



ASSESSING CATHOLIC IDENTITY



A HANDBOOK FOR CATHOLIC
COLLEGE AND UNIVERSITY LEADERS



ASSESSING CATHOLIC IDENTITY:

A HANDBOOK FOR CATHOLIC COLLEGE AND UNIVERSITY LEADERS



The Cardinal Newman Society
Manassas, Virginia

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ASSESSING CATHOLIC IDENTITY

It is important that Catholic colleges and universities develop means of assessing their Catholic identity in conformity to common and essential elements of Catholic higher education. Because of increasing threats to the religious liberty of Catholic institutions by secular regulators, judges and legislators, it is also urgent that Catholic colleges and universities clearly document and defend their Catholic identity.

As the U.S. bishops and Catholic college and university leaders work toward full implementation of the Apostolic Constitution for Catholic Universities, *Ex corde Ecclesiae*, they are faced with great inconsistencies in how American colleges and universities live out their Catholic identity. There is a healthy diversity of Catholic institutions in the United States, each with a distinct identity and charism, suggesting different ways of providing a Catholic higher education. But there are also essential, core elements of any Catholic higher education. A college or university that is committed to a strong Catholic identity will regularly self-evaluate its success in meeting both shared and particular standards.

This handbook summarizes magisterial guidance on Catholic higher education and proposes self-assessment review questions that college and university leaders may use to help strengthen their institutions' Catholic identity, with regard to the core elements of Catholic higher education.

“To date, the Holy See’s primary concern at every level is encouraging the fostering and, if necessary, the reclaiming of the Catholic identity of institutions of higher learning,” explained Archbishop J. Michael Miller, then Secretary for the Vatican Congregation of Catholic Education, to American college and university leaders in 2005.¹ “It does this, as we shall see, by insisting, first, on the university’s *institutional* commitment to the Church and, second, on its *fidelity* to the Catholic faith in all its activities.”

Archbishop Miller framed the issue like this:

Perhaps now is the time to move the debate over the Catholic identity of institutions of higher education to a different level. Instead of sterile arguments over how “Catholic-lite” a university can be and still be “Catholic,” the question to be engaged becomes: how does a Catholic university honestly and effectively provide a Christian presence in the world of higher education? The burden of proof now falls on the university itself. The challenge thus becomes whether a Catholic university can develop the institutional arrangements that clearly demonstrate its willingness to participate in the Church’s evangelizing mission as well as to serve the common good.²

How does a Catholic college or university assess whether it is meeting this “burden of proof”?

1 Address by Archbishop J. Michael Miller, “Challenges Facing American and European Catholic Universities: A View from the Vatican,” Nanovic Institute for European Studies, University of Notre Dame (Notre Dame, Indiana), October 31, 2005; revised November 14, 2005.

2 Ibid.

Earlier that year during a meeting at the Vatican, Archbishop Miller encouraged American college and university leaders to identify and measure “benchmarks of Catholicity” such as:

Concern for social justice

Sacramental and devotional life

Curriculum – are theology and the Christian tradition core elements?

Percentage of Catholics among faculty, trustees, and staff

Religious and doctrinal attitudes of students over time

Practice of the faith – do students pray, go to Mass, express an interest in religious vocations, etc.?³

These “benchmarks” reflected not the vision for Catholic higher education of a single Vatican official, but instead were drawn directly from the Church’s definition of Catholic higher education in *Ex corde Ecclesiae* and forged into a set of practical objectives that would be appropriate for self-assessment. Archbishop Miller further explained the concept in a 2007 address at the Franciscan University of Steubenville:

Assessment is not an end in itself but should be directed toward enhancing the university’s Catholic identity. It is of little use to draw up a list of markers of Catholicity that are then ticked off to show the institution’s compliance. Rather, I would suggest, measurable strategies should be put in place that require the university to deepen its Catholic character, moving it from where it is now to where it wishes to be in the future.⁴

In January 2006, The Cardinal Newman Society convened a private meeting with presidents and trustees of more than a dozen Catholic colleges and universities to discuss how self-assessment could help Catholic institutions protect and strengthen their Catholic identity. This and subsequent meetings led to the creation of The Cardinal Newman Society’s Center for the Advancement of Catholic Higher Education, which in part provides an annual forum for presidents of faithful Catholic colleges and universities to collaboratively face the challenges of Catholic higher education.

These and other Catholic colleges and universities have embraced the task of renewing and strengthening their Catholic identity, with encouragement and a growing sense of urgency from the Vatican, Catholic bishops, Catholic families and educators. But without a process of self-evaluation, it will be difficult if not impossible for Catholic college leaders to effectively assess, document and strengthen the Catholic identity of their institutions.

The Church’s call to embrace the authentic mission of Catholic higher education is reason enough for colleges and universities to begin self-evaluation. In addition, the Catholic bishops and Catholic families—a key market for student recruits and donations—are increasingly aware of the great diversity among Catholic colleges and universities, and many want evidence of

3 John L. Allen Jr., “The Word from Rome,” *National Catholic Reporter* (July 8, 2005).

4 Address by Archbishop J. Michael Miller, “Criteria for Assessing Catholic Identity,” The Franciscan University of Steubenville (Steubenville, Ohio), April 20, 2007.

Catholic identity. There are also growing external threats to Catholic institutions that provide an urgent reason for them to proactively tend to their Catholic identity.

For instance, Catholic identity takes on added importance as courts, regulators and legislators are using the law to pressure colleges and universities to compromise their Catholic mission. Threats to Catholic identity include laws mandating student and employee health insurance coverage for prescription contraceptives and employee benefits for same-sex couples. Catholic educators' best, and maybe only, protection against such laws may be exemptions for religious organizations as required by the First Amendment to the Constitution.

In two studies commissioned by The Cardinal Newman Society's Center for the Advancement of Catholic Higher Education, legal experts in religious freedom advise Catholic colleges and universities that their legal status as "religious" institutions requires consistent adherence to religious principles. The Becket Fund for Religious Liberty warns that Catholic institutions must be able to demonstrate that their religious identity is "bona fide" and "sincerely held," or they may be unable to claim religious exemptions to offensive laws.⁵ Kevin Theriot of the Alliance Defense Fund believes the Vatican has made this easier with clear standards of Catholic identity: "Catholic colleges and universities have an advantage over other religious institutions in that the Catholic Church's Canon Law and the Apostolic Constitution *Ex corde Ecclesiae* lay out the requirements for a college to be considered Catholic."⁶

Recent adverse rulings from the federal Equal Employment Opportunities Commission and National Labor Relations Board (NLRB) regarding the religious freedom of Belmont Abbey College and Manhattan College, respectively, are but two examples of the dangers facing Catholic institutions. In the latter case, NLRB staff refused to recognize Manhattan College as a religious employer for reasons that echo the norms of *Ex corde Ecclesiae*.

In order to protect their religious liberty and their Catholic identity, Catholic colleges and universities must be able to demonstrate institutional commitment to their Catholic mission and compliance with the provisions of Church law. A regular process of self-evaluation will help them document and defend their Catholic identity.

So the need for self-assessment is clear. But how might leaders of Catholic colleges and universities begin an assessment of Catholic identity? This paper will propose one option.

For each practical subject area, The Center for the Advancement of Catholic Higher Education offers first a summary of magisterial guidance on the question of Catholic identity and second proposes review questions to help college and university leaders develop instruments for self-evaluation of Catholic identity. This paper builds from discussions at our annual meetings with presidents and the 2007 lecture by Archbishop Miller delivered at the Franciscan University of Steubenville, during which he proposed specific "benchmark" questions in the same manner that we have replicated here.

5 The Becket Fund for Religious Liberty, "Implications of Mandatory Insurance Coverage of Contraceptives for Catholic Colleges and Universities" (Manassas, VA: The Center for the Advancement of Catholic Higher Education, October 2009), posted at www.CatholicHigherEd.org.

6 Kevin Theriot, "Protecting Catholic Colleges from External Threats to Their Religious Liberty" (Manassas, VA: The Center for the Advancement of Catholic Higher Education, January 2011), posted at www.CatholicHigherEd.org.

The proposed review questions are carefully selected to accurately reflect both the letter and the spirit of *Ex corde Ecclesiae* and key Church documents. There are other important Church documents and instructions that might prove useful—for instance, Pope Benedict XVI’s address to Catholic educators at The Catholic University of America in 2008. We decided to emphasize only clear mandates from the Vatican and the U.S. bishops, under the authority of Canon Law, so as to avoid subjectivity when choosing other sources for reflection. Institutions may, and indeed probably should, go beyond the Church’s juridical guidelines when developing their self-assessment questions, but institutional obligations under Church law provide a good baseline. Each college or university will also want to take into account its mission statement, founding documents, the charism and educational approach of an affiliated religious order, and similar guidance.

Pope John Paul II issued *Ex corde Ecclesiae*, the Apostolic Constitution on Catholic Universities, more than twenty years ago. The constitution and the U.S. bishops’ 1999 *Application of Ex corde Ecclesiae to the United States* give full definition to the Catholic college or university for the first time in the long history of Catholic higher education. Both the *Application* and the Apostolic Constitution with its lengthy discussion of Catholic identity are instructive for the purposes of assessing the Catholic college or university. In respect to the core elements of Catholic higher education, these two documents and the Code of Canon Law from which they proceed suggest universal standards applicable to every institution.

Ex corde Ecclesiae assigns primary responsibility for maintaining and strengthening Catholic identity to the board of trustees or similar governing body—but shared in appropriate respects by the administrators, faculty, staff and students, and under the essential oversight of the local bishop. It therefore seems appropriate and necessary that trustees initiate regular and comprehensive internal evaluations of an institution’s Catholic identity, welcoming the input and questions of the local bishop. Such evaluations should inform all policies and activities and should engage the entire community of employees and students. The results should be communicated in appropriate ways, so as to be useful to every member of the college or university community.

A periodic self-evaluation can be helpful in other ways. *Ex corde Ecclesiae* expects that a Catholic college or university will clearly convey its Catholic identity in a public manner, and results from an internal review of Catholic identity can help explain and promote the unique benefits of a Catholic education. The president and trustees of a Catholic college or university are also expected to maintain close and frequent communication with the local Catholic bishop, periodically reporting to him on matters of Catholic identity; an internal review could be an ideal opportunity to document such matters and to establish a framework for continuing dialogue.

There are, no doubt, many reasonable ways a Catholic college or university could assess its Catholic identity. An assessment might be in written form, or it might engage the community in dialogue. It might be measurable according a strict scale, or it might encourage nuanced responses to open-ended questions. It might focus on identifying shortcomings, or it might conform to institutional objectives for progress.

What seems essential to any self-evaluation is that it conforms fully and accurately to the Church’s definition of a Catholic college or university, as presented in *Ex corde Ecclesiae* and related magisterial documents—most importantly, the U.S. bishops’ *Application of Ex corde Ecclesiae to the United States* and the Code of Canon Law.

We pray that the following summary of magisterial guidance and proposed questions will help Catholic college and university leaders ensure “a Christian presence in the university world”⁷ where “each and every aspect of your learning communities reverberates within the ecclesial life of faith.”⁸

7 Pope John Paul II, *Ex corde Ecclesiae* (1990), §13.

8 Address by Pope Benedict XVI, “Address to Catholic Educators at The Catholic University of America,” The Catholic University of America (Washington, DC), April 17, 2008.

INSTITUTIONAL IDENTITY

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MISSION STATEMENT, GOVERNING DOCUMENTS & STATUTES
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Ex corde Ecclesiae General Norms, Art. 1, §3

“A University established or approved by the Holy See, by an Episcopal Conference or another Assembly of Catholic Hierarchy, or by a diocesan Bishop is to incorporate these General Norms and their local and regional applications into its governing documents, and conform its existing Statutes both to the General Norms and to their applications, and submit them for approval to the competent ecclesiastical Authority. It is contemplated that other Catholic Universities, that is, those not established or approved in any of the above ways, with the agreement of the local ecclesiastical Authority, will make their own the General Norms and their local and regional applications, internalizing them into their governing documents, and, as far as possible, will conform their existing Statutes both to these General Norms and to their applications.”

