As we near the end of the 20th century, Catholic institutions of higher education are struggling with being Catholic and being "universities" in the modern definition of the word. In the past this tension for religiously affiliated universities, founded earlier than their Catholic counterparts, tended to result in either their complete secularization, as they became prestigious institutions, or a narrow sectarianism, as they held fast to the teachings and values of the founding religion. As DePaul begins its centennial year, almost every Catholic college and university is considering what it means to be Catholic. Theodore M. Hesburgh, C.S.C., has edited a volume in which twenty-nine University of Notre Dame faculty members contributed essays on what it means to be a Catholic university. Although Notre Dame sees itself as the national Catholic research university, some of the essayists lament the passing of the old Notre Dame and argue that it is becoming increasingly secularized. In November 1996 a Georgetown University faculty seminar on its Jesuit and Catholic identity issued a report, entitled "Centered Pluralism," that called for the university to renew and articulate its distinctive mission. Yet, a year later, The Chronicle of Higher Education featured Georgetown in an article headlined "A Debate Over Crucifixes Provokes Larger Questions at Georgetown University." Georgetown officials indicated that the university was studying the matter while Cardinal James Hickey, head of the Archdiocese of Washington, D.C., admonished Georgetown to resolve the issue quickly "in favor of the university's professed Catholic identity." In the spring of 1998, Georgetown announced that it would place crucifixes in all but one of the classroom buildings. This type of controversy and the concerns of many faculty members in Catholic colleges and universities over Pope John Paul II's document, Ex Corde Ecclesiae, tends to further polarize the two sides in an ongoing dialogue about what it means to be a Catholic university. Although the purpose of Ex Corde Ecclesiae is to provide guidance for the preservation and development of the Catholic mission of colleges and universities, it is creating concern within American Catholic higher education. (1)

For DePaul, this struggle over identity is even more complex, given its experience of ten-
sions between a quest for academic quality and being Vincentian and urban. Today these issues are debated within the institution. Some question whether DePaul can have a Vincentian mission given its selective admission policy and its tuition rates. Others wonder whether it can have an urban mission while creating a system of suburban campuses which offer expensive, highly selective graduate programs in the professional areas, or whether its traditional mission can be met while recruiting students nationally and internationally and seeking a Phi Beta Kappa chapter. Still others argue that DePaul cannot be truly a university, if it continues to give primacy to teaching and emphasizes applied research and service to the larger community. Some within the university have suggested that if DePaul is to achieve the visibility and recognition it deserves, it should stop using the words Catholic, Vincentian and urban. They suggest that such words can be misunderstood by those outside the university. (2) The term Catholic can carry negative connotations, especially over the issues of academic freedom and intellectual pluralism. Vincentian means little to most members of the larger society, and urban tends to carry negative inferences, particularly outside of the city. Thus there is pressure from many quarters for DePaul to abandon or reinterpret its unique historical identity.

As I noted earlier, DePaul's struggle to become a modern university has been marked by tensions that arise between the quest for academic quality and its distinctive identity. For most of its history this struggle was not very evident but the tensions were real. In the 1960s Father John R. Cortelyou, as president, and Father John T. Richardson, as executive vice president, led DePaul through a period of significant change that made it similar in many respects to other universities. At that time, they were confident that the institution's Catholic, Vincentian and urban identity would not be affected by such changes. Within ten years some Vincentians and others within the university argued that those values had disappeared. The resulting dialogue led Patricia Ewers, then dean of faculties and vice president for academic affairs, to articulate these tensions in the 1987 Self-Study Report for the North Central Association. She listed five tensions. Four of these resulted from the tension between DePaul's mission and the academic qualities of prestigious American universities: teaching (mission) versus research (academic prestige); professional education versus liberal learning; student access versus student quality; Catholic identity versus academic freedom. Ewers argued that these tensions could be turned to a creative advantage for the university. DePaul, by successfully responding to these challenges, could become a respected institution with a distinctive mission. (3) The events since 1987 have confirmed her optimism. The university in the 1990s continues to enhance its academic quality and to strengthen its distinctive mission and character.

