteristics of students during this period a

contributing factor in the moral and academic decline of the University?

2. Did the moral, academic and student life problems existing within Seton Hall

University mirror the broader problems in American society and Catholic

academia?

3. How did Seton Hall University address these problems to further the strategic

direction of the University?

Data to be collected: The data in this section is concerned with the historical record pertaining to the moral, academic and student life of the typical Seton Hall University student.

1. What typical moral, academic and student life problems existed at Seton Hall University during this period?

2. What student demographic characteristics constituted the profile of the university community during this period?

3. What programs were established to strategically address the campus problems and solutions to these problems?

Sources of data collection:

1. Review of demographic reports, University magazines and publicity reports pertaining to student life.

2. Review Board of Trustees and Provost meeting minutes and reports on this subject.

3. Review correspondence of University president and Board on these areas of concern, including self-study reports.

Research Variable: #3-How are words and their interpretation used by University managers to communicate Seton Hall's Catholic identity and mission during the immediate post-Vatican II period 1966-1983 (Symbolic Choice)?

The importance of managerial control in creating opportunities and ways to communicate the difficult circumstances faced by Seton Hall University in the post•Vatican II period, as well as the *post-Land O'Lakes Statement* period, is worthy of study. Of special importance is how the use of words and their interpretation in University publications and speeches achieves this purpose.

1. Do managers create venues whereby common words and their meanings are communicated to the university community?

2. Do managers demonstrate a pattern in the use of words and their

meanings to influence university behavior and change?

Data components to be collected: Identifying and exploring the common words and the common venues in which they were communicated are important.

1. Identify and list commonly used words and phrases.

2. Identify key tag lines used in university publications.

3. Identify common venues where common words and phrases are

frequently used.

Source of date to be collected:

1. Research presidential speeches, sermons and writings.

2. Research University publications during this period.

Period 2: Period of Growth and Expansion (Fall1983- 1995) (Institutional Life Cycle):

Dominant characteristics identified: Creativity, entrepreneurship, building legitimacy, and acquiring resources to survive.

During the 1980's through 1995, Seton Hall University took bold steps in cultivating and advancing its image as a nationally recognized university to the public, as well as building renewed and lasting relationships with alumni and major benefactors. This period is well-known for its period of expansion into new directions, severing ties from the past, increased regional and national legitimacy, and where both human and

financial resources expanded and grew in noticeable and lasting ways. The following research questions specifically address these circumstances.

The 1980's was a time of national prosperity. Individual wealth and institutional expansion were characteristics of the time. To its advantage, Seton Hall University cultivated its natural constituents - alumni, corporations and major gift benefactors.

In addition, it entered a period of creativity and entrepreneurial expansion, including attracting prospective students national, and construction of dormitories and the new Walsh Library. It most strategic choice, with regard to its Catholic identity, was to return the Seminary back to campus and to disassociate its relationship with the Preparatory School.

An investigation of affiliation agreements, promotional materials, strategic planning documents, facility plans, minutes and reports from meetings can be viewed in the Methodology Chart in Section IV and List of Data to be Collected in Section VII of this chapter.

Research Variable #1- How did the cultivation and integration of alumni benefit Seton Hall during this period of expansion (Natural Selection View)?

Since alumni are a primary source of any institution of higher education's natural resource, it is important to note the manner and methods of cultivation that took place in this area.

1. How did Seton Hall cultivate alumni during this period of expansion?

2. How did Seton Hall integrate community leaders and benefactors into the planning processes of the University during this period of expansion?

3. In what ways did Seton Hall present itself more publicly during this period of expansion?

Data components to be collected: Self-explanatory.

1. Identify Seton Hall's methods of cultivating alumni.

2. Identify Seton Hall's programs for integrating community leaders and benefactors into its plans for the future.

3. Identify public relations and institutional advancement initiatives during this period of expansion.

Sources of date to be collected:

1. Obtain and examine promotional information related to the expansion initiatives.

2. Obtain and examine Institutional Advancement meeting minutes and planning documents.

3. Obtain and examine Public Relations materials and publications.

Research Variable #2- How were Seton Hall's re-established relationship with the Seminary in 1984 and its disassociation with the Preparatory School in 1985 key strategic choices in expanding into areas better defining its Catholic identity and mission (Strategic Choice View)?

Part of Seton Hall's resurgence in the 1980's involved severing old ties and establishing new avenues for growth and expansion. The Seminary and the Preparatory School are key institutions within Seton Hall University that defined the University since its founding in 1856.

1. Why did Seton Hall sever organizational ties with the Preparatory School division?

2. What were the processes and terms of the (re)affiliation agreement between the Seminary and the University?

3. How did the University and the Seminary School of Theology coexist after its (re)affiliation?

Data to be collected: Key legal and administrative agreements which are valuable sources of the historical record.

1. Identify correspondence and agreements on transfer of Preparatory School.

2. Identify correspondence and agreements on re-association with Immaculate Conception Seminary School of Theology.

3. Identify publications and publicity materials describing the new organizational makeup of the university.

Sources of data to be collected:

1. Archival files related to transfer of Preparatory School.

2. Archival files on the re-association with the Seminary.

3. University publications, speeches of president, and administrative reports.

Research Variable #3 - How were size, location and configuration of newly constructed facilities able to communicate Seton Hall's identity as a Catholic institution (Symbolic Action View)?

Physical space and its positioning within the confines of the campus as well as the selection of office space and its locations communicate important messages as to the value and importance of these programs and facilities to the identity of the university.

1. What new space was erected during this period?

2. Were programs supporting the Catholic identity and mission given greater exposure or recognition?

3. Were programs supporting the Catholic identity and mission given more prestigious locations to operate?

Data components to be collected: Of particular interest in this study are the Catholic programs and the positions of prominence they were given.

1. Identify Catholic programs and their locations.

2. Obtain facility sketches and plans related to office space in and adjacent to President's Hall.

3. Obtain correspondence related to office space selection, size and configuration of programs supporting the Catholic identity and mission of Seton Hall University.

Source of data collected:

1. Research archival records related to construction.

2. Research facility plans and records related to office planning.

3. Research administrative reports and records related to discussions on space selection of new Catholic programs.

Period 3: Period of Tradition and Innovation (Winter 1996- Spring

2006) (Institutional Life Cycle):

Dominant characteristic identified: Collectivity: An emerging sense of collectivity and

mission is realized.

Research Variable #1- In what way have the emergence of Catholic scholarship and

the promotion of ethical values benefited Seton Hall in advancing its Catholic

identity and mission (Natural Selection View)?

> 1. Were Seton Hall's efforts to integrate Catholic theological thought into
> the climate of the University helpful in the emergence of Catholic
> scholarship?
> 2. Was Seton Hall's survey of the moral fiber and distinctiveness of its
> faculty, students, administration and staffs helpful in building a renewed
> collectivity within the university community?
> 3. How was the establishment of various centers and institutes useful in
> promoting Seton hall as a major Catholic university?

Influenced by the past thirty years of rapid changes in the Church, society, and the

need for national recognition and legitimacy, Seton Hall University, under the direction

of Msgr. Robert Sheeran, its President, was faced with the continuing task of bringing

these forces of change and conflict into a collective identity and mission for Seton Hall

that would communicate both its academic excellence and its character as a Catholic

institution of higher education.

Specifically, during the period 1996 to 2006, the establishment of centers and institutes of Catholic thought, culture, spirituality, and servant leadership emerged as hallmarks of Seton Hall University's Catholic identity, mission and tradition. In addition, Seton Hall brought the latest in technology to the learning environment, creating a collective image that advanced the heart, the mind and the spirit.

Founding documents of Institutes and Centers of Catholic Thought, academic offerings, program newsletters, and Institutional Advancement publications are listed in Section VI Methodology Chart and Section VII List of Data Collected.

Data components to be collected: The specific identification of these Catholic programs is an important source of information, as well as the materials and documents defining them.

1. Identify the various centers and institutes established from 1997-2006.

2. Identify program materials that indicate the purpose of each center or institute within the University's Catholic mission.

3. Identify efforts to fund new initiatives during this period.

Source of data to be collected:

1. Examine founding documents of Catholic institutes and centers of Catholic study.

2. Examine program offerings and extracurricular programs of Catholic institutes and centers of Catholic study and service.

3. Examine funding proposals and publicity materials on the various centers and institutes of Catholic studies programs.

Research Variable #2 – How did the establishment of Centers and Institutes of Catholic life build a renewed sense of Catholicity within the University (Strategic Choice View)?

> 1. How did the establishment of the new programs supporting religion and ethical issues advance academic respectability for Seton Hall?
>
> 2. How was the establishment of centers and institutes of Catholic study useful in building Catholicity within the University?
>
> 3. What role did the Board of Regents play in fostering the collective resources of the University in advancing its Catholic mission and identity?

Data components to be collected: Self explanatory.

> 1. Identify new academic initiatives during Sheeran presidency.
>
> 2. Identify new Catholic centers and institutes established during Sheeran presidency.
>
> 3. Identify character and profile of Seton Hall University's constituencies, including faculty, students and alumni.

Sources of the data to be collected:

> 1 .Self-study reports conducted 1996 –2006.
>
> 2. Founding documents on Catholic Centers and Institutes.
>
> 3. Provost records and reports showing trends in Catholic study programs.

Research Variable #3:   How are words and phrases used by managers to motivate the collective energies of the University community in enhancing its Catholic identity and mission (Symbolic Action View)?

1. What words and phrases were used by managers to motivate the collective energy of the Seton Hall community?

2. What words and phrases were used by managers to stimulate the spiritual and ethical collective energy of the Seton Hall community?

3. What venues were most frequently used to communicate to the university community?

Data components to be collected: Self explanatory

1. Identify and list commonly used words and phrases.

2. Identify key tag lines in university publications.

3. Identify venues where common words and phrases are used.

Sources of data to be collected:

1. Research presidential speeches, sermons and writings.

2. Examine special program communications.

3. Research university publications.

VI. Methodology Chart:

First Period: Era of Instability and Change 1966-1983	Research Variable (Natural Selection)	Data components to be collected	Sources of the data collected
Institutional Life Cycle: Elaborated Structure in which ideas and questions are addressed.	1. How was SHU's Diocesan-affiliation responding to the *Statement?*	*What* formal statements communicate *SHU's public* response to *Statement?*	1. National news articles and statements.
	2. Did SHU communicate with other diocesan-affiliated universities on the *Statement?*	2. What formal meetings did SHU attend to better respond to *Statement?*	2. Reports on surveys and meetings.
	3. Did SHU dialogue with NCA and the Catholic press on the *Statement?*	3. To what issues in the *Statement* did SHU lend its best support?	3. University publications.
	4. Did SHU dialogue With the Arch• Diocese of Newark on *Statement?*		4. Notes, writings, sermons and speeches of University officials.

First Period: Era of Instability and Change 1966-1983	Research Variable (Strategic Choice)	Data components to be collected	Sources of the data collected
Institutionallife Cycle **Elaboration of Structures- new static and solutions are addressed**	**1. How did SHU** respond to SHU criticism of its moral leadership, poor academics, and student life issues?	1. What type of moral, academic and student life programs existed at SHU?	**1. Review** University magazines and publicity reports on this subject.
	2. Were student demographics a contributing factor in the moral decline of the **University?**	2.What student demographics constitute the profile of the University?	2. Review Board of Regents, Trustees, and Provost minutes and reports on this subject.
	2. Did the moral, academic and student life programs mirror American society and Catholic academia?	3. What strategic solutions were employed by the University to resolve problems?	3Review correspondences of the university president and the Board on this subject.
	3. How did SHU address problems?		4. Review self-study reports.

First Period: Era of Instability and Change 1966-1983	Research Variable (Symbolic Action)	Data components to be collected	Sources of the data collected
Institutional Life Cycle: Elaboration of Structures in which ideas and solutions are addressed	and phrases used by managers to communicate the Catholic identity of SHU?	commonly used words and phrases.	presidential speeches, sermons and writings.
	2. Do managers create venues whereby words and phrases are communicated to the university community?	2 Identify key tag lines in university publications.	2. Research university publications
	3. Do managers demonstrate a pattern in the use of words and phrases to influence university behavior and chan e?	3. Identify common venues where common words and phrases are frequently used.	

Second period: Era of Growth and Expansion (1983-1995)	Research Variable (Natural Selection)	Data components to be collected	Sources of the data collected
Institutional Life Cycle. Creativity and Entrepreneurship. Building legitimacy and acquiring resources to survive.	**1.How did the** cultivation and integration of alumni benefit Seton Hall during this period of expansion	1. Identify SHU's cultivation methods with alumni.	**1. Obtain and** examine promotional information related to the expansion initiatives.
	2. How did SHU cultivate alumni during this period?	2. Identify SHU's programs integrating community leaders and benefactors into its plans for the future.	2. Obtain and examine Institutional Advancement meeting minutes and planning documents.
	3. How did SHU integrate community leaders and benefactors into its planning during this period?	3. Identify public relations and institutional advancement initiatives during this period of expansion.	3. Obtain and examine Public Relations materials and publications.
	4. In what ways did SHU present itself publicly during this period of ex ansion?		