Ex corde Ecclesiae General Norms, Art. 2, §1

“A Catholic University, like every university, is a community of scholars representing various branches of human knowledge. It is dedicated to research, to teaching, and to various kinds of service in accordance with its cultural mission.”

Ex corde Ecclesiae General Norms, Art. 2, §2

“A Catholic University, as Catholic, informs and carries out its research, teaching, and all other activities with Catholic ideals, principles and attitudes. It is linked with the Church either by a formal, constitutive and statutory bond or by reason of an institutional commitment made by those responsible for it.”

Ex corde Ecclesiae General Norms, Art. 2, §3

“Every Catholic University is to make known its Catholic identity, either in a mission statement or in some other appropriate public document, unless authorized otherwise by the competent ecclesiastical Authority. The University, particularly through its structure and its regulations, is to provide means which will guarantee the expression and the preservation of this identity in a manner consistent with §2.”

Ex corde Ecclesiae General Norms, Art. 3, §§1-4

“A Catholic University may be established or approved by the Holy See, by an Episcopal Conference or another Assembly of Catholic Hierarchy, or by a diocesan Bishop.

“With the consent of the diocesan Bishop, a Catholic University may also be established by a

Religious Institute or other public juridical person.

“A Catholic University may also be established by other ecclesiastical or lay persons; such a University may refer to itself as a Catholic University only with the consent of the competent ecclesiastical Authority, in accordance with the conditions upon which both parties shall agree.

“In the cases of §§1 and 2, the Statutes must be approved by the competent ecclesiastical Authority.”

Ex corde Ecclesiae, §1

“By vocation, the *Universitas magistrorum et scholarium* is dedicated to research, to teaching and to the education of students who freely associate with their teachers in a common love of knowledge. With every other University it shares that *gaudium de veritate*, so precious to Saint Augustine, which is that joy of searching for, discovering and communicating truth in every field of knowledge. A Catholic University’s privileged task is ‘to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth.’” (Citation from Pope John Paul II, “Discourse to the Institut Catholique de Paris,” June 1, 1980)

Ex corde Ecclesiae, §4

“It is the honour and responsibility of a Catholic University to consecrate itself without reserve to *the cause of 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’, the *Logos*, whose Spirit of intelligence and love enables the human person with his or her own intelligence to find the ultimate reality of which he is the source and end and who alone is capable of giving fully that Wisdom without which the future of the world would be in danger.”

Ex corde Ecclesiae, §12

“Every Catholic University, *as a university*, is an academic community which, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through research, teaching and various services offered to the local, national and international communities.”

Ex corde Ecclesiae, §§13-14

“Since the objective of a Catholic University is to assure in an institutional manner a Christian presence in the university world confronting the great problems of society and culture,

every Catholic University, as *Catholic*, must have the following *essential characteristics*: (1) a Christian inspiration not only of individuals but of the university community as such; (2) a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research; (3) fidelity to the Christian message as it comes to us through the Church; (4) an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life.

“In the light of these four characteristics, it is evident that besides the teaching, research and services common to all Universities, a Catholic University, by *institutional commitment*, brings to its task the inspiration and light of the *Christian message*. In a Catholic University, therefore, Catholic ideals, attitudes and principles penetrate and inform university activities in accordance with the proper nature and autonomy of these activities. In a word, being both a University and Catholic, it must be both a community of scholars representing various branches of human knowledge, and an academic institution in which Catholicism is vitally present and operative.” (Citation from *L’Université Catholique dans le monde moderne. Document final du 2ème Congrès des Délégués des Universités Catholiques*, Rome, Nov. 20-29, 1972)

Ex corde Ecclesiae, §27

“One consequence of its essential relationship to the Church is that the *institutional* fidelity of the University to the Christian message includes a recognition of and adherence to the teaching authority of the Church in matters of faith and morals.”

Ex corde Ecclesiae, §30

“The basic mission of a University is a continuous quest for truth through its research, and the preservation and communication of knowledge for the good of society. A Catholic University participates in this mission with its own specific characteristics and purposes.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 1, §2

“Those universities established or approved by the Holy See, by the NCCB [now USCCB], by other hierarchical assemblies, or by individual diocesan bishops are to incorporate, by reference and in other appropriate ways, the general and particular norms into their governing documents and conform their existing statutes to such norms. Within five years of the effective date of these particular norms, Catholic universities are to submit the aforesaid incorporation for review and affirmation to the university’s competent ecclesiastical authority.

“Other Catholic universities are to make the general and particular norms their own, include them in the university’s official documentation by reference and in other appropriate ways, and, as much as possible, conform their existing statutes to such norms. These steps to ensure their Catholic identity are to be carried out in agreement with the diocesan bishop of the place where the seat of the university is situated.

“Changes in statutes of universities established by the hierarchy, religious institutes or other public juridic persons that substantially affect the nature, mission or Catholic identity of the

university require the approval of competent ecclesiastical authority.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 1, §3

“Those establishing or sponsoring a Catholic university have an obligation to make certain that they will be able to carry out their canonical duties in a way acceptable under relevant provisions of applicable federal and state law, regulations and procedures.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 2, §1

“The purpose of a Catholic university is education and academic research proper to the disciplines of the university. Since it enjoys the institutional autonomy appropriate to an academic institution, its governance is and remains internal to the institution itself. This fundamental purpose and institutional autonomy must be respected and promoted by all, so that the university may effectively carry out its mission of freely searching for all truth.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 2, §5

“A responsibility of every Catholic university is to affirm its essential characteristics, in accord with the principles of *Ex corde Ecclesiae*, through public acknowledgment in its mission statement and/or its other official documentation of its canonical status and its commitment to the practical implications of its Catholic identity, including but not limited to those specified in Part One, Section 7 of this document.”

Application of Ex corde Ecclesiae for United States, §7

“In order to maintain and safeguard their freely-chosen Catholic identity, it is important for Catholic universities to set out clearly in their official documentation their Catholic character....”

QUESTIONS FOR SELF-ASSESSMENT

How do the institution’s mission statement and/or governing documents:

- a. make known the institution’s Catholic identity and canonical status?¹
- b. include or reference the General Norms of *Ex corde Ecclesiae* and the Particular Norms of the *Application of Ex corde Ecclesiae for the United States*?²
- c. ensure compliance with each of these Norms?³
- d. explain the mission of the institution in accord with the purposes of a Catholic university

1 *Ex corde Ecclesiae* (hereafter *EcE*) General Norm 2 §3; *Application of Ex corde Ecclesiae for the United States* (hereafter *Application*) §7, Particular Norm 2 §5.

2 *EcE* General Norm 1 §3; *Application* Particular Norm 1 §2.

3 *EcE* General Norm 2 §3; *Application* Particular Norm 1 §3.

as described in *Ex corde Ecclesiae*⁴, especially the following essential characteristics:⁵

- i. a Christian inspiration not only of individuals but of the university community as such;
 - ii. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
 - iii. fidelity to the Christian message as it comes to us through the Church; and
 - iv. an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life?
- e. express the institution's recognition of the teaching authority of the Catholic Church on matters of faith and morals?⁶
 - f. express the institution's commitment to the practical implications of its Catholic identity, including but not limited to:
 - i. commitment to Catholic ideals, principles, and attitudes in carrying out research, teaching, and all other university activities, including activities of officially-recognized student and faculty organizations and associations, and with due regard for academic freedom and the conscience of every individual?⁷
 - ii. commitment to serve others, particularly the poor, underprivileged, and vulnerable members of society?⁸
 - iii. commitment of witness of the Catholic faith by Catholic administrators and teachers, especially those teaching the theological disciplines, and acknowledgment and respect on the part of non-Catholic teachers and administrators of the university's Catholic identity and mission?⁹
 - iv. commitment to provide courses for students on Catholic moral and religious principles and their application to critical areas such as human life and other issues of social justice?¹⁰
 - v. commitment to care pastorally for the students, faculty, administration, and staff?¹¹
 - vi. commitment to provide personal services (health care, counseling, and guidance) to students, as well as administration and faculty, in conformity with the Church's ethi-

4 *EcE* §1, §4, §§12-14, §30, General Norm 2 §3; *Application* Particular Norm 2 §1, Particular Norm 2 §5.

5 *EcE* §13.

6 *EcE* §13, §27.

7 *EcE* §14, General Norm 2 §§2-3; *Application* §7.

8 *EcE* §12; *Application* §7.

9 *Application* §7.

10 *EcE* §12-§13; *Application* §7.

11 *Application* §7.

cal and religious teaching and directives?¹²

vii. commitment to create a campus culture and environment that is expressive and supportive of a Catholic way of life?¹³

.....
POLICIES, PROGRAMS & COMMITMENTS
.....

Ex corde Ecclesiae General Norms, Art. 2, §2

“A Catholic University, as Catholic, informs and carries out its research, teaching, and all other activities with Catholic ideals, principles and attitudes.”

Ex corde Ecclesiae General Norms, Art. 2, §3

“The University, particularly through its structure and its regulations, is to provide means which will guarantee the expression and the preservation of this identity in a manner consistent with §2.”

Ex corde Ecclesiae General Norms, Art. 2, §4

“Catholic teaching and discipline are to influence all university activities, while the freedom of conscience of each person is to be fully respected. Any official action or commitment of the University is to be in accord with its Catholic identity.”

Ex corde Ecclesiae, §21

“[T]he community is animated by a spirit of freedom and charity; it is characterized by mutual respect, sincere dialogue, and protection of the rights of individuals.”

Ex corde Ecclesiae, §27

“Catholic members of the university community are also called to a personal fidelity to the Church with all that this implies. Non-Catholic members are required to respect the Catholic character of the University, while the University in turn respects their religious liberty.”

Ex corde Ecclesiae, §34

“Every Catholic University feels responsible to contribute concretely to the progress of the society within which it works: for example it will be capable of searching for ways to make university education accessible to all those who are able to benefit from it, especially the poor or members of minority groups who customarily have been deprived of it.”

12 *Application* §7.

13 *Application* §7.

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 2, §4

“Recognizing the dignity of the human person, a Catholic university, in promoting its own Catholic identity and fostering Catholic teaching and discipline, must respect the religious liberty of every individual, a right with which each is endowed by nature.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 5, §1

“The university shall develop and maintain a plan for fulfilling its mission that communicates and develops the Catholic intellectual tradition, is of service to the Church and society, and encourages the members of the university community to grow in the practice of the faith. The university plan should address intellectual and pastoral contributions to the mission of communicating Gospel values, service to the poor, social justice initiatives, and ecumenical and inter-religious activities.”

Application of Ex corde Ecclesiae for United States, §7

“In order to maintain and safeguard their freely-chosen Catholic identity, it is important for Catholic universities... to implement in practical terms their commitment to the essential elements of Catholic identity, including the following: Commitment to be faithful to the teachings of the Catholic Church; Commitment to Catholic ideals, principles and attitudes in carrying out research, teaching and all other university activities... and with due regard for academic freedom and the conscience of every individual; Commitment to serve others, particularly the poor, underprivileged and vulnerable members of society....”

Vatican Council II, Declaration on Christian Education *Gravissimum Educationis*, §32

“Matriculation should be readily available to students of real promise, even though they be of slender means, especially to students from the newly emerging nations.”

United States Conference of Catholic Bishops, *Catholics in Political Life*

“The Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles. They should not be given awards, honors, or platforms which would suggest support for their actions.”

QUESTIONS FOR SELF-ASSESSMENT

How are each of the institution’s distinct programs, activities, and commitments informed and carried out with Catholic ideals, principles, and attitudes?¹⁴

How are each of the institution’s academic, personnel, student, and other policies informed and carried out with Catholic ideals, principles, and attitudes?¹⁵

14 *EcE* General Norm 2 §§2-4; *Application* §7.

15 *EcE* General Norm 2 §§2-3; *Application* §7.

