

ABSTRACT

Ut Omnes Unum Sint:
Examining the Presence of the Catholic Intellectual Tradition at a Baptist University

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This research collected firsthand accounts of faith and teaching from both Catholic and non-Catholic faculty at Baylor University in order to prove that Baylor has intentionally sought and hired additional Roman Catholic faculty in order to strengthen the university's religious identity. The appeal of Catholics was found to be the Catholic intellectual tradition, which holds that faith be integrated with learning in all aspects of academia. The research revealed four major commonalities of Baylor's Catholic hiring: 1) the university hiring process, 2) the integration of faith and learning in the classroom, 3) the positive and/or negative experiences faculty have had at Baylor, and 4) the faculty's perspective of Baylor 2012 and its future.

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EXAMINING THE PRESENCE OF THE CATHOLIC INTELLECTUAL TRADITION
AT A BAPTIST UNIVERSITY

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PREFACE

“But you’re Catholic ... why are you going to a Baptist university?” Right after my choice of major, this question of spiritual identity was one of the most common I heard as an entering freshman at Baylor University. It was, and still is, a valid question, and it prompted me to think about my motivations. The answer was not difficult. I chose Baylor because I believe it is where God placed me, and because I have never considered other religious denominations to be a threat to my deep-rooted Catholic beliefs.

Nevertheless, the question led me to look at Baylor statistics, which places Catholicism as the largest religious denomination among both students and faculty, second only to Baptists. Because of the historical animosity between Evangelicals and Catholics, I was filled with curiosity as to why so many Catholic students and faculty chose to enroll or teach at an established Baptist institution. It comes as no surprise, then, that when I was assigned an investigative journalism piece in my fall 2009 beginning reporting and writing class, I chose this topic.

My original article was a short four-page overview of why students and faculty choose Baylor, but while I interviewed professors such as Dr. Ralph Wood and Dr. Alexander Pruss, I realized the potential for a thesis not only about the influx of Catholic faculty, but also the Catholic intellectual tradition and the freedom of Catholics at Baylor.

I revisited this topic about a year later, and was soon led to my mentor Dr. Barry Hankins. Together, and with the help of Dr. Al Beck, we began the readings and research that is now *Ut Omnes Unum Sint: Examining the Presence of the Catholic Intellectual Tradition in a Baptist University*.

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For my mother and father: Thank you for your love, hard work, patient teaching, and dedication to the success of your daughters.

CHAPTER ONE

Introduction

Purpose of Thesis

Baylor University in Waco, Texas, is nearing the end of its 10-year plan – known as Baylor 2012 – which was created and implemented to achieve a deeper integration of faith and learning within the university’s academic and community spheres.

As stated by the university president at the time, Robert B. Sloan, Jr., Ph.D., Baylor 2012 was designed to attain a higher level of academic research achievement while maintaining a strong spiritual identity:

The vision of Baylor as a Christian university of the first order has, in many ways, been realized already. Baylor’s influence is truly felt throughout the world, as our 100,000 living graduates illustrate daily through contributions to their professions, their communities, their churches, and in their service to humankind. With this great legacy to build upon, Baylor now seeks to realize a new vision. We aspire to what few institutions, if any, have ever achieved – recognition both as a top tier university and as an institution committed to Christ (“Baylor 2012: Ten-Year Vision: 2002-2012,” 1).

To achieve this goal of top-tier academics with strong Christian character, the Baylor 2012 authors emphasized the need to seek faculty and staff outside the Baptist tradition in order to diversify and strengthen the university’s religious identity. Documented evidence of this is found in the “Baylor 2012: Ten-Year Vision: 2002-2012.” The plan states, “Because the Church, the one truly democratic and multi-cultural community, is not identical with any denomination, we believe that Baylor will serve best, recruit more effectively, and both preserve and enrich its Baptist identity more profoundly, if we draw our faculty, staff, and students from the full range of Christian traditions” (4).

This statement helped set the foundation for a more spiritually welcoming and ecumenical university, and the “full range of Christian traditions,” particularly Roman Catholics, were quick to respond. According to statistics compiled by Baylor University’s Institutional Research and Testing in its “Fall Facts” and “Profiles of Full-Time Faculty,” Catholicism was the only denomination in which faculty numbers steadily increased. Since Baylor 2012 began in 2002, the number of Catholic faculty has steadily risen from 61 to 107, with Catholic staff increasing from 100 to 138 between the falls of 2001 and 2010. With these increases, Catholic faculty and staff became the largest non-Baptist religious denomination at Baylor.

As this thesis sets out to prove, the growth of Catholic faculty may be most directly attributed to the implementation of Baylor 2012 and its desire to attract Christian faculty regardless of denomination. University statistics from the mid-1990s show that between years 1994 and 2001, the number of Catholic faculty fluctuated between 42 and 51; however, there was no steady pattern of increase.

Forty-two Catholic faculty members were employed at Baylor in 1994, and the number increased to 50 in 1998. In 1999, the numbers dropped to 45, but increased to 51 in 2000. Then, in 2001, the numbers once again decreased to 48. But after 2001, the numbers stopped fluctuating. Instead, the statistics of Catholic faculty more than doubled.

As will be discussed, Baylor 2012 and its resulting influx of non-Baptist faculty and staff, particularly Catholics, was a controversial issue at the time. However, in an increasingly secular academic world, the decision to welcome faculty from other Christian traditions has actually strengthened Baylor’s religious identity as a whole. This has been especially true of Catholic faculty, most likely due to the strong Catholic

tradition of faith integrated with learning, which corresponds with Baylor 2012's mission for Christian-based learning.

In 1990, Pope John Paul II issued an Apostolic constitution, *Ex Corde Ecclesiae*, concerning Catholic universities. His writing describes the essence of Catholic education: the search for truth.

Without in any way neglecting the acquisition of useful knowledge, a Catholic University is distinguished by its free search for the whole truth about nature, man and God... By means of a kind of universal humanism a Catholic University is completely dedicated to the research of all aspects of truth in their essential connection with the supreme Truth, who is God. It does this without fear but rather with enthusiasm, dedicating itself to every path of knowledge, aware of being preceded by him who is 'the Way, the Truth, and the Life' (II and Gallin 40).

Although *Ex Corde Ecclesiae* describes the overall goal of the Catholic intellectual tradition applied within a university – which can be stated as the continuous search for truth in all aspects of living and learning – it is important to define the tradition as it is used today.

Monica Hellwig offers a definition in her chapter in *Examining the Catholic Intellectual Tradition* published by the Sacred Heart University Press:

In contrast to some strands of Christian tradition, the Catholic tradition has strongly emphasized the need to think through the coherence of the faith and to challenges to it from secular events and knowledge. We see this as a practice of faith, not a rejection of it. And this has led Catholic universities to develop philosophical traditions that train the mind to think clearly about the implications of the faith (Hellwig 2000).

Based on this passage and the passage from *Ex Corde Ecclesiae*, it is understood that the Catholic intellectual tradition believes knowledge and humanity should be analyzed and understood through the binoculars of faith. It is in this way that the intellectual tradition integrates faith with teaching and reason.

From this perspective, the Catholic intellectual tradition directly corresponds to

four of the 10 guiding convictions of Baylor 2012, which are to: “Encourage the integration of Christian faith and the intellectual life,” to “Promote the health of mind, body and spirit as these are understood in the Christian tradition and by the best of modern physical and psychological science,” to “Strive to illuminate and enrich human experience by the word of God and the best of human science and culture,” and to “Facilitate the discovery of new knowledge to the glory of God and the betterment of humanity.”

Each of these goals fit with Hellwig’s statement and Pope John Paul II’s declaration, since Baylor is striving to incorporate the “Christian tradition,” which, broadly defined, includes the Catholic intellectual tradition, in order to better teach students a holistic approach to academics that combines spirituality with secularism. With this understanding, neither faith nor learning can be separated from each other, and this is what Baylor 2012 set forth as its ideal.

While Baylor 2012 is now a mostly unquestioned vision, advocates of the plan struggled for its acceptance when first introduced in the 1990s. Many opponents believed that introducing a more focused “faith integrated with learning” strategy through the deliberate hiring of non-Baptist faculty would threaten the university’s traditional religious identity.

