



Educating
Today and Tomorrow
A renewing passion

WORLD CONGRESS ON CATHOLIC EDUCATION

November 18 through
November 21, 2015

Castel Gandolfo





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Committee on Catholic Education

3211 Fourth Street, NE • Washington DC 20017 • 202-541-3132 • 202-541-3390

July 31, 2015

Dear Delegates to the 2015 World Congress on Catholic Education,

The *Instrumentum Laboris, Educating for Today and Tomorrow: A renewing passion*, notes that in the years following the Second Vatican Council, the Church has insisted on the importance of education in general, as well as the unique contribution that the Catholic community brings to an integrated education in the Catholic tradition.

The 50th Anniversary of *Gravissimum Educationis* and the 25th Anniversary of *Ex corde Ecclesiae* provide a rich opportunity, as the *Instrumentum Laboris* states, “to give new stimulus to the Church’s involvement in the field of education.” For many this new stimulus and the accompanying discussion which surrounds it are hopeful signs for the future of Catholic education around the world.

The Congress will be a unique opportunity to join colleagues from around the world in a universal and world-wide discussion about Catholic education and its future. As a member from the United States delegation, you bring a proud and successful history of Catholic education. Catholic education is presently not without its challenges. However, an enthusiastic creativity coupled with a commitment to the Church’s intellectual heritage are tools to address the challenges we all face in education today.

The Bishops on the Committee for Catholic Education have been in dialogue and discussion about our Catholic schools, colleges and universities. Catholic education is an aspect of the Church’s mission to preach the Gospel of Jesus Christ and as such it is important to the future and vitality of the Church in the United States.

I want to thank you for being part of the Catholic delegation from the United States. Along with the diverse program and speakers, an audience and presentation by Our Holy Father, Pope Francis, should prove enriching and grace-filled.

Thank you for your commitment and service to the Church through Catholic education.

Gratefully In Christ,

Archbishop George J. Lucas

Archbishop of Omaha

Chairman of the Committee on Catholic Education



GRADUATE SCHOOL OF EDUCATION
CENTER FOR CATHOLIC SCHOOL LEADERSHIP
AND FAITH-BASED EDUCATION



Feast of St Ignatius Loyola

July 31, 2015

Dear Delegates to the 2015 World Congress on Catholic Education,

Beautiful indeed and of great importance is the vocation of all those who aid parents in fulfilling their duties and who, as representatives of the human community, undertake the task of education in schools. This vocation demands special qualities of mind and heart, very careful preparation, and continuing readiness to renew and to adapt. (GE,5)

Anniversaries are times to celebrate, revitalize and reawaken: Fall 2015 is one such occasion. At this time, Catholic educators will gather from the four corners of the earth to attend the World Congress of Catholic Education and celebrate the fiftieth Anniversary of The Declaration on Christian Education: *Gravissimum Educationis*, which is the only Document of Vatican II specifically related to Catholic Education. This celebration is united with the 25th Anniversary of *Ex corde Ecclesia*.

The Congregation of Catholic Education desires that the anniversaries are opportunities to examine the fundamental issues of education, in collaboration with bishops, universities and religious congregations serving over 250,000 Catholic schools throughout the world. Thus, the World Congress of Catholic Education, which be held at Castel Gandolfo, provides an opportunity for those who attend to be part of dynamic global discussions exploring the future of Catholic schools related to identity, mission, communities and challenges for the future.

It has been a privilege to collaborate with the Congregation in an effort to coordinate this single event in the history of Catholic Education and provide an opportunity for you to attend.

Please remember the success of the Congress in your prayers.