How do the institution's academic, personnel, student, and other policies:

- a. ensure that members of the college or university community relate to each other with mutual respect and sincere dialogue?¹⁶
- b. protect the individual rights and religious liberty and conscience of all members of the college or university community?¹⁷
- c. ensure that Catholic members of the college or university community demonstrate fidelity to the Catholic Church in all their activities?¹⁸
- d. ensure that non-Catholic members of the college or university community respect the Catholic character of the institution?¹⁹
- e. help make education at the college or university available to students from low-income families, minority groups who customarily have been deprived of an equivalent education, and students from newly emerging nations?²⁰
- f. implement in practical terms the institution's commitment to be faithful to the teachings of the Catholic Church?²¹
- g. implement in practical terms the institution's commitment to serve others, particularly the poor, underprivileged, and vulnerable members of society?²²
- h. ensure that individuals who act in defiance of the Catholic Church's fundamental moral principles are not honored, including awards, honors, or platforms which would suggest support for their actions?²³

Has the institution developed a plan for fulfilling its mission that communicates and develops the Catholic intellectual tradition, is of service to the Church and society, and encourages the members of the university community to grow in the practice of the faith?²⁴

How does the plan address these concerns?²⁵

How does the plan address intellectual and pastoral contributions to the mission of communicating Gospel values, service to the poor, social justice initiatives, and ecumenical and inter-religious activities?²⁶

How does the institution maintain this plan and prescribed activities?²⁷

16 *EcE* §21.

17 *EcE* §21, §27, General Norm 2 §4; *Application* §7, Particular Norm 2 §4.

18 *EcE* §27.

19 *EcE* §27.

20 *EcE* §34; Vatican Council II, Declaration on Christian Education *Gravissimum Educationis*, §32.

21 *EcE* §27.

22 *EcE* General Norm 5 §1; *Application* §7.

23 United States Conference of Catholic Bishops, *Catholics in Political Life*.

24 *Application* Particular Norm 5 §1.

25 *Application* Particular Norm 5 §1.

26 *Application* Particular Norm 5 §1.

27 *Application* Particular Norm 5 §1.

.....
 RELATIONSHIP WITH DIOCESAN BISHOP

Code of Canon Law, Canon 808

“Even if it really be Catholic, no university may bear the title or name Catholic university without the consent of the competent ecclesiastical authority.”

Code of Canon Law, Canon 809

“If it is possible and advantageous the conferences of bishops are to see to it that universities or at least faculties are established, suitably distributed throughout their territory, in which the various disciplines are to be investigated and taught with due regard for their academic autonomy, and with due consideration for Catholic doctrine.”

Code of Canon Law, Canon 810, §2

“The conference of bishops and the diocesan bishops concerned have the duty and right of being vigilant that in these universities the principles of Catholic doctrine are faithfully observed.”

Code of Canon Law, Canon 812

“It is necessary that those who teach theological disciplines in any institute of higher studies have a mandate from the competent ecclesiastical authority.”

Code of Canon Law, Canon 813

“The diocesan bishop is to have serious pastoral care for students by erecting a parish for them or by assigning priests for this purpose on a stable basis; he is also to provide for Catholic university centers at universities, even non-Catholic ones, to give assistance, especially spiritual to young people.”

Ex corde Ecclesiae General Norms, Art. 3, §§1-4

“A Catholic University may be established or approved by the Holy See, by an Episcopal Conference or another Assembly of Catholic Hierarchy, or by a diocesan Bishop.

“With the consent of the diocesan Bishop, a Catholic University may also be established by a Religious Institute or other public juridical person.

“A Catholic University may also be established by other ecclesiastical or lay persons; such a University may refer to itself as a Catholic University only with the consent of the competent ecclesiastical Authority, in accordance with the conditions upon which both parties shall agree.

“In the cases of §§ 1 and 2, the Statutes must be approved by the competent ecclesiastical Authority.”

Ex corde Ecclesiae General Norms, Art. 5, §§1-3

“Every Catholic University is to maintain communion with the universal Church and the Holy See; it is to be in close communion with the local Church and in particular with the diocesan Bishops of the region or nation in which it is located....

“Each Bishop has a responsibility to promote the welfare of the Catholic Universities in his diocese and has the right and duty to watch over the preservation and strengthening of their Catholic character. If problems should arise concerning this Catholic character, the local Bishop is to take the initiatives necessary to resolve the matter, working with the competent university authorities in accordance with established procedures and, if necessary, with the help of the Holy See.

“Periodically, each Catholic University, to which Article 3, 1 and 2 refers, is to communicate relevant information about the University and its activities to the competent ecclesiastical Authority. Other Catholic Universities are to communicate this information to the Bishop of the diocese in which the principal seat of the Institution is located.”

Ex corde Ecclesiae General Norms, Art. 6, §2

“A sufficient number of qualified people—priests, religious, and lay persons—are to be appointed to provide pastoral ministry for the university community, carried on in harmony and cooperation with the pastoral activities of the local Church under the guidance or with the approval of the diocesan Bishop.”

Ex corde Ecclesiae, §27

“Every Catholic University, without ceasing to be a University, has a relationship to the Church that is essential to its institutional identity. ... One consequence of its essential relationship to the Church is that the *institutional* fidelity of the University to the Christian message includes a recognition of and adherence to the teaching authority of the Church in matters of faith and morals.”

Ex corde Ecclesiae, §28

“Bishops have a particular responsibility to promote Catholic Universities, and especially to promote and assist in the preservation and strengthening of their Catholic identity, including the protection of their Catholic identity in relation to civil authorities. This will be achieved more effectively if close personal and pastoral relationships exist between University and Church authorities, characterized by mutual trust, close and consistent cooperation and continuing dialogue. Even when they do not enter directly into the internal governance of the University, Bishops ‘should be seen not as external agents but as participants in the life of the Catholic University.’” (Citation from Pope John Paul II, “Address to Leaders of Catholic Higher Education,” Xavier University of Louisiana, U.S.A., Sept. 12, 1987)

Ex corde Ecclesiae, §29

“Because of their interrelated roles, dialogue between Bishops and theologians is essential;

this is especially true today, when the results of research are so quickly and so widely communicated through the media.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 2, §5

“With due regard for the common good and the need to safeguard and promote the integrity and unity of the faith, the diocesan bishop has the duty to recognize and promote the rightful academic freedom of professors in Catholic universities in their search for truth.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 3, §1-4

“A Catholic university may be established, or an existing university approved, by the Holy See, the National Conference of Catholic Bishops, other hierarchical assemblies, or individual diocesan bishops. It may also be established by a religious institute or some other public juridic person, or by individual Catholics, acting singly or in association, with proper ecclesiastical approval. At the time of its establishment the university should see to it that its canonical status is identified, including the ecclesiastical authority by which it has been established or approved or to which it otherwise relates. The statutes of Catholic universities established by hierarchical authority or by religious institutes or other public juridic persons must be approved by competent ecclesiastical authority. No university may assume the title Catholic without the consent of the competent ecclesiastical authority.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §2

“The board [of trustees] should develop effective ways of relating to and collaborating with the local bishop and diocesan agencies on matters of mutual concern.”

[Footnote reads: “In individual situations, it may be possible and appropriate to invite the diocesan bishop or his delegate to be a member of the board itself. In other cases, arranging periodic meetings to address the university’s Catholic identity and mission may prove more practical and effective.”]

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §3

“The administration should be in dialogue with the local bishop about ways of promoting Catholic identity and the contribution that the university can make to the life of the Church in the area.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §4

“Both the university and the bishops, aware of the contributions made by theologians to Church and academy, have a right to expect them to present authentic Catholic teaching. Catholic professors of the theological disciplines have a corresponding duty to be faithful to the Church’s magisterium as the authoritative interpreter of Sacred Scripture and Sacred Tradition. Catholics who teach the theological disciplines in a Catholic university are required to have a *mandatum* granted by competent ecclesiastical authority.

“i. The *mandatum* is fundamentally an acknowledgment by Church authority that a Catholic professor of a theological discipline is a teacher within the full communion of the Catholic Church.

“ii. The *mandatum* should not be construed as an appointment, authorization, delegation or approbation of one’s teaching by Church authorities. Those who have received a *mandatum* teach in their own name in virtue of their baptism and their academic and professional competence, not in the name of the Bishop or of the Church’s magisterium.

[Footnote reads: “[I]t is not the responsibility of a Catholic university to seek the mandatum; this is a personal obligation of each professor. If a particular professor lacks a mandatum and continues to teach a theological discipline, the university must determine what further action may be taken in accordance with its own mission and statutes (see canon 810, §1).”]

“iii. The *mandatum* recognizes the professor’s commitment and responsibility to teach authentic Catholic doctrine and to refrain from putting forth as Catholic teaching anything contrary to the Church’s magisterium.

“iv. The following procedure is given to facilitate, as of the effective date of this Application, the process of requesting and granting the *mandatum*. Following the approval of the Application, a detailed procedure will be developed outlining the process of requesting and granting (or withdrawing) the *mandatum*.

“1. The competent ecclesiastical authority to grant the *mandatum* is the bishop of the diocese in which the Catholic university is located; he may grant the *mandatum* personally or through a delegate.

[Footnote reads: “The attestation or declaration of the professor that he or she will teach in communion with the Church can be expressed by the profession of faith and oath of fidelity or in any other reasonable manner acceptable to the one issuing the mandatum.”]

“2. Without prejudice to the rights of the local bishop, a *mandatum*, once granted, remains in effect wherever and as long as the professor teaches unless and until withdrawn by competent ecclesiastical authority.

[Footnote reads: “Although the general principle is that, once granted, there is no need for the mandatum to be granted again by another diocesan bishop, every diocesan bishop has the right to require otherwise in his own diocese.”]

“3. The *mandatum* should be given in writing. The reasons for denying or removing a *mandatum* should also be in writing.”

[Footnote reads: “Administrative acts in the external forum must be in writing (c. 37). The writing not only demonstrates the fulfillment of canon 812, but, in cases of denial or removal, it permits the person who considers his or her rights to have been injured to seek recourse. See canons 1732–1739.”]

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 5, §2

“In accordance with Church teaching and the universal law of the Church, the local Bishop has a responsibility to promote the welfare of the Catholic universities in his diocese and to watch over the preservation and strengthening of their Catholic character. Bishops should, when appropriate, acknowledge publicly the service of Catholic universities to the Church and support the institution’s Catholic identity if it is unjustifiably challenged. Diocesan and university authorities should commit themselves mutually to regular dialogues to achieve the goals of *Ex corde Ecclesiae* according to local needs and circumstances. University authorities and the local diocesan bishop should develop practical methods of collaboration that are harmonious with the university’s structure and statutes. Similar forms of collaboration should also exist between the university and the religious institute to which it is related by establishment or tradition.”

[Footnote reads: “The following are some suggestions for collaboration: (a) Arranging for the diocesan bishop or his delegate and members of the religious institute to be involved in the university’s governance, perhaps through representation on the board of trustees or in some other appropriate manner. (b) Sharing the university’s annual report with the diocesan bishop and the religious institute, especially in regard to matters affecting Catholic identity and the religious institute’s charism. (c) Scheduling regular pastoral visits to the university on the part of the diocesan bishop and the religious institute’s leadership and involving the members of the diocese and the institute in campus ministry. (d) Collaborating on evangelization and on the special works of the religious institute. (e) Conducting dialogues on matters of doctrine and pastoral practice and on the development of spirituality in accordance with the religious institute’s charism. (f) Resolving issues affecting the university’s Catholic identity in accordance with established procedures. (See ECE, II, Art. 5, §2 and ECE footnote 51.) (g) Participating together in ecumenical and inter-faith endeavors. (h) Contributing to the diocesan process of formulating the quinquennial report to the Holy See.”]

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 5, §2

“*Doctrinal Responsibilities: Approaches to Promoting Cooperation and Resolving Misunderstandings between Bishops and Theologians*, approved and published by the National Conference of Catholic Bishops, June 17, 1989, can serve as a useful guide for diocesan bishops, professors of the theological disciplines and administrators of universities to promote informal cooperation and collaboration in the Church’s teaching mission and the faithful observance within Catholic universities of the principles of Catholic doctrine. Disputes about Church doctrine should be resolved, whenever possible, in an informal manner. At times, the resolution of such matters may benefit from formal doctrinal dialogue as proposed by *Doctrinal Responsibilities* and adapted by the parties in question.”