Catholic Higher Education in the Twentieth Century
Philip Gleason's definitive study, Contending with Modernity: Catholic Higher Education in the Twentieth Century, published in 1995, places the history of Catholic colleges and universities in the context of the changes affecting American society and the Catholic Church. Within the
larger society, the expansion of public education resulted in the democratization of higher education. This in turn brought about the disintegration of the classical curriculum. The explosion of knowledge and the emergence of the United States as a world power gave rise to the research university. The Catholic Church went through similar trauma and change. Periodic outbursts of anti-Catholicism and the increasing growth of the Church due to waves of European immigrants provided a reason for and the resources to support an institutional separatism among Catholics. (4)

DePaul's founding in 1898 and its early years as St. Vincent's College were similar to the experiences of scores of other Catholic institutions of higher education. Almost all were founded by religious orders and usually connected with high schools. They served the sons or daughters of upwardly mobile Catholic families. In some cases, the colleges also prepared students for study for the priesthood. The enrollments were usually a few hundred. However, in the first twenty-five years of this century, Catholic higher education changed dramatically. During that time most institutions ignored the divisions within the Roman Catholic Church that ul-
ultimately resulted in the condemnation of modernism (described by some as Americanism in the United States) in *Pascendi Dominici Gregis* by Pope Pius X in 1907. They moved ahead with modernizing their organizational structures, while repudiating the ideas of modernism. Many colleges, according to Gleason, especially those located in large cities, joined the university movement. They added medicine, law, business, social work, journalism, music, education and engineering. Enrollments in these professional programs increased very quickly. (5)

What happened nationally was reflected locally in Chicago. In 1926 DePaul had fewer than 300 students enrolled in the College of Liberal Arts and Sciences with 2,800, primarily part-time, in the professional programs; Loyola had 305 arts and science students compared with 3,140 in the professional programs. The university movement also led institutions to establish lay advisory boards and to become coeducational, especially in their professional or graduate programs. Some Catholic universities, like DePaul, adopted the modified elective system. Others, led by the twenty-six Jesuit institutions, remained committed to their 19th century curriculum. (6)

Gleason describes the period between World War I and World War II as a renaissance for Catholic intellectuals and Catholic universities. The National Catholic Educational Association became much more active and gained the respect of other national associations. The American Catholic Philosophical Association, which was founded in 1926, was only one of many Catholic professional organizations established during this time. These organizations gave Catholic academics and intellectuals a sense of legitimacy. The revival of Thomistic philosophy in the form of Neoscholasticism gave rise to more than twenty scholarly journals and a structured curriculum in philosophy that was adopted by virtually every Catholic college and university. It is noteworthy that during these decades it was philosophy, not the study of religion, that was the unifying agent of the curriculum. Religion courses carried fewer credit hours because they were seen as a means to moral development, not as academic courses. It was not until the late thirties that theology was introduced as a legitimate discipline of study within a Catholic university. Neoscholasticism became the foundation of an American Catholic culture and supported the intellectual and social action revival of these years. (7)

Catholic social teachings, supported by Pope Pius XI's *Quadragesimo Anno* in 1931, fostered the Catholic Action Movement. In Chicago the Interstudent Catholic Action organization, which was established in 1927, was active through the thirties at Loyola and DePaul. On Catholic college campuses student organizations supported an array of Catholic action movements, including pro-labor organizations, the Catholic Worker Movement, interracial programs and an interest in liturgy, as well the Legion of Decency and the censoring of films and publications. Catholic institutions were seen as providing much more than just education in Catholic religion. As Myles Connolly wrote, "Catholic colleges are not only citadels of the Faith; they are centers of Catholic culture and tradition." (8)
DePaul's history during this period was similar to what occurred nationally. Father Corcoran, who became president in 1930, led a Catholic Renaissance at DePaul. As Lester Goodchild has noted, DePaul became a center for scholarship on Catholic religious education. DePaul students were involved in local Catholic Action projects. As John Rury demonstrates in his discussion of student life at DePaul, they were involved in many related activities as well. But there was little question of DePaul's Catholic identity at this point in its history.