Second period: Era of Growth and Expansion (1983-1995)	Research Variable (Strategic Choice)	Data components to be collected	Sources of the data collected
Institutional Life Cycles: Creativity and Entrepreneurship: Building legitimacy and acquiring resources to survive.	**1.How were SHU's** reestablished relationship with the seminary and its disassociation with the Preparatory School key choices in defining its identity?	**1. Identify** correspondence and agreements on the transfer of the Preparatory School.	**1. Archival files** related to the transfer of the Preparatory School.
	2. How did SHU **sever** organizational ties with the preparatory school division?	2. Identify correspondence and agreements on the re-association with the ICS/ST.	2. Archival files on the re-association with the seminary.
	3. What were the terms of affiliation agreement with the archdiocesan seminary?	3. Identify publication and publicity materials describing the new organizational make up of the University.	3. University publications, speeches of presidents, and administrative reports.
	4. How did the University and the Seminary/School of Theology coexist?		

Second period: Era of Growth and Expansion (1983-1995)	Research Variable (Symbolic Action)	Data components to be collected	Sources of the data collected
Institutional Life Cycle: Creative and Entrepreneurial (building legitimacy and acquiring resources to survive)	I. How were size, location and configuration of newly constructed facilities able to communicate SHU's identity as a Catholic institution?	1. Identify Catholic programs and their locations.	**1. Research** archival records related to construction during this period.
	2. What new space was erected during this period?	2. Obtain facility sketches and plans related to office space in and adjacent to President's Hall.	2. Research facility plans and records related to office planning.
	3. Were programs supporting the Catholic identity and mission given greater exposure or recognition?	3. Obtain correspondence related to office space selection, size and configuration of programs supporting SHU's Catholic identity and mission.	3. Research administrative reports and records related to discussions on space selection of new Catholic programs.
	4. Were programs supporting the Catholic identity and mission given more prestigious locations to **operate?**		

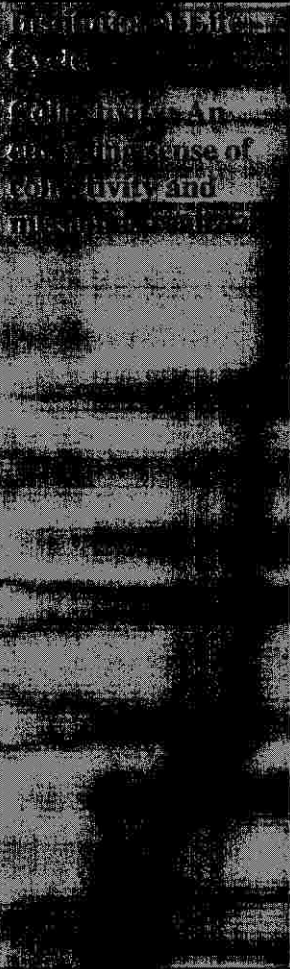| Third Period: Era of Tradition and Innovation (1996-2006) (Natural Selection)	Research Variable	Data components to be collected	Sources of the data collected
Institutional Cycle: Collectivity emerging: collectivity mission is realized.	1. In what ways has the emergence of Catholic scholarship and ethics beneficial to its Catholic identity?	1. Identify the various Catholic institutes established between 1997-2006	1. Examine founding documents of these institutes and centers.
	2. Were SHU's efforts to integrate Catholic theology and thought helpful with Catholic scholarship?	2. Identify program materials that indicate the purpose of these programs inn supporting the Catholic identity and mission of SHU.	2. Examine program offerings and services of these Institutes and Centers.
	3. Was the SHU Survey helpful In building Collectivity?	3. Identify efforts to fund new efforts during this period.	3. Examine funding proposals and publicity materials of these institutes and centers.
	4. How was the establishment of centers and institutes helpful in promoting the image of major Catholic university?		
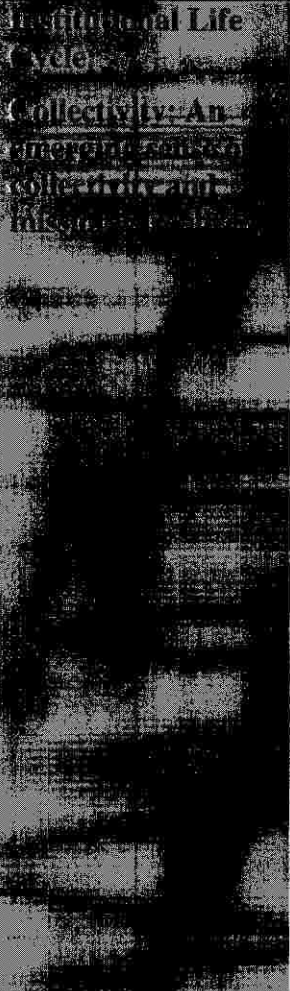
Third Period: Era of Tradition and Innovation (1996-2006)	Research Variable (Strategic Choice)	Data components to be collected	Sources of the data collected
Institutional Life Cycle — Collective — An emerging sense of collectivity and mission identity	1. How did the establishment of centers and institutes build a renewed sense of Catholicity?	1. Identify new academic initiatives during Sheeran's presidency.	1. Examine self-study reports during this period.
	2. How did new programs in ethics and religion advance academic respectability?	2. Identify new centers and institutes during Sheeran's presidency.	2. Examine founding documents of institutes and centers.
	3. How were establishment of centers and institutes useful in building Catholicity? 4. What role did the Board of Regents play in fostering collectivity?	3. Identify profile of SHU's constituents during this period.	3. Examine University publications.

Third Period: Era of Tradition and Innovation (1996-2006) (Symbolic Action)	Research Variable	Data components to be collected	Sources of the data collected
Institutional Life Cycle Collectivity-An emerging common collective and integrated culture	1. How are words and phrases used by managers to motivate the collective energy of the University in enhancing its Catholic identity and mission?	1. Identify and list commonly used words and phrases.	**1. Research** presidential speeches, sermons and writings.
	2. Use words and phrases to motivate collective energy.	2. Identify key tag lines in university publications.	2. Examine special program communications.
	3. Use words and phrases to motivate spiritual and ethical collective energy.	3. Identify venues where common words and phrases are used.	3. Research university publications.
	4. What venues are **more commonly used to** communicate to the university community?		

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VII. List of Data Collected:

This section uses the classifications and terminology fashioned by the University Archives located in the Walsh Library at the University. Each of the different presidents of the University has separate files dedicated to their tenure. These files contain their various notes, speeches, and correspondences, as well as the meetings and conferences they attended. These files provide an excellent source of information and also provide pertinent materials that convey the character of the person and the era they governed.

Similarly, the enormous number of different publications established over the forty year study period is staggering. These different publications relate across the diverse spectrum of constituents of Seton Hall, including student and alumni groups, departmental publications, program newsletters, and special interest news. These publications, together with the founding documents of the various Catholic centers and institutes, as well as University self study publications, fact books, journals, planning documents and reports adequately provided the material required for a through research of the University during the study period.

A. University Presidential Files: 1966 · 2006

        I. Personal files

        2. Speeches, sermons, lecture notes and publications

        3. University files, including board meetings, national conferences and association meetings

B. University Publications:

        I. Action Group - 1966-1967

        2. Setonian Publications –April 1966- October 1996

        3. Faculty News Group—February 1966, October 1966

4. Hazard Group— November 1966

5. SHU Reports Group— October 1966, Fall 1976

6. News From SHU Group—July 5-18, 1966

7. Seton Hall in the News Group— Summer/Fall 1976

8. Hall's Echo Group— October 14, 1966

9. Underground Newspapers Group— The Catholic Student

10. Change Group – "The People's Paper"

11. Seton Voice Group – May 1966

12. The Leaven Group— Winter 1988

13. Inside SHU Group – October 1986

14. Chapel Notes –Fall 1976

15. Campus Ministry Newsletter— 1981

16. Alumni Review Group – Fall 1986

17. Renaissance Group – April/May 1996

18. Cornerstones 1985-1995

19. Executive Memoranda – 1966-1978

20. Pirate Blue Group – May 1996

21. Hall Ways Group – 1986-1987

22. Faculty Newsletter Group – June 1988

23. Tower Revisted – 1966, 1996

24. Greek Speak, March, April 1993

25. Horizons – November 1996

26. Alumni Network— 1990, 1996

27. Forward— 1996

28. Academic Affairs – 1992 – 1995

29. Center For Vocation and Servant Leadership

30. University Undergraduate Bulletin – 1966,1976, 1986, 1996

31. Graduate Catalogues - 1996, 1976

32. Immaculate Conception Seminary– 1996, 1977, 1986

33. Student Handbooks –1966, 1996

34. Student Rights and Responsibilities – 1986

35. Resident Handbooks—1975-1976

36. Parent Underground Prospectus – 1985-1986

37. Seton Hall Magazine – 1996-2006

C.   Documents on Catholic Institutes and Centers of Study
1**).** The Chesterton Institute.

2). The Center for Catholic Studies.

3). Institute for Judeo-Christian Studies.

4). Institute on Work.

5). International Institute for Clergy Formation.

6). Center for Vocation and Servant Leadership.

7). Center for Leadership Studies.

8). Center for Public Service.

9). Immaculate Conception Seminary School of Theology

10). Institute for Service Learning.

D.   Other References:
I) 1994 Self-study

2). Seton Hall University Fact Book 2001–2002

3). The Journal Of Higher Education – 1984

4). 1999 Periodic Review Report

5). Bayley Report

6). Mission Statements

7). Catholicity Statement

8). Sesquicentennial Strategic Plan

9). Charter Day Publications

10).The History of Seton Hall Preparatory school

11).Centennial History of Immaculate Conception Seminary

12). National Norms for Entering College Freshman in both 1966 and

1996

VIII. Process, Organization and Analysis Of Data Collection:

The organization and sources of the research data collected for this thesis can be primarily categorized in the following areas of both historical and contemporary data. Historical data is primarily archival material. A small portion of historical data was also collected, either through Catholic web site searches or through searches through the SetonCat programs at the University Library.

Contemporary data searches were equally gathered through Seton Hall University website searches, material gathered at the various centers and institutes of Catholic study at Seton Hall University and through the University Library System. Visits to the University archives took place over a two-year period; beginning in January 2004 and culminating in the latter part of 2006. There were approximately twenty-five visits to the archives. It is the policy of the University that a prearranged appointment must be made to visit the archives. It was required to request the exact materials needed for each

archival visit beforehand, as preparation needed to take place in anticipating the materials needing to be examined.

Initially, archival material was viewed by segmentation of key interest areas of the university; i.e., Alumni, Faculty, Student Life, Institutes, Presidents; and by further viewing these areas in a historical framework around the keys dates of 1966, 1976, 1986, 1996 and 2006, in order to ascertain a cross-section of the study period.

Furthermore, the research data collected was analyzed against its relevance to the key research variables that correspond to each research question. Example: Mission Statements and Catholicity Statements of 1978 and 1988 correspond to the development of Catholicity corresponding to the Institutional Niche View of institutional adaptation. In the same manner, the 1986 construction of resident halls corresponded to the renaissance of Seton Hall within the institutional life-cycle view of adaptation.

IX. **Summary:**

This chapter presented the conceptual framework in which this study is structured. Kim Cameron's (1984) organizational adaptation model is considered to be an exceptional and useful tool in analyzing the data to be collected, as well as in arranging and formulating the specific manner in which the issues to be explored are organized. The greatest strength of this organizational model are the four views of organizational adaptation; namely, population ecology, life cycle, strategic choice and symbolic action and their corresponding subparts.

The objective of this research was to determine Seton Hall University's organizational adaptation of its Catholic identity and mission in the post-Vatican II period 1966-2006. Each of the four views of organizational adaptation will be used

conceptually to bring together the data and findings relating to Seton Hall University and its action or inaction during the period 1966-2006.

Chapter 4 will be organized into three distinct periods, 1966-1983; 1984-1995; and 1996-2006. Each of these periods has a distinct life-cycle identity. This identity will be described in detail and will show concrete examples of how this view of organizational adaptation is relevant to this period. Furthermore, within each life cycle period, distinct examples of Seton Hall's adaptability pertaining to its natural selections, strategic choices and symbolic actions will be demonstrated as well, giving a complete picture of all views of organizational adaptation.

Chapter 4

Presentation of Research Findings

The research findings presented in Chapter 4 describe Seton Hall University and its response to the environmental turbulence dominating Catholic academia (1966-2006). The presentation of data is arranged into three time periods representing three distinct periods of change at Seton Hall University during this forty-year study period.

1.   These time periods are segmented as follows: Period 1 - Winter Semester 1966 through Summer 1983, Period 2 - Fall1983 through Fall 1995, and Period 3 - Winter 1996 through Spring 2006.

2.   Each of these three distinct time periods are additionally defined by identifying change that expenses the natural selection, strategic choice, and symbolic action reactions of Seton Hall to the environmental turbulence it encountered. These secondary reactions provide an additional view of Seton Hall University's organizational behavior. Descriptions of life cycle, natural selection, strategic choice and symbolic action change are described in detail in Chapter 3 -Methodology.

Period 1: Period of Turbulent Change and Institutional Instability: Winter 1966 – Summer 1983.

Dominant life cycle characteristic for this period is:

Elaboration of Structures – this is a period where the growth of new Catholic higher education ideas and solutions to old problems are addressed to meet new constituent demands.

As mentioned in Chapters 1, 2 and 3, the transformational reform movements of the mid-sixties within church and academia had a profound influence, mainly tumultuous, on Catholic higher education. These external conditions forced Seton Hall University to explore new approaches to long established Church-affiliated higher educational structures now being reexamined by post-Vatican II academia.