Cordially,
Gerald M. Cattaro, Ed. D.
Professor
Executive Director

Table of Contents

USCCB Secretariat for Catholic Education	
USCCB Response to Educating Today and Tomorrow	1
Themes in Catholic Schools in the United States.....	9
Statistical Information for Episcopal Regions.....	15
<i>Instrumentum Laboris, Educating</i>	
<i>Today and Tomorrow: A renewing passion</i>	45
<i>Gravissimum Educationis</i> , October 28, 1965	61
<i>Ex corde Ecclesiae</i> , August 15, 1990	69
The Application of <i>Ex corde Ecclesiae</i>	
for the United States, 2001.....	83
10 Year <i>Ex corde Ecclesiae</i> Report, 2012	95
Note Pages	96



Committee on Catholic Education

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December 11, 2014

His Eminence
Zenon Cardinal Grochowlewski
Prefect
Congregation for Catholic Education
00120 Vatican City States

Your Eminence,

On behalf of the Committee for Catholic Education and the Secretariat of Catholic Education for the United States Conference of Catholic Bishops, I am pleased to forward our response to *Instrumentum Laboris: Educating Today and Tomorrow: A renewing passion*.

Thank you for the opportunity to comment on Catholic schools in the United States. We hope that the information contained in the report can be of assistance to the Congregation as you plan for the Convention that will take place in Rome on November 18 through November 21, 2015. Thank you for your work on behalf of Catholic education throughout the world.

Fraternally yours in Christ,

Archbishop George J. Lucas
Archbishop of Omaha
Chairman of the Committee on Catholic Education



Secretariat of Catholic Education

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USCCB Response to Educating Today and Tomorrow

I. Background

The 50th Anniversary of *Gravissimum Educationis* and the 25th Anniversary of *Ex corde Ecclesiae* provide a rich opportunity, as the *Instrumentum Laboris* states, “to give new stimulus to the Church’s involvement in the field of education.” For many this new stimuli and the accompanying discussion which surrounds it are hopeful signs for the future of Catholic education around the world.

We are grateful to the Congregation for Catholic Education for the opportunity to present information about the present situation of Catholic education in the United States. We hope our report is of assistance in preparing for the upcoming anniversaries of *Gravissimum Educationis* and *Ex corde Ecclesiae*.

II. Overview of Catholic Schools in the United States

a. Brief History

The existence of Catholic education in the United States can be traced back to French and Spanish settlements in the 1600’s which were established to preach the Gospel in the new world. The spread of the Gospel and attempts to educate young people with a solid education have been part of the missionary fabric in the United States. Catholic schools were established at the seminary, collegiate, secondary and primary levels with the intention of offering excellent academic instruction along with clear and authentic Catholic religious catechesis.¹

Georgetown University was the first Catholic college in the United States, founded in 1789. At the time, Catholics were not welcomed in many institutions of higher learning, as anti-Catholic sentiments existed amidst challenges to religious freedom. As a result diocesan leaders and religious congregations sponsored Catholic colleges and universities in several parts of the country. Priests, brothers and sisters provided leadership

and vision for these institutions. The charism of the founding congregations was a guiding principle in the Catholic culture, identity and mission of the colleges and universities. Members of the congregation also served as administrators, faculty and staff. Their presence solidified the Catholic identity of the university.

Since the founding of Georgetown, more than two hundred Catholic colleges and universities were established in the United States. The colleges and universities became known for academic rigor along-side other leading academic institutions in the country. Following the Second Vatican Council, competent laity increasingly assumed roles as professors and administrators within these institutions. Catholic higher education, according to *Ex corde Ecclesiae*, provides a privileged place where faith and culture meet. Catholic colleges and universities in the United States face significant challenges in continuing a dialogue between culture and faith. The identity of these institutions as Catholic is key to the integrity with which they will meet that challenge.

The history of primary and secondary Catholic education in the United States is linked to religious education and practice.² The Bishop of the United States at the Third Plenary Council of Baltimore in 1884 established the goal of erecting a Catholic school within every parish. Although the mandate itself was never realized, the growth of Catholic education throughout the country was extraordinary. Catholic schools grew steadily throughout the 18th and 19th centuries, becoming the largest private school provider in the United States. Around 1965, Catholic education boasted an enrollment of 6.5 million with approximately 13,500 schools.³

For a variety of reasons, the enrollment numbers for Catholic schools began to decline in the 1960s through

1 Thomas C. Hunt and James C. Carper, editors. *The Praeger Handbook of Faith-Based Schools in the United States, K-12 volume 2*. (Oxford, England: Praeger, 2012), 295.