A 2004 article, entitled “Crisis of identity” by *Christian Century*’s Robert Benne, quoted then-provost Dr. David Lyle Jeffrey, now a distinguished professor of literature and humanities in Baylor’s Honors College, as saying the Baylor 2012 conflict stemmed from the potential threat of changing the university’s identity. “Baylor has meant ‘Texas, Baptist, and family’ but is now becoming ‘national and international,’ and operating with

‘an expanded version of being Baptist,’ Jeffrey said. Of the 172 faculty members added in the past four years, most are not from Texas and a good many are from other countries.... Among the new hires have been a number of Catholics, which seems to discomfort the oldline Texas Baptists” (Benne, Crisis of identity (Cover story) 2004, 22-23).

With the hiring of additional non-Baptist faculty knowledgeable in the Christian intellectual tradition, Benne’s article and Jeffrey’s statements also imply a primary source of dispute: the extent of integration between faith and learning. The implication is confirmed in another *Christian Century* article written by former Wheaton College President Duane Litfin, who writes, “The most serious divide at Baylor is not about buildings, debt, tuition, or even presidential style. It's about the relationship between faith and learning.” Litfin continues that one predecessor of President Sloan claimed, “Faculty are not here to engage in religiosity. They’re here to teach algebra, political science, the best way they know how, which is to me the Christian way to do it” (Litfin 2005).

Such a statement stems from the belief that faith and learning should not be integrated, but rather be kept in separate spheres. However, Litfin writes that those in support of Baylor 2012 – who were led by President Sloan – claimed all aspects of Baylor are under the “‘all-inclusive claims of the lordship of Jesus Christ,’[and] those who are uncomfortable with this sort of thing [...] ‘are just going to have to be uncomfortable with it’” (Litfin 2005, 72). Unsurprisingly, these opposing positions created a great deal of tension between the two parties, but President Sloan and the university regents gained enough support to authorize the publication of Baylor 2012 on September 21, 2001.

The struggle, however, did not end when the plan was accepted. On January 21, 2005, *Christianity Today* ran an article announcing Sloan's move from president to university chancellor in June of that year. Sloan is quoted as saying his "role as president has become a distraction from the main goal of fulfilling the vision," and it was time for a new president to guide Baylor and implement Baylor 2012 (Alford 2005). The new guide was Interim-President William Underwood, a longtime law professor at Baylor University. Underwood was the stark contrast of Sloan in his view of faith and learning, which is seen in the following statement:

[...] In academia you have Christian scholarship that focuses on examining issues from an overtly Christian perspective and you have mainstream scholarship by scholars who are Christians. The way I see it, we ought to be preparing students for life in a mainstream world, and that requires exposure to and education in mainstream disciplines and examining those disciplines from mainstream perspectives. There is no such thing as Christian accounting or Christian chemistry. When filing a suit, there's no such thing as a Christian venue (Houppert 2005).

In what appeared to be forceful action opposing the Baylor 2012 plan, Underwood soon removed one of the strongest proponents of the vision, Provost Jeffrey. In response to Underwood's actions, or perhaps in response to Dr. Sloan's and Dr. Jeffrey's removals, three other pro-Sloan university vice presidents stepped down from their positions.

During this time, Baylor chose a new, permanent president for the university, John M. Lilley, who was the president of the University of Nevada in Reno before joining Baylor. He began his duties in January 2006. Lilley was a proponent of Baylor 2012, and while he created unity on that front, he was fired in 2008 by the board of regents for various issues and controversies, such as faculty tenure and the Baylor logo (Austin 2008).

David E. Garland was appointed interim president from 2008 to 2010, and after a

national presidential search, the university chose current President Ken Starr to serve Baylor. Both men have worked to promote Baylor 2012, and have helped unite the diverse opinions of faculty, staff, and regents. While Baylor was undergoing these presidential changes, it also was undergoing internal progression driven by Baylor 2012, and the university was facing a difficult issue of ecumenism. Baylor 2012 stresses the need for diverse religious denominations within Baylor's faculty and staff, and this may be credited to the plan's belief that the successful integration of faith and learning necessitates unified religious diversity.

A Rift of Religion

The need for such religious unity is undoubtedly a response to the secularization of higher education that began in America in the early 1900s. George Marsden, who wrote about the complete secularization of universities that had been pervasively Protestant in the book *The Soul of the American University: From Protestant Establishment to Established Unbelief*, also wrote about early secularization in his book *Religion and American Culture*. Marsden writes, "By 1917 the situation [of Christianity in schools] changed drastically. Although many of the most respected schools still had some church control, the explicitly religious features of their programs had disappeared or become optional," (Marsden 1990, 122). Marsden continues his explanation:

The old-time colleges were like advanced prep schools with strict discipline and a combination of classical and Christian learning.... In order to transform these institutions into universities it was necessary to professionalize and to specialize.... The new science's bias against introducing explicitly religious concerns into learning offered a rationale for breaking with the older, sometimes amateurish, Christian learning (Marsden 1990, 122).

Unlike the majority of other religious universities, Baylor succeeded in maintaining its religious identity. Based on information gathered from a collection of essays entitled

The Baylor Project, Baylor seemed to have maintained its Christian identity because of its strong Baptist base, which was, and to some degree still is, rooted in the Baptist General Convention of Texas. However, it did so by sacrificing a certain degree of “professionalization and specialization” that other faith-based universities had reached by lowering their religious priorities. But in 1990, under former Baylor president Herbert Reynolds, the university regents decided to break from the Baptist General Convention of Texas. This was done to give Baylor more freedom from the convention, which Reynolds and the regents feared might become somewhat narrow-minded and controlling. Some wondered if Baylor would suffer the same secular fate of other universities because of its independence from the BGCT. With this in mind and with President Sloan at the helm, Baylor determined to strengthen its religious identity through Baylor 2012.

In effect, Baylor 2012 was developed to advance the university’s reputation as a research institution through a marked increase and improvement in graduate and Ph.D. programs as well as more rigorous research expectations for faculty. But it seemed the only way to do this while keeping the Baylor’s religious identity was to create a plan integrating the two spheres of faith and learning.

The importance of the two spheres may be seen beginning with faculty hiring. According to the essay “The Struggle for Baylor’s Soul” written by Hunter Baker, “Christian scholars with a vision for relating their faith to their scholarship and teaching must be hired and promoted into positions of influence” (Hankins and Schmeltekopf, 121). This is especially important since, as stated by Dr. Douglas V. Henry, “Faculty determine the character of the university.” Therefore, faculty members are in the forefront of the university’s teachings and image, making it more important for both old

and new faculty to demonstrate the values and beliefs of the university. Additional backing may be found in Robert Benne's *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with Their Religious Traditions*. Benne explains the importance of *ethos* – translated from Latin as credible or credibility – in a religious university, which may be considered to define the university.

In his analysis of Baylor, Benne reflects upon the qualities necessary for faculty hires as he writes, “When one applies for a faculty or administrative position at Baylor, one is required to list one’s religious affiliation and current participation in a church, parish, or synagogue. Active religious persons would provide the kind of ethos Baylor needed to continue its mission as a Christian university” (Benne, *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with Their Religious Traditions* 2001, 81). This statement should be revised, however, since Baylor is not only seeking active religious persons outside learning, but active religious persons who are willing to intersect their faith with learning and teaching.

Such active, religious persons are often Catholics, which can be attributed to their learning and background in the Catholic intellectual tradition. The tradition is the primary reason behind Baylor’s steady influx of Catholic faculty, especially when combined with the relatively recent improvement of Catholic and Evangelical relationships. *Evangelicals & Catholics Together: The Christian Mission in the Third Millennium (ECT)*, which was collaboratively written in 1994 by a group of Protestants and Catholics to promote “legitimate diversity” among members of different denominations, offers insight as to how the rift between Evangelicals and Catholics began to disappear, which eventually allowed for Baylor’s ecumenical efforts. The authors of *ECT* write:

As we are bound together by Christ and his cause, so we are bound together in contending against all that opposes Christ and his cause.... More specifically, we contend together for religious freedom. We do so for the sake of religion, but also because religious freedom is the first freedom, the source and shield of all human freedoms. In their relationship to God, persons have a dignity and responsibility that transcends, and thereby limits, the authority of the state and of every other merely human institution (Various 1994).

This then relates back to Marsden's *Religion and American Culture*, since the book states that society is becoming increasingly secular and suspicious of Christian denominations, making it crucial for Christians to stand together in order to maintain a presence in today's world. As the authors of *Evangelicals and Catholics Together* eloquently state in their conclusion, "We do know that this is a time of opportunity – and, if of opportunity, then of responsibility – for Evangelicals and Catholics to be together in a way that helps prepare the world for the coming of him to whom belongs the kingdom, the power, and the glory forever. Amen" (Various 1994).