[Footnote reads: “When such disputes are not resolved within the limits of informal or formal dialogue, they should be addressed in a timely manner by the competent ecclesiastical authority through appropriate doctrinal and administrative actions, taking into account the requirements of the common good and the rights of the individuals and institutions involved.”]

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 5, §2

“The National Conference of Catholic Bishops [now USCCB], through an appropriate committee structure, should continue to dialogue and collaborate with the Catholic academic community and its representative associations about ways of safeguarding and promoting the ideals, principles and norms expressed in *Ex corde Ecclesiae*.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 6, §§1-5

“The diocesan bishop has overall responsibility for the pastoral care of the university’s students, faculty, administration and staff.

“The university, in cooperation with the diocesan bishop, shall make provision for effective campus ministry programs, including the celebration of the sacraments, especially the Eucharist and penance, other liturgical celebrations, and opportunities for prayer and spiritual reflection.

“When selecting pastoral ministers—priests, deacons, religious and lay persons—to carry on the work of campus ministry, the university authorities should work closely with the diocesan bishop and interested religious institutes. Without prejudice to the provision of canon 969, §2, priests and deacons must enjoy pastoral faculties from the local ordinary in order to exercise their ministry on campus.

“With due regard for religious liberty and freedom of conscience, the university, in cooperation with the diocesan bishop, should collaborate in ecumenical and interfaith efforts to care for the pastoral needs of students, faculty and other university personnel who are not Catholic.

“In these pastoral efforts, the university and the diocesan bishop should take account of the prescriptions and recommendations issued by the Holy See and the guidance and pastoral statements of the National Conference of Catholic Bishops.”

Application of Ex corde Ecclesiae for United States, §2

“The richness of communion illuminates the ecclesial relationship that unites the distinct, and yet complementary, teaching roles of bishops and Catholic universities. In the light of communion, the teaching responsibilities of the hierarchy and of the Catholic universities retain their distinctive autonomous nature and goal but are joined as complementary activities contributing to the fulfillment of the Church’s universal teaching mission. The communion of the Church embraces both the pastoral work of bishops and the academic work of Catholic universities, thus linking the bishops’ right and obligation to communicate and safeguard the integrity of Church doctrine with the right and obligation of Catholic universities to investigate, analyze and communicate all truth freely.”

Application of Ex corde Ecclesiae for United States, §4

“Mutual trust goes beyond the personalities of those involved in the relationship. The trust is grounded in a shared baptismal belief in the truths that are rooted in Scripture and Tradi-

tion, as interpreted by the Church, concerning the mystery of the Trinity: God the Father and Creator, who works even until now; God the Son and incarnate Redeemer, who is the Way and the Truth and the Life; and God the Holy Spirit, the Paraclete, whom the Father and Son send. In the spirit of *communio*, the relationship of trust between university and Church authorities, based on these shared beliefs with their secular and religious implications, is fostered by mutual listening, by collaboration that respects differing responsibilities and gifts, and by a solidarity that mutually recognizes respective statutory limitations and responsibilities.”

Application of Ex corde Ecclesiae for United States, §5

“It is highly desirable that representatives of both educational institutions and Church authorities jointly identify, study, and pursue solutions to issues concerning social justice, human life and the needs of the poor.”

Application of Ex corde Ecclesiae for United States, §5

“A structure and strategy to insure ongoing dialogue and cooperation should be established by university and Church authorities.”

Application of Ex corde Ecclesiae for United States, §7

“Catholic universities should make every effort to enhance their communion with the hierarchy so that through this special relationship they may assist each other to accomplish the mission to which they are mutually committed.”

QUESTIONS FOR SELF-ASSESSMENT

How has the institution ensured that the local diocesan bishop consents to its identification as a “Catholic” college or university?²⁸

How has the institution ensured that the institution’s governing documents have been reviewed and/or approved by the local diocesan bishop, if required according to the institution’s canonical status and method of establishment?²⁹

How does the institution periodically communicate relevant information about the Catholic character of the institution and its activities to the local diocesan bishop or other competent ecclesiastical authority under Canon Law?³⁰

How does the institution strive to develop a close personal and pastoral relationship with the local diocesan bishop—characterized by mutual trust, close and consistent cooperation,

28 *Code of Canon Law*, Canon 808; *EcE* General Norm 3 §§1-4; *Application* Particular Norm 3 §§1-4.

29 *EcE* General Norm 3 §4; *Application* Particular Norm 3 §3.

30 *EcE* General Norm 5 §3; *Application* §5, Particular Norm 5 §2.

and continuing dialogue—such that the bishop is seen as a participant in the life of the institution?³¹

How does the institution ensure dialogue between the local diocesan bishop and those who teach theological disciplines?³²

How does the institution ensure regular dialogue with the local diocesan bishop and diocesan authorities about ways of promoting Catholic identity, how to achieve the goals of *Ex corde Ecclesiae* according to local needs and circumstances, and the contribution that the institution can make to the life of the Church in the area?³³

How does the institution ensure regular dialogue on these matters with the religious institute to which it is related by establishment or tradition, if applicable?³⁴

How does the institution defer in practical ways to the authority of the local diocesan bishop and the United States Conference of Catholic Bishops to remain vigilant that the principles of Catholic doctrine are faithfully observed at the institution?³⁵

How does the institution defer in practical ways to the authority of the local diocesan bishop to watch over the preservation and strengthening of the Catholic character of the institution, including any initiative of the bishop to resolve problems?³⁶

How does the institution defer in practical ways to the authority of the local diocesan bishop over the pastoral care of the college or university community, including campus ministry programs, liturgical activities, and the appointment of pastoral ministers?³⁷

How does the institution ensure that those who teach theological disciplines have a *mandatum* according to the procedures established by the local diocesan bishop?³⁸

How does the institution work jointly with Catholic Church authorities to jointly identify, study, and pursue solutions to issues concerning social justice, human life, and the needs of the poor?³⁹

31 *EcE* §2, §4, §7, §28, General Norm 5 §1.

32 *EcE* §29.

33 *Application* Particular Norm 4 §§2-3, Particular Norm 5 §2.

34 *Application* Particular Norm 5 §2.

35 *Code of Canon Law*, Canon 809, 810 §2; *EcE* §27, General Norm 5 §2; *Application* §2.

36 *EcE* §28, General Norm 5 §2; *Application* Particular Norm 5 §2.

37 *Code of Canon Law*, Canon 813; *EcE* General Norm 6 §2; *Application* Particular Norm 6 §§1-5.

38 *Code of Canon Law*, Canon 812; *Application* Particular Norm 4 §4.

39 *Application* §5.

.....
 COOPERATION

Ex corde Ecclesiae General Norms, Art. 7, §1

“In order better to confront the complex problems facing modern society, and in order to strengthen the Catholic identity of the Institutions, regional, national and international cooperation is to be promoted in research, teaching, and other university activities among all Catholic Universities, including Ecclesiastical Universities and Faculties. Such cooperation is also to be promoted between Catholic Universities and other Universities, and with other research and educational Institutions, both private and governmental.”

Ex corde Ecclesiae General Norms, Art. 7, §2

“Catholic Universities will, when possible and in accord with Catholic principles and doctrine, cooperate with government programmes and the programmes of other national and international Organizations on behalf of justice, development and progress.”

Ex corde Ecclesiae, §35

“[S]ince the economic and personal resources of a single Institution are limited, cooperation in *common research projects* among Catholic Universities, as well as with other private and governmental institutions, is imperative. In this regard, and also in what pertains to the other fields of the specific activity of a Catholic University, the role played by various national and international associations of Catholic Universities is to be emphasized. Among these associations the mission of *The International Federation of Catholic Universities*, founded by the Holy See, is particularly to be remembered.”

Ex corde Ecclesiae, §37

“In its service to society, a Catholic University *will relate especially to the academic, cultural and scientific world* of the region in which it is located. Original forms of dialogue and collaboration are to be encouraged between the Catholic Universities and the other Universities of a nation on behalf of development, of understanding between cultures, and of the defence of nature in accordance with an awareness of the international ecological situation.”

Ex corde Ecclesiae, §41

“Close cooperation between pastoral ministry in a Catholic University and the other activities within the local Church, under the guidance or with the approval of the diocesan Bishop, will contribute to their mutual growth.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 7, §§1-2

“Catholic universities should commit themselves to cooperate in a special way with other Catholic universities, institutions and professional associations, in the United States and abroad, in order to build up the entire Catholic academic community.

“In collaborating with governmental agencies, regional associations, and other universities, whether public or private, Catholic universities should give corporate witness to and promote the Church’s social teaching and its moral principles in areas such as the fostering of peace and justice, respect for all human life, the eradication of poverty and unjust discrimination, the development of all peoples and the growth of human culture.”

QUESTIONS FOR SELF-ASSESSMENT

How does the institution cooperate with other Catholic colleges and universities in research, teaching, and other activities to strengthen the Catholic identity of the institutions and confront problems facing modern society?⁴⁰

How does the institution, in accord with Catholic principles and doctrine, cooperate with non-Catholic colleges and universities in research, teaching, and other activities to confront problems facing modern society?⁴¹

How does the institution dialogue and collaborate with other colleges and universities in the United States on behalf of development, understanding between cultures, and defense of nature in accordance with an awareness of the international ecological situation?⁴²

How does the institution, in accord with Catholic principles and doctrine, cooperate with government programs and the programs of other national and international organizations on behalf of justice, development, and progress?⁴³

In its cooperative activities with other entities, how does the institution give witness to the Church’s social teaching and its moral principles in areas such as the fostering of peace and justice, respect for all human life, the eradication of poverty and unjust discrimination, the development of peoples, and the growth of human culture?⁴⁴

How does the institution ensure close cooperation between the institution’s pastoral ministry and the other activities within the local Church, under the guidance or with the approval of the local diocesan bishop?⁴⁵

40 *EcE* §35, General Norm 7 §1; *Application Particular Norm* 7 §1.

41 *EcE* §35, General Norm 7 §1; *Application Particular Norm* 7 §1.

42 *EcE* §37.

43 *EcE* §35, General Norm 7 §2.

44 *Application Particular Norm* 7 §2.

45 *EcE* §41.

LEADERSHIP & ADMINISTRATION

.....
BOARD OF TRUSTEES
.....

Ex corde Ecclesiae General Norms, Art. 4, §1

“The responsibility for maintaining and strengthening the Catholic identity of the University rests primarily with the University itself. ...[T]his responsibility is entrusted principally to university authorities (including, when the positions exist, the Chancellor and/or a Board of Trustees or equivalent body)... The identity of a Catholic University is essentially linked to the quality of its teachers and to respect for Catholic doctrine. It is the responsibility of the competent Authority to watch over these two fundamental needs in accordance with what is indicated in Canon Law.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 2, §6

“The university (in particular, the trustees, administration, and faculty) should take practical steps to implement its mission statement in order to foster and strengthen its Catholic nature and character.”

[Footnote reads: “In this regard, the university may wish to establish a ‘mission effectiveness committee’ or some other appropriate structure to develop methods by which Catholics may promote the university’s Catholic identity and those who are not Catholic may acknowledge and respect this identity.”]

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §2

“Each member of the board must be committed to the practical implications of the university’s Catholic identity as set forth in its mission statement or equivalent document. To the extent possible, the majority of the board should be Catholics committed to the Church. The board should develop effective ways of relating to and collaborating with the local bishop and diocesan agencies on matters of mutual concern.

[Footnote reads: “In individual situations, it may be possible and appropriate to invite the diocesan bishop or his delegate to be a member of the board itself. In other cases, arranging periodic meetings to address the university’s Catholic identity and mission may prove more practical and effective.”]

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §2

“The board should analyze ecclesiastical documents on higher education, such as *Ex corde Ecclesiae* and this Application, and develop specific ways of implementing them appropriate to the structure and life of the university. The board should see to it that the university periodically undertakes an internal review of the congruence of its mission statement, its courses of

instruction, its research program, and its service activity with the ideals, principles and norms expressed in *Ex corde Ecclesiae*.”