2 Dale McDonald and Margaret M. Schultz, *The Annual Statistical Report on Schools, Enrollment and Staffing: United States Catholic Elementary and Secondary Schools, 2013-2014* (Arlington, VA: National Catholic Education Association, 2014), 5.

3 Catholic school enrollments in the U.S. peaked during the 1964-1965 school year at approximately 5.6 million students. 1999-2000 school year enrollment was slightly over 2.5 million. 2014 enrollment came in slightly under 2 million. See <http://ncea.org/data-information/catholic-school-data>.

the present. We believe the decline in enrollment is a sign of deeper reasons why parents choose or do not choose Catholic schools. In the United States parental options for schooling have increased to include home schooling, charter and magnet schools, effective public schools, and a larger network of independent private schools. Due to the constitutional provisions for separation of Church and state, religiously affiliated schools in the United States do not receive direct state or federal financial assistance. The burden of tuition and finances falls directly on parents who pay tuition and support public education at the same time. It also falls directly on the parishes and diocesan community who subsidize the total cost of running the school which is often not what is charged in tuition to the parent. In an earlier time, when the schools were run by religious and clergy the costs could be kept to a minimum. With the dawn of lay professional teachers, increasing state and federal regulations, demands for the latest technology and modern educational needs, the resources to maintain a school in this context requires a fresh look. Within this landscape, enrollment in Catholic schools is very different today with just under 2 million students in 2014.

In the present educational environment, it is timely that the New Evangelization reaffirms the need to preach the Gospel of Jesus Christ to a new generation of educators, students, parents, and pastors.

b. National Statistics

1. Catholic Elementary and Secondary Schools

The National Catholic Education Association provides statistical data on Catholic elementary and secondary schools each year.⁴ For this report the NCEA statistical data from 2013-2014 is being cited.

There are 1,974,578 students in elementary and secondary schools in the United States. 83.6% of the students are Catholic and 16.4% are non-Catholic.

There are 6,594 Catholic schools with 5,399 elementary and 1,195 secondary. 42 new schools opened in the United States while 133 consolidated or closed. Over the last 10 years 126 schools have closed on average each year.

There are 151,351 full-time professional staff in Catholic schools in the United States. 96.8% of the teachers and staff are laity with the remaining 3.2% being religious or clergy.

Tuition fees paid by families constitute a portion of the actual per pupil expenses. The average per pupil tuition

in parish elementary schools is \$3,880 which is approximately 66.4% of the actual per pupil cost of \$5,387. The other 33.6% of tuition for elementary schools is subsidized by parishes and dioceses, or through third source funding. About 93.9% of elementary schools provide some form of tuition assistance. At the secondary level, the average freshman tuition is \$9,622 per pupil which is approximately 81.6% of the actual per pupil cost of \$11,790. As with elementary schools, the other 18.4 % of tuition is subsidized by parishes and dioceses, or through third source funding. About 97% of the secondary schools provide some form of tuition assistance.

2. Higher Education

Data for higher education does not come from a single source, instead, a variety of sources are utilized to offer perspectives on enrollment, institutions and religious affiliation. There are approximately 19 million college and university students in the United States as of 2010. Of those, almost 14 million attend public institutions. Five million, of the 19 million, attend private institutions. Catholic colleges and universities account for more than 750,000 students.⁵

Capturing religious affiliation data is more complicated. Utilizing a freshman survey across institutions, allows for a generalization to overall student population. A recent analysis draws on data from just over 1 million students who entered a four-year college or university from 2005 through 2007. Catholic students make up 28% of the students in the study. Catholic institutions of higher education are home to 12% of all first year students. Overall, 58% of first-year student in Catholic higher education describe themselves as Catholic.⁶

In the United States, there are 227 Catholic colleges and universities, not counting seminaries or theological schools. Of those schools, 204 Catholic colleges and universities award graduate degrees, while 88 award research doctorate or professional doctoral degrees.⁷

During the 2010-11 academic year, 62.9% of students enrolled in Catholic universities and colleges were female; 37.1% were male. Undergraduate students constitute 65.7% of the students enrolled in Catholic higher education.⁸

⁵ US Department of Education, National Center for Education Statistics, Higher Education General Information Survey, "Fall enrollments in Institutions of Higher Education" and "Institutional Characteristics" Surveys, and Integrated Post-Secondary Education Data system (IPEDS).