Baylor has taken the challenge by welcoming Catholic faculty versed in the Catholic intellectual tradition in order to preserve its religious identity during a time of academic growth, and Catholics have accepted the call, perhaps because of their own religious convictions and because of the encouragement found in *Ex Corde Ecclesiae*. Pope John Paul II applauds Catholic professors who teach at non-Catholic institutions, saying in his Apostolic constitution, "It is also my desire to express my pleasure and gratitude to the very many Catholic scholars engaged in teaching and research in non-Catholic Universities. Their task as academics and scientists, lived out in the light of the Christian faith, is to be considered precious for the good of the Universities in which they teach" (II and Gallin 2006, 40).

While such speculation may be warranted, for the purpose of this research it is critical to attain firsthand accounts of both Catholic and non-Catholic faculty at Baylor

University. The information gathered will be analyzed in order to prove or disprove the claim presented at the beginning of this chapter, which is that in an increasingly secular academic world, the decision to welcome non-Baptist faculty from other Christian traditions, specifically Roman Catholics, has strengthened Baylor's religious identity as a whole due to the university's interaction with a strong Catholic tradition of faith integrated with learning.

The interviews and analysis found in the following pages were compiled in order to prove the aforementioned claim, and the research was conducted through a series of interviews with both Catholic and non-Catholic faculty in the departments of liberal arts, particularly Great Texts of the Western Tradition, religion and history. These individual interviews were recorded and transcribed for future reference and further analysis. While each interview is tailored to the faculty member, questions about Baylor 2012, the spheres of faith and learning, and the Catholic intellectual tradition were consistently asked. Expectedly, each faculty had differing views and opinions. However, over time, consistent patterns presented themselves in various topics of discussion. These patterns provide the foundation for this thesis.

CHAPTER TWO

Methodology

Interviews

The interviews and analysis below were compiled in order to prove or disprove the claim that Catholic faculty have strengthened the religious identity of Baylor University. The research was conducted through a series of interviews with both Catholic and non-Catholic faculty members, and the personal interviews were recorded and transcribed for future reference and further analysis. While the interviews developed in different ways depending on the faculty member, the researcher asked each interviewee essential questions about Baylor 2012, the spheres of faith and learning, and the Catholic intellectual tradition.

While the faculty interviewees expressed various theories and perspectives, clear patterns and commonalities emerged. These patterns form the foundation of this thesis, since primary evidence is crucial to the validity of research that is this timely and Baylor-specific. Before presenting results, this chapter will explain the researcher's methodology, including the interviewee selection process, how data was collected, and how the data was coded and analyzed.

Selection Process

In order to gain an applicable sampling of Baylor University faculty for this research, faculty interviewees were chosen primarily in the area of humanities and liberal arts, with one interviewee within the professional field. These categories include the

departments of history, Great Texts, philosophy, religion, and family and consumer sciences. The researcher's decision to focus on the humanities and liberal arts was made for several reasons.

First, the interviewee research sample includes the departments with most reason to use the Catholic intellectual tradition in their disciplines. To better understand which departments use the Catholic intellectual tradition, a definition of the tradition is required. Anthony J. Cernera and Oliver J. Morgan's collection of essays entitled *Examining the Catholic Intellectual Tradition* offers such a definition in their concluding essay, "Implications and Future Directions:"

The Catholic intellectual tradition affirms the significant role of the human intellect in the search for and discovery of truth. This search is ultimately for God, who is the source and goal of all human desire to know. The tradition affirms that human beings have the ability to grasp and understand truth through rigorous intellectual activity.... Critical thinking and reflective action, as well as research, inquiry, and questioning, are cherished values of this tradition and should characterize the intellectual life of a Catholic university in all its dimensions (Cernera and Morgan 2000, 216).

While the collection of essays is focused on the role of Catholic intellectual tradition in specifically Catholic universities, the definition of the tradition is universal and can easily apply to any other religious university, including Baylor University.

As a whole, the humanities and liberal arts lend themselves to the intellectual tradition because these areas teach students to think and reason as individuals. According to Monica K. Hellwig's essay "The Catholic Intellectual Tradition in the Catholic University," "The foundation in the liberal arts is important in developing both a more effective use of the imagination in creative approaches to personal, technical, professional, and social challenges, and better honed skills in critical thinking and evaluation" (Cernera and Morgan, 12). Her essay also explains the benefits of a liberal arts education, which include, "...the integration of learning, the realization of the

community dimension, increasing experience of the continuity of faith and reason, deepening respect for and appreciation of the cumulative wisdom of the past, progressive transcending of facile and unexamined prejudices and, of course, the integration of life and learning” (Cerner and Morgan 13).

After reading Hellwig’s definition of the Catholic intellectual tradition and Baylor’s mission, it is evident that Baylor employs the liberal arts model of education. Baylor’s mission statement states, “Established to be a servant of the church and of society, Baylor seeks to fulfill its calling through excellence in teaching and research, in scholarship and publication, and in service to the community, both local and global” (Baylor University Mission Statement n.d.). While Baylor’s liberal arts model is adapted to fit the individuality of the university, there are still several similarities to the traditional liberal arts model. One such similarity is Baylor’s declaration to be a “servant of the church and society,” which corresponds with Hellwig’s statement about the “continuity of faith and reason.” Another similarity is both statements’ emphasis on the importance of community involvement and the importance of learning.

An example of this is found in Baylor’s Great Texts department, which was established in 2002 as part of Baylor 2012. Great Texts of the Western Tradition is a program in which students read “foundational works” of literature, politics, theology, and philosophy from all eras, as well as the works of scientific writers and masterworks of drama, music, and art. In cultivating “disciplined thinking, as well as excellent writing and interpretation skills, Great Texts prepares students to compete for prestigious international fellowships and gain admittance to the very best medical, law, and humanities graduate schools” (Baylor University 2002).

The Great Texts program utilizes a philosophy similar to the Catholic intellectual tradition in its examination of ancient texts, since it aims to nurture the inquiring mind and discover the meaning of life and happiness through the veil of faith. The program's academic goals will be further explored in later chapters through interviews with two Great Texts professors, but this use of the intellectual tradition supports the researcher's decision to focus on interviews with professors in the humanities and liberal arts.

The history department, which is the academic department of two interviewees, also adheres to Hellwig's and Baylor's interpretation of liberal arts and humanities. Hellwig mentions in her essay about the "deepening respect for and appreciation of the cumulative wisdom of the past, progressive transcending of facile and unexamined prejudices" (Cerner and Morgan 13). Her statement is easily applied to Baylor's department of history, which claims in its welcome that the "study of history provides a critical knowledge of the institutions and values of the world in which we live. Moreover, an understanding of the past can influence one's ability to respond intelligently and effectively to the problems of the future" (Baylor University Department of History n.d.). These two complementary views assert that history holds an important role in liberal arts education, and therefore in the Catholic intellectual tradition as well.

Other faculty interviewees are housed in the departments of philosophy and religion, which are easily linked to the intellectual tradition because of their religious and interpretative natures. Baylor defines philosophy as "the activity of thinking clearly about issues of fundamental importance. The study of philosophy helps to distinguish between good and bad reasoning, aids in clarifying, evaluating, and justifying beliefs, and assists in developing a worldview that brings order and meaning to one's experiences" (Baylor

University Department of Philosophy n.d.), and this applies to a liberal arts education because of its emphasis on thinking and reasoning, hence, it applies to the intellectual tradition because of its emphasis on finding a philosophical perspective that brings meaning to life.

The department of religion at Baylor emphasizes the “pursuit of truth,” (Baylor University Department of Religion n.d.) as well as the study of biblical, historical, practical, and theological traditions. This definition directly supports the natural integration of religion with the Catholic intellectual tradition and proves the discipline’s relevance to this research. The degree to which these disciplines integrate faith and learning also is relevant because it validates the research emphasis placed on faculty interviewees in the humanities and liberal arts.

Dr. C. Stephen Evans, a University Professor of Philosophy and Humanities at Baylor, offers a clear explanation of the extent each discipline usually allows for the integration of faith in learning. His essay, “The Calling of the Christian Scholar-Teacher” in the book *Faithful Learning and the Christian Scholarly Vocation*, explicates that “Christian scholarship” is scholarship to further the name and practice of Christianity, and he defines the different levels of Christian scholarship as “purely vocational Christian scholarship,” “implicit Christian scholarship,” and “explicit Christian scholarship” (Agee and Henry 2003 34-35). Evans explains the vocational level as, “One way that Christians may bear witness to the kingdom of God is simply by doing excellent work in their disciplines, contributing to the development of new knowledge, furthering the general good, and also demonstrating that it is possible for a thoughtful person to live as a Christian in today’s world” (Agee and Henry 2003 34).