The consensus about Catholic culture in the universities peaked and then began to break apart during the years after World War II. Increasing opportunities for Catholic graduates to complete Ph.D.s—and then to return to teach in the rapidly expanding Catholic colleges and universities—began to make these institutions more like their secular counterparts. Priest and historian John Tracy Ellis also attacked the failure of American Catholics to produce significant intellectual leaders in his famous 1955 essay, “American Catholics and the Intellectual Life.” This occurred at the time when some American liberals were attacking the Catholic Church as being tied too closely to McCarthyism and responsible for the attacks on the film industry and on freedom of speech. (9)

The questions did not abate in the years that followed. Movie censorship, the silencing of John Courtney Murray, S.J., the banning of speakers at Catholic University in 1963, and the firing of 31 faculty members at St. John’s University in 1965 called into question whether a university could be Catholic and maintain academic freedom and intellectual integrity. Many saw the Church as an hierarchical, authoritarian institution more interested in moral supervision than in fostering academic excellence. Some Catholic intellectuals thought that perhaps Robert Hutchins of the University of Chicago was right in 1937 when he attacked Catholic universities for their athleticism, collegiatism, vocationalism, and anti-intellectualism. Many Catholic intellectuals during these years moved from being political and economic liberals to being theological liberals. This led to the increasing fragmentation of the Catholic community. (10)

By the 1960s Catholic universities were in disarray. Neoscholasticism was in decline. In the aftermath of Vatican II both the reality and the perception of a monolithic church disappeared. Over 5,000 religious left their orders between 1966 and 1975; the number of Jesuits declined 38 percent. At the same time, Catholic universities found themselves caught between two worlds. Most responded by endorsing the 1967 Land O'Lakes Statement that declared the need of autonomy to ensure academic freedom. At the same time many institutions also transferred control of the university to lay boards of trustees. The reasons for the laicization of the boards, according to Gleason, were the spirit of Vatican II, which encouraged the participation of the laity in the Church, and the need of new board leadership and new sources of funds. (11) As Anna Waring notes in chapter 3, there was also fear of the loss of federal aid. In the 1966 Horace Mann decision, the federal courts put Catholic institutions on notice that their
religious affiliation might preclude support by the government. Although the *Tilton v. Richardson* decision in 1971 reduced this threat, the movement to institute greater lay control continued.

**Similarities, Differences and the Distinctiveness of DePaul**

Philip Gleason concludes his book on a pessimistic note, decrying the loss of consensus about what it means to be a Catholic university. As Charles Strain points out in his chapter, David J. O'Brien, a historian at Holy Cross College, and others take issue with Gleason’s argument that Americanization resulted in the secularization of Catholic higher education. O'Brien sees that period of Catholic revival between the wars as one of abnormal consensus that is unlikely to be repeated. According to him, we are entering a new phase, a pluralistic world, and Catholic institutions have much to contribute through academic excellence and their commitment to peace and justice. Lester Goodchild, yet another historian of Catholic higher education, examined the strategic policy decisions that allowed Notre Dame, Loyola and DePaul to evolve from 19th century Catholic religious colleges to modern American Catholic universities (early 20th century into the 1960s), and then to very distinctive models of Catholic institutions. According to Goodchild, following Vatican II and, in particular,
the establishment of lay boards of trustees, Catholic universities in the midwest followed distinctive paths of development. (12)

Gleason, O'Brien and Goodchild all agree that Catholic colleges and universities were more similar than different up to the 1950s. And this was true for DePaul. As a Catholic institution, DePaul was influenced by the changes within the larger Catholic community and the institutional church. Being Vincentian also influenced DePaul's values and culture, for example, in the emphasis given to the dignity of the individual person, concern for the poor, and the commitment to providing educational opportunities to those who might not otherwise have them. Serving an urban constituency made DePaul more entrepreneurial, more pragmatic, and more tolerant than many of its peer institutions. These three characteristics, Catholic, Vincentian and urban, were and still are inseparable. The nuances of each affect the others and each builds on the others.