⁶ Association of Catholic Colleges and Universities Update, 2012 Winter 9. "First-year students: Religion and College Choice" by Mark Guntz. www.accmet.org.

⁷ National Center for Education Statistics, IPEDS (Integrated Postsecondary Education Data System).

⁸ ⁸ Snyder, Thomas D., Sally A. Dillow, and Charlene M. Hoffman. July 2007. *Digest of Education Statistics, 2006*. (NCES 2007-017) National Center for Education Statistics, Institute of Education Sciences, US Department of Education. Washington, DC: US Government Printing Office.

⁴ Dale McDonald and Margaret M. Schultz, *The Annual Statistical Report on Schools, Enrollment and Staffing: United States Catholic Elementary and Secondary Schools, 2013-2014* (Arlington, VA: National Catholic Education Association, 2014), 18.

The average tuition and fees at Catholic colleges and universities in the United States for the 2011-2012 academic year was \$26,300, with a minimum of \$4,900 and a maximum of \$42,200. The average *total cost* for an undergraduate attending the median Catholic college or university in 2011-12 after grants and scholarships was \$20,170.⁹

c. Ownership and Governance of Schools

There are a variety of types of Catholic schools in the United States.

- Schools can be owned and operated by the parish or diocese. These are parochial or parish schools, regional, and diocesan schools.
- Schools can be privately owned and operated by a separate and independent board of jurisdiction. These are independent Catholic schools. These may or may not bear the title Catholic.
- Schools can be owned and sponsored by a religious order or congregation.

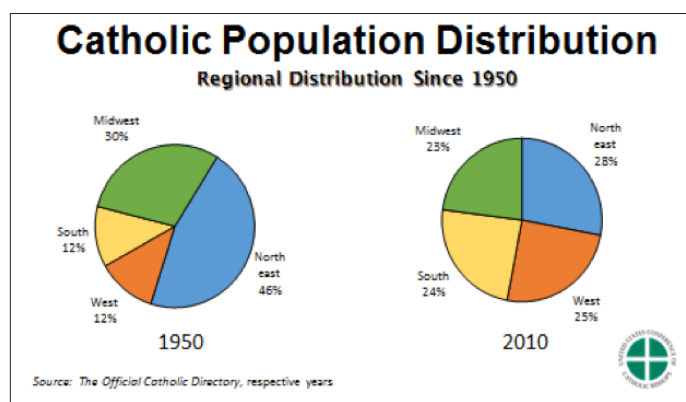
Irrespective of the types, all Catholic schools are subject to the authority of the local bishop in areas of faith and morals.

In the 1960's, Catholic college and university leaders began to see the importance and need of greater lay membership on the boards of trustees. Whatever governing model is used, increasing lay participation in governance is a clear need. A 1992 survey of 125 Catholic colleges and universities revealed that 96% had independent corporate governance structures. Another study found that 98 % of governing boards of Catholic colleges and universities had one or more voting lay member. At that time, laypersons made up nearly 71% of the national Catholic higher education trustee population. The data shows that laypeople are "fast becoming the primary stewards of Catholic higher education."¹⁰

d. Demographic Context

Catholic school K through 12 enrollment peaked in 1965 with approximately 6.5 million students.¹¹ Although present enrollment has declined to 1.9 million students, Catholic schools are still the largest private school provider in the United States. The decline in enrollment is part of a larger demographic shift in the overall Catholic population that has been on going in the United States.