In 1966, the impact of the then recent!y concluded Second Vatican Council (concluded on December 8, 1965) and the issuance of the *Land O' Lakes Statement* in July 1967 had an immediate influence upon Seton Hall in respect to its Diocesan-affiliated identity and its ability to initiate organizational change within a system well-established in local Church oversight. Specifically, the following research questions are examined to better understand the circumstances of the time where old structures needed to be abandoned and new methods adapted.

The organizational life cycle identified for this period is "elaboration of structures" (Cameron, 1984). In this life cycle, the organizational challenge is to overcome institutional rigidity and conservatism and expanding the organization to meet new constituency demands (Cameron, 1984). The characteristics of this life cycle and the challenges it describes are demonstrated throughout the research material presented.

In the Natural Selection View of Seton Hall's responses, it was consistently observed that Seton Hall naturally gravitated toward its Diocesan identity and mission, and its affiliation with similar Diocesan institutions. This occurred in an attempt to facilitate a response to the challenges it faced regarding institutional autonomy and academic freedom actively sought after by religious order-affiliated institutions.

Throughout this period, Seton Hall was challenged continuously by student discontent fueled by issues of poor academic quality and student life problems. Research

Variable #2 seeks to demonstrate the nature of these problems and the reaction of University managers toward their resolution. These conditions are important to examine, since the degree of student discontent was pervasive and the response from managers would provide a public profile of Seton Hall's character as a Catholic and Diocesan university.

Finally, managers can direct change through the use of words and statements. The best demonstration of this is reflected in the *Catholicity Statement* begun and left to be finished in 1988. It appears to be appropriate that this *Statement* was first attempted in the late 1970's in the wake of the decade of student unrest and organizational turbulence and instability, requiring institutional change.

Research Variables: #1- How was Seton Hall University's diocesan affiliation useful in responding to the reforms issued by the *Land O' Lake's Statement* in July 1967 (Natural Selection)?

> 1. Did Seton Hall maintain open communication with other diocesan‑ affiliated colleges and universities nationally, in response to the recommendations of the *Statement?*
>
> 2. Did Seton Hall maintain dialogue with national Catholic associations and the Catholic press in response to the recommendations of the *Statement?*
>
> 3. Did Seton Hall maintain ongoing communication with the local Diocese of Newark and the local community regarding the *Statement?*

A diocesan Catholic college or university is an institution established and supported by the institutional resources of the Catholic diocese in which college or

university resides. A diocese or archdiocese is a subdivision of the Catholic Church composed of clergy, religious, laity and religious faith and activity.

During 1966, after the conclusion of the Second Vatican Council, diocesan college and university presidents and chief administrators met in an attempt to evaluate their niche within the larger cohort of Catholic institutions of higher education. This was an important concern, since Diocesan-affiliated colleges and universities had direct governing relationships with the local bishops and, therefore, a potential problem with institutional autonomy, a popular movement at the time.

Minutes to a meeting held in Chicago, IL, November 11th and 12th, 1966, which was attended by representatives of nine of the fourteen Diocesan institutions, was examined. Father Fahy represented Seton Hall University. The discussion focused on the unique characteristics of the diocesan college and university in an attempt to define its identity for the future.

Msgr. John F. Murphy, President of St. Thomas College, Fort Mitchell, and Covington, Kentucky, summarized the purpose of the meeting which was "to develop the various statements regarding the role of the diocesan college." The minutes summarized the important issues discussed. The main points are as follows:

I.   "It (college/university) established relationships between priests and laity which carry over into parish and diocesan life."

2.   "In the total formation of students, the diocesan clergy can better stress lay spirituality than the religious(ly) run colleges/universities).

3.   "The diocesan college can and should be pastoral in a new sense. Should recognize a responsibility to help form the ideal, committed parishioner. The pastoral function of the college should be redefined."

4.   "All agreed that the diocesan college should be the place where the diocese thinks and also experiments."

5.   "Great advantage present in having some clergy of the diocese with graduate training. Would be great misfortune across the country if the diocesan clergy were not represented among the intellectually elite."

6.   "The diocesan college can provide the college-level training of seminarians. At this point someone observed that Fr. Terrence Pates, C.P., conducts weekend seminars for co-ed groups on vocation that were reported to be quite good. A number (of the participants) expressed the opinion of need to attract college students to priesthood and religious life."

7.   "It should provide in-service, post-ordination training for the clergy. In psychological counseling, social doctrine and the sacred sciences. Seton Hall has a pastoral counseling program subsidized by the Diocese."

8.   "It should provide in-service training for teachers in diocesan schools and in general work closely with diocesan school office. Also provide C.C.D. training etc."

9.   "It should work cooperatively with Newman centers within the diocese, although some observed this is difficult to accomplish. Perhaps stems from the frustration of the Newman chaplains" (University Dougherty Files 3.13.6.45.1).

In 1967, and soon after, the *Land O'Lakes Statement*, the executive board of the Association of Catholic Diocesan Colleges and Universities initiated another attempt to

further examine the nature and purpose of these institutions *(Land O' Lakes Statement,* 1967). It was proposed, during this time, that the diocesan college presidents, as an Association, meet with their sponsoring diocesan bishops and discuss the relationship between the diocese and the college or university under their jurisdictions. Since this was considered a significant proposal, Bishop Dougherty of Seton Hall University was cited as an important person to help with this meeting.

The Diocesan College and Academic Freedom

Bishop Dougherty's personal correspondence, University files and news articles clearly show that the follow-up affects of the *Land O'Lakes Statement* were considerable and widespread. Catholic Colleges, college and university academic department heads and the general public considered this as a time of fundamental change within Catholic higher education and welcomed the change. Dougherty showed public supported of these changes both locally and regionally (University files 2.13.6.49.41). One of the key elements of the *Statement* was the need for academic freedom without outside restrictions from Church authority.

An address given by Bishop Dougherty at 10'h Annual Assembly of Conference of Major Superiors of Men, St. Michael's College, Winooski, Vermont, and June 22, 1967, was entitled "Magisterial Authority and Academic Freedom". Dougherty stated that the disparity between church authority and academic freedom was unclear and an area that had had little investigation. He quoted Dr. Philip Gleason, Professor of History at Notre Dame University, who stated that, until 1965, very little was mentioned about the relationship between Church authority and academic freedom, since the prevailing attitude at that time was that a Catholic University was essentially Catholic because of its relationship to the Church and academics seldom raised this question.

However, many of Dougherty's colleagues in other religious order-sponsored Catholic colleges and universities were more certain about the need for academic freedom as primary to the nature of a university even if it is Catholic. At this time, Dougherty took the position that he was still examining this problem. Dougherty quoting Gleason once again stated, "Rather, the growing insistence among Catholic academicians on the need to adopt unreservedly a species of academic freedom that is sometimes formulated in a rather doctrinaire way appears to me to be part of a movement that could very well empty the term 'Catholic University' of all substantive content".

During the annual conference of the National Catholic Educational Associations, held at Seton Hall University in March 1967, Seton Hall University played a central role again on the national level. The focus of the meeting was the prevailing topic of "Catholic Higher Education and Academic Freedom". Nationally known Catholic intellectuals presented talks given during the conference; notably, Rev. Andrew Greeley of University of Chicago; Professor Phillip Gleason, University of Notre Dame; and Rev. Timothy Healy, S.J., Jesuit theologian and scholar (University Dougherty files, 3.13.6.7.8, box 15).

The question of academic freedom and Church authority was clearly addressed in a formal document agreed upon by leaders of twenty-six Catholic universities during a meeting held at the University of Notre Dame Lodge in Land O' Lakes, Wisconsin, on July 21-23, 1967. This meeting was sponsored by the North American Region of the International Federation of Catholic Universities (IFCU). It produced a working paper, entitled *A Statement on the Nature of the Contemporary Catholic University.* This *Statement* clearly expressed the strongest point of view on the issue of authority and academic freedom. It supported a commitment to academic freedom as primary, despite

whatever authority existed in either the civic or church environments, and as fundamental to the nature of a university and a new doctrine for the Catholic university. Dougherty signed the *Statement* during the seminar, which was strongly represented by colleges and universities founded and run by religious communities.

Dougherty defended his public position on this issue and informed Archbishop Boland of Newark upon his return, in a letter dated August 1, 1967, that an "adequate evaluation (of the *Statement)* would demand a study of the complete text", despite what was reported in the local and national press regarding the outcome of this historic meeting.

Research Variable: #2 · How did Seton Hall respond to criticism for its lack of moral leadership, poor academic and student life programs in the period 1966-1983 (Strategic Choice View)?

1. Were the demographic characteristics of students during this period a contributing factor in the moral and academic decline of the University?

2. Did the moral, academic and student life problems existing within Seton Hall University mirror the broader problems in American society and Catholic academia?

3. How did Seton Hall University address these problems to further the strategic direction of the University?

The years 1966 through 1983 can be considered a period where turbulent change and institutional instability dominated Seton Hall. These years immediately followed the Second Vatican Council, which ended on December 8, 1965, and which ushered in an

opportunity to reshape old and antiquated structures within the larger Church as well as its institutions.

These years were also a time when the first post-World War II children became of college age and sought to advance themselves academically, and to make their mark on the social and political life of American society. The significant forces of change within the church and academia forced Seton Hall to evaluate its institutional identity, mission and governing structures.

The Dougherty Years 1966-1969:

At the onset of this period, Seton Hall was a dominantly white, male, largely young Catholic undergraduate student body of European ancestry, and a commuter University under the governance of the local Catholic Church. This traditional identity of the University was about to experience a radical transformation, but not without much turmoil.

The *Setonian* (February 9, 1966 edition) editorial entitled "The Decline and Fall of the Seton Hall Student" describes a campus community where "an orgy of drinking and destructive behavior (cafeteria in Corrigan Hall was trashed) along fraternity row" had become increasingly problematic. The article went on to describe the environment characterized by "...excess student drinking and property destruction were common, as well as a pervasive attitude of apathy in supporting university sports functions prevailed within campus life."

There were additional challenges faced by President Dougherty during his tenure. The transition from a single-gender institution to a coeducational institution was painful. Sal Perillo, in a Setonian magazine editorial entitled, "Hazard Yet Backward", described some of the birth pains during this time. Perillo described a campus experiencing

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"growth without progress". Specifically, the influx of 640 Newark campus students created additional problems with campus space. The Newark campus was closed at the end of 1967.

Perillo again described a library building stretched beyond its original limits. The addition of more students created corresponding problems with dorm space, classroom space, recreational space in the Walsh gym, parking space, and meeting space in the relatively new Student Center. Perillo also strongly voiced opposition to the presence of the Seton Hall Preparatory School on the University campus *(Setonian,* Vol. XLII, # 20, March 20, 1968).

After the first full year of formal coeducation, women on campus expressed strong sentiments against the University. They complained of being treated as second class citizens, insisted that the university was unprepared for female students, that female students were pacified while male students received priority, that there were no female organizations, that students felt estranged from each other, and even that the physical layout of the campus lent to muddy pathways, causing female students to complain *(Setonian,* Vol. XLIII, # 24, May 14, 1969).

Additionally, President Dougherty and Executive Vice President Monsignor Edward Fleming were called upon to defend charges of racism against Archbishop Boland *(Setonian,* Vol. XLIII, #13, February 5, 1969). What Dougherty and Fleming could not foresee would be an onslaught of criticism of Seton Hall in a *Life Magazine* article to be published in November 1969.

Negative student sentiment was voiced about the quality of education, the lack of regular interaction between faculty and students, and the rights of students to determine their educational environment *(Setonian,* Vol. XLIII, #14, February 19, 1969). Once

again, these issues would be resurrected again, and to a larger public audience, in the November 1969 *Life Magazine* article.

Dougherty, in an attempt to improve student activities, gave temporary permission for the use of alcohol on campus at certain functions and under strict controls and chaperoned by administrators and faculty *(Setonian,* Vol. XLIII, # 18, March 19, 1969). This permission was granted after years of problem drinking by students. What Dougherty could not foresee would be a future organized attempt to open a student pub in the style of other colleges and universities. The pub was eventually opened in April 1972.

In a further attempt to rectify student discontent on campus, a May 14, 1969, *Setonian* editorial, entitled "Bored of Trustees", the managing editor of the Setonian insisted that the Board of Trustees meetings should include student representation in decision-making policies of the Board. Up to this point, students complained that they were deliberately avoided by Board members, who were making excuses not to meet with them. This *Setonian* demand was strongly supported by the Student Government.

The Dougherty Era ended at the close of the 1968-1969 academic semesters. Monsignor Fleming was named Acting President.

The Fleming Year of Turmoil 1969-1970:

The Fleming year of leadership could not have started off more on the wrong foot. From the very beginning, with the opening Mass of the Holy Spirit on September 8, 1969, turmoil dominated this academic year *(Setonian,* XLIV #2, September 17, 1969). Fleming's sermon at the Mass, termed as the "behave or leave" speech was presented to approximately 300 students, faculty and administrators in the Walsh Auditorium.

The sermon was quickly condemned by the President of the Student Government Association as "derogatory" and "depicting Seton Hall students as 'drunks' wallowing 'in middle class morality'". O'Keefe, president of the Student Government Association, further claimed that these remarks were derogatory to "parents and friends of the student body, but may also hamper the continued trust and hope the students place in administration, and the (Catholic) educational values of Seton Hall" *(Setonian,* 1969). The day continued with student protests and demonstration throughout campus.