Evans argues that vocational Christian scholarship encompasses scientific and professional disciplines since these disciplines may not be overtly Christian but still may be motivated by an underlying desire to serve God. Implicit Christian scholarship, which encompasses sciences such as psychology or even business research, is more concerned with how a person's faith has determined his or her studies and research, even though this research may not be clearly considered as Christian.

The final form of Christian scholarship is explicit. Explicit scholarship points to "atonement, a way of filling the moral gap, if we are to achieve our own moral ideals," and atonement may be reached through disciplines such as philosophy, theology, and literature studies (Agee and Henry 2003 35). While Evans considers explicit Christian scholarship as a form of "Christian apologetics and testimony," it may be argued that explicit scholarship primarily allows for greater freedom and the inclusion of religion and topics of faith in certain areas of academia.

The faculty interviewees' departments were selected with these guidelines in mind, but the selected individuals also had to meet certain qualifications. Most certainly first on the checklist was a Roman Catholic background, but for fairness and diversity, the researcher included some non-Catholics among the interviewees. However, the non-Catholic subjects were chosen based on their educational or administrative background. For example Dr. David Lyle Jeffrey, the Distinguished Professor of Literature and Humanities in the Honors College and who is Anglican, was selected because he is a former provost and worked directly in the hiring of faculty during the beginning of Baylor 2012.

Similarly, Dr. Thomas Kidd, associate professor of History at Baylor, was chosen

because he was hired during the beginning of Baylor 2012 and because he earned his Ph.D. at the University of Notre Dame, a well-established Catholic university on which Baylor 2012 was partly modeled. Along with his educational background, Dr. Kidd's doctoral advisor was George Marsden, who is an expert on Christian perspectives in relation to scholarship. With such an advisor, Dr. Kidd undoubtedly holds insight valuable to this research. The researcher also selected Dr. Ralph Wood, University Professor of Theology and Literature and self-proclaimed "Bapto-Catholic," because of his expertise and understanding of the Baptist and Catholic relationship at Baylor.

Data Collection, Coding, and Analysis

In order to gain the necessary data, the researcher interviewed each faculty member individually in order to give full attention and discretion while learning the interviewee's academic and religious background, motivations for choosing Baylor, the hiring process, perspective of Baylor 2012, religious experience at Baylor, teaching methods, and practice of the Catholic intellectual tradition. Because of the individualistic nature of the data collection, each interview varied in length and format. Regardless, the aforementioned topics of interest were always brought forward either through the researcher's questions or through the natural flow of conversation.

The interviews were recorded on a digital recording device, which the researcher later transcribed into a text document to ensure the clarity and accuracy of the collected data. These recording and transcriptions – which include the time, date, length of interview, interview questions, and responses from faculty – hold the primary evidence for this thesis, since similar research has not been conducted by or for Baylor University.

In total, I interviewed nine faculty members in differing disciplines. I will only

use data acquired from eight of these interviews, as one interview, that of Dr. Lorynn Divita, does not contribute to the specificity of this research because she teaches in the department of family and consumer sciences. The family and consumer sciences encompass professional programs such as fashion merchandising, nutrition, interior design, child development studies, and fashion design, which makes the data incomparable to other interviews conducted in the departments of humanities and liberal arts.

Additionally, Dr. Divita said multiple times during the interview that her hiring was ultimately inconsequential to the furthering of Baylor 2012 because she was hired based on her qualifications in a highly specialized professional field. Dr. Divita was clear to establish that had she not been Christian, she would not have been offered the position because of university regulations, but overall the search committee was mostly focused on her background in fashion merchandising.

All the interviews took place over a one-year period, except for one interview with Dr. Ralph Wood. Dr. Wood's interview was conducted in 2009 as a class assignment that later developed into this project. On March 15, 2012, Dr. Wood approved the 2009 interview for current use, making the data timely, valid, and applicable to this thesis.

After recording and transcribing, the researcher reviewed the interviews to search for common trends. The data was then coded into four major categories: 1) the hiring process, which includes the faculty's tested commitment to his or her faith, 2) the integration of faith and learning, i.e. the Catholic intellectual tradition, in the classroom, 3) the positive and/or negative experiences faculty have had at Baylor, and 4) the

faculty's perspective of Baylor 2012 and its future. Using this process, the data was analyzed to lay grounds for the claim that with the addition of Catholic faculty knowledgeable in the Catholic intellectual tradition, Baylor 2012 has been successful in its goal to maintain a strong Christian identity through the integration of faith and reason.

Admittedly, this research is not without flaws. The number of interviewed faculty may be considered a small, and therefore an inaccurate representation of faculty employed at Baylor University. It may also be disputed whether these faculty do in fact use the integration of faith and reason in their teaching, for instead of analyzing course syllabi, interviewing students, or shadowing a class, the researcher simply took the faculty member's word for truth.

However, in an informal way, this thesis is a project conducted to aid in the understanding of why Baylor has hired more Catholics and why these Catholic hires chose Baylor University. The research carries potential for greater study and analysis in the future, but in the meantime, it offers an overview in explaining the motives of both the faculty and the institution. The following chapters describe in detail the results and the impact these results have on the university's identity and Baylor 2012 imperatives.

CHAPTER THREE

Hiring of Roman Catholics at Baylor University

Administrative Interviews

An important factor in determining the motives behind Baylor's hiring of additional Catholic faculty is the administrative interview of each faculty hiring. Even though the hiring process itself varies based on the department and position, a core component of each faculty hiring is the administrative interview because it is designed to measure the candidate's religious involvement and commitment to faith. The administrative interviews usually consist of a meeting with a university provost, the department chairman, the college dean, and others, depending on the position for which the candidate applied.

With Baylor 2012 in mind, the administrative interview can be considered the "make or break" moment for faculty candidates because of its serious approach to ecumenism, Christian commitment, and how the candidate intends to engage his or her faith, both in the classroom and the Baylor community. Evidence for this is found in Imperative III of Baylor 2012, which purports to:

Develop a world-class faculty ... Baylor will continue to recruit faculty from a variety of backgrounds capable of achieving the best of scholarship, both in teaching and research. We will recruit high-potential junior faculty as well as highly esteemed senior faculty who embrace the Christian faith and are knowledgeable of the Christian intellectual tradition. Many of these faculty will especially exemplify the integration of faith and learning in their disciplines and in interdisciplinary or collaborative activities (Baylor University 2002).

C. Stephan Evans defends the need for an intentional and selective interview process in his essay found within the book *The Baylor Project*. In "Why Christian

Colleges and Universities (including Baptist Ones) Should Inquire about the Religious Commitments of Prospective Faculty,” Evans sets forth the claim that the most effective way of preserving a university’s Christian identity is to seek faculty who are committed in sharing the university’s religious identity. Evans states, “There are a variety of ways one might try to ensure a preponderance of Christian faculty.... However, if a university is to be serious about maintaining its religious identity, it must seek to ascertain that the religious commitments of its faculty are genuine and sincere, and that such commitments matter to those people” (Evans 2007, 144-145).

Mikeal C. Parsons explains this system of hiring at Baylor in “Building the Faculty at a Christian University: The Significant Contribution Model” within the book *The Baptist and Christian Character of Baylor*. Over the past 20 years, the hiring model developed from the traditional “Fill in the Blank” model to the “Significant Contribution Model,” which debuted in the mid 1990s. The “Fill in the Blank” model, which the provost would complete both before and during the administrative interview, contained a blank line for the candidate’s statement of religious commitment as well as a checklist for appointment approval. The checklist consisted of yes-or-no questions asking if a nationwide search was conducted and if transcripts of college work were attached, but the most noteworthy questions were, “Was a Southern Baptist sought? If not secured, was an evangelical Christian sought?”

Along with the “Fill in the Blank” model, Parsons noted that faculty candidates received a letter from Baylor’s president declaring, “Christianity is best manifested in a loving relationship with other members of the community. This is accomplished through a caring, sharing, and compassionate attitude where the full dignity of the individual as

God's creation is recognized” (Parsons 2003, 70). While the president offered this statement as an introduction to the Baptist General Convention of Texas's expectations of a faculty member's Christian values, it did not correspond with Baylor 2012's future declaration to “Encourage the integration of Christian faith and the intellectual life.”