QUESTIONS FOR SELF-ASSESSMENT

How are prospective and current members of the Board of Trustees and other governing boards informed of their responsibility for maintaining and strengthening the Catholic identity of the institution?¹

How does the institution ensure that a majority of the members of the Board of Trustees and other governing boards are Catholics who are committed to the Catholic Church?²

How have the Board of Trustees and other governing boards:

- a. developed and implemented effective ways of relating to and collaborating with the local diocesan bishop and diocesan agencies on matters of mutual concern?³
- b. analyzed ecclesiastical documents on higher education, including *Ex corde Ecclesiae* and the *Application of Ex corde Ecclesiae for the United States*, and developed and carried out specific ways of implementing them appropriate to the structure and life of the university?⁴
- c. developed and implemented a plan to undertake a periodic review of the congruence of the institution’s mission statement, courses of instruction, research program, and service activity with the ideals, principles, and norms expressed in *Ex corde Ecclesiae*?⁵

.....

ADMINISTRATION & NON-FACULTY EMPLOYEES

.....

Code of Canon Law, Canon 833

“The following persons are obliged to make a profession of faith personally in accord with a formula approved by the Apostolic See: ...in the presence of the grand chancellor or, in his absence, in the presence of the local ordinary, or in the presence of their delegates, the rector of an ecclesiastical or Catholic university at the beginning of the rector’s term of office....”

Ex corde Ecclesiae General Norms, Art. 4, §1

“The responsibility for maintaining and strengthening the Catholic identity of the University rests primarily with the University itself. [T]his responsibility is entrusted principally to university authorities (including, when the positions exist, the Chancellor and/or a Board of

1 *EcE* General Norm 4 §1; *Application* Particular Norm 2 §6, Particular Norm 4 §2.
2 *Application* Particular Norm 4 §2.
3 *Application* Particular Norm 4 §2.
4 *Application* Particular Norm 4 §2.
5 *Application* Particular Norm 4 §2.

Trustees or equivalent body), it is shared in varying degrees by all members of the university community, and therefore calls for the recruitment of adequate university personnel, especially teachers and administrators, who are both willing and able to promote that identity. The identity of a Catholic University is essentially linked to the quality of its teachers and to respect for Catholic doctrine. It is the responsibility of the competent Authority to watch over these two fundamental needs in accordance with what is indicated in Canon Law.”

Ex corde Ecclesiae General Norms, Art. 4, §2

“All teachers and all administrators, at the time of their appointment, are to be informed about the Catholic identity of the Institution and its implications, and about their responsibility to promote, or at least to respect, that identity.”

Ex corde Ecclesiae General Norms, Art. 4, §4

“Those university teachers and administrators who belong to other Churches, ecclesial communities, or religions, as well as those who profess no religious belief, and also all students, are to recognize and respect the distinctive Catholic identity of the University.”

Ex corde Ecclesiae, §24

“*Directors* and *administrators* in a Catholic University promote the constant growth of the University and its community through a leadership of service; the dedication and witness of the non-academic staff are vital for the identity and life of the university.”

Ex corde Ecclesiae, §27

“Catholic members of the university community are also called to a personal fidelity to the Church with all that this implies. Non-Catholic members are required to respect the Catholic character of the University, while the University in turn respects their religious liberty.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 2, §6

“The university (in particular, the trustees, administration, and faculty) should take practical steps to implement its mission statement in order to foster and strengthen its Catholic nature and character.”

[Footnote reads: “In this regard, the university may wish to establish a ‘mission effectiveness committee’ or some other appropriate structure to develop methods by which Catholics may promote the university’s Catholic identity and those who are not Catholic may acknowledge and respect this identity.”]

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §3

“The university president should be a Catholic.”

[Footnote reads: “Upon assuming the office of president for the first time, a Catholic should express his or her commitment to the university’s Catholic identity and to the Catholic faith in

accordance with canon 833, §7 (see also Congregation for the Doctrine of the Faith, Formula Professio Fidei et Iusiurandum, July 1, 1988, AAS 81 [1989] 104-106; and Congregation for the Doctrine of the Faith, Rescriptum ex audientia SS. mi Quod Attinet, September 19, 1989, AAS 81 [1989] 1169). When a candidate who is not a Catholic is being considered for appointment as president of a Catholic university, the university should consult with the competent ecclesiastical authority about the matter. In all cases, the president should express his or her commitment to the university's Catholic mission and identity.”]

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §3

“The administration should inform faculty and staff at the time of their appointment regarding the Catholic identity, mission and religious practices of the university and encourage them to participate, to the degree possible, in the spiritual life of the university.”

Application of Ex corde Ecclesiae for United States, §7

“In order to maintain and safeguard their freely-chosen Catholic identity, it is important for Catholic universities... to implement in practical terms their commitment to the essential elements of Catholic identity, including the following: ...Commitment of witness of the Catholic faith by Catholic administrators and teachers, especially those teaching the theological disciplines, and acknowledgment and respect on the part of non-Catholic teachers and administrators of the university's Catholic identity and mission....”

QUESTIONS FOR SELF-ASSESSMENT

How does the institution ensure that the president (or equivalent executive official) is a Catholic?⁶

How does the institution ensure that the president (or equivalent executive official) expresses commitment to the institution's Catholic identity and (if Catholic) makes the Vatican-approved profession of faith at the beginning of the president's term of office?⁷

How does the institution ensure that each official and non-faculty employee is informed at the time of their appointment about the Catholic identity of the institution and its implications, and their responsibility to promote—or if not Catholic, to at least respect—that Catholic identity?⁸

How does the institution ensure that each official and non-faculty employee is both willing and able to maintain and strengthen the Catholic identity of the institution, under the direction of the governing board(s)?⁹

6 *Application* Particular Norm 4 §3.

7 *Code of Canon Law*, Canon 833.

8 *EcE* §27, General Norm 4 §§1-2, General Norm 4 §4; *Application* §7, Particular Norm 4 §3.

9 *EcE* General Norm 4 §1.

How does the institution ensure that each official and non-faculty employee implements in practical terms the commitment to maintain and strengthen the Catholic identity of the institution?¹⁰

How does the institution invite official and non-faculty employees to participate in the spiritual life of the institution?¹¹

How does each Catholic official and non-faculty employee witness to the Catholic faith?¹²

10 *Application* Particular Norm 2 §6.

11 *Application* Particular Norm 4 §3.

12 *EcE* §24; *Application* §7.

FACULTY & ACADEMICS

.....
FACULTY
.....

Code of Canon Law, Canon 810, §1

“It is the responsibility of the authority who is competent in accord with the statutes to provide for the appointment of teachers to Catholic universities who besides their scientific and pedagogical suitability are also outstanding in their integrity of doctrine and probity of life; when those requisite qualities are lacking they are to be removed from their positions in accord with the procedure set forth in the statutes.”

Ex corde Ecclesiae General Norms, Art. 2, §5

“Freedom in research and teaching is recognized and respected according to the principles and methods of each individual discipline, so long as the rights of the individual and of the community are preserved within the confines of the truth and the common good.”

Ex corde Ecclesiae General Norms, Art. 4, §1

“The responsibility for maintaining and strengthening the Catholic identity of the University rests primarily with the University itself. While this responsibility is entrusted principally to university authorities (including, when the positions exist, the Chancellor and/or a Board of Trustees or equivalent body), it is shared in varying degrees by all members of the university community, and therefore calls for the recruitment of adequate university personnel, especially teachers and administrators, who are both willing and able to promote that identity. The identity of a Catholic University is essentially linked to the quality of its teachers and to respect for Catholic doctrine. It is the responsibility of the competent Authority to watch over these two fundamental needs in accordance with what is indicated in Canon Law.”

Ex corde Ecclesiae General Norms, Art. 4, §2

“All teachers and all administrators, at the time of their appointment, are to be informed about the Catholic identity of the Institution and its implications, and about their responsibility to promote, or at least to respect, that identity.”

Ex corde Ecclesiae General Norms, Art. 4, §3

“In ways appropriate to the different academic disciplines, all Catholic teachers are to be faithful to, and all other teachers are to respect, Catholic doctrine and morals in their research and teaching.”

Ex corde Ecclesiae General Norms, Art. 4, §4

“Those university teachers and administrators who belong to other Churches, ecclesial communities, or religions, as well as those who profess no religious belief, and also all students, are to recognize and respect the distinctive Catholic identity of the University. In order not to endanger the Catholic identity of the University or Institute of Higher Studies, the number of non-Catholic teachers should not be allowed to constitute a majority within the Institution, which is and must remain Catholic.”

Ex corde Ecclesiae, §12

“Every Catholic university... guarantees its members academic freedom, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good.”

[Footnote reads: “[A]cademic freedom’ is the guarantee given to those involved in teaching and research that, within their specific specialized branch of knowledge, and according to the methods proper to that specific area, they may search for the truth wherever analysis and evidence leads them, and may teach and publish the results of this search, keeping in mind the cited criteria, that is, safeguarding the rights of the individuals and of society within the confines of the truth and the common good.”]

Ex corde Ecclesiae, §22

“*University teachers* should seek to improve their competence and endeavour to set the content, objectives, methods, and results of research in an individual discipline within the framework of a coherent world vision. Christians among the teachers are called to be witnesses and educators of authentic Christian life, which evidences attained integration between faith and life, and between professional competence and Christian wisdom. All teachers are to be inspired by academic ideals and by the principles of an authentically human life.”

Ex corde Ecclesiae, §27

“Catholic members of the university community are also called to a personal fidelity to the Church with all that this implies. Non-Catholic members are required to respect the Catholic character of the University, while the University in turn respects their religious liberty.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 2, §2

“Academic freedom is an essential component of a Catholic university. The university should take steps to ensure that all professors are accorded ‘a lawful freedom of inquiry and of thought, and of freedom to express their minds humbly and courageously about those matters in which they enjoy competence.’ In particular, [t]hose who are engaged in the sacred disciplines enjoy a lawful freedom of inquiry and of prudently expressing their opinions on matters in which they have expertise, while observing the submission [*obsequio*] due to the magisterium of the Church.” (Citation in first instance from Vatican Council II, Pastoral

Constitution on the Church in the Modern World *Gaudium et Spes*, 62; second instance from *Code of Canon Law*, Canon 218.)

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 2, §6

“The university (in particular, the trustees, administration, and faculty) should take practical steps to implement its mission statement in order to foster and strengthen its Catholic nature and character.”

[Footnote reads: “In this regard, the university may wish to establish a ‘mission effectiveness committee’ or some other appropriate structure to develop methods by which Catholics may promote the university’s Catholic identity and those who are not Catholic may acknowledge and respect this identity.”]

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §3

“The administration should inform faculty and staff at the time of their appointment regarding the Catholic identity, mission and religious practices of the university and encourage them to participate, to the degree possible, in the spiritual life of the university.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §4

“In accordance with its procedures for the hiring and retention of professionally qualified faculty and relevant provisions of applicable federal and state law, regulations and procedures, the university should strive to recruit and appoint Catholics as professors so that, to the extent possible, those committed to the witness of the faith will constitute a majority of the faculty. All professors are expected to be aware of and committed to the Catholic mission and identity of their institutions. All professors are expected to exhibit not only academic competence and good character but also respect for Catholic doctrine. When these qualities are found to be lacking, the university statutes are to specify the competent authority and the process to be followed to remedy the situation.”

Application of Ex corde Ecclesiae for United States, §7

“In order to maintain and safeguard their freely-chosen Catholic identity, it is important for Catholic universities... to implement in practical terms their commitment to the essential elements of Catholic identity, including the following: ...Commitment to Catholic ideals, principles and attitudes in carrying out research, teaching and all other university activities, including activities of officially-recognized student and faculty organizations and associations... Commitment of witness of the Catholic faith by Catholic administrators and teachers, especially those teaching the theological disciplines, and acknowledgment and respect on the part of non-Catholic teachers and administrators of the university’s Catholic identity and mission....”