By the end of the week, Monsignor Fleming had to be hospitalized and was diagnosed as suffering from hypertension and exhaustion. During Fleming's recuperation, he was replaced by Reverend Thomas Fahy, Vice-President of Instruction. *iSetonian,* 1969). Unfortunately, Monsignor Fleming's unsuitable sermon and the student responses that followed continued to plague the University.

Shortly afterwards, on November 7, 1969, Brad Darrach, writing for *Life Magazine,* published a very derogatory article on Seton Hall University. As a result, John L. Botti, a member of the University administration, wrote a response to the *Life Magazine* article. Mr. Botti addressed the "many glaring errors of fact" in the article. The *Life Magazine* article, in effect, depicted Seton Hall as a second rate institution. Botti claimed that it negatively portrayed Seton Hall as a "Roman Catholic diploma mill" with "grungy" gray brick buildings, muddy parking lots dominating the campus, "a creature of the Archdiocese of Newark" and "controlled by the staff" of the Archbishop, who was labeled as a racist in the article.

The article further indicated that Seton Hall's Board of Trustees were not professional educators and that the student body of low-income Irish and Italian families could not wait to leave campus. The author described students as "grateful" for a cheap

education from an unscholarly selection of courses better described as "dogmatic and authoritarian conservatism" and a discipline reminiscent of seminary life.

Mr. Botti responded by stating that he was interested in "journalistic truth". He countered each distortion in the article with what he called "the facts". Botti stated that Seton Hall University was proud of its fine academic programs, which include a PhD program in Chemistry, outstanding science and mathematics departments, a forward looking business school, a pioneering school of nursing, a nationally known law school, graduate programs, an Institute of Judeao-Christian Studies, and community involvement among students.

Mr. Botti explained the errors in the article, which include the color of buildings, the professional educational expertise of the Board of Trustees, the high rating of accreditation committees, and the high admission standards of the University. Botti questioned the ethnic and economic profile of students and their attitudes toward the University, since the University itself does not keep those types of records (UF 3.13.6.73).

Another reply came from Michael Lynch, a SHU student, commenting in the *Setonian* on November 12, 1969, in an article, entitled *"Life* Versus Real World". Lynch was very supportive of Seton Hall and criticized Mr. Darrach's *Life* article as "supporting radical points of view" in the likes of socialism and Marxism. Lynch downplayed student demonstrations on campus and the petitioning of Msgr. Fleming as "bored students" and a "day to be radical". He stated that there was "no revolution" at Seton Hall. Lynch mentioned that the American Association of University Professors (AAUP) has publicly stated that "greater strides" occurred at Seton hall than any other college in the United States under former President Dougherty *(Setonian,* Vol. XLIV #19).

Conversely, the *Setonian*, on November 19, 1969, published an editorial, entitled "Seton Hall is Racist" *(Setonian*, Vol. XLIV, # 10). The editorial depicted a campus that was filled with tensions between black and white students. The editor mentioned that some were concerned that angry students might take over the Student Center. Accusations were made that a "silent majority" of students were racists, and that the student senators were "glaringly and unmistakably racist". The University was depicted as hiring few black on the faculty, or on University committees. The editorial also stated that, besides the maintenance staff, the only blacks in positions on campus were "token" administrators. It further claimed that the existing Urban Studies Program is a "show" on paper. What was conspicuously not mentioned in the editorial was the naming of the first black trustee to the Board of Trustees, J. Harry Smith, in the previous month of October 1969. Mr. Smith was Vice President of Essex County College in Newark and a 1948 alumnus of Seton Hall *(Setonian*, Vol. XLIV, # 7, October 22, 1969).

On December 10, 1969, a *Setonian* editorial entitled, "Faculty Uses Wrong Reasons", stated in part: "Seton Hall University is presently undergoing one of the greatest periods of growth and development in its history. It stands with one foot in the world of out-mode educational methods and with the other in the modem world of education. The transition has not been easy thus far; and getting both feet on the solid ground of current educational thought may be tougher still" *(Setonian*, Vol. XLIV, # 13, December 10, 1969).

Fortunately, the Fleming year had some bright moments. In addition to theology course changes throughout the University, the University Council presented a proposal for the establishment of a "religious studies major" early in the Fall semester. Likewise, Arts and Sciences faculty finally approved the proposed changes in their core curriculum

with implementation in the Fall 1971 semester. These changes stressed psychology and sociology, computer science, mathematics, English, modern theology, and philosophy, ethics and logic *(Setonian,* Vol. XLIV, # 23, April 15, 1970).

Monsignor Fleming completed his year as Acting President. The Board of Trustees named Reverend Thomas Fahy the 14th President of Seton Hall in May 1970.

The Thomas Fahy Presidency 1970-1976:

The Fahy presidency took off on a good foot. Students considered him approachable and a willing listener. He promised the student body, faculty, administrators and staff that he would set aside hours during each week to have his door open for anyone to share their successes as well as their criticism. A September 4, 1970, *Setonian* article, entitled "Man in the Middle", stated that Fahy "inspires a feeling of confidence both by the outward appearance of strength and his through grasp of campus issues and problems. He is at all times candid, but he does not feel obliged to divulge all" *iSetonian,* Vol. 45 #1, September 4, 1970).

The man in the middle was hard at work and building for the future of Seton Hall. In a a quote in the same article referenced above, Fahy philosophically stated that "we have a good chance to survive as a good place, but we don't have a ghost of a chance as a second-rate place". This philosophy appears to be the driving force behind many of the decisions and actions of the Fahy presidency in an effort to avoid ever becoming a second-rate institution.

Fahy can be recognized for his continuous determination to an open administration, but not one that tolerated student violence. He was determined to bring both safety and stability to a campus that promoted learning as its first obligation, despite

random acts of violence and student demonstrations that continued on and off campus for a few more years.

To his credit, Fahy viewed women on campus as bringing balance to the social life of students and made Seton Hall a "nicer place" *(Setonian,* September 4, 1970). The first women's residence hall opened in 1971. Socially and recreationally, the student pub was opened in 1972, football varsity sports were approved in 1973, and track and field teams won national championships in 1975. Also, the creation of the Hall of Fame idea by Richie Regan in 1974 brought the necessary credit to the sports successes of the Hall.

Academically, Fahy appointed the first University provost in 1972. Additionally, the Stillman Business School and the Nursing College complex were dedicated in 1973, as well as the dedication of the new Law School in downtown Newark in May 1976. The Puerto Rican Institute was established in 1974 *(Seton Hall University, The College History Series,* 1999).

In 1975, a remarkable achievement took place as a result of the influences of the Second Vatican Council. Seton Hall University launched the nation's first Jewish• Christian Studies graduate program. It was at this time that Rabbi Asher Finkel, PhD, an Orthodox Jewish scholar, became one of the first rabbis to teach religion at a Catholic institution *(University Magazine,* Fall 2001, 1.154, SHU Publications, box 3 0f 3).

Financially, by Fall of 1974, student enrollment was the highest in the University's history, as a result of an increase in freshman enrollment and an increase in retention rates of other students, atypical of prior experiences. With the strong financial control given by John Cole, Assistant Treasurer, the University's financial position strengthened *(Setonian,* Volume 49, #15, January 1975).

By the spring semester of 1975, Seton Hall appeared to be a quiet and serious institution; the Faculty Senate was known to be hard at work and Fahy maintaining stability. Fahy's health deteriorated and, after suffering a heart attack in 1976, he retired.

Governance Instability 1976-1983:

The University experienced five turnovers of central administration's top leadership, including Dr. John Cole's becoming the first layperson Acting President in the school's history (1976-1977) and Dr. Robert T. Conley, PhD, becoming the first layperson President (1977-1979) *(Seton Hall Publication,* no date).

In June of 1979, Reverend Laurence T. Murphy M.M., PhD, was appointed 16th President of the University. However, after just a year in office, he resigned because of poor health. Murphy was succeeded by Edward R. D'Alessio, who assumed the title of Chief Operating Officer, until he became the 17th President of the University. D'Alessio served from 1980-1984.

Despite the serious governing instability, progress continued to be made in other areas of the University. The doctoral program in the School of Education was inaugurated in 1980. In 1981, an educational affiliation agreement with the Peoples' Republic of China was promulgated.

Progress was also being made in the athletic program. In an attempt to venture on the national stage, Seton Hall joined the BIG EAST Conference in 1979. This proved to be a beneficial decision for the University in the future.

However, governing control was stabilized when the governance of the University was expanded to include a new 25-member Board of Regents and 13 new Board of Trustees in 1980. Seton Hall began to establish "a profound series of university goals", through the direction of the newly formed Board of Trustees that sought to resolve some

of the problems of the past. Some of these goals included greater access to a diverse community of students regardless of "race, creed, sex, age, and national origin…..and achieve their goals in an environment for learning in which there is freedom of inquiry, freedom of thought and freedom of expression." These goals helped to stabilize Seton Hall's identity and mission and were a springboard for the years of restructuring, expansion and optimism that immediately followed (*Charter Day 2006: Celebrating the Sesquicentennial*, Seton Hall University).

Research Variable: #3-How are words and their interpretation used by University managers to communicate Seton Hall's Catholic identity and mission during the immediate post-Vatican II period 1966-1983 (Symbolic Choice)?

> 1. Do managers create venues whereby common words and their meanings are communicated to the university community?
>
> 2. Do managers demonstrate a pattern in the use of words and their meanings to influence university behavior and change?

The most straightforward example of symbolic choice in creating change by managers is contained in the fact that all of the words and interpretations of words used by managers communicated the identity and mission of Seton Hall University in the period 1966-1983, the *Catholicity Statement*, first organized in 1978. In most cases, the many different University opportunities to use words and interpret words prior to the initial work of the task force and immediately afterward uses the terminology of the *Statement* in describing the Catholic identity and mission of Seton Hall. The *Statement* is also a byproduct of words and interpretations that preceded it as well in the University community.

What follows is the *Statement* presented in its many different parts:

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Catholicity Statement: The Choice and Advocacy of Values:

Basically, a transformed university requires the commitment or choice of its leaders, faculty and all its members to embrace the Catholic tradition in the everyday life of the University. This fundamental choice is not incompatible with an essential quality of any university, namely academic freedom with a commitment to a moral education. The *Statement* states: "And without moral education, academic freedom runs the risk of becoming a hollow and sterile formula for asserting no position at all, or for rendering no judgments on the crucial issues of human life."

Catholicity Statement – Fundamental Identity and Sense of Purpose:

One central concern is the statement that Seton Hall "commits itself to an integral education combining the search for truth and the probing of values". Although these words describe a deep-seated commitment to a search for a higher truth in education, the four points mentioned include a university where a Christian inspiration exists throughout the university community, faith reflection within the academic environment, fidelity to the Christian message within the Catholic tradition, and an institutional commitment to the service of the People of God and of the human family that strives for a transcendent God which gives life its meaning.

Community: Sign of Christian community and manifests itself in symbolic events of the university.

Christian community and academic community need not be independent issues. The *Statement* states that "Community is at the heart of Christian education." The integration of personal growth is more than academic attainability. Personal growth at a higher form of learning includes growth in grace and the spiritual life, and this is not possible without an integrated social community. The community has four main integral

connections, and these are: a higher connection to one self, a connection to others, a connection as a community to common problems, and a connection to the ground of our being which is in the realm of the Sacred. Diversity must be honored, especially religious diversity, which includes respect for each individual. All members of the University also have the right to participate in decisions affecting the governance of the University.

Another sign of community requires that the community of students, faculty and staff come together to celebrate common feasts and holidays, as well as common events in a shared rhythm as well as the common celebration of the Eucharist. These celebrations should be organized as a result of a conscious planning process and not haphazardly. Priests at the Hall have been called to be signs of the transcendent life of the Spirit and the Christian life.

Service: The *Catholicity Statement*

The *Statement* also mentions the importance of service in the light of Christian community. In this vain, the task force exhorts all the members of the University community to a "commitment to service [that] also highlights the necessary work of the priesthood of all believers; that is, ministry and service to which men and women of faith are called. University graduates are expected to "translate their education into creating a better world". For this reason, the "community is responsible for creating the appropriate environment for meaningful service and personal commitment." We, therefore, experience that we live interdependent in a diverse world.

Period 2: Period of Growth and Expansion (Fall 1983-Winter 1995):

Dominant characteristic identified:

Creativity and Entrepreneurship: Building legitimacy and acquiring resources to survive.

Research Variable #1- How did the cultivation and integration of alumni benefit Seton Hall during this period of expansion (Natural Selection View)?

1. How did Seton Hall cultivate alumni during this period of expansion?

2. How did Seton Hall integrate community leaders and benefactors into the planning processes of the University during this period of expansion?

3. In what ways did Seton Hall present itself more publicly during this period of expansion?

The organizational life cycle identified for this period is "creativity and entrepreneurship" (Cameron, 1984). In this institutional life cycle, the organizational challenge is to build legitimacy and acquire resources for survival (Cameron, 1984). The qualities of creative leadership evident throughout this period contributed greatly to the advancement of Seton Hall University. The following research variables will clearly demonstrate the creative and entrepreneurial character of the period.

The natural strength and largely untapped resource of the University were the many successful alumni that had not been properly cultivated and welcomed back to the University in recent history. Research Variable #I seeks to show that, once the systems to achieve success in this area were established, the natural resources of this constituency flourished and created additional opportunities for Seton Hall to acquire more success.