The “Fill in the Blank” model began to change in 1992 after Dr. Donald Schmeltekopf was appointed to the position of chief academic officer, which was well before the inception and implementation of Baylor 2012. Schmeltekopf began to add his own notes, taken during the interview, about a candidate's religious affiliation, convictions, and social and personal expression of his or her beliefs. His additions undoubtedly helped shape the “Significant Contribution” model, which, among other things, was changed to include an area for “Religious Affiliation.” The form offers small blanks for denominational affiliation or religious preference but includes a large open text area for “Present church, parish, or synagogue involvement (including information about the candidate's participation and other points of clarification)” (Parsons 2003, 93), and the addition reflects the changes Baylor made to ensure the recruitment of committed and practicing Christians.

It may easily be assumed, then, that the “Significant Contribution” model was created to help seek a certain kind of Christian, a Christian who is actively committed to his or her faith and whose beliefs would demonstrably translate into his or her teaching. What was different about the model was that as long as the candidate showed clear commitment to his or her faith, the candidate's religious denomination did not matter.

Evidence of this claim is found in the revised letter candidates received from the president in the 1990s. The new letter stated:

Baylor University can remain true to its heritage only by recruiting, hiring, and developing faculty members who are committed as academic professionals to all the rigors of higher education ... while also being individuals who sincerely espouse and seek to express their academic and professional identities through the particularity of the Christian faith We believe that our mission as an institution of Christian higher education demands both the unfettered pursuit of all the truths of creation and also a thoughtful attempt to understand those hard won truth within a world view which finds its consummation in Jesus Christ (Parsons 2003, 70-71).

The rhetoric found in this 1996 letter sent by former Baylor President Robert Sloan is much more specialized and indicative of future plans to integrate faith and learning in the classroom. While Baylor 2012 was by no means a vision created overnight, Sloan certainly foreshadowed in his letter the future implementation of Baylor 2012 as well as Baylor's more assertive approach to hiring faculty that would further the university's mission.

All the faculty members interviewed for this thesis were employed at Baylor beginning in 1998 or later; therefore, it is presumed that each of the candidates were reviewed based on the "Significant Contribution" model. Though Dr. Ralph Wood and Dr. David Jeffrey began their tenures as university professor and distinguished professor at Baylor in 1998 and 2000, respectively, this section will focus on the administrative interviews of younger candidates who began their Baylor careers during the first year of Baylor 2012 or later.

Commitment to Faith

Dr. Thomas Kidd, Associate Professor of History, Dr. Robert Miner, Associate Professor of Great Texts and Assistant Director of the University Scholars Program, and Dr. Julie Sweet, Associate Professor of History, began teaching at Baylor in fall 2002. Dr. Francis Beckwith, Professor of Philosophy, began in 2003, and Dr. Michael Foley, Associate Professor of Great Texts, joined Baylor in 2004. Because the standard

university interview process usually extends over the course of a year, the earliest administrative interview for this select sampling would be in late 2001 or early 2002. This would make each interview a very intentional review process ensuring the faculty member fit Baylor 2012's imperative to bring in a world-class faculty with the ability to integrate faith and learning.

By this time, Dr. Jeffrey had been appointed as associate provost to then-Provost Donald Schmeltekopf, and according to a Baylor University news release dated in 2001, Dr. Jeffrey's primary task was to recruit new faculty and serve as a "mentor for junior faculty in the development of their scholarly objectives" (Brumley 2001). Hence, Dr. Kidd, Dr. Miner, and Dr. Sweet each met with either Dr. Schmeltekopf or Dr. Jeffrey, or both, in their administrative interviews.

Even though the attending provost varied, the underlying questions of the candidate's faith and measure of commitment to his or her faith did not waver. Dr. Kidd said he met with Dr. Jeffrey during his administrative interview, and that the questions of faith came as no surprise, especially since he had been encouraged to be familiar with Baylor 2012. Dr. Kidd said, "It wasn't so much about my personal doctrine, but more an overview of what my progress and faith has been and what my faith has to do with my teaching, research, and scholarship" (Kidd 2012, 2).

Dr. Kidd, who came to Baylor after graduating with his Ph.D. from the University of Notre Dame, said he was excited about the vision and was comfortable with its expectations.

I remember Dr. Schmeltekopf asking me about whether I saw myself potentially becoming an advocate for the integration of faith and learning, which was again an expected line of questioning because my faculty advisor was a man named George Marsden, so he's really, really well-known for his Christian perspectives

and scholarship I certainly admire what he's done and I think the fact that Marsden was my faculty advisor helped with the administration (Kidd 2012, 2-3).

While the name of his mentor may have helped Dr. Kidd in his administrative interview, Dr. Kidd said he chose to accept Baylor's offer because of Baylor 2012's goal for religious diversity. Though this diversity in religious denomination and theological doctrine may also be found at the University of Notre Dame, Dr. Kidd was more compelled to join Baylor because the university encourages faculty to be spiritually active on both a personal and community level.

It comes as no surprise that Baylor was seeking the best candidates to fill positions in the Great Texts department when the program started in the early 2000s. Dr. Robert Miner was hired as one of the first faculty members in Great Texts, and when asked if Baylor intentionally sought out his employment, Dr. Miner said though he had been in frequent contact with Baylor professors at academic conferences, the creation of the Great Texts program and his Catholic background may have been the strongest contributing factors to his hiring.

The one thing Dr. [Robert] Sloan was interested in was bringing a diversity of Christian voices to Baylor so as to create a conversation between different kinds of Christians on any number of issues.... It's not as though there were no Catholic faculty prior to President Sloan or 2012, that would be a misconception, but certainly I think [there was a] sense of urgency that Baylor would need a variety of voices coming from different theological and intellectual traditions. I do think Dr. Sloan was quite zealous about promoting that, so it was under those auspices that I was hired (Miner 2012, 2-3).

Dr. Miner met with Dr. Jeffrey, Dr. Schmeltekopf, and then-Great Texts department chairman Dr. Scott Moore during his round of interviews, and said he believes everyone he met knew of his training in the literary works that "constitute the Catholic and Christian intellectual traditions." Therefore, Dr. Miner was well aware of the expectation that he be willing to teach authors within these traditions, such as

Augustine and Thomas Aquinas. Dr. Miner said he remembered Baylor's enthusiasm in expanding the number of voices within the university "conversation," which concords with Dr. Kidd's observations of Baylor's drive for diversity.

Dr. Julie Sweet described her experience in a more practical manner than any of the other interviewees because she recounted simply the facts of the interview rather than interpreting the meaning behind it. This was beneficial in understanding the hiring process, for Dr. Sweet said that when she first applied for the position she filled out an Equal Employment Opportunity form, which included a box for religion. The options were "Baptist" or "Other," and the seeming exclusivity prompted Dr. Sweet to second-guess her qualifications. Regardless, she sent the application and was asked to come to campus for an interview, and her first interview was with the history department chair, the college dean, Provost Schmeltekopf, and another individual.

They had a dossier, and on the cover sheet it had my name, 'Assistant,' (because I was applying to be assistant professor), 'History,' (which is my department), and 'Catholic.' And that was it, on the whole page.... I had been warned by someone on the search committee that the administrative interview would be my religious interview, so I was ready for that. What I wasn't ready for was for the provost to ask me, 'So, what do you think of your Pope?'... Then he proceeded to interrogate me as far as ecclesiastical and papal laws, and I just said, 'I'm sorry, I really haven't kept up with that part of my faith,' and so we moved on to other questions (Sweet 2012, 3).

Dr. Sweet said the committee never asked forthright about her commitment to faith, but said she had already explained her commitment in the personal mission statement she wrote for her application. She said the committee discussed her involvement in her church parish as well as imperatives in the Baylor 2012 document, which she had been asked to know "inside and out" before interviewing. Baylor 2012 was incorporated in Dr. Sweet's interview through the topic of integrating faith in the classroom, which she said was easy to do because religion is one of the shaping forces of

history and presents many opportunities for discussion. However, when the researcher asked for her theory about why more Catholics are being hired, Dr. Sweet said she believes Catholics are being hired because they are “available” and offer a more open mind to other denominations, which contributes to Baylor 2012.

Contrary to Dr. Sweet’s theory, Dr. Francis Beckwith said he believes Catholics are being drawn to Baylor because the university was and is working to treat theology as a science, which would make religious truths accepted knowledge rather than debatable interpretations. “...Theology has to be treated like any other discipline...2012 says that ultimately – not that people aren’t going to disagree about issues – but the point is that 2012 says we’re going to treat theology as a serious [intellectual] tradition that informs the academy” (Beckwith 2011, 8-9).