QUESTIONS FOR SELF-ASSESSMENT

How does the institution ensure that at least a majority of faculty members are Catholics who are committed to the witness of the faith?¹

How does the institution ensure that each faculty member is informed at the time of their appointment about the Catholic identity of the institution and its implications, and their responsibility to promote—or if not Catholic, to at least respect—that Catholic identity?²

How does the institution ensure that each faculty member is both willing and able to maintain and strengthen the Catholic identity of the institution, under the direction of the governing board(s) and administrative officials?³

How does the institution ensure that each faculty member implements in practical terms the commitment to promote—or if not Catholic, to at least respect—the Catholic identity of the institution?⁴

How does the institution ensure that each faculty member implements in practical terms the commitment to maintain and strengthen the Catholic identity of the institution?⁵

How does the institution ensure the appointment of faculty members who, besides their professional suitability, are also outstanding in their integrity of doctrine and probity of life?⁶

When these qualities are lacking, how does the institution ensure that faculty members are removed from their positions?⁷

How does the institution invite faculty members to participate in the spiritual life of the institution?⁸

How does each Catholic faculty member witness to the Catholic faith and authentic Christian life, demonstrating integration between faith and life and between professional competence and Christian wisdom?⁹

How does each faculty member demonstrate commitment to academic ideals and the principles of an authentically human life?¹⁰

- 1 *EcE* General Norm 4 §4; *Application* Particular Norm 4 §4.
- 2 *EcE* §27, General Norm 4 §§1-2, §4; *Application* Particular Norm 4 §3.
- 3 *EcE* General Norm 4 §1, §4; *Application* Particular Norm 4 §4.
- 4 *EcE* §27, General Norm 4 §1, §§3-4.
- 5 *Application* Particular Norm 2 §6.
- 6 *Code of Canon Law*, Canon 810; *Application* Particular Norm 4 §4.
- 7 *Code of Canon Law*, Canon 810; *Application* Particular Norm 4 §4.
- 8 *Application* Particular Norm 4 §3.
- 9 *EcE* §22, §27; *Application* §7.
- 10 *EcE* §22.

How does each faculty member strive to improve their competence and endeavor to set the content, objectives, methods, and results of research in their particular discipline within the framework of a coherent world vision which conforms to Catholic teaching?¹¹

How does the institution ensure that officially recognized faculty organizations and associations conform to Catholic ideals, principles, and attitudes?¹²

How does the institution guarantee its faculty members a freedom of inquiry and of prudently expressing their opinions on matters in which they have expertise, while observing the submission due to the magisterium of the Church, the rights of individuals and the community, the confines of the truth and the common good, and the methods proper to their particular discipline?¹³

How does the institution respond to violations and abuses of academic freedom?¹⁴

.....
 CURRICULUM

Ex corde Ecclesiae General Norms, Art. 4, §5

“The education of students is to combine academic and professional development with formation in moral and religious principles and the social teachings of the Church; the programme of studies for each of the various professions is to include an appropriate ethical formation in that profession. Courses in Catholic doctrine are to be made available to all students.”

Ex corde Ecclesiae, §7

“Scientific and technological discoveries create an enormous economic and industrial growth, but they also inescapably require the correspondingly necessary *search for meaning* in order to guarantee that the new discoveries be used for the authentic good of individuals and of human society as a whole. If it is the responsibility of every University to search for such meaning, a Catholic University is called in a particular way to respond to this need: its Christian inspiration enables it to include the moral, spiritual and religious dimension in its research, and to evaluate the attainments of science and technology in the perspective of the totality of the human person.”

Ex corde Ecclesiae, §9

Ex corde Ecclesiae intends “that the students of these institutions become people outstanding in learning, ready to shoulder society’s heavier burdens and to witness the faith to the world.”

11 *EcE* §22.

12 *Application* §7.

13 *EcE* §12, General Norm 2 §5; *Application* Particular Norm 2 §2.

14 *EcE* §12, General Norm 2 §5; *Application* Particular Norm 2 §2.

Ex corde Ecclesiae, §20

“Given the close connection between research and teaching, the research qualities indicated above will have their influence on all teaching. While each discipline is taught systematically and according to its own methods, *interdisciplinary studies*, assisted by a careful and thorough study of philosophy and theology, enable students to acquire an organic vision of reality and to develop a continuing desire for intellectual progress. In the communication of knowledge, emphasis is then placed on how *human reason in its reflection* opens to increasingly broader questions, and how the complete answer to them can only come from above through faith. Furthermore, the *moral implications* that are present in each discipline are examined as an integral part of the teaching of that discipline so that the entire educative process be directed towards the whole development of the person. Finally, Catholic theology, taught in a manner faithful to Scripture, Tradition, and the Church’s Magisterium, provides an awareness of the Gospel principles which will enrich the meaning of human life and give it a new dignity. Through research and teaching the students are educated in the various disciplines so as to become truly competent in the specific sectors in which they will devote themselves to the service of society and of the Church, but at the same time prepared to give the witness of their faith to the world.”

Ex corde Ecclesiae, §23

“*Students* are challenged to pursue an education that combines excellence in humanistic and cultural development with specialized professional training. Most especially, they are challenged to continue the search for truth and for meaning throughout their lives, since ‘the human spirit must be cultivated in such a way that there results a growth in its ability to wonder, to understand, to contemplate, to make personal judgments, and to develop a religious, moral, and social sense.’ This enables them to acquire or, if they have already done so, to deepen a Christian way of life that is authentic. They should realize the responsibility of their professional life, the enthusiasm of being the trained ‘leaders’ of tomorrow, of being witnesses to Christ in whatever place they may exercise their profession.”

Ex corde Ecclesiae, §31

“Through teaching and research, a Catholic University offers an indispensable contribution to the Church. In fact, it prepares men and women who, inspired by Christian principles and helped to live their Christian vocation in a mature and responsible manner, will be able to assume positions of responsibility in the Church.”

Ex corde Ecclesiae, §34

“The Christian spirit of service to others for the *promotion of social justice* is of particular importance for each Catholic University, to be shared by its teachers and developed in its students. The Church is firmly committed to the integral growth of all men and women. The Gospel, interpreted in the social teachings of the Church, is an urgent call to promote ‘the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at

their complete fulfilment'. ...A Catholic University also has the responsibility, to the degree that it is able, to help to promote the development of the emerging nations.” (Citation from Pope Paul VI, Encyclical Letter *Populorum Progressio*)

Ex corde Ecclesiae, §36

“Through programmes of *continuing education* offered to the wider community, by making its scholars available for consulting services, by taking advantage of modern means of communication, and in a variety of other ways, a Catholic University can assist in making the growing body of human knowledge and a developing understanding of the faith available to a wider public, thus expanding university services beyond its own academic community.”

Ex corde Ecclesiae, §49

“[A]ll the basic academic activities of a Catholic University are connected with and in harmony with the evangelizing mission of the Church: ...education offered in a faith-context that forms men and women capable of rational and critical judgment and conscious of the transcendent dignity of the human person; professional training that incorporates ethical values and a sense of service to individuals and to society....”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §5

“With due regard for the principles of religious liberty and freedom of conscience, students should have the opportunity to be educated in the Church’s moral and religious principles and social teachings and to participate in the life of faith. Catholic students have a right to receive from a university instruction in authentic Catholic doctrine and practice, especially from those who teach the theological disciplines. ...Courses in Catholic doctrine and practice should be made available to all students. Catholic teaching should have a place, if appropriate to the subject matter, in the various disciplines taught in the university. Students should be provided with adequate instruction on professional ethics and moral issues related to their profession and the secular disciplines.”

QUESTIONS FOR SELF-ASSESSMENT

How does the education for each student:

- a. combine academic and professional development with formation in moral and religious principles, the social teachings of the Catholic Church, and their application to critical issues such as human life and other issues of social justice?¹⁵
- b. include instruction in authentic Catholic doctrine and practice?¹⁶
- c. include interdisciplinary studies, assisted by a careful and thorough study of philosophy and theology, helping students acquire an organic vision of reality?¹⁷

15 *EcE* §23, General Norm 4 §5.

16 *EcE* General Norm 4 §5; *Application* Particular Norm 4 §5.

17 *EcE* §20.

- d. consider the moral implications that are present in each discipline?¹⁸
- e. develop the Christian spirit of service to others for the promotion of social justice?¹⁹
- f. prepare the student to be outstanding in learning, ready to shoulder society’s heavier burdens and to witness the faith to the world?²⁰

How does each program of professional studies include appropriate Catholic ethical formation in that profession and develop a sense of service to individuals and society?²¹

How do programs in science and technology evaluate the attainments of science and technology in the perspective of the totality of the human person?²²

How does the institution offer its services and make knowledge and understanding of the faith available to the public beyond its own academic community?²³

.....
THEOLOGY
.....

Code of Canon Law, Canon 811, §§1-2

“The competent ecclesiastical authority is to provide that at Catholic universities there be erected a faculty of theology, an institute of theology, or at least a chair of theology so that classes may be given for lay students. In the individual Catholic universities classes should be given which treat in a special way those theological questions which are connected with the disciplines of their faculties.”

Code of Canon Law, Canon 812

“It is necessary that those who teach theological disciplines in any institute of higher studies have a mandate from the competent ecclesiastical authority.”

Code of Canon Law, Canon 833

“The following persons are obliged to make a profession of faith personally in accord with a formula approved by the Apostolic See: ...in the presence of the rector, if the rector is a priest, or the local ordinary, or their delegates and at the beginning of the rector’s term of office, teachers in any universities whatsoever who teach disciplines which deal with faith or morals....”

18 *EcE* §20; *Application Particular Norm* 4 §5.
19 *EcE* §20, §34.
20 *EcE* §9, §20, §31.
21 *EcE* §20, §49, *General Norm* 4 §5; *Application Particular Norm* 4 §5.
22 *EcE* §7.
23 *EcE* §36.

Ex corde Ecclesiae General Norms, Art. 4, §3

“In ways appropriate to the different academic disciplines, all Catholic teachers are to be faithful to, and all other teachers are to respect, Catholic doctrine and morals in their research and teaching. In particular, Catholic theologians, aware that they fulfil a mandate received from the Church, are to be faithful to the Magisterium of the Church as the authentic interpreter of Sacred Scripture and Sacred Tradition.”

Ex corde Ecclesiae General Norms, Art. 4, §5

“The education of students is to combine academic and professional development with formation in moral and religious principles and the social teachings of the Church; the programme of studies for each of the various professions is to include an appropriate ethical formation in that profession. Courses in Catholic doctrine are to be made available to all students.”

Ex corde Ecclesiae, §19

“*Theology* plays a particularly important role in the search for a synthesis of knowledge as well as in the dialogue between faith and reason. It serves all other disciplines in their search for meaning, not only by helping them to investigate how their discoveries will affect individuals and society but also by bringing a perspective and an orientation not contained within their own methodologies. In turn, interaction with these other disciplines and their discoveries enriches theology, offering it a better understanding of the world today, and making theological research more relevant to current needs. Because of its specific importance among the academic disciplines, every Catholic University should have a faculty, or at least a chair, of theology.”

Ex corde Ecclesiae, §20

“Catholic theology, taught in a manner faithful to Scripture, Tradition, and the Church’s Magisterium, provides an awareness of the Gospel principles which will enrich the meaning of human life and give it a new dignity.”

Ex corde Ecclesiae, §29

“Theology has its legitimate place in the University alongside other disciplines. It has proper principles and methods which define it as a branch of knowledge. Theologians enjoy this same freedom so long as they are faithful to these principles and methods. ...[S]ince theology seeks an understanding of revealed truth whose authentic interpretation is entrusted to the Bishops of the Church, it is intrinsic to the principles and methods of their research and teaching in their academic discipline that theologians respect the authority of the Bishops, and assent to Catholic doctrine according to the degree of authority with which it is taught. Because of their interrelated roles, dialogue between Bishops and theologians is essential; this is especially true today, when the results of research are so quickly and so widely communicated through the media.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 2, §2

“In particular, [t]hose who are engaged in the sacred disciplines enjoy a lawful freedom of inquiry and of prudently expressing their opinions on matters in which they have expertise, while observing the submission [*obsequio*] due to the magisterium of the Church.” (Citation from *Code of Canon Law*, Canon 218)

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §4

“Catholic theology should be taught in every Catholic university, and, if possible, a department or chair of Catholic theology should be established. Academic events should be organized on a regular basis to address theological issues, especially those relative to the various disciplines taught in the university. Both the university and the bishops, aware of the contributions made by theologians to Church and academy, have a right to expect them to present authentic Catholic teaching. Catholic professors of the theological disciplines have a corresponding duty to be faithful to the Church’s magisterium as the authoritative interpreter of Sacred Scripture and Sacred Tradition. Catholics who teach the theological disciplines in a Catholic university are required to have a *mandatum* granted by competent ecclesiastical authority.