The factors that influenced DePaul's early history later give rise to DePaul's distinctiveness, especially evident since the 1960s, a period of radical change in Catholic higher education. An example of its early distinctiveness is the university's 1907 charter, which did not include the word Catholic and which explicitly prohibited the applying of any religious test for admission or for employment. This undoubtedly made DePaul more open and tolerant, even through the Catholic revival years. And this legacy influenced the drafting of the 1967 mission statement, discussed in Anna Waring's chapter. The mission statement also did not identify DePaul as Catholic; rather it emphasized the university's Judaic-Christian tradition and its Vincentian character. The 1907 charter and the 1967 statement reflect DePaul's openness, and as a result the percentage of Catholic students, faculty, and religious have been lower than at most other Catholic institutions.

DePaul's distinctiveness is also reflected in its willingness to provide programs needed by the local community. This is most evident in its professional and graduate programs. Despite abortive early attempts, DePaul did not establish a medical, dental or an engineering school; such professional programs were expensive to initiate and sustain and they would, if established, serve a limited number of students. DePaul's professional programs in law, business and computer science, although having developed reputations for quality, are among the largest in the United States. As John Rury notes in his chapter on students, these programs have traditionally attracted a religiously diverse groups of students. DePaul's programs were more open to accepting Jewish and African American students and women. DePaul was also much slower to strengthen its College of Liberal Arts and Sciences and to develop doctoral programs. More recently, DePaul's emphasis on the fine and performing arts, through the School of Music and the Theater School, and the studio art and creative writing programs in the College of Liberal Arts and Sciences, give it curricular distinctiveness, and also require significant support from the external community.
One way DePaul sought to manifest its Vincentian character was through its commitment to provide access to higher education to an urban population. Father Comerford O'Malley, the university's seventh president, emphasized DePaul's determination to be the provider of low-cost degree programs to a large number of students. Partially as a result of this commitment, DePaul had, prior to the 1960s, less than adequate facilities, no residential campus to support a college of liberal arts and sciences, a small endowment, and the dependence on large enrollments in its professional programs. The results of this legacy are evident today. Unlike most large contemporary universities, DePaul's student body is almost evenly divided between full-time and part-time students. Of the latter, the vast majority are over twenty-four and enrolled in terminal master's programs. This reflects the university's continuing responsiveness to society's demand for professional programs.

DePaul has experienced phenomenal growth over the past twelve years; it has moved from being the fifth to the second largest Catholic university in the United States. DePaul's traditional strength in professional programs, especially at the master's level is one reason for this growth. The second reason is the development of the Lincoln Park campus. Both the university's undergraduate and graduate enrollments have increased by 45 percent between 1984 and 1997, while other large Catholic universities in total have experienced a 9 percent decline in undergraduate enrollment and only an increase of 20 percent in graduate enrollment. (13) DePaul's historical commitment to being responsive to the demand for professional education, along with considerable investment in facilities and programs on the Lincoln Park campus, have contributed to DePaul's reputation for academic excellence. And this excellence continues to enhance the university's enrollment growth.

As Thomas Croak indicates in his chapter, research is also a necessary and vital component of the modern university. Between 1985 and 1997 the university significantly increased its support for research. At the same time, faculty members were quite successful in obtaining federal funds to support their research. A group of about a dozen faculty members received over $5 million in competitive grants to support their research. These included well established scholars who taught in the Ph.D. program in psychology, and younger scholars in mathematics and the sciences. Their efforts have advanced DePaul's academic reputation.