According to Dr. Beckwith, Baylor was looking for a certain class of professor, which is not just found in Catholics. As he explained, “It’s not necessarily being a Catholic that’s ultimately important when being concerned with these academic issues; it’s being a particular type of Catholic that believes that there’s something to learn from the Great Tradition” (Beckwith 2011, 11). Such Catholics, and even Evangelicals, are found most often in the areas of Great Texts, philosophy, and literature, Beckwith said. However, Catholicism does not hold an individual to a certain set of theological and academic beliefs, since there are many Catholics who would not support a plan such as Baylor 2012.

Dr. Beckwith, who was raised Catholic before converting to Evangelical Protestantism in his high school years and then back to Catholicism just a few years after beginning his tenure at Baylor, said that when Baylor hires new faculty it measures a

candidate's commitment to his or her faith, which contributes to the development of theology and intellectual tradition as a science. Dr. Beckwith experienced this during his interview with faculty members and administrators, including Provost Jeffrey.

I'll never forget my interview.... The first question was by Provost Jeffrey and he said, 'I know you believe in the Apostle's Creed, Frank.' I said yes and he said, 'But if someone says the Apostle's Creed is wrong, are they mistaken?' It was a great question because he didn't ask me what I believed, he was asking me whether what I believe is true, which is a different kind of question especially when people today tend to think that beliefs are more like private announcements of your preferences rather than something that is tethered to reality. (Beckwith 2011, 9).

Dr. Michael Foley said that during his administrative interview he understood the seriousness of Baylor's Christian identity and also realized the interview committee was measuring his beliefs as a Christian rather than his beliefs as a practicing Catholic. As Foley stated, "They weren't measuring my Catholic beliefs or how that would be compatible with anything else, but they were measuring the degree of my commitment to my faith" (Foley 2011, 3).

An interesting area of administrative interviews was a form of pre-interview. Baylor representatives made efforts to "voluntarily seek out" scholars within the Catholic intellectual tradition during the first years of Baylor 2012 and these scholars, many of whom are now professors, were unaware of this recruitment. Dr. Foley is an example of one of these unaware "recruits," because he is on record as saying he was in no way recruited, yet Dr. Jeffrey said Dr. Foley was one such professor who was intentionally sought out for his academic background in the Catholic intellectual tradition.

Dr. Jeffrey elaborated about this recruitment when asked about his involvement with the increased number of Catholics. He explained that he, Provost Schmeltkopf, and President Sloan shared the idea to bring Catholics to Baylor because:

We realized that some of the finest leaders in the Christian intellectual life in America and around the world were Catholic, and we felt we could only impoverish Baylor by not bringing to ourselves people of their insight and their perspective, and so we took a much more generous attitude toward the hiring of Catholic faculty, not without opposition.... It's not just that we hired more Catholics, it's that we've hired more Catholics who have really thought about these issues, which are these issues of integrating faith and learning, either from their discipline or in general transcending their discipline, and we want their enrichment in our conversation; we want to learn from such people (Jeffrey 2011, 11).

Dr. Jeffrey played a large role in the hiring of these "certain Catholics," which is illustrated in his statement, "Where I suppose you might say somebody like me has something to do with it is because I knew a lot of these people and consciously sought them out. I wanted people to come and teach us what we didn't have naturally...and to add them to the conversation" (Jeffrey 2011, 11).

Once their faculty criteria was established, Dr. Jeffrey and other administrators began spreading the word to colleagues across America about their desire to hire. The recruiters never said they just wanted to hire Catholics, but they did describe the ideal candidate as a person who was serious about Christian commitment and who thinks about religious beliefs in regard to academia. From there, "information flowed in" and networking took place on a national level. If a certain scholar or professor was recommended to the university by one of the search committee's colleagues, the related academic department would review the candidate against the departmental academic standards. After reviewing his or her qualifications, the department would decide whether or not to pursue the candidate.

Dr. Jeffrey and his colleagues may be considered the initiators of this process of review, application, and interview for many candidates. He himself acknowledges such influence, as he stated, "Many people apply to Baylor who would not have applied

without the conscious attention on our part to receive people, regardless of denomination, who were really serious about Christian faith and really good at their academic discipline” (Jeffrey 2011, 12).

With these guidelines, the hiring of Dr. Kidd, Dr. Miner, Dr. Sweet, Dr. Beckwith, and Dr. Foley fits with the Baylor 2012 mission to add diverse voices to the Baylor conversation, to integrate faith and learning at a deeper level, and to hire highly committed Christian individuals who will maintain and strengthen the religious identity Baylor has been known for since its establishment in 1845.

CHAPTER FOUR

Catholic Intellectual Tradition at Baylor University

Tradition of Faith in the Classroom

“We felt convicted to come to Baylor because of the very special things Baylor was trying to do to bring excellence and education together in a very seriously principled commitment to Christian thinking and Christian theology” (Jeffrey 2011, 3). This response was from Dr. David Jeffrey when asked how he became a professor at Baylor. Dr. Jeffrey said he received a call in 1999 from another Baylor faculty member asking if he would consider interviewing for the position of distinguished professor at Baylor. After some hesitation and consideration, Dr. Jeffrey said he chose to visit campus and accept Baylor’s offer because of the university’s determination to integrate faith and learning, particularly in the classroom.

Dr. Jeffrey’s observations and subsequent hiring is exactly what Baylor is striving to achieve through Imperative III of Baylor 2012, which is to be known as a university with a world-class faculty that integrates faith and learning. The goal itself is communicated as to, “Recruit and retain faculty members who combine strong teaching abilities with a commitment to scholarship and to the Christian mission of Baylor” (Baylor University 2002, Imp. III). As introduced in the previous chapter, the faculty interviewees understood some of the expectations Baylor had for new hires after they read the Baylor 2012 document. Since then, the faculty hires have been working to fulfill these expectations in the classroom and through the diversity of their disciplines.

For Dr. Jeffrey, there was not much of a change in his teaching methods to meet the plan's goals:

I think possibly they [Baylor] sought me out because they saw that my academic and intellectual life thus far was very much involved with that [integration of faith and learning]... I see that the life of Christian faith in the artistic world and in the intellectual world is a life that is grounded in historic catholic principles, so when they brought me in to Baylor, they could have told right away from the things that I had written that that's where my mind was, and they clearly had read things I had written (Jeffrey 2011, 3).

Dr. Jeffrey said he has been a collaborative scholar most of his academic career, and his major works have been in collaboration with Catholic scholars. His perception is that "faithful obedience to Christ" should hold more importance than denominational formation, and collaborations allow scholars to cross the traditional denominational divide and strive for one purpose.

When asked if he had a firm grasp of the Catholic intellectual tradition because of his academic background and collaborations, Dr. Jeffrey said he has a "reasonable grasp" of the tradition and teaches from "great books where the Catholic intellectual tradition is the dominant tradition, such as Christian spirituality from the Desert Fathers" (Jeffrey 2011, 4-5). Based on Dr. Jeffrey's answers and explanations, it may be concluded that the integration of faith and learning flows easily from the Catholic intellectual tradition because of the tradition's ability to find Christianity in all aspects of learning, whether it be art, literature, or the humanities.

This conclusion prompts an investigation into the presence of the Catholic intellectual tradition in other areas of academia at Baylor, such as the department of Great Texts of the Western Tradition. Dr. Robert Miner of Baylor's Great Texts program defined the intellectual tradition as one "of not only thinking and writing, but also spiritual life and practice" (Miner 2012, 4). He emphasized that authors within the

Catholic intellectual tradition, such as Augustine and Thomas Aquinas, were writing for more than just intellectual reasons.

The authors that constitute the bulk of the Christian intellectual tradition are not simply writing great works so that we may have something to think about; they are really engaged in a way of life that involves asking questions about who we are, what God is, how the human and the divine are related, what are the challenges we face. So I would describe this great tradition as an intellectual tradition, but not in the sense where intellectual is divorced from spiritual (Miner 2012, 4).

Using Dr. Miner's definition, the intellectual tradition is not seen as exclusively Catholic, but as a tradition that expands across denominational bounds because it is "a tradition of thought, life, asking questions, responding to challenges, and is something that is ideally the common property of all Christians" (Miner 2012, 4).

Dr. Miner said the Great Texts department does use the "Christian intellectual tradition" because the program offers classes that are "sympathetic to teaching authors who have the view that faith and reason are complementary." At the same time, the program allows room for students to challenge the concept of integrated faith and reason by introducing authors who actively argued against the idea, such as Rene Descartes and Frederic Nietzsche. Dr. Miner said this is done not to discredit the importance of faith integrated with learning, but to ensure that those who are sympathetic to the idea continually remember why they believe in the intellectual tradition and do not "get smug or complacent about it" (Miner 2012, 5).