“i. The *mandatum* is fundamentally an acknowledgment by Church authority that a Catholic professor of a theological discipline is a teacher within the full communion of the Catholic Church.

“ii. The *mandatum* should not be construed as an appointment, authorization, delegation or approbation of one’s teaching by Church authorities. Those who have received a *mandatum* teach in their own name in virtue of their baptism and their academic and professional competence, not in the name of the Bishop or of the Church’s magisterium.

[Footnote reads: “[I]t is not the responsibility of a Catholic university to seek the mandatum; this is a personal obligation of each professor. If a particular professor lacks a mandatum and continues to teach a theological discipline, the university must determine what further action may be taken in accordance with its own mission and statutes (see canon 810, §1).”]

“iii. The *mandatum* recognizes the professor’s commitment and responsibility to teach authentic Catholic doctrine and to refrain from putting forth as Catholic teaching anything contrary to the Church’s magisterium.

“iv. The following procedure is given to facilitate, as of the effective date of this Application, the process of requesting and granting the *mandatum*. Following the approval of the Application, a detailed procedure will be developed outlining the process of requesting and granting (or withdrawing) the *mandatum*.

“1. The competent ecclesiastical authority to grant the *mandatum* is the bishop of the diocese in which the Catholic university is located; he may grant the *mandatum* personally or through a delegate.

[Footnote reads: “The attestation or declaration of the professor that he or she will teach in com-

munio with the Church can be expressed by the profession of faith and oath of fidelity or in any other reasonable manner acceptable to the one issuing the mandatum.”]

“2. Without prejudice to the rights of the local bishop, a *mandatum*, once granted, remains in effect wherever and as long as the professor teaches unless and until withdrawn by competent ecclesiastical authority.

[Footnote reads: “Although the general principle is that, once granted, there is no need for the mandatum to be granted again by another diocesan bishop, every diocesan bishop has the right to require otherwise in his own diocese.”]

“3. The *mandatum* should be given in writing. The reasons for denying or removing a *mandatum* should also be in writing.”

[Footnote reads: “Administrative acts in the external forum must be in writing (c. 37). The writing not only demonstrates the fulfillment of canon 812, but, in cases of denial or removal, it permits the person who considers his or her rights to have been injured to seek recourse. See canons 1732-1739.”]

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §5

“With due regard for the principles of religious liberty and freedom of conscience, students should have the opportunity to be educated in the Church’s moral and religious principles and social teachings and to participate in the life of faith. Catholic students have a right to receive from a university instruction in authentic Catholic doctrine and practice, especially from those who teach the theological disciplines. ...Courses in Catholic doctrine and practice should be made available to all students.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 5, §2

“Doctrinal Responsibilities: Approaches to Promoting Cooperation and Resolving Misunderstandings between Bishops and Theologians, approved and published by the National Conference of Catholic Bishops, June 17, 1989, can serve as a useful guide for diocesan bishops, professors of the theological disciplines and administrators of universities to promote informal cooperation and collaboration in the Church’s teaching mission and the faithful observance within Catholic universities of the principles of Catholic doctrine. Disputes about Church doctrine should be resolved, whenever possible, in an informal manner. At times, the resolution of such matters may benefit from formal doctrinal dialogue as proposed by *Doctrinal Responsibilities* and adapted by the parties in question.”

Application of Ex corde Ecclesiae for United States, §5

“Within their academic mission of teaching and research, in ways appropriate to their own constituencies and histories, including their sponsorship by religious communities, institutions offer courses in Catholic theology that reflect current scholarship and are in accord with the authentic teaching of the Church.”

Application of Ex corde Ecclesiae for United States, §7

“In order to maintain and safeguard their freely-chosen Catholic identity, it is important for Catholic universities... to implement in practical terms their commitment to the essential elements of Catholic identity, including the following: ...Commitment of witness of the Catholic faith by Catholic administrators and teachers, especially those teaching the theological disciplines, and acknowledgment and respect on the part of non-Catholic teachers and administrators of the university’s Catholic identity and mission; ...Commitment to provide courses for students on Catholic moral and religious principles and their application to critical areas such as human life and other issues of social justice....”

Vatican Council II, Declaration on Christian Education *Gravissimum Educationis*, §32

“In Catholic universities where there is no faculty of sacred theology there should be established an institute or chair of sacred theology in which there should be lectures suited to lay students.”

QUESTIONS FOR SELF-ASSESSMENT

How does the institution maintain a faculty, institute, or chair of Catholic theology with courses for lay students?²⁴

How does the institution ensure that students have access to courses which treat in a special way those theological questions which are connected with each particular discipline?²⁵

How does the institution provide academic events on a regular basis to address theological issues, especially those relative to the various disciplines taught in the university?²⁶

How does the institution ensure that each individual hired to teach a theological discipline:

- a. has a *mandatum* according to the procedures established by the local diocesan bishop?²⁷
- b. makes the Vatican-approved profession of faith at the beginning of the individual’s employment?²⁸
- c. is faithful to the Magisterium of the Catholic Church as the authentic interpreter of Sacred Scripture and Sacred Tradition and assents to Catholic doctrine according to the degree of authority with which it is taught?²⁹

24 *Code of Canon Law*, Canon 811; *EcE* §19; *Application* Particular Norm 4 §4; Vatican Council II, Declaration on Christian Education *Gravissimum Educationis*, §32.

25 *Code of Canon Law*, Canons 811-812; *EcE* §19, General Norm 4 §5.

26 *Application* Particular Norm 4 §4.

27 *Code of Canon Law*, Canon 812; *Application* Particular Norm 4 §4.

28 *Code of Canon Law*, Canon 833.

29 *Code of Canon Law*, Canon 833; *EcE* §29, General Norm 4 §3; *Application* §7, Particular Norm 2 §2, Particular Norm 4 §4.

- d. teaches in a manner faithful to Scripture, Tradition, and the Catholic Church’s Magisterium?³⁰
- e. remain faithful to the principles and methods proper to Catholic theology?³¹

.....
 RESEARCH

Ex corde Ecclesiae General Norms, Art. 5, §1

“In ways consistent with its nature as a University, a Catholic University will contribute to the Church’s work of evangelization.”

Ex corde Ecclesiae, §7

“Scientific and technological discoveries create an enormous economic and industrial growth, but they also inescapably require the correspondingly necessary *search for meaning* in order to guarantee that the new discoveries be used for the authentic good of individuals and of human society as a whole. If it is the responsibility of every University to search for such meaning, a Catholic University is called in a particular way to respond to this need: its Christian inspiration enables it to include the moral, spiritual and religious dimension in its research, and to evaluate the attainments of science and technology in the perspective of the totality of the human person.”

Ex corde Ecclesiae, §15

“A Catholic University, therefore, is a place of research, where scholars *scrutinize reality* with the methods proper to each academic discipline, and so contribute to the treasury of human knowledge. Each individual discipline is studied in a systematic manner; moreover, the various disciplines are brought into dialogue for their mutual enhancement. In a Catholic University, research necessarily includes (a) the search for an *integration of knowledge*, (b) a *dialogue between faith and reason*, (c) an *ethical concern*, and (d) a *theological perspective*.”

Ex corde Ecclesiae, §16

“[A] University, and especially a Catholic University, *has to be a ‘living union’ of individual organisms* dedicated to the search for truth. ...It is necessary *to work towards a higher synthesis* of knowledge, in which alone lies the possibility of satisfying that thirst for truth which is profoundly inscribed on the heart of the human person.’ Aided by the specific contributions of philosophy and theology, university scholars will be engaged in a constant effort to determine the relative place and meaning of each of the various disciplines within the context of a vision of the human person and the world that is enlightened by the Gospel, and therefore by a faith in Christ, the *Logos*, as the centre of creation and of human history.” (Pope John Paul II, “Allocution to the International Congress on Catholic Universities,” April 25, 1989)

30 *EcE* §20; *Application* §5, Particular Norm 4 §§4-5.
 31 *EcE* §29; *Application* Particular Norm 5 §2.



Ex corde Ecclesiae, §17

“In promoting this integration of knowledge, a specific part of a Catholic University’s task is to promote *dialogue between faith and reason*, so that it can be seen more profoundly how faith and reason bear harmonious witness to the unity of all truth.”

Ex corde Ecclesiae, §18

“Because knowledge is meant to serve the human person, research in a Catholic University is always carried out with a concern for the *ethical and moral implications* both of its methods and of its discoveries.”

Ex corde Ecclesiae, §32

“A Catholic University, as any University, is immersed in human society; as an extension of its service to the Church, and always within its proper competence, it is called on to become an ever more effective instrument of cultural progress for individuals as well as for society. Included among its research activities, therefore, will be a study of *serious contemporary problems* in areas such as the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world’s resources, and a new economic and political order that will better serve the human community at a national and international level. University research will seek to discover the roots and causes of the serious problems of our time, paying special attention to their ethical and religious dimensions.

“If need be, a Catholic University must have the courage to speak uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society.”

Ex corde Ecclesiae, §33

“A specific priority is the need to examine and evaluate the predominant values and norms of modern society and culture in a Christian perspective, and the responsibility to try to communicate to society those *ethical and religious principles which give full meaning to human life*. In this way a University can contribute further to the development of a true Christian anthropology, founded on the person of Christ, which will bring the dynamism of the creation and redemption to bear on reality and on the correct solution to the problems of life.”

Ex corde Ecclesiae, §34

“The Christian spirit of service to others for the *promotion of social justice* is of particular importance for each Catholic University, to be shared by its teachers and developed in its students. The Church is firmly committed to the integral growth of all men and women. The Gospel, interpreted in the social teachings of the Church, is an urgent call to promote ‘the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purpose-

fully at their complete fulfilment’.” (Citation from Pope Paul VI, Encyclical Letter *Populorum Progressio*)

Ex corde Ecclesiae, §35

“In its attempts to resolve these complex issues that touch on so many different dimensions of human life and of society, a Catholic University will insist on cooperation among the different academic disciplines, each offering its distinct contribution in the search for solutions....”

Ex corde Ecclesiae, §45

“A Catholic University must become *more attentive to the cultures of the world of today*, and to the *various cultural traditions existing within the Church* in a way that will promote a continuous and profitable dialogue between the Gospel and modern society. Among the criteria that characterize the values of a culture are above all, the *meaning of the human person*, his or her liberty, dignity, *sense of responsibility*, and openness to the transcendent. To a respect for persons is joined *the preeminent value of the family*, the primary unit of every human culture. Catholic Universities will seek to discern and evaluate both the aspirations and the contradictions of modern culture, in order to make it more suited to the total development of individuals and peoples. In particular, it is recommended that by means of appropriate studies, the impact of modern technology and especially of the mass media on persons, the family, and the institutions and whole of modern culture be studied deeply. Traditional cultures are to be defended in their identity, helping them to receive modern values without sacrificing their own heritage, which is a wealth for the whole of the human family. Universities, situated within the ambience of these cultures, will seek to harmonize local cultures with the positive contributions of modern cultures.”

Ex corde Ecclesiae, §46

“An area that particularly interests a Catholic University is the *dialogue between Christian thought and the modern sciences*. ...Such dialogue concerns the natural sciences as much as the human sciences which posit new and complex philosophical and ethical problems. The Christian researcher should demonstrate the way in which human intelligence is enriched by the higher truth that comes from the Gospel: “The intelligence is never diminished, rather, it is stimulated and reinforced by that interior fount of deep understanding that is the Word of God, and by the hierarchy of values that results from it... In its unique manner, the Catholic University helps to manifest the superiority of the spirit, that can never, without the risk of losing its very self, be placed at the service of something other than the search for truth.” (Citation from Pope Paul VI, to the Delegates of The International Federation of Catholic Universities, Nov. 27, 1972)

Ex corde Ecclesiae, §47

“Besides cultural dialogue, a Catholic University, in accordance with its specific ends, and keeping in mind the various religious-cultural contexts, following the directives promulgated by competent ecclesiastical authority, can offer a contribution to ecumenical dialogue. It does

so to further the search for unity among all Christians. In inter-religious dialogue it will assist in discerning the spiritual values that are present in the different religions.”