Research Variable #2 addresses a fundamental strategic decision made by Seton Hall in this period. The decision to disassociate with the Seton Hall Preparatory School and to affiliate again with the Immaculate Conception Seminary provided Seton Hall with the opportunity to build legitimacy as a Catholic university and not a mixture of both a secondary school and a school of higher education.

Research Variable #3 shows that the decision to locate the Seminary on the campus, near both Alumni Hall and President's Hall, communicated the importance of the Seminary's affiliation with Seton Hall and the value of its Catholicity. Additionally, the Seminary's presence justified inviting international church dignitaries to campus and communicates that Seton Hall is important and successful.

The successes of Seton Hall University during this second period can be largely attributed to the tenure of Msgr. John Petillo. Petillo is identified as the architect of the renaissance and is labeled the "Renaissance Man". He is credited with the success of raising $86 million dollars during his seven years as Chancellor. During his tenure, Seton Hall was transformed from a commuter school to a regional resident campus. The success of the basketball team in 1989 brought national attention to Seton Hall University at a time when it was ready for the national stage.

In the early 1980's, the campus was empty by 3:00 in the afternoon; however, with the addition of a residential community and structuring an academic environment that encouraged students to be successful, students were attracted to the University. One component of the academic success of students was the Freshman Studies Program that began in the 1987-88 school year.

A student profile in the spring of 1990 showed that the average full-time student was nineteen years old and majoring in communications, psychology or accounting. Students came primarily from New Jersey, New York and Pennsylvania, carried 15 credits per semester, and identified as more academically serious and attending classes more regularly than students in the past decades. Students were seen as increasingly more culturally diverse and international in experience. Finally, students were described

as more socially and morally aware and interactive in campus activities, including clubs and recreation *(Seton Hall Magazine,* Jan Degna, "Students of the 90's", Spring 1990.)

The cultivation of alumni, as well, was a critical factor in the success of this second period. One of the more visible cultivations was the "Many Are One" and "University Day" annual celebrations which began in 1984 and 1985, respectively. These two events brought lost alumni back to the University by recognizing and honoring them at the Many Are One event for their contributions to the University community and to the business and civic communities. "University Day", held in the early Fall, brought not only current students, their families and current staff, but also alumni, back to campus for three days of fun-filled events..

However, Seton Hall was elevated to the national spotlight with the success of the Pirate Basketball team in the 1988-1989 school year. Seton Hall moved to the list of top 20 teams nationally, and entered the NCAA Tournament in high spirits. The Pirates, coached by P.J. Carlesimo, went on to the final game of the Tournament but lost in overtime to Michigan State Wolverines 80-79. This experience of being led from the "basement to the penthouse" captured the hearts of the New Jersey community and the college basketball world as well *(Seton Hall Magazine,* Fall 2008).

The Campaign for Seton Hall began its quiet phase in 1988, with a $10 million pledge from alumnus and millionaire Mr. Robert Brennan and a public announcement at the Many Are One gala in May 1989. With all these successes, the Division of University Advancement began a plan to host regional alumni events in key cities nationally in the advancement of the Hall *(Seton Hall Magazine,* Winter 1990– Special edition). These alumni-cultivation events were the springboard that, in the early 1990's, generated over a $100 million for the Seton Hall Campaign, the largest goal it ever set.

The project included the following: a new campus library, a law center in Newark, student financial aid, distinguished faculty chairs, a library endowment, special programs for students, faculty endowment, research equipment, and other equipment for teachers. Vice President of the United States Dan Quayle visited campus in November 1990 to help garner support for the campaign *(Seton Hall Magazine,* Winter 1991).

The Winter 1991 edition of the *Seton Hall Magazine* brought the Seton Hall Campaign more visibly to the larger community. The specifics of the campaign were made public. Vice President of the United States Dan Quayle visited campus in November 1990 to gamer support for the campaign.

In respect to the leadership and governance of the University, Chancellor John J. Petillo took immediate control over the University once the new office of Chancellor was created by a joint decision of the Boards of Trustees and Regents in June 1983. Petillo also chaired the Board of Regents at the time but relinquished control of the Board by September.

Although the University was being administered by University President Edward R. D'Alessio, it was explained that Church regulations required that a priest head up the University to ensure the integrity and distinct nature of the institution, namely its Catholic identity and mission *(Setonian,* Vol. 60, #2, September 15, 1983). Petillo was also elected chair if the University Senate *(Setonian,* Vol. 60, #5, October 6, 1983).

Petillo's call for a commitment to academic excellence in September of 1984, and a joint partnership of the University between faculty for the future, administration and staff, garnered the necessary professional support and generated enthusiasm campus-wide needed to help fuel the University's successes into the rest of the decade. Additionally, his strong control of the University's finances won him the reputation that brought both

fear and respect needed to keep the University financially solvent *(Setonian,* Vol. 61, # 16, December 13, 1984).

By the winter of 1988, Seton Hall's renaissance was the main theme in University publications. *The Seton Hall Magazine* departed dramatically from prior publications, as if a clear decision had been made to publicize the developments of the "renaissance" to the alumni as a whole and to give the process recognition. It described the commitment needed for a new direction initiated in 1984. The main article described changes in building projects, like residence halls, recreation center, relocation of the Seminary to campus, greater emphasis on the Catholic tradition, recruitment and retention of students, changes in academic areas like institutes and lectures, new programs in the graduate areas, faculty awards, and student excellence and achievements. Another theme echoed was "Seton Hall University: a family tradition". Additional articles described generations of family members who have graduated from the Hall, a popular theme among alumni.

University magazines stressed some of the following themes during the 1994-1996 years, which included business success of alumni, international relations, grants, scholarship of faculty, and student academic achievements. Seton Hall was posturing itself to be a comprehensive, residential, internationally-minded university. This improved image is in sharp contrast to the regional, diocesan, mainly commuter, University of the past.

Research Variable #2- In what ways were Seton Hall's re-established relationship with the Seminary in 1984 and its disassociation with the Preparatory School in 1985 key strategic choices in expanding into areas better defining its Catholic identity and mission (Strategic Choice View)?

1. Why did Seton Hall sever organizational ties with the Preparatory School division?

2. What were the processes and terms of the (re)affiliation agreement between the Seminary and the University?

3. How did the University and the Seminary School of Theology coexist after its (re)affiliation?

Seton Hall Preparatory School (The Prep), established in 1860 along with Seton Hall College in Madison, New Jersey, is the oldest college preparatory school in New Jersey. Up to the time of its relocation in September 1985 to the former West Orange High School at Northfield Avenue in West Orange, The Prep was a distinguished partner with Seton Hall College/University for One Hundred Twenty• Eight years (128). The two institutions even share the same school motto, "Hazard Zet Forward" *tSetonian*, Vol. #61, #26, March 28, 1985).

However, in order for the University to proceed with its aggressive plans to expand into a residential university, decisions had to be made about the future of The Prep and the University's physical locations. At the time of its move, The Prep was located in three buildings on campus, Mooney, Duffy, and Stafford Halls, and experiencing overcrowding conditions as well. The move would free up Walsh Gymnasium for University use as well as one hundred (120) needed parking spaces, ten classrooms, a theater and athletic fields. The Prep would have the needed space it required to expand as well *(Setonian,* Vol. 61, #18, January 31, 1985).

The move to West Orange cost the University $2.5 million for purchase of the property and the initial renovations. The University assumed the cost of the move, since The Prep is part of the University corporation and equally a school of the

University, as is the case with other schools; such as, the College of Arts and Sciences or the Law School.

Plans for severing legal ties and establishing a separate corporate identity for The Prep were also discussed *(Setonian,* Vol. 61, #20, February 14, 1985). After two years in the planning, a separate corporation was established in July 1987. A new Board of Trustees made up of seventeen members, with Archbishop Theodore E. McCarrick as President of the Board was created. Msgr. Michael E. Kelly, Headmaster of The Prep, acknowledged that the separate identity from the University was beneficial, since the incorporation would give The Prep greater control of its destiny and allow students and alumni the opportunity to support the school even more *(Setonian,* September 17, 1987).

To some extent, the issue of institutional identity and mission was the concern of the University as well. Specifically, the issue of Seton Hall's Catholicity was a concern to some. One particular relationship that had been a vital part of the college/university identity was its partnership with Immaculate Conception Seminary. Both the College and the Seminary were established by Bishop Bayley, the College in 1856 and the Seminary in 1860. Since its earliest years, Bayley felt that both of these institutions would play a major role in the newly founded Diocese of Newark *(Cornerstone Newsletter,* Winter 1995).

The relationship between the College and the Seminary continued until 1927, when the Seminary relocated to the Darlington section of Mahwah, New Jersey. Except for a short period between 1972 and 1984, both the College/University and the Seminary maintained a joint corporate affiliation.

However, as a result of the initiatives of the Second Vatican Council, the Seminary was forced to evaluate its ability to offer new ministries in the Church. It was hoped that relocating back to the Seton Hall campus, the Seminary would be in a better position to establish a graduate School of Theology and, thereby, offer to lay women and men, clergy, and those preparing for the priesthood a common environment to study (*Cornerstone Newsletter*, Winter 1995).

Additionally, financial problems within the Archdiocese and the growing cost of maintaining and operating the Seminary in Darlington forced the Archbishop to consider the benefits of supporting the Seminary's relocation back to South Orange. One specific problem facing the Archdiocese was that they were going to be forced to pay real estate taxes on 295 acres of land at Darlington that was not used for educational purposes. These taxes amounted to approximately $40,000 a year. At the time this amount was considered a big burden for the Archdiocese (University's Archdiocesan files, 1976-1982).

The chronology of events that lead to the (re)affiliation began in June 1981 when the Seminary Board of Trustees empowered the rector, Msgr. Edward J. Ciuba, to begin researching the possibilities of (re)affiliation with University President Edward R. D'Alessio. Both Ciuba and D'Alessio visited Catholic University of America in Washington, D.C., to examine the Sulpician Fathers program that included a graduate School of Theology at the University and a house of formation for candidates to the ministerial priesthood.

Both gentlemen reported back to the Seminary's Board which included the Archbishop. It was eventually agreed after much discussion that the Archbishop

would establish a formal committee of the Board to research the practicality of (re)affiliation.

One of the committee's main challenges, and the stumbling blocks to a true workable affiliation, were presented. From the Seminary's perspective, their concerns were primarily the preservation of the Seminary's identity and maintenance of its mission to prepare candidates for the priesthood and to the appropriateness of the facilities at the University. The University, likewise, expressed concerns that mission of the University, the legal arrangements between the two institutions, and the proper jurisdictional distinctions between the academic oversight and the formational oversight of the seminarians, be clearly spelled out. Consultants were finally brought into the process to help the Committee study affiliation agreements at other national universities that housed seminary formation programs (*Chronology of Events* – Affiliation Committee – Seton Hall University/Immaculate Conception Seminary, December 17, 1981).

The specific terms of the Affiliation Agreement were established. The main points determined that the Seminary would be a division of the University, and that the Seminary would be a graduate professional school within the University structure. It would bear the name Darlington Seminary of the Immaculate Conception Graduate School of Theology and Pastoral Ministry at Seton Hall University.

The Seminary would be administered by a Rector/Dean. The Rector would be accountable to the Archbishop and be appointed by the Archbishop. The Dean would be accountable to the University and its officers. A Board of Overseers would be established and act as a standing committee of the Board of Regents with responsibility for Seminary business.

The Seminary would follow the academic standards of the University in its selection of candidates for the Graduate School of Theology. The Rector/Dean would select and nominate faculty but would need the approval of the University President and the Archbishop.

Finally, Seton Hall University would own the Seminary building and would be responsible for its maintenance. Seminarians would be housed at the Seminary, and a Spiritual Director would be appointed by the Archbishop *(Model of the Affiliation of Immaculate Conception Seminary with Seton Hall University,* June 1982). This agreement was made in June 1982, seminarians and faculty moved into the building with the Fall semester 1984, and the Seminary was dedicated on December 8, 1984 *(Setonian,* volume 61, #28, April 18, 1985).

The integration of the former Darlington Seminary back to the campus of Seton Hall University involved a great deal of challenging work, organization and new experiences. Seminarians and faculty alike were determined to maintain their physical connection with the past by bringing the Darlington Theological Library, paintings and statues to the Seton Hall campus. These included the statues of St. Thomas Aquinas and St. John Vianney adorning the outside of the Seminary building. The statue of Our Lady was placed in the front entrance of the building, and the companion statue of St. Joseph in the courtyard between the Seminary and Presidents Hall *(Cornerstone Newsletter,* Winter 1995).

On another level, seminarians benefited socially and recreationally by being able to visit the local pubs in the South Orange area, and to use the gym facilities to exercise and various ball fields for sporting events. The seminarians also could enjoy the various plays and concerts on campus *(Setonian,* Vol. 62, #25, March 20, 1985).

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At the same time, University students benefited by having the Seminary enhance campus life. The overall mood of the students was optimistic toward the seminary *(Setonian,* Vol. 61, #8, October 25, 1984).

Finally, the Seminary School of Theolgy provided much opportunity for a large population of the Archdiocese to participate in various conferences and workshops offered by the School of Theology. These conferences included Lay Leadership conferences (The Catholic Advocate, May 10, 1995). The University was able to support the Archdiocesan Synod in 1994 and various certificate programs in youth ministry, pastoral ministry and parish management *(Immaculate Conception Seminary School of Theology Brochure,* 1994).