In 1950, 76% of all Catholics in the United States lived in the Northeast and portions of the Mid-West. The majority of churches and schools were built in these two areas of the country in order to accommodate the needs of the Catholic majority living there. Between 1950 and 2010, a 60 year period of time, the Catholic population in the United States has moved away from the Northeast and Mid-west and is now almost evenly divided at 25% across the Northeast, Midwest, South, and West of the United States.¹² The net result is that Catholic parishes and schools are closing and merging in one part of the country, while new churches and schools need to be built in other parts of the country.



There are approximately 1,861 Catholic colleges and universities worldwide. According to the Vatican's Congregation for Catholic Education, approximately 12.5% of the world's Catholic colleges and universities are located in the United States. Based on 2011-2012 enrollment data, the following institutions represent the top five Catholic colleges and universities in the United States: DePaul University in Illinois (30,369 students); St. Leo University in Florida (26,687 students); St. John's University in New York (23,363 students); St. Louis University in Missouri (20,547 students); Georgetown University in Washington, DC (20,533 students).¹³

In addition to the demographic realities, issues of finance and equity play a role in the access to Catholic education. Tuition costs for Catholic primary, secondary and higher education have risen exponentially due to increased salaries and benefits for an increasing lay faculty population and a decreasing aging religious population. Additional costs include technology, building and plant facilities, and instructional program. In the primary and secondary

⁹ U.S. Department of Education's IPEDS

¹⁰ Mission and Identity, Chapter 3.

¹¹ Catholic school enrollments in the U.S. peaked during the 1964-1965 school year at approximately 5.6 million students. 1999-2000 school year enrollment was slight over 2.5 million. 2014 enrollment came in slightly under 2 million. See <http://ncea.org/data-information/catholic-school-data>.

¹² Cidade, Melissa (2013). The Catholic Church in the United States: Where We've Been, Where We Are, and Where We're Headed. Momentum (NCEA), November/December 2013, p 7-10.

¹³ U.S. Department of Education, IPEDS Variable: 12-month unduplicated head-count total (2010-2011).

schools these costs have been traditionally subsidized by parishes, dioceses and private donors. In higher education assistance from state and federal grants and loans has a direct effect on a student's ability to attend Catholic colleges and universities.

Tuition increases in the last 25 years are often passed directly to the parents. As parents are less active in faith and parish life, and more apt to be a consumer than a partner, they are less inclined to pay higher tuitions. Parents with middle class or limited means cannot afford the yearly tuition increases. Without assistance from the Catholic community, parents cannot continue to send their children to Catholic schools. As a result schools have merged, closed or, as is increasingly the case, begun to cater to a higher socio economic parental income level causing the schools communities to be less diverse and less accessible to all Catholic students.

III. Present Opportunities and Challenges to Catholic Education in the United States

Catholic schools are considered a vital aspect of the Church's mission to preach the Gospel. As such they are important to the future and vitality of the Church in the United States. It would be easy to conclude that declining enrollment and financial strain are the only major realities facing Catholic schools. Declining enrollment is a measureable sign of deeper challenges facing the viability of Catholic schools in the United States.

A. The New Evangelization

The focus of the New Evangelization provides an opportunity to think in fresh creative ways about the Catholic culture in the schools. One recent study put it this way:

A new evangelization is needed...that emphasizes the core convictions of Catholicism, reclaims the basic truths of the faith, and develops a Catholic worldview in a way that modern families can understand and embrace...A Catholicism fully understood, a Christianity fully realized, will lead adults, we believe, to a more robust participation in parish life, including enrollment of their children in Catholic schools.¹⁴