Ex corde Ecclesiae, §49

“[A]ll the basic academic activities of a Catholic University are connected with and in harmony with the evangelizing mission of the Church: research carried out in the light of the Christian message which puts new human discoveries at the service of individuals and society; ...the dialogue with culture that makes the faith better understood, and the theological research that translates the faith into contemporary language.”

Application of Ex corde Ecclesiae for United States, §5

“It is highly desirable that representatives of both educational institutions and Church authorities jointly identify, study, and pursue solutions to issues concerning social justice, human life and the needs of the poor.”

Vatican Council II, Declaration on Christian Education *Gravissimum Educationis*, 32

“Since science advances by means of the investigations peculiar to higher scientific studies, special attention should be given in Catholic universities and colleges to institutes that serve primarily the development of scientific research.”

QUESTIONS FOR SELF-ASSESSMENT

How does the institution ensure that research and other academic activities of the institution and its faculty include the following necessary characteristics:

- a. the search for an integration of knowledge, by determining the relative place and meaning of each of the various disciplines in relation to Christ as the center of creation and human history?³²
- b. dialogue between faith and reason?³³
- c. concern for the ethical and moral implications of its methods and discoveries?³⁴
- d. a moral, spiritual, and religious dimension from a Catholic theological perspective?³⁵

How do research and other academic activities of the institution and its faculty:

- a. serve the development of scientific knowledge?³⁶

32 *EcE* §§15-16.

33 *EcE* §15, §17.

34 *EcE* §15, §18.

35 *EcE* §7, §15.

36 Vatican Council II, Declaration on Christian Education *Gravissimum Educationis*, §32.

- b. evaluate the attainments of science and technology in the Christian perspective of the totality of the human person and the higher truth that comes from the Gospel?³⁷
- c. study the roots and causes of serious contemporary problems, paying special attention to their ethical and religious dimensions, in areas such as the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world's resources, and a new economic and political order that will better serve the human community at a national and international level?³⁸
- d. examine and evaluate from a Christian perspective the predominant values and norms of modern society and culture, including the impact of modern technology and the mass media?³⁹
- e. help communicate to society the ethical and religious principles which give full meaning to human life?⁴⁰
- f. contribute to ecumenical dialogue, according to the directives of ecclesiastical authority?⁴¹
- g. otherwise contribute to the Catholic Church's work of evangelization?⁴²

How does the institution ensure cooperation among the different academic disciplines in research and other academic activities?⁴³

37 *EcE* §7, §46.

38 *EcE* §32; *Application* §5.

39 *EcE* §33, §45.

40 *EcE* §33.

41 *EcE* §47.

42 *EcE* General Norm 5, §1.

43 *EcE* §35, §49.

STUDENTS & CAMPUS LIFE

.....
PASTORAL MINISTRY
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Code of Canon Law, Canon 813

“The diocesan bishop is to have serious pastoral care for students by erecting a parish for them or by assigning priests for this purpose on a stable basis; he is also to provide for Catholic university centers at universities, even non-Catholic ones, to give assistance, especially spiritual to young people.”

Ex corde Ecclesiae General Norms, Art. 6, §1

“A Catholic University is to promote the pastoral care of all members of the university community, and to be especially attentive to the spiritual development of those who are Catholics. Priority is to be given to those means which will facilitate the integration of human and professional education with religious values in the light of Catholic doctrine, in order to unite intellectual learning with the religious dimension of life.”

Ex corde Ecclesiae General Norms, Art. 6, §2

“A sufficient number of qualified people—priests, religious, and lay persons—are to be appointed to provide pastoral ministry for the university community, carried on in harmony and cooperation with the pastoral activities of the local Church under the guidance or with the approval of the diocesan Bishop. All members of the university community are to be invited to assist the work of pastoral ministry, and to collaborate in its activities.”

Ex corde Ecclesiae, §§38-39

“Pastoral ministry is that activity of the University which offers the members of the university community an opportunity to integrate religious and moral principles with their academic study and non-academic activities, *thus integrating faith with life*. It is part of the mission of the Church within the University, and is also a constitutive element of a Catholic University itself, both in its structure and in its life. A university community concerned with promoting the Institution’s Catholic character will be conscious of this pastoral dimension and sensitive to the ways in which it can have an influence on all university activities.

“As a natural expression of the Catholic identity of the University, the university community *should give a practical demonstration of its faith in its daily activity*, with important moments of reflection and of prayer. Catholic members of this community will be offered opportunities to assimilate Catholic teaching and practice into their lives and will be encouraged to participate in the celebration of the sacraments, especially the Eucharist as the most perfect act of

community worship. When the academic community includes members of other Churches, ecclesial communities or religions, their initiatives for reflection and prayer in accordance with their own beliefs are to be respected.”

Ex corde Ecclesiae, §§40-42

“Those involved in pastoral ministry will encourage teachers and students to become more aware of their responsibility towards those who are suffering physically or spiritually. Following the example of Christ, they will be particularly attentive to the poorest and to those who suffer economic, social, cultural or religious injustice. This responsibility begins within the academic community, but it also finds application beyond it.

“Pastoral ministry is an indispensable means by which Catholic students can, in fulfilment of their baptism, *be prepared for active participation in the life of the Church*; it can assist in developing and nurturing the value of marriage and family life, fostering vocations to the priesthood and religious life, stimulating the Christian commitment of the laity and imbuing every activity with the spirit of the Gospel. Close cooperation between pastoral ministry in a Catholic University and the other activities within the local Church, under the guidance or with the approval of the diocesan Bishop, will contribute to their mutual growth.

“Various associations or movements of spiritual and apostolic life, especially those developed specifically for students, can be of great assistance in developing the pastoral aspects of university life.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 4, §5

“With due regard for the principles of religious liberty and freedom of conscience, students should have the opportunity to be educated in the Church’s moral and religious principles and social teachings and to participate in the life of faith. Catholic students... have a right to be provided with opportunities to practice the faith through participation in Mass, the sacraments, religious devotions and other authentic forms of Catholic spirituality.”

Application of Ex corde Ecclesiae for United States Particular Norms, Art. 6, §§1-5

“The diocesan bishop has overall responsibility for the pastoral care of the university’s students, faculty, administration and staff.

“The university, in cooperation with the diocesan bishop, shall make provision for effective campus ministry programs, including the celebration of the sacraments, especially the Eucharist and penance, other liturgical celebrations, and opportunities for prayer and spiritual reflection.

“When selecting pastoral ministers—priests, deacons, religious and lay persons—to carry on the work of campus ministry, the university authorities should work closely with the diocesan bishop and interested religious institutes. Without prejudice to the provision of canon 969, §2, priests and deacons must enjoy pastoral faculties from the local ordinary in order to exercise their ministry on campus.

“With due regard for religious liberty and freedom of conscience, the university, in cooperation with the diocesan bishop, should collaborate in ecumenical and interfaith efforts to care for the pastoral needs of students, faculty and other university personnel who are not Catholic.

“In these pastoral efforts, the university and the diocesan bishop should take account of the prescriptions and recommendations issued by the Holy See and the guidance and pastoral statements of the National Conference of Catholic Bishops.”

Application of Ex corde Ecclesiae for United States, §5

“Allocation of personnel and money to assure the special contributions of campus ministry is indispensable. In view of the presence on campus of persons of other religious traditions, it is a concern of the whole Church that ecumenical and inter-religious relationships should be fostered with sensitivity.”

Application of Ex corde Ecclesiae for United States, §7

“In order to maintain and safeguard their freely-chosen Catholic identity, it is important for Catholic universities... to implement in practical terms their commitment to the essential elements of Catholic identity, including the following: ...Commitment to care pastorally for the students, faculty, administration and staff...”

QUESTIONS FOR SELF-ASSESSMENT

How does the institution promote the pastoral care of all members of the college or university community, with special attention to the spiritual development of Catholics?¹

How does the institution strive to unite intellectual learning with the religious dimension of life?²

How does the institution ensure sufficient resources and the appointment of sufficient priests, deacons, religious, and lay people to provide pastoral care for the college or university community?³

How does the institution give practical demonstrations of the Catholic faith in daily activity, including important moments of reflection and prayer?⁴

How does the institution ensure respect for non-Catholic members of the college or university community and their initiatives for reflection and prayer in accordance with their own beliefs?⁵

1 *EcE* General Norm 6 §1; *Application* §7.

2 *EcE* §38, General Norm 6 §1.

3 *EcE* General Norm 6 §2; *Application* §5.

4 *EcE* §39; *Application* Particular Norm 6 §2.

5 *EcE* §39.

How does the institution collaborate in ecumenical and interfaith efforts to care for the pastoral needs of non-Catholic students?⁶

How do the institution's pastoral ministers:

- a. invite all members of the college or university community to assist the work of pastoral ministry and collaborate in its activities, including the sacraments (especially the Mass and Penance), religious devotions, and other authentic forms of Catholic spirituality?⁷
- b. encourage faculty members and students to become more aware of their responsibility toward those who are suffering physically or spiritually, with particular attention to the poor and victims of economic, social, cultural, or religious injustice?⁸
- c. help develop and nurture in students the value of marriage and family life?⁹
- d. foster vocations to the priesthood and religious life?¹⁰

.....
STUDENT LIFE
.....

Ex corde Ecclesiae General Norms, Art. 4, §4

“Those university teachers and administrators who belong to other Churches, ecclesial communities, or religions, as well as those who profess no religious belief, and also all students, are to recognize and respect the distinctive Catholic identity of the University.”

Ex corde Ecclesiae, §42

“Various associations or movements of spiritual and apostolic life, especially those developed specifically for students, can be of great assistance in developing the pastoral aspects of university life.”

Application of Ex corde Ecclesiae for United States, §7

“In order to maintain and safeguard their freely-chosen Catholic identity, it is important for Catholic universities... to implement in practical terms their commitment to the essential elements of Catholic identity, including the following: ...Commitment to Catholic ideals, principles and attitudes in carrying out research, teaching and all other university activities, including activities of officially-recognized student and faculty organizations and associations... Commitment to provide personal services (health care, counseling and guidance) to

6 *Application* §5, Particular Norm 6 §4.
7 *EcE* §39, General Norm 6 §2; *Application* Particular Norm 4 §5.
8 *EcE* §40.
9 *EcE* §41.
10 *EcE* §41.

students, as well as administration and faculty, in conformity with the Church's ethical and religious teaching and directives ... Commitment to create a campus culture and environment that is expressive and supportive of a Catholic way of life."

QUESTIONS FOR SELF-ASSESSMENT

How does the institution ensure that students recognize and respect the Catholic identity of the institution?¹¹

How does the institution ensure a campus culture and environment that is expressive and supportive of a Catholic way of life?¹²

How does the institution promote student participation in associations of spiritual and apostolic life, especially those developed especially for students?¹³

How does the institution ensure that officially recognized student organizations and associations conform to Catholic ideals, principles, and attitudes?¹⁴

How does the institution provide personal services like health care, counseling, and guidance for students, in conformity with the Catholic Church's ethical and religious teaching and directives?¹⁵

11 *EcE* General Norm 4 §4.

12 *Application* §7.

13 *EcE* §42.

14 *Application* §7.

15 *Application* §7.

It is important that Catholic colleges and universities develop means of assessing their Catholic identity in conformity to common and essential elements of Catholic higher education. Because of increasing threats to the religious liberty of Catholic institutions by secular regulators, judges and legislators, it is also urgent that Catholic colleges and universities clearly document and defend their Catholic identity.

This handbook summarizes magisterial guidance on Catholic higher education and proposes self-assessment review questions that college and university leaders may use to help strengthen their institutions' Catholic identity, with regard to the core elements of Catholic higher education.

Also available from The Center online at CatholicHigherEd.org
or by calling 703/367-0333 ext. 106.