Dr. Michael Foley, also of Great Texts, said the integration of faith and learning in the Baylor classroom was a natural progression from his education at the University of Notre Dame. As he described his teaching methods, Dr. Foley explained that the "certain kind of Catholic education" he received at the University of Notre Dame proved helpful because he was taught in a tradition that takes faith and reason seriously (Foley 2011, 4).

He has incorporated this integration within his own teaching at Baylor through a series of steps in the reading of Great Texts. Dr. Foley says he impresses upon his students the need to first, "... understand the author, and that means you have to take him seriously on his own terms. Then, step number two, you can start to relate and ask these other questions: How does he help us, or not help us, in understanding the bigger issues?" (Foley 2011, 4)

Both Dr. Miner and Dr. Foley, which is interesting to note that both were educated at the University of Notre Dame, mentioned the importance of asking questions within the tradition of faith and learning. Clearly, it is through questioning the "bigger issues" of faith and life that students and teachers are able to create room for self-growth and gain a true understanding of the interdependence between faith and reason:

I think overall the idea is a shared recognition that the Christian faith is a reasonable and rational religion. There's nothing in it that is absurd, or irrational or contradictory, and therefore, faith and reasoning are eminently compatible, so there should be nothing in any field that is contrary to the faith, and if you see a tension, then that means you are either misunderstanding what the faith is saying or you're misunderstanding what reason is saying.... The most important thing that I see about it is about the confidence that faith and reason are reconcilable; that the claims of faith are reconcilable with the claims of reason (Foley 2011, 8).

History professors Dr. Thomas Kidd and Dr. Julie Sweet, who were both educated at the University of Notre Dame either for undergraduate or doctoral work, also are able to integrate Baylor's imperative within their teaching. Dr. Kidd, who specializes in Early America and American Religion, said he is able to incorporate faith in the classroom because he does not "objectively study religion as a phenomenon" but is able to learn and critique the past through the views of his personal faith.

Dr. Kidd gave an example of a question he raised while discussing the defensive measures taken against the British during his American Revolution class. He asked the

class, “So if you’re a Christian, how do you think about this decision to revolt against the British? Doesn’t it place an additional burden on you to justify a revolution when there are things in the Bible that would suggest we not do this?” (Kidd 2012, 6). Dr. Kidd reasoned that the question is appropriate at a Christian university because it prompts students to view historical events, or ask questions, through the veil of faith.

Dr. Sweet expressed similar views to Dr. Kidd’s observations, and said it is fairly easy to include faith in the classroom environment since religion and history naturally integrate so often. In fact, Dr. Sweet said it was a relief to freely incorporate religion in her teachings and not worry about violating university regulations, which would be an issue in most state or secular universities (Sweet 2012, 5). An interesting point that both Dr. Sweet and Dr. Kidd mentioned was that the students at Baylor are usually more inclined to speak about religious topics and tend to be more well-versed in Scripture than the average student, which allows for a classroom discussion to be more free-flowing and engaging for both the students and teacher.

Catholic Faculty in a Baptist Environment

The idea of students and faculty speaking more freely of religion and its correlation to reason prompts a new topic of discussion: the experience of Catholic faculty in a Baptist environment. As a whole, neither Catholic nor non-Catholic faculty who teach within the Catholic intellectual tradition have been subjected to any blatant forms of confrontation or negative actions. However, some Catholic faculty said they remembered the controversy their hiring caused as well as the curious looks they have received from other faculty, while non-Catholic faculty recall some of the experiences they’ve had because of their teaching methods.

Dr. Miner and Dr. Sweet were hired and began their tenure at Baylor during 2002, and while both would agree that Baylor hired them for purposes of diversity and religious growth, they had differing experiences as new faculty. Dr. Miner described the misgivings he had while considering joining the Baylor faculty as a Catholic:

I was a bit hesitant about taking a job at Baylor because I didn't know much about Baylor, but I had grown up in Texas and various people had told me, 'Well are you sure Baylor wants somebody who is a Catholic?' I asked around and investigated, and it seemed very much at the time that Baylor was genuinely welcoming of different voices, and in no sense would I become a second-class citizen if I were to come here, and that's proven true. I really can't complain about the way Baylor has treated people who are Catholic (Miner 2012, 3).

Baylor's welcoming nature may be attributed to the improved relations between Catholics and Baptists mentioned in the first chapter, and Dr. Miner said the fears his friends expressed have not materialized during his 10 years at Baylor. Though he was not the subject of controversy because of his religion, Dr. Miner noticed that faculty hiring associated with Baylor 2012 was often a source of discontent among veteran faculty members. Since joining Baylor, Dr. Miner said he has "learned that certain aspects of the implementation of 2012 were quite controversial... but there was a very difficult period for the Baylor faculty, especially the faculty who were here much longer than I, they had concerns of some of the rhetoric being used in promoting 2012" (Miner 2012, 8).

Dr. Miner elaborated on these concerns by saying the rhetoric used in Baylor 2012 was to hire a "world-class faculty," which left the veteran faculty feeling a bit slighted and perhaps slightly resentful toward the new hires who were being "touted as constituting a 'world-class faculty'" (Miner 2012, 9). Therefore, Dr. Miner does not believe that discontent among faculty was necessarily caused by an influx of Catholic faculty, but more because the Baylor 2012 plan was causing "growing pains and probably

misunderstandings on both sides.” Since then, Dr. Miner said, the university has become much more unified and some of the tensions have eased.

Dr. Sweet said her transition to Baylor required adjusting on both her side and her colleagues’ side. As a self-described “cradle-to-grave” Catholic, Dr. Sweet had been accustomed to Catholicism as the norm, and arriving at Baylor was a bit of a culture shock. She used faculty orientation as an illustration, saying she was surprised and experienced some doubt when the orientation began with singing and Scripture reading at the university chapel. Since then, Dr. Sweet has accepted Baylor as being a “different place to be,” and has adjusted to the environment and culture, but said she still receives some “funny” looks from faculty:

I do believe, not just about religion, but also about politics, about lots of things, that there is a disconnect between faculty and administration and the student body. I think the student body is a lot more tolerant and open-minded about religion whereas the faculty, and definitely the administration, is still hardcore Baptist, Protestant (Sweet 2012, 8).

At the same time, the diversity of religious denominations prompts the exact conversation Baylor wanted to create. As Dr. Sweet stated, “We all have the same book, we all have the same beliefs, so we all have a common denominator, but we also inform each other. So even though people have a more negative connotation of Catholics, they are still asking those questions; they’re still interested” (Sweet 2012, 9).

Dr. Francis Beckwith, a professor of philosophy and church-state studies, had a rather unconventional experience as a new hire, since he was hired as an Evangelical before returning to Catholicism in 2007. Ironically, Dr. Beckwith said it was the controversy surrounding his hiring as an Evangelical that helped initiate his return to the Catholic Church:

I think when I was first hired there was some controversy because there were some alumni who didn't want me hired because my views of Church and state were not consistent with the whole idea of the Institute [of Church-State Studies], and I was accused on these anonymous bulletin boards of being a closet papist by some of the older faculty here. There's a remnant of anti-Catholicism among the older faculty, and so I thought that was coming out and I remember reading that and thinking, 'I hadn't thought about it, but I guess some of my views are more Catholic than they are Baptist,' so these sort of accusations forced me to think about my overall intellectual project: what am I? So in a weird way those attacks actually pushed me to reflect on those issues (Beckwith 2011, 8).

While Dr. Beckwith was reaching spiritual self-actualization from the concerns expressed at his hiring, Dr. Michael Foley arrived at Baylor in 2004 after receiving his Ph.D. from Boston College and teaching at the University of Notre Dame for three years. Dr. Foley said he has felt more spiritually and academically comfortable at Baylor rather than at Boston College or the University of Notre Dame, and that the difference was immediately noticeable.

Sadly, because both Notre Dame and Boston College are struggling with their Catholic identity, there is a way in which I was uncomfortable at both those institutions. Because if you were just an open Catholic and happy about being Catholic, there's a way in which that actually angered people higher up on the totem pole. So people have often asked me what it's like being a Catholic theologian at Baylor, and my answer is, 'A lot easier than it was at Notre Dame,' because at Notre Dame you were always looking over your shoulder, because there were certain people who had a certain progressive vision of Catholicism that I didn't share, and they would make life difficult for you (Foley 2011, 5-6).