However, external funding also has supported other programs, many of which are directly linked to the university's distinctive Catholic, Vincentian and urban mission. The university, for instance, received through a competitive process nearly $2.5 million from the Department of Education in Title III and Title IV funds to improve the academic services needed to support student success, especially students at risk. National Science Foundation and NASA funds were received to advance science education and to increase the numbers of minority students in the sciences. A $2.5 million matching grant from the National Endowment for the Humanities provided funds to support the construction of a new library and to endow collections. Other grants included $2 million to support the outreach efforts of the library, $2.5
million from the Department of Housing and Urban Development to the Egan Center to pro-
vide training for mid-level HUD administrators and to establish the West Humboldt Park/DePaul
Community Alliance, $4.8 million from the Department of Agriculture for the McGowan Bio-
logical and Environmental Sciences facility and $350,000 for an urban forestry program, and
over $1 million in United States Information Agency funds for the training programs offered
by the International Human Rights Law Institute. (14)

As noted in the previous chapters, a critical element of DePaul's distinctiveness is its
Vincentian heritage. This legacy continues to flourish. The Vincentian presence on the faculty
has increased in recent years from one to seven, with Vincentians serving on the faculties of
three schools. As a part of the capital campaign, the Midwest Province gave over $900,000 to
endow a Vincentian Fund. Each year more than $50,000 is distributed to support programs
that foster the university's Catholic and Vincentian mission. DePaul also became the home of
the Vincentian Studies Institute and the library received over 100,000 volumes from the col-
lections of closed Vincentian seminaries in Denver and Perryville.

But it is the urban programs that manifest most visibly the Catholic and Vincentian char-
acter and DePaul's distinctive mission. In 1996–1997, the university invested over $2 million
and generated more than $14 million in grants and contracts to support 21 centers, institutes,
and programs that reached out in partnership with or provided service to the larger commu-
nity. In 1998, eleven programs are fully or primarily funded by university funds. Four of these,
the Legal Clinic, the Reading Clinic, the Mental Health Center, and the Theater School's
Playworks, provide service through the clinical or performance requirements of their degree
programs; they are also the oldest of the university's outreach efforts, and involve both stu-
dents and faculty. The oldest outreach program, driven by the Vincentian mission, is STEP
(Students, Teachers, Educators, and Parents). This program, founded in 1982 by Rafaela Weffer,
a faculty member in the School of Education, with a grant from the Joyce Foundation, pro-
vides course work on Saturday mornings to more than 200 high school students. Since the
late eighties almost all the funding for this program came from the university. The other six
programs—the Center for African American Research (now the Center for Culture and His-
tory of Black Diaspora), the Center for Latino Research, the Health Law Institute, the Institute
for Business and Professional Ethics, the Small Business Institute, and the Driehaus Center for
International Business—provide services that indirectly support academic programs and in-
volve students and faculty. Although some outreach occurs, external funding is nominal. (15)

Six programs, most of which had been established between 1986 and 1996, received
approximately $600,000 in institutional funds in 1996–1997 to support their administrative
infrastructure. These generated approximately $3.5 million in grants and contracts to deliver
programs to external constituencies. They are the Msgr. John Egan Urban Center, the Center
for Urban Education, the Center for Church/State Studies, the International Human Rights
Law Institute, the Chaddick Center for Metropolitan Development and the Kellstadt Market-
DePaul's Naperville campus opened in 1997.

The largest and oldest of these is the Center for Urban Education, which was founded by Barbara Radner, a faculty member in the School of Education. (16)

Another four programs are fully funded through grants and contracts. These programs received $6 million in grants and contracts in 1996–1997 to deliver educationally related programs and generated about $400,000 to support the indirect costs associated with having these programs as part of the university. The most traditional of these is the School of Music's Community Music Program, which was established in 1988. The Student Achievement Structure Program, founded by the dean of the School of Education, Barbara Sizemore, received
nearly $3 million through contracts with almost thirty Chicago schools to assist the teachers, students and parents in raising the test scores of underachieving students. The McPrep Program, begun in 1993, with a $900,000, three-year grant from the Ronald McDonald's Children's Fund, provides junior high students with a Saturday and Summer program. The Office of Applied Innovations, joining DePaul in 1995, provides workforce education programs, especially for welfare-to-work participants. In 1997–1998, it received more than $4 million in contracts. (17)

These many and diverse programs extend and broaden DePaul's educational mission. The university nurtures and supports them because of its Vincentian mission and the underlying Catholic values and traditions. For DePaul University to continue to thrive well into the 21st century, it must be successful as a university and as one that is Catholic, Vincentian and urban. The major challenge in DePaul's hundredth year is whether the university can deliver high quality, innovative, educationally related programs that serve the larger society, whether these programs can provide learning and professional opportunities for students and faculty, and whether they can be sustained through external support.

