

Introduction

The articles presented in this issue of the *Journal of Catholic Higher Education* offer new perspectives on some familiar themes, such as mission integration, the impact of religious charisms on Catholic colleges and universities, and the ongoing implications of the watershed Land O' Lakes event. As well, our authors provide new research on the integration of Catholic Social Thought in business education and insights about ways that Catholic institutions may better support contingent faculty.

We begin with author Mara Brecht, who explores a somewhat unfamiliar concept related to empowering lay faculty at Catholic institutions of higher education to adopt and renew the religious charism of those institutions' founding communities. "Charismatic circularity" is a principle dating back to 1588 that finds its origins in the biblical tradition, and was more fully articulated at the Second Vatican Council. The article first traces the biblical and theological developments of the notion of charism, and then examines how charisms may be transmitted in the context of the twenty-first century Catholic college or university. Three decades ago, faculty were key players in the efforts to convey the mission and identity of an institution's Catholic nature, as well as the charism of the founding religious community. Today, faculty are much more ambiguous about this role, and mission efforts are more often than not relegated to staff. Brecht, who taught at St. Norbert College until last year, studied the Norbertine charism and pedagogy and, together with interested colleagues, developed a pilot program to assist faculty members in more intentionally integrating the Norbertine charism and pedagogy into courses and classroom engagement. The results provide a hopeful and valuable model for faculty at other Catholic institutions.

The next article discusses the efforts at Cabrini University to more fully integrate mission throughout the university, especially in academic programs. Beverly Bryde and her colleagues explain how Cabrini has integrated the liberal arts tradition, leadership preparation in professional education, and moral development into its mission-centered *Justice Matters* core curriculum program. A central element of this effort is the Faculty Mission Academy, designed to facilitate faculty discussions about the personal, moral, and spiritual dimensions and implications of Cabrini's mission. The yearlong process unfolded over three phases, which included extensive workshops, immersion experiences with guided reflection experiences, and a final off-campus retreat lasting three days.

The Faculty Mission Academy has produced very positive results, which the authors discuss in the final section of the article, providing us with the results of their quantitative and qualitative study of Cabrini University's efforts.

Next comes an extensive study of the integration of Catholic Social Thought in business schools and programs at Catholic colleges and universities. Past issues of the *Journal* focused on numerous and various ways that faculty and administrators employed in courses and curricular innovations to imbed the ethos of Catholic Social Thought into their programs. While these efforts at integration have yielded much fruit, Andrew Gustafson and his colleagues argue that the results are not as robust as they could be. The authors assert that, overall, business schools are not sufficiently leveraging practices such as hiring for mission, scholarship opportunities, curricular development efforts, and other incentives to fully integrate Catholic Social Thought into their programs. The authors' findings point to new ways that business schools at Catholic institutions could provide the necessary support and incentives to place Catholic Social Thought more fully at the center of their educational efforts.

Catholic colleges and universities face increasing challenges, not the least of which are economic. Because so many intuitions remain tuition dependent, and the costs of education continue to increase, the financial challenges they face sometimes seem insurmountable. Balancing budgets, while at the same time providing quality education and fair compensation to faculty and staff, may create tension and unease. Jason King explores the rise of what Saint John Paul II called "economism" and how this particular business approach has influenced the ways that Catholic institutions may approach budgetary issues. Economism, according to the former pontiff, favors the "objective" aspects of work over the "subjective." In the first part of the article, King raises questions about the extent to which this approach has affected Catholic higher education, particularly with regard to contingent or adjunct faculty. The author then looks at ways that departmental chairs may provide avenues to support contingent faculty in ways that value the subjective dimension of their educational work. The author suggests that by fostering greater participation for contingent faculty in university affairs, protecting the right to work for part-time faculty, and promoting the dignity of work, chairs can be advocates for vulnerable members of their academic institutions.

The final article takes another look at the Land O' Lakes conference of 1967 and its landmark statement on the role of Catholic institutions of higher education as both universities in the fullest sense of that term,

as well as remaining fully Catholic in their mission and identity. John James and Douglas Rush explore the understanding of academic freedom, tenure, and governance proposed by the American Association of University Professors (AAUP) and the American Council on Education (ACE), and compare these propositions with the way governance and autonomy are understood by the Catholic Church, articulated in Canon Law, *Ex corde Ecclesiae*, and the Applications of *Ex corde* in the United States. The authors then propose a framework for “understanding the duality of control” at Catholic colleges and universities in the United States. James and Rush argue that these institutions can continue to manifest both their Catholicity and their identity as true universities in a diversity of contexts with a diversity of responses, and at the same time fulfill the norms suggested by both the AAUP and ACE.

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