Research Variable #3 – How were size, location and configuration of newly constructed facilities able to communicate Seton Hall's identity as a Catholic institution (Symbolic Action View)?

> I. What new space was erected during this period?
>
> 2. Were programs supporting the Catholic identity and mission given greater exposure or recognition?
>
> 3. Were programs supporting the Catholic identity and mission given more prestigious locations to operate?

Although the Seminary did not physically move into its new location until September of 1984, plans were well underway, as early as April 1982, to determine the final site. President D'Alessio hired a planning firm to assist the University in determining layout of future physical space. The location of the Seminary was an important consideration for the University. The planning firm, Abeles, Schwartz, Haeckel and Silverblatt, stated that the Seminary and the space it needed could be

located on campus by using a combination of new and existing buildings. However, the University was very careful not to publicly announce the locations it was considering. Their concern was that departments already housed in the buildings would be concerned fear that they would be displaced in favor of the Seminary. To add to these departmental anxieties, a Space Committee was formed to find room for the various departments in its analysis. The Committee was asked to give first consideration to the location of the new Seminary *(Setonian,* Vol. 57, # 28, April 22, 1982).

By the summer of 1982, a firm decision had been made to locate the Seminary behind Presidents Hall by using a combination of new and existing structures. Alumni Hall would form the centerpiece of the new Seminary facilities, and the ROTC barracks would be leveled to make room for the residential wing of the Seminary. The Psychology Department, currently housed in Alumni Hall, would have to be relocated. However, the Committee had not been able to determine that location at that point in time. The Equal Opportunity Program, housed in the barracks, would move to McQuaid Hall and ROTC would be moved off-campus. The needs of the Seminary were given first preference in the scheduling of work projects. Part of the reason for this priority was that $3 million from the $8.6 million from the sale of Darlington property was earmarked for the construction and renovation of space for the Seminary *(Setonian,* Vol. 58, #1, Summer 1982). When the Seminary returned to campus, it was acknowledged that these new facilities would be erected no more than a dozen yards from its original location before the 1927 move. Coincidently, Presidents Hall, which shares a common courtyard with

the new Seminary, also served as a seminary for a brief period of time in Seton Hall's history (*Cornerstone,* Winter 1995).

In a February 25, 1988, editorial in the University newspaper, entitled "Is it really the Renaissance?", the Editor questioned whether the massive amount of new construction taking place within Seton Hall was actually that of a renaissance. Referring back to Chancellor Petillo's 1984 call for academic excellence and a joint partnership among all of Seton Hall constituents to unite for a better future for the University, the Editor critically stated that the word "renaissance" falsely signifies a rebirth in scholastic excellence, and not the modernization of physical space and construction of new buildings.

The Editor went on to state that a true renaissance would focus on the resurgence of the arts and not on money for the Athletic Department. He went on to show that Seton Hall had continued to give second billing to student performances at the University. The Editor made specific mention of the student band's having to delay a concert for lack of space and the poetry and theater groups' being frustrated by scheduling conflicts. He stated that this justified the questioning of Seton Hall's renaissance and recommended the construction of a concert hall on campus *(Setonian,* Vol., 64, #21, February 25, 1988).

For Seton Hall administration, the renaissance signified the "new Seton Hall", highlighting the construction of the recreation center and four residence halls as the heart of a changing university. There is no question that construction of the Recreation Center sparked a level of interest among students that did not exist before these changes took place.

The construction of residence halls was a necessary part of the new Seton Hall and its public image. Administrators, conscious of creating a positive image, billed the construction of four residences as a series of smaller buildings designed to create better living conditions for students and accentuate the character of Seton Hall as a residential university.

However, changing the public image of the University did attract a different group of students. It was found that the average S.A.T. scores of incoming students were higher, and that a growing number of faculty initiated research projects in their course of study. The Freshman Studies program and the Center for College Teaching prospered. Finally, with the influx of residential students, a growing demand for new and improved library activity and need for better facilities were realized. Prior to the establishment of a residential community, commuter students infrequently used library facilities on campus *(Setonian,* Vol. 64, # 19, February 16, 1984).

Finally, the Catholic image of Seton Hall likewise benefited. The return of the Seminary gave Seton Hall greater reasons to invite national and international religious dignitaries to the Seminary and the University at the same time. The new Archdishop, Theodore E. McCarrick, energetically promoted Seton Hall as the oldest diocesan Catholic University. McCarrick, as Chairman of the Boards of Trustees and Regents, appeared frequently with Vatican dignitaries. Included in this mix were Archbishop Pio Laghi, Apostolic Pro-Nuncio to the United States; Johannes Cardinal Willebrands, President of the Vatican's Secretariat for Promoting Christian Unity and the Commission for Religious Relations with the Jews; and William Cardinal Baum, Prefect of the Sacred Congregation for Catholic Education.

These dignitaries gave strong institutional support to the Vatican's widely reported debates regarding the nature and identity of Catholic higher education between itself and the American higher educational community. McCarrick, a strong public figure and international church leader, used these opportunities to increase Seton Hall's image as a strong diocesan Catholic University *(Setonian,* Vol. 63, #21, February 19, 1987). The long-awaited *Catholicity Statement,* originally begun in 1978, was finally completed and published in 1988 *(Seton Hall University publication,* 1988).

Period 3: Period of Tradition and Innovation: (Winter 1996- Spring 2006) (Institutional Life Cycle)

Dominant characteristic identified: Collectivity: An emerging sense of collectivity and mission is realized.

The organizational life cycle identified for this period is "collectivity" (Cameron, 1984). In this institutional life cycle, the organizational challenge was to maintain high commitment and cohesion among members by encouraging face-to-face communication and informal structures in order that an emerging sense of collectivity and mission is realized. The emphasis is on internal processes and practices, rather than external contingencies.

The problem facing the organization was to mobilize the work force and build interdependence (Cameron, 1984). These qualities were repeatedly observed in the interdependent working relationship of the Board of Regents to set a standard of excellence for the University and to foster an image of a stronger Catholic university.

Research Variable #I focuses on the natural constituencies of the University. One resource is its scholarly Theological faculty. This resource was brought to the forefront to better position the University to further develop a reputation steeped in Catholic scholarship. Collectivity was also made evident with the Bayley Project's approach to soliciting the entire University community to achieve its goal of identifying the ethical pulse of the University.

Research Variable #2 addresses a fundamental strategic decision made by Seton Hall in this period to build a collective agreement that the University is strongly Catholic in its scholarship and national appeal. Research Variable #3 demonstrates that the message of the University's Catholicity can be advanced by words and phrases, such as like national resource, major Catholic university and religious and ethical principles, to name a few examples.

Research Variable #1- In what ways have the emergence of Catholic scholarship and the promotion of ethical values benefited Seton Hall in advancing its Catholic identity and mission (Natural Selection View)?

> 1. Were Seton Hall's efforts to integrate Catholic theological thought into the climate of the University helpful in the emergence of Catholic scholarship?
>
> 2. Was Seton Hall's survey of the moral fiber and distinctiveness of its faculty, students, administration and staffs helpful in building a renewed collectivity within the university community?
>
> 3. How was the establishment of various centers and institutes useful in promoting Seton Hall as a major Catholic university?

An article written in the *Seton Hall Magazine,* in the Fall of 1996, presented the goals of the newly appointed president, Msgr. Robert Sheeran, '67, S.T.D. The article was entitled "Nurturing Tradition and Innovation". The new president, pictured with a watering can and a well-developed garden behind him, noted that "a clear identity and a strong set of traditions and outstanding facilities are among the seeds of Seton Hali's future growth." Msgr. Sheeran stated that the most recent ten years at Seton Hall University had been a time when the campus and the financial health greatly improved, especially through the tremendous financial support of alumni.

A new mission statement and University goals, approved by the Board of Regents in June 1996, after nearly eighteen months of consultation with faculty, staff, administrators and faculty, marked an important beginning for Seton Hall as it planned for the approaching 21" Century. The first strategic goal stated was "to strengthen the Catholic identity as rooted in general religious and ethical principles and the teaching and ethos of the Catholic Church *(Hal/Ways,* September 1996).

Sheeran further stated that, in a diverse culture where academic freedom is a key element of the academic experience, there is a need to develop a Catholic intellectual community. He indicated that Msgr. Richard Liddy, a scholar, former Rector of the Seminary and Interim Chancellor would head up a distinguished professorship of Catholic Thought and Culture at the University as a means to achieve this goal.

Sheeran was additionally hopeful that an effort to create this professorship would provide Seton Hall with the Catholic scholarship needed to bridge the gap between academic mission and Catholic mission. Sheeran mentioned that he intended to transform the University from the "oldest diocesan university in the United States" to a "leading Catholic university" and recognized widely *(Seton Hall Magazine,* Fall 1996).

Six months later, President Sheeran, in promoting the new Mission Statement and goals developed by the Board earlier, stated that the University was entering a "new transformation" in preparation for its future in the new millennium. The term "crossroads" was frequently used throughout the article. Additionally, Sheeran stated that the University would establish a Center for Catholic Studies and an Institute for Ethics, as well as increase faculty research on the Catholic intellectual tradition with integration into the various schools of the University *(Seton Hall Magazine,* Spring 1997).

As a practical follow up to this theme, Seton Hall sponsored a conference on religion and education, entitled "Religion and Education at the Crossroads: The Catholic Perspective". The conference was held on June 14, 1997, and featured Cardinal John O'Connor, Archbishop of New York and Archbishop Theodore E. McCarrick, Archbishop of Newark, New Jersey (Press Release, Office of Public Relations, June 3, 1997).

Sheeran's commitment to a transformation at Seton Hall became further evident when, in October 1997, he announced the establishment of the "Bayley Project". The project was intended to "take the ethical pulse" of the entire University. This project was considered a bold initiative that would seek the participation of every student, administrator, faculty and staff of the University.

The project, directed by Mary F. Ruzicka, PhD, a distinguished Professor in the College of Education and Human Resources, and John Wilcox, PhD, of Manhattan College, would initiate a comprehensive self-study of the University in order to ascertain both the good and "not so-good" of university life. The areas immediately identified were (1) academic and curriculum, (2) Catholicity and mission, (3) governance, (4)

justice and equality, and (5) student life *(Seton Hall University publication,* October, 1997: *Seton Hall University publication,* December 10, 2001).

By October 2003, at the conclusion of the project, it was the consensus of University administration that the Bayley Project achieved its goal of establishing a mechanism by which the University could continually monitor and examine itself. This effort was further promoted as the most comprehensive self-study conducted in the nation and an example of an "ethical" way to run a university *(The Setonian,* news archive, Vol. 77, #10, October 2003).

Seton Hall's commitment to identify the University as a "national resource", instead of a "regional treasure", and a "major Catholic university", instead of "the oldest diocesan university in the country", was frequently presented in promotional materials issued by the University during this period *(Statement of Interest,* The Lilly Project, Seton Hall University, 2002). The Lilly Project provided Seton Hall an excellent opportunity to actively promote the central Christian concepts of "service", highlighted in its *Catholicity Statement,* and "leadership", essential for career advancement, into the ethical milieu of the University.

Primarily fueled by the vision of a new Catholic scholarship, the University added a growing number of initiatives during this period, to further establish Seton Hall University as a major Catholic University. These initiatives included programs like the Bernard J. Lonergan Institute, the Center for Catholic Studies, The G.K. Chesterton Institute for Faith and Culture, the Institute on Work and the Micah Institute for Business and Economics, the Office for Mission and Ministry, the Catholic School Leadership Program, the Institute for Christian Spirituality and the Center for Vocation and Servant Leadership (Catholic Mission webpage, 2009).

Research Variable #2 – How did the establishment of centers and institutes of Catholic life build a renewed sense of Catholicity within the university (Strategic Choice View)?

> 1. How did the establishment of the new programs supporting religion and ethical issues advance academic respectability for Seton Hall?
>
> 2. How was the establishment of centers and institutes of Catholic study useful in building Catholicity within the University?
>
> 3. What role did the Board of Regents play in fostering the collective resources of the University in advancing its Catholic mission and identity?

As early as 1997, a small group of interested faculty began considering the possibility of establishing a multidisciplinary approach to the curriculum. This concept was founded on the belief that integrating ethics between disciplines would strengthen the academic experience of students *(Seton Hall Magazine,* Winter 1998). As a result of these early insights, a Core Curriculum Committee was appointed by the Faculty Senate in November 2001. The Committee was asked to develop a core curriculum that embodies a signature of the Seton Hall University experience *(Seton Hall Magazine,* Spring 2005).

In October 2004, the Curriculum Committee issued its first draft version of the document. The committee proposed that students be systematically educated in six fundamental literacies. These literacies are Religious Literacy, Ethical Literacy, Quantitative Literacy, Scientific Literacy, Aesthetic Literacy and Global/Historical/Cultural Literacy.

The Core Curriculum Committee chose to tie the core curriculum to the Catholic mission of the University. Specifically, Religious Literacy would foster a greater

understanding of the different approaches to the study of religion and the ability to engage questions of life's meaning. Ethical Literacy would promote a basic understanding of the nature of ethical study and the cultivation of habits of mind, heart and spirit that help students see the benefit of ethical and religion in the modem global setting *(Seton Hall University Magazine,* Spring 2005).