**DePaul as the New American Catholic University**

In this last decade of the 20th century, higher education in the United States is recognized as the best in the world. From the vantage point of the larger global society, the United States is the model for how education must serve society. Hundreds of thousands of international students come to our universities to study. Many American faculty and administrators spend time abroad sharing their best practices. Yet higher education, especially public higher education, is facing increasing criticism from the American public, legislators, and business leaders. Some believe that higher education, especially in the public sector, is no longer "a public good" but a "private benefit." It is ironic that private religious colleges and universities are seen as having a much stronger commitment to becoming partners with institutions, communities and individuals in order to meet the challenges facing society. This was evident at the session, "The University in Engagement with Society," of the 1998 annual meeting of the Association of American Colleges and Universities. At one point, in response to a request that those in the audience share examples of their institutions engagement with society, the first six speakers came from Catholic or sectarian colleges or universities. Most Americans believe that such civic engagement is at the core of what it means to be an educated person and is a prerequisite for a democratic society.

Despite the efforts of many in public higher education to develop programs that serve the larger society, there is increasing concern as to the extent of the commitment of higher education in general to meet the needs of society. As seen in the earlier chapters by Meister and Strain, in response to this concern, the late Ernest L. Boyer called on higher education to create the New American College. Such a college would emphasize teaching, define scholarship...
broadly, and create a synergy with the larger society. (18) What Boyer called for partially de-
scribes what DePaul has represented in its recent history. More importantly, it provides the
framework for DePaul's vision for the future.

Although Catholic institutions, including DePaul, offer a range of programs that respond
to the needs of society, many question whether Catholic higher education is viable or sustain-
able over the long term. As we have seen throughout this volume DePaul University has and
is, through its distinctive values, demonstrating ways in which a value-driven mission can be
sustained. Can DePaul continue to shape and nurture its Catholic character in the future?
First as a professor and dean and now as DePaul's chief academic officer, I struggle with the
question: what does it mean for DePaul to be a Catholic university? On some days I succumb
to the pessimism expressed in an essay by Marvin R. O'Connell, an historian at Notre Dame,
who concludes that "little can be done to reverse what has happened. Now . . . we have in the
name of pluralism become like everybody else." (19) However, most of the time, I am hopeful
that an institution that recognizes and is serious about its religious character can define anew
what that means. It can recover the unity that links John Henry Newman's "religion and secu-
lar knowledge."

The William G. McGowan Biological and Environmental Sciences Center under construction. This highly
modern science facility will open in September 1998.
If we focus on trying to enforce a common faith and belief on those in the university community, we will fail. We know that no litmus test can be applied. Each of us have experienced how our own or our colleagues' religious perspectives have changed. Faith and belief are not absolute. Catholic higher education can only survive by recognizing that its value system and its traditions are responsible for this engagement with the larger society. It is our strength. At the same time, this engagement with the larger society can only continue if the DePaul community nurtures and respects its Catholic and Vincentian values and traditions. Being Catholic, Vincentian and urban cannot be separated into three missions. The three words represent one mission. DePaul's programs that manifest its engagement with society are only the most visible manifestation of its Catholic and Vincentian values and traditions.

George M. Marsden, a Notre Dame scholar of a Reformed theological heritage, traces American higher education from its Protestant establishment to its present established nonbelief, and offers a ray of hope for Catholic universities. He does not call for a return to the past, but rather he argues that we must understand the forces that have shaped American education. The authors of this book trust that we have contributed to this understanding. (20)

Epilogue Notes
5. Ibid., 95-102.
6. Ibid., 84-85.
7. Ibid., 105-169.
8. Ibid., 145-152, quoted p. 145.
9. Ibid., 251-304.
10. Ibid., 247; 305-322.
11. Ibid., 303-322.
15. Ibid.
16. Ibid.
17. Ibid.