Dr. Foley defined "progressive Catholicism" as a form of secularized Catholicism in the sense that Catholicism goes along with the secular flow but "just slaps the word 'Jesus' on it" (Foley 2011, 6).

He continued describing the University of Notre Dame administration as an authority that was intolerant and that did not like being questioned, and said he has not experienced anything similar at Baylor. If anything, Dr. Foley said, being Catholic at Baylor means "you're just an exotic curiosity," and from his perspective, "I'd much rather be an exotic curiosity than be seen as this potential threat to their [administration's]

power” (Foley 2011, 6). Dr. Foley speculates that this difference in administration is because the University of Notre Dame and Boston College do not have clear visions for the future, which Baylor fairly has in the form of Baylor 2012.

Though Dr. Foley has not experienced any form of prejudice because of his religious denomination, he did say that he has received some general dislike because he is a professor in the Great Texts, which was very conspicuously created through Baylor 2012. This resentment is most often expressed by moderate Baptists, Dr. Foley said, since their opposition comes from a form of “secular mentality which sees any vigorous assertion of faith as a form of intolerance, and so there’s an older crowd at Baylor that is afraid that any assertion of religious identity is a move toward fundamentalism, so in the name of progress they will be opposed toward a move in the direction of Baylor 2012” (Foley 2011, 7-8).

There are many theories as to why Catholics have been the target of resentment or dislike at Baylor University, whether it be because of the rhetoric in Baylor 2012, the historical antagonism between Baptists and Catholics, or because of the fear that Baylor will become a strict and intolerant religious university. Regardless of the theories, a confirmed fact is that Catholics at Baylor feel a certain degree of freedom they did not find at other religious or public universities.

Dr. Ralph Wood, University Professor of Theology and Literature at Baylor, summarizes his observations about the experience of Catholics at Baylor through the words, “Catholics are coming to Baylor because they feel freer here, because they can confess who they are and not hide it under a basket where it can’t give out light.” Other public universities, and even some private Christian universities, such as the University

of Notre Dame or Boston College, are “asked to deny their particularity so we can join together in neutrality; that is what is truly oppressive, and that is why Catholics are here. They are afraid they would have to remain neutral in a Catholic school, while at Baylor they can be overtly Catholic” (Wood 2009, 2). This open demonstration of faith is exactly what Baylor is striving toward, making Catholic faculty an ideal fit.

Though Dr. Kidd could not relate from personal experience any controversy or misgivings about his hiring, Dr. Jeffrey offered perspectives based on his highly integrated teaching of the Catholic intellectual tradition:

I have had faculty here in my early years at Baylor who one could fairly describe as less than warm toward the Catholic tradition, who I think for a variety of historic and cultural reasons might have even been described at one time as anti-Catholic. So there was faculty resistance I think...not everybody is wildly enthusiastic about the tradition, but I have to say, Baylor University has proved more hospitable to the resources of Catholic intellectual and spiritual tradition than probably anybody could have ever imagined who was from the Baptist tradition, as it was understood 50 years ago. And what’s really happened is with the presence of people who are not Catholics, but who are enormously influenced by and affectionate toward the Catholic tradition and by Catholic professors, an environment has been created here...we have become more robustly Christian (Jeffrey 2011, 5-6).

Dr. Jeffrey’s statement indicates that one of the intended goals of Baylor 2012 – to become a more dedicated religious university – is in fact being reached. Such an observation from the faculty is especially significant, since it is the sum of the parts that make up the whole. In this case, faculty members are the individual parts of the whole, and these parts have been integrating faith and learning in their teaching and noticing the effects this integration has in strengthening Baylor’s religious conviction. This knowledge and perception is an insider’s view of truth and development rather than the often-misleading perspective of an outsider.

Conclusion

Because Baylor University's desire to become a research university was leaving the institution with the threat of secularization, the administration developed a plan to maintain and strengthen the university's established religious identity. This plan, called Baylor 2012, was implemented in 2002, and since then the university has made a voluntary effort to hire scholars within the Catholic intellectual tradition. Often, though not always, these scholars are members of the Roman Catholic faith. The additional Catholic hires have made Catholicism the second largest religious denomination among the faculty at Baylor, and many would argue that the increased religious diversity has steered Baylor away from the danger of secularization.

The success of Baylor 2012 in Imperative III, however, stems from a deeper level than just increasing religious diversity at the university. Through the hiring of additional scholars who teach through the Catholic intellectual tradition, Baylor has taken very deliberate steps toward the integration of faith and learning at a university-wide level. The idea of integration, which asserts that all forms of scholarship and reason should be viewed through the veil of faith, received much opposition from those who believed the two spheres are meant to be separate at an institutional level. Despite the opposition, which lasted through several years, Baylor 2012 began to take effect and is now considered by faculty to be on a long-track path to success on an academic and religious level.

Dr. Francis Beckwith is one faculty member who has seen the difficulties of implementing Baylor 2012 and its development, and believes the plan has integrated itself on a subcultural level:

If you has asked me five or six years ago I would have probably been in despair because there was a lot of tumult here at Baylor, but I think things are on the right track.... I see it in hiring more than anything, especially in the Honors College, political science, and philosophy. The people they've brought in have been first-rate, solid Christian scholars who are serious and very good at what they do... and that's the coolest part about Baylor 2012: the seamlessness. There's no religion over here, it is just part of the atmosphere (Beckwith 2011, 14).

Dr. Beckwith's statement that religion has become "just part of the atmosphere" at Baylor is testament to the beginning of successfully integrating faith and learning, which is a remarkable achievement when considering the size of the university and the change necessary within each department in order to reach visible integration.

Although this thesis focused more on integration in the areas of the humanities and liberal arts, it is a widespread phenomenon that has been adapted in ways most suited to the field of study. As Dr. Robert Miner stated in his interview,

As far as the integration of faith and learning goes, I think that that's just become a part of the culture of Baylor now.... I'm inclined to think that faith and learning go together in a number of ways and I wouldn't want to imply that we in the Honors College have any particular monopoly on this. I think it happens in places across the university even by those who don't feel particularly comfortable with the slogan integrating faith and learning (Miner 2012, 13).

Dr. Miner brought forward an excellent summary of the effect of Baylor 2012 on Baylor's religious identity when he said that the university already had a strong Baptist identity pre-Baylor 2012. However, certain initiatives in Baylor 2012, such as merging the spheres of faith and learning, have "complicated our sense of what Baylor's religious identity is in ways that are helpful" (Miner 2012, 11). Using this statement, it may be concluded that Baylor "complicated our sense" of its identity by no longer placing "Baptist" in one category and discounting alternative denominations simply as "Other." Instead, Baylor 2012 has increased the engagement of non-Baptists within the university and has widened the religious conversation.

Dr. Thomas Kidd touched upon this subject when he stated, “I think it is important for us to draw on various aspects of the tradition to strengthen our faculty.... If you are going to have a research university, I think you really have no other option but to broaden the focus beyond Baptists” (Kidd 2012, 7). Dr. David Jeffrey agreed that Baylor has been successful in creating a culture tolerant of diverse religious perspectives, and this culture “thinks anyway we can enrich our understanding of the human condition or the nature of intellectual life ought to be considered, and therefore there is dialogue here which is not stilted or formalized between Catholics and other kinds of Christians; it is rich, spontaneous, natural” (Jeffrey 2011, 14).

The purpose of Baylor 2012 can be seen as a small effort on a world scale to create an environment where religions may be made “*ut omnes unum sint*,” or so “that they all may be one.” With this perspective, the details and imperatives of Baylor 2012 fall away as one major goal finds its way to the light: to remain, first and foremost, a Christian university even while developing research capabilities in a secular world:

...What’s important about 2012 is not the name or even the specific planks of 2012 so much as the undergirding commitment to try and bring the life of faith and the life of the mind together. When a lot of people possess that commitment, even though their ideas about politics or academic ideas may diverge and even contest, there are convictions about that goal. Then they will find richness in a community that cannot be gainsaid by mere politics. It is the case that this kind of affection, ordered toward a common good that includes the whole person and motivated by a love for Christ and His Kingdom, just obliterates some kinds of differences and makes them seem often secondary, often trivial. I think a lot of that has happened at Baylor; I can sense it, and I love it. It’s wonderful (Jeffrey 2011, 17).

As the 10 years Baylor has dedicated to Baylor 2012 draw to a close, the path leading to the full integration of faith and learning continues to be paved, but with its faculty and administration working together toward a common goal, the destination is sure to be reached.

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