In addition to these efforts to establish a core curriculum for the University, the continued growth and integration of the work of the various centers and institutes of Catholic life likewise advanced the legitimacy of Seton Hall as a major Catholic university throughout this period. The flourishing of these centers and institutes throughout this period was an incredible accomplishment for the University. Below is a summary of a few of these initiatives:

Notably among these centers and institutes was the Center for Catholic Studies which President Sheeran saw as a matter of considerable importance to his vision of the University's future *(Memo,* Office of the Provost, September 1997). Among one of the first actions of this Center would be to facilitate interdisciplinary discussion groups on Pope John Paul II's exhortation to Catholic institutions of higher education, *Ex Corde Ecclesiae,* prepare week-long faculty summer seminars and prepare work for an undergraduate minor in Catholic Studies to be offered in the College of Arts and Sciences *(Memo,* Office of the Provost, 1997). The Center for Catholic Studies includes the Bernard J. Lonergan Institute, the Institute on Work and the Micah Senior Executive Project as well as the home of the G.K. Chesterton Institute for Faith and reason and its prestigious journal, *The Chesterton Review* (Flyer, Center for Catholic Studies, September 2006).

During the 2005-2006 academic year, Seton Hall University, in collaboration with the Lonergan Research Center in Toronto, launched a center on the works of Lonergan. Seton Hall joined eight other colleges and universities throughout the world to house such a prestigious center *(Seton Hall Magazine,* Fall, 2005). The mission of the Bernard J. Lonergan Institute is to make known the work of Lonergan and its influence on contemporary culture through a series of lectures, programs and conferences *(Institutes' Mission Statement,* and *Seton Hall publication,* November 1, 2006).

The G.K. Chesterton Institute was moved to the Seton Hall Campus in 1998. It is a nonprofit educational organization incorporated in the United States, Canada, and Great Britain. It promotes the philosophy and work of G. K. Chesterton, a native of Great Britain, who converted to Catholicism from the Anglican faith. Chesterton was dedicated to promoting the sacramental tradition of social thought. He was a defender of the Catholic faith. Seton Hall University honors his life and work with the Institute's presence at the University *(Seton Hall Magazine,* Winter/Spring 2002).

The Institute on Work and the Micah Executive Retreats are, likewise, programs of the Center for Catholic Studies. The Institute on Work grew from meager beginnings in 1997. The Mission of this Institute is to create constituencies of conscience that will generate fresh thinking among the business community in New Jersey and to insure full public access to jobs in the State. The Micah Program is a series of retreats designed for senior business executives that will hopefully help discern God's guidance for these businesses *(Mission Statements,* 1999 and 2006).

Additionally, in 2002, Seton Hall University received a planning grant of $50,000 from the Lllly Endowment Inc., an Indiana-based foundation. The purpose of the grant was to develop initiatives to identify and nurture talented and religiously committed

leaders. Seton Hall's planning proposal, entitled "Called to Serve, Called to Lead",

explored the many ways that members of the University community might view their

career choices as a calling to serve others, and how undergraduate and graduate students

might consider whether they are called to Church ministry, in both ordained and non•

ordained ministries *(Seton Hall Magazine,* Summer/Fall 2002)

The subsequent University-wide consultation on the issue of service and

leadership resulted in an additional $2 million to implement new programs and initiatives

at the University. These programs would be initiated by a newly established Center of

Vocation and Servant Leadership. Through a variety of formats (retreats, seminars,

workshops), the Center for Vocation and Servant Leadership would offer "IMPACTS"

processes to the University community. IMPACTS, short for Inspire, Motivate, and

Promote A Call To Service, would be the format for the retreats and, hopefully, the end

result of its efforts *(IMPACTS Proposal,* 2002).

One final program, The Catholic School Leadership Program, established in 1998

under the direction of Rev. Kevin M. Hanbury '68, M.Div.'75, Ed.S. '79, Ed.D '85, is in

the College of Education and Human Services and is co-sponsored with the Immaculate

Conception Seminary School of Theology. The purpose of the program is to provide a

Master of Arts in Educational Administration and Supervision, as well as the New Jersey

Principal's Certificate. It is specifically designed for Catholic school educators and

administrators in New Jersey. This model promotes a faith-filled community of Catholic

school professionals, as it prepares these professionals with the skills to administer and

educate the Catholic elementary and secondary school students enrolled in their

institutions *(Seton Hall Magazine,* Summer 2001).

There is no question that the vision of President Sheeran and the support of the Board of Trustees and Regents helped Seton Hall University turn the corner from a regional treasure to a national resource and a major player among Catholic colleges and universities nationally. From the new Mission Statement of the University in 1996 to the Spring 2005 Regents' Retreat to Rome to focus on the Mission of Catholic Higher Education, the top leadership of the University showed its commitment to Seton Hall's becoming a major Catholic university *(Seton Hall Magazine,* Spring 2005).

The 1996 Mission Statement reads, in part, "All the University's academic efforts will flow from its faith and justice commitments. Students prepared ethically and professionally, sustained by a rich Catholic intellectual heritage, will be formed to be servant leaders in a global society" *(IMPACTS Proposal,* 2002). The Roman retreat gave the Regents an opportunity to further commit themselves to learning about the nature of Catholic higher education. During the retreat, Regents met with Archbishop J. Michael Miller, Secretary of the Congregation for Catholic Education specifically on the issue of the core curriculum within the Catholic university. Miller stated that the Congregation would not dictate the mission of the University, which is to promote and preserve the Catholic intellectual tradition, but would challenge the University to live up to the mission it had established for itself *(Seton Hall Magazine,* Spring 2005).

This commitment of the Boards of Trustees and Regents was noticeably witnessed again with the inauguration of the "Ever Forward: The Seton Hall Sesquicentennial Campaign". This campaign established a $150 million goal. The campaign priorities included $7.5 million dollars for heritage buildings including the restoration of the Chapel of the Immaculate Conception, $1 million for the Center for

Catholic Studies and $5 million dollars for Catholic Mission Endowment (*Campaign Priorities, Ever Forward,* Seton Hall University, 2004).

Research Variable #3: How are words and phrases used by managers to motivate the collective energies of the University community in enhancing its Catholic identity and mission (Symbolic Action View)?

> 1. What words and phrases were used by managers to motivate the collective energy of the Seton Hall community?
>
> 2. What words and phrases were used by managers to stimulate the spiritual and ethical collective energy of the Seton Hall community?
>
> 3. What venues were most frequently used to communicate to the university community?

Words, phrases and symbols created by managers are very useful in communicating a message to be understood and accepted collectively by different interest groups within an organization. The goal of Seton Hall University to transform its identity as it planned for a prosperous future was of prime importance.

As a result of these intentions, a University Institutional Image Task Force was appointed in 1998, in anticipation of the new millennium, to create a new image and logo for Seton Hall. These institutional image changes include, first, the naming of the traditional seal of the University as the "formal mark" for the University; secondly, a different "consumer mark" depicting the three key words describing Seton Hall University's Mission; namely, enhancing the Heart, Mind and Spirit together with the three University towers and the words, Seton Hall University bordering the three towers; and the third change involved the new "athletics mark" depicting a more stylish looking pirate mascot *(Seton Hall Magazine,* Fall 1999: "A New Look For The Millennium").

These new images and symbols are used throughout all of the University's promotional material.

Truly, words, phrases and images are very powerful massagers and were used very effectively from the onset of Sheeran's presidency. As early as 1996, in his presidential speeches and articles, his tenure would be defined as a "transformation" of the University as it "approached a new millennium" by "nurturing tradition and innovation" and establishing Seton Hall as a "national treasure" and a "major Catholic university". These words and phrases were repeated consistently throughout these ten years 1996-2006 *Seton Hall Magazine,* Fall 1996).

The terms "religious" and "ethical principles" are used inseparably when referring to the Catholic identity and curriculum development, especially when referring to Catholic Centers and Institutes *(Seton Hall Magazine,* Spring 1997). This was most clearly seen after the establishment of the Center for Vocation and Servant Leadership was started. The phrase "Forming students to be servant leaders in a global society" was used in most University publications *(Registration Handbook,* Fall 2004).

With the approach of Seton Hall's Sesquicentennial Anniversary in 2006 and the formal establishment of the $150 Million Development Campaign, the formal title "Ever Forward: The Seton Hall Sesquicentennial Campaign" became the new phrase, together with the "150'h year" University logo for the Campaign *(Seton Hall Magazine,* Spring 2005).

Chapter 5

Summary, Conclusions and Recommendations

Summary:

The forty-year period that encompasses this study, 1966 through 2006, has witnessed a transformational change within a major institution in the Catholic Church, notably Catholic higher education. In 1966, and the years just prior, Catholic higher education was high!y criticized by Catholic intellectuals for its lack of Catholic scholarship and its inadequacy in preparing the up-and-coming generation of first•generation college students (Hassenger, 1967). By 2006, this same Catholic intellectual community was showing much promise throughout Catholic higher education with the growing establishment of centers and institutes of Catholic Studies since the 1990's.

Seton Hall University, likewise, experienced a transformation in its institutional identity and mission during this period. Confronted with the dramatic and chaotic events of the post-Vatican II period, Seton Hall University was forced to address the sudden and turbulent changes experienced in both the Catholic Church and Catholic higher education. The focus of this study was to specifically identify the external conditions faced by Seton Hall University and its institutional response to the forces of change, notably organizational adaptation.

Kim S. Cameron's conceptual framework on organizational adaptation is used as a guiding model in the identification of the elements of organizational change witnessed in higher education institutions and experienced by Seton Hall University. A more extensive analysis of Cameron's model appears in Chapter 3.

The focus of this study is Seton Hall University. However, this University's response to a changing environment can better be understood with some insight into the larger "battle for the Catholic campus" (Kelly, 1995) that took shape nationally. For this reason, this study presented the tensions that surfaced throughout Catholic higher education during this forty-year period.

The local churches, overseen by the bishops, viewed these requirements differently. The bishops were concerned about Catholic doctrine's being protected from progressive thinking that would harm the Catholic faithful attending these institutions and their lack of control in guaranteeing that sacred truths held firm by the Church would not be compromised.

This battle took shape in 1966 and still exists in 2006, although to a much lesser degree. Tensions between the Church hierarchy, locally and from Rome, and the academic community proceeded point and counterpoint throughout the 1970's and 1980's, only to take some new expression with the issuance of *Ex Corde Ecclesiae* in 1990.

Through the decade after *Ex Corde Ecclesiae,* the American bishops voted to endorse the Vatican's canonical norms on Catholic higher education, but the classification of institutions into "authentic Catholic" and "not authentic Catholic" did not occur, as was feared by the governing bodies of these schools. As a result, many faculty and administrators have come to regard *Ex Corde Ecclesiae* as a more formative guide than a canonical test of Catholic identity. These current circumstances eased much of the tensions that existed earlier and allowed many institutions to shape their unique identities and missions as a result of the long debates and the relative settling of tensions with the hierarchy. However, some academics still fear that the new Pope, Benedict XVI,

might approach the Catholic identity issues in a more direct manner and require that standards defining Catholicity of Catholic colleges and universities be employed more vigorously in the future (Trainor, 2005).

The transformational changes experienced by Seton Hall University throughout the years 1966-2006 is quite amazing and had to be told. This study sought to identify and define the various periods of change at Seton Hall post Vatican II and the methods it used to facilitate change. Particular attention was paid to the Catholic identity and mission of the University, specifically since this research shows that the University was deeply rooted in the Catholic Church and made significant progress as a result of the tensions nationally in Catholic academia.

From a practically point of view, Seton Hall's transformation can be seen from its identity as a small, commuter diocesan-run university to a national resource as a leading Catholic university committed to the advancement of Catholic culture and thought. The University has, likewise, progressed from a community where student unrest, racism and vandalism created by boredom and leading to apathy could progress to a university defined by a well-developed *Catholicity Statement* and committed to forming the next generation of servant leaders for the Church and society within an integrated community of students.

Major Research Questions:

The core research question below identifies the major concerns of this study. There are four key components to be considered. First, the study is concerned about Seton Hall University, and not primarily the larger group of Catholic colleges and universities, although it has been important to identify and understand the turbulent

environment throughout Catholic academia during this period. These other Catholic colleges and universities are not the focus of this study.

Second, the study period is identified as the post-Vatican II period. This is an important issue, since the turbulence that Seton Hall University and other higher education institutions experienced were fueled in reaction to the reforms of the Second Vatican Council. These reforms created an uncertain environment and a battle for the Catholic campus into the 21st Century. Third, the study examines "change" from the view of "organizational adaptation" (Cameron, 1984), and not some other form of change mentioned in the literature; such as, planned change, spontaneous change or evolutionary change (Hanson, 1996). Finally, the components of institutional identity and mission are given the most serious considerations in examining Seton Hall University. This is the case, since identity and mission are replete throughout the examination of Catholic higher education.

Research Question:

How did Seton Hall University adapt organizationally to the post-Vatican II reform movements present within the Catholic Church and Catholic academia (1966-2006) in fashioning its Catholic identity and mission?

Subsidiary research questions:

Each of the four research subsidiary questions listed below represent one of the four views of organizational adaptation. Question #1 is concerned about identifying natural organizational strengths that Seton Hall University utilized as it addressed strong external conditions in the Catholic academic environment. Question #2 is concerned about identifying a specific organizational lifecycle or pattern of organizational behavior

associated with Seton Hall during this period. Question #3 is concerned about significant managerial strategy choices Seton Hall made in order to advance itself as a viable organization. Finally, Question #4 is concerned about the symbolic interventions of managers at Seton Hall as they attempted to use words, phrases, ceremony, and facility master planning to address the adaptability of Seton Hall as it addressed the issues of its identity and mission.

Question #1

What natural organizational strengths did Seton Hall University employ in the post-Vatican II period (1966-2006) that responded to the changes within the Catholic Church and Catholic academia during this period?

Question#2

Can specific institutional "life cycles" be identified within Seton Hall University during the years 1966-2006 that demonstrates an evolutionary change to its Catholic identity and mission?

Question#3

What strategic choices did Seton Hall University make that addressed its Catholic identity and mission in the post-Vatican II period (1966-2006)?

Question#4

What symbols, institutional meanings and rituals can be identified at Seton Hall University that effectively communicated its Catholic identity and mission in post-Vatican II period (1966-2006)?

Methods Used and Findings:

One of the more challenging aspects of this research was the task of laying out forty years of information into an easily understandable and workable format. At first, it

appeared practical to classify the data into four separate time periods representing the forty years; i.e., 1966-1976,1976-1986, 1986-1996 and 1996-2006, and then to further present the data collected utilizing the four separate views of organizational adaptation identified by Cameron (1984) within each of the decades.

Although this type of presentation might appear to be a logical classification of four decades, it was not. This initial format, and the research questions associated with each decade, created major redundancies and overlaps between and among the four adaptation categories. There was clearly too much material in the research questions being covered.

The solution involved a reorganization of the format. As a result, the decade's format structure was abandoned, since it was too artificially designed, and a thorough examination of the central historical events where significant change occurred at Seton Hall University was begun. Once these events were identified and listed chronologically, it was important to identify the main themes emerging throughout the study period, and as time and circumstances emerged, to try to define a theme using a specific life cycle description to the actions of Seton Hall. Additionally, the period would be further defined by analyzing each of the remaining three views of organizational adaptation, namely natural selection, strategic choice and finally, symbolic action. This would provide a degree of analytical depth to the research and the presentation of findings.

Period One (1966-1983) was identified with a dominant life cycle character closely associated with "elaboration of structure". This life cycle typically deals with addressing ideas and solutions to old problems to meet new constituent demands. This was particularly true for Seton Hall during this period, since it was forced to address the

turbulence and institutional instabilities created by the sudden events of the Vatican II Council and the aftermath of the *Land O'Lakes Statement.*

Seton Hall naturally gravitated toward its diocesan identity and mission. This action provided the University with a safe haven as it began the task of addressing issues of institutional autonomy and academic freedom. Topics of this controversial nature would be much more difficult to address in a diocesan institution and especial!y since President Dougherty was also Auxiliary Bishop Dougherty of the Archdiocese of Newark, New Jersey.

Throughout this period, Seton Hall was likewise challenged with the problems of student unrest. The strategic choice view seeks to demonstrate the nature of this unrest and the reactions of University managers toward their resolution. These conditions are important to examine, since the degree of student discontent was pervasive and the University's managers were needed to provide strong strategic responses.

Finally, managers can direct change through the use of words and statements. The best demonstration of this is reflected in the *Catholicity Statement.* The *Statement* uses words and phrases to assist a campus community to be guided by the strength of its diversity and service to the University and neighboring communities.

Period Two (1983-1995) was identified with the dominant life cycle characteristic of creativity and entrepreneurship. The organizational charge sought here was to build institutional legitimacy and acquiring resources to survive. As mentioned earlier, the natural strength of the University was its many successful alumni who had not been warmly cultivated and welcomed back to the University for many years, and even decades.

Seton Hall's natural selection was to seek out these native-born constituents and achieve success by cultivation and relationship building. This approach allowed Seton Hall to flourish and to create additional opportunities to acquire success.

Building legitimacy as a Catholic university was a key strategic choice for the University during this period. Its decision to disassociate with the Seton Hall Preparatory School and to affiliate again with the Immaculate Conception Seminary provided Seton Hall with the opportunity to build legitimacy as a Catholic university.

Managers, involved with a tremendous amount of construction projects and facility planning, had a unique opportunity to use these events to showcase the University as a well-planned and mission-driven institution of learning. One key symbolic decision in this area was the selection of a site for the new Seminary. The first choice was to build a facility on the campus. Once this was settled, a decision was made to locate the Seminary near both Alumni Hall and President's Hall. This decision was symbolic, since its location communicated the importance of the Seminary's affiliation with Seton Hall and the value of the University's Catholicity. Additionally, the Seminary's presence justified inviting international church dignitaries to campus and further communicated that Seton Hall is worthy of special dignitaries and successful as a Catholic institution.

Period Three was identified with a dominant life cycle characteristic of "collectivity". This life cycle typically deals with an institution's seeking an emerging sense of common purpose among its constituents and a greater realization of its mission. The problem facing any organization seeking a common mission is to mobilize the work force and build interdependence. As mentioned previously, these qualities were repeatedly observed in the interdependent working relationship of the Board of Regents in order to be examples of a university community's working for success.

Seeking to build a "major Catholic university" required the identification of its principle natural resource, notably its scholarly theological faculty. This resource was brought to the forefront to better position the University to further develop a reputation steeped in Catholic scholarship. Once again, it can be stated that an emerging sense of institutional collectivity was established with the Bayley Project's approach to soliciting the entire University community to achieve its goal of identifying the ethical pulse of the University.

During this period, Seton Hall sought to build a collective agreement that the University was strongly Catholic by its commitment to establish centers of Catholic Studies and other scholarly institutes. Managers successfully demonstrated that the message of the University's Catholicity could be advanced by words and phrases like, "national resource", "major Catholic university" and "religious and ethical principles". Many of these words and phrases proved to work effectively in communicating the message of Seton Hall's renewed Catholic mission.

Limitations of the Study:

This study is limited to Seton Hall University solely, and does not attempt to discuss nor examine the processes of adaptive change experienced at other Catholic diocesan-affiliated colleges and universities. Part of the reason for a study limited to one institution was the logistics of acquiring the needed archival research material which is usually safely stored and classified at these other institutions. Making appointments and having to travel to other locations over lengthy periods of time was an impossible solution for me.

The process of acquiring archival material at Seton Hall University was difficult as well for an individual like me who has maintained a full-time job in New York City

for the past twelve years. Seton Hall's archives are only available from 9:30 am to 5:00 pm Monday through Friday under normal circumstances and closes from noon to 1:00 pm for lunch.

The archives are not available on weekends, holidays and school break periods which frequently overlapped with my work schedule. When I was available, the archives were closed. In order to obtain this type of archival research, I would have to take vacation or personal time from my job and, thereby, lessen personal time for myself and family. This became additionally difficult since many of the years researching material were times when our children were young and required my parental interest.

Finally, as mentioned in the Acknowledgement section, the archival staffs were very helpful. At times, I provided them short notice when needing to do work in their area. Typically, one must give sufficient notice in order for the staffs to pull the archival materials needed. I was also give some additional lead way and would be permitted to stay longer than 5:00 pm.

So, an attempt to include other diocesan-affiliated colleges and universities in this study was not feasible. It is hoped that other doctoral candidates in other diocesan-affiliated colleges and universities will attempt to replicate this study at their institutions in the future.

Additionally, as presented in Chapters 3, 4 and 5, Cameron's views of organizational change provide managers with the flexibility of picking and choosing methods that can lead to institutional success. By doing so, a research study of this type can unintentionally depict successes over the failures of the institution in many cases. This result could be viewed as boosting the image of the institution and not providing a more accurate researchable and reliable study.

Recommendations for Future Research:

Although the Second Vatican Council ended in December 1965, the post-conciliar Church was actively evaluating and debating the continued work of the Council (Ratzinger & Messori,1985; Sofield & Kuhn, 1995, and others). Catholic higher education, being one valuable area in the Catholic Church that will certainly maintain high exposure and interest, is a prospect for future research (Haughey, 2007).

One natural conclusion that can be made is that continual research into the organizational adaptability of other diocesan-affiliated Catholic colleges and universities would be worthy of study. This was certainly a limitation to this research, as mentioned above. However, building on this current study of Seton Hall University will certainly add to the depth of data and inquiry about this model of Church and diocesan-affiliated higher education.

Another reason to continue to explore future research in Catholic higher education is the realization that a one-size, or philosophy of Catholic higher education, fits-all mentality disregards the distinctiveness that each institution brings to its geographic and intellectual communities. As mentioned in Chapter 2, Richard Yanikoski, President of the Association of Catholic Colleges and Universities, referring to *Catholic Higher Education* by Melanie M. Morey and Father John J. Piderit, S.J. (Oxford University Press), cited four distinctive characteristics of Catholic colleges and universities that were emerging in American society (Yanikoski, 2007). The question, here, is whether they will continue to prosper and adapt to changes in Church and society.

These current classifications by Morey and Piderit of the Association of Catholic Colleges and Universities are identified as *Immersion Institutions, Persuasion Schools,*

Diaspora Institutions, and *Cohort Universities.* Future research should be encouraged to determine the continued success of these institutions in their present structures.

Once again, as mentioned in Chapter 2, the *Immersion Institutions* are usually colleges; these institutions serve predominately students who are from "staunchly" Catholic families, students are "immersed" into a Christian culture, and campus life is "infused" with a culture of moral teaching and an atmosphere of spiritual vitality. Faculty in these institutions are completely or overwhelmingly Catholic, and many voluntarily take an oath of loyalty to their local bishops in support of Catholic principles and creeds.

Persuasion Schools choose to "persuade" or instill in all students, both Catholic and non-Catholic, a sense of religious maturity in knowledge and the Catholic faith as part of their college experience. These institutions encourage students to grow in religious faith and practice but do not require participation. *Persuasion Institutions* provide Catholic worship services and Campus ministry activities for student growth in a religious experience.

Diaspora Institutions are usually located in predominately non-Catholic regions where Catholics are the minority. However, Catholics are actively recruited. Students are encouraged, but not required, to take courses in Catholic teaching. A predominately non-Catholic faculty strives to blend Catholic principles with interreligious sensitivity. Catholic principles define the institution and provide guidance with student activities.

Finally, *Cohort Universities* attract a cohort of academically distinguished students and faculty. Catholics are not necessarily in the majority, although they are dominant. Students are expected to be influential in their professions as graduates and *models* of the Catholic formation received at this institution.

Yanikoski saw a progressive maturity having been developed in Catholic higher education since the mid-60's (Yanikoski, 2007). The question for the future is whether Catholic colleges and universities will adapt to the changing environs fueled from both the Church and from the expectations of future college-bound prospects.

Assessment and Utility of Cameron's Framework:

The term "organizational adaptation" has been used frequently throughout the five chapters of this thesis. Mentioned as well are the conditions in the environment that force institutions to quickly adapt to unplanned change.

It appears that Cameron's approach to organizational adaptation is totally appropriate to this study and to the changes experienced throughout Catholic higher education since 1966. This is particularly true, since Cameron identified tumultuous and turbulent conditions surfacing in order for adaptation to be a genuine response to organizational change.

Certainly, Catholic higher education experienced tremendous turbulence in its governing structures which questioned its viability in modern society. This first took place at Land O'Lakes, Michigan, in 1967, and continued through debate between various factions within Catholic higher education for the next forty years and certainly beyond. This forced colleges and universities to continuously evaluate themselves and respond to the constant external conditions taking place in the Catholic Church and Catholic academia.

Cameron's conceptual framework of organizational adaptation was likewise appropriate and useful in examining Seton Hall University during these forty years as well. Of particular relevance to this researcher was the ease by which the four stages in organizational life cycle mirrored the various periods of change at Seton Hall University.

Cameron's definition of "elaboration of structure" was very beneficial in understanding the need for Seton Hall to identify old organizational structures and seek to adapt to newer constituent demands presenting themselves in the 1960's and 1970's. Likewise, "creativity and entrepreneurship" was a totally appropriate phrase to define the tremendous renaissance that took place at Seton Hall in the 1980's and early 1990's. Finally, defining "collectivity" as a life cycle stage fits well into the need for Seton Hall to advance as a united community in defining the University as a "national resource" and a "major Catholic university" in the 1990's. The Bayley Project was a conduit in this success.

The other views of organizational adaptation; namely, natural selection, strategic choice and symbolic action; fit well when identifying organizational responses to change. The natural gravitation to Seton Hall's diocesan affiliation, to the cultivation of its alumni, and to the use of its fine theological faculty to promote Catholic scholarship was easy to identify once the concept was understood. Likewise, the strategic choices made by the University to address student unrest in the 1960's and 1970's, the disaffiliation with the Seton Hall Preparatory School and the University's renewed affiliation with Immaculate Conception Seminary School of Theology in the 1980's, and the establishment of centers and institutes of Catholic studies speaks well of the University.

Finally, the utility of Cameron's framework, with respect to utility of symbolic action and the organizational changes at Seton Hall, is likewise noticeable. This can be seen in the use of the Seton Hall's use of the *Catholicity Statement* to communicate a culture of diversity, common respect and service during a time of campus unrest in the 1960's and 1970's; the appropriate choice of location of buildings to communicate a well

planned facility, especially the Seminary in the 1980's; and the successful public

relations campaign to redefine Seton hall as a "major Catholic University" in the 1990's.

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