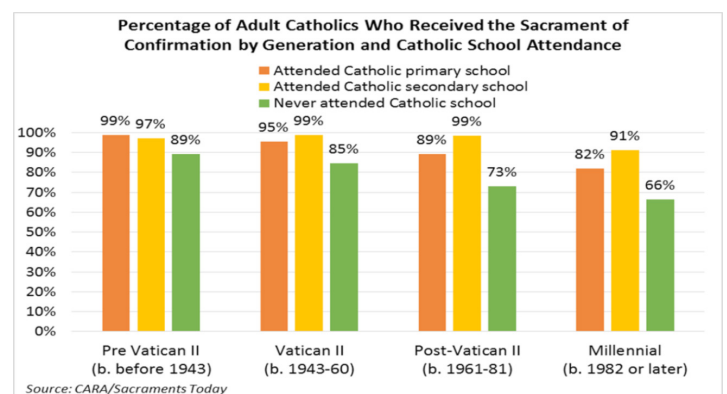
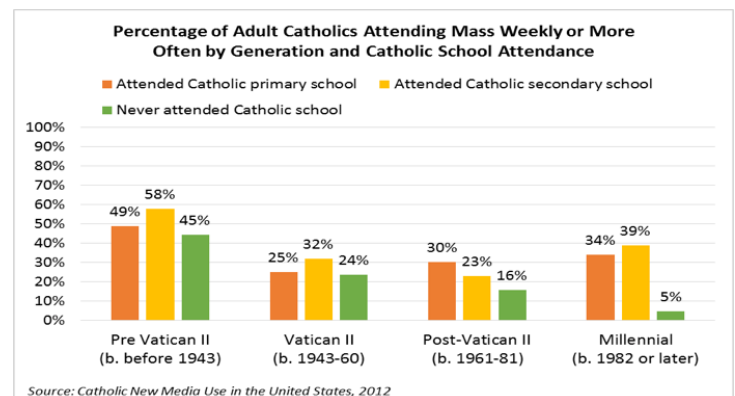
Catholic schools can provide an inviting space to support conversion, touch the heart, and inspire parents, students and teachers to reclaim the faith. Bishops and pastors can

take active roles in helping schools become *intentional environments* for learning who Jesus Christ is and to deepen the faith lives of parents, teachers and students.

The Center for Applied Research in the Apostolate (CARA) has found positive ecclesial outcomes for those who attend Catholic schools. These results are most pronounced among the Millennial Generation, namely those born in 1982 or later and who would be thirty-two (32) years or younger.¹⁵ Although this is good news, the data must be viewed through the lens of a larger concern about the number of adults who do not practice the Catholic faith. There is a dichotomy between the mission and purpose of Catholic schools and some parents and teachers who are part of the school community but who do not support an active faith life through the practice of the sacraments and/or presence at the local parish. These results point to the untapped potential of Catholic schools and the urgency of encouraging school communities to think creatively about the New Evangelization in their outreach to parents and families to return to the practice of their faith.

a. Sacramental Life

Students in grade school or high school attend Mass and celebrate the sacrament of Confirmation at higher rates than other students.¹⁶



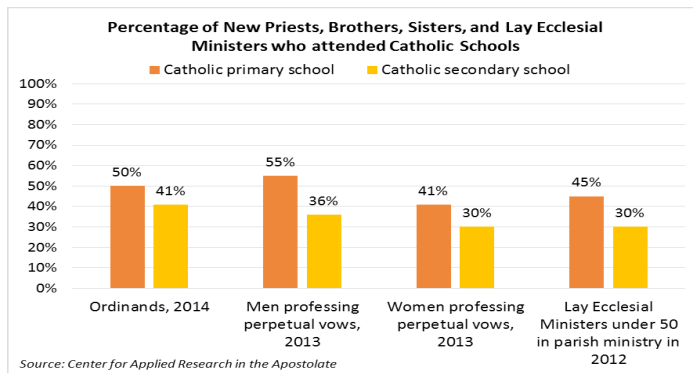
¹⁴ Nuzzi, R.J., Frabutt, J.M., & Holter, A.C. (2008). Faith, Finances, & the Future: The Notre Dame Study of U.S. Pastors. Notre Dame, IN: Alliance for Catholic Education Press, p.54-55.

¹⁵ Gray, M. (2014). Catholic Schools in the United States in the 21st Century: Importance in Church Life, Challenges, and Opportunities. Washington, DC: Center for Applied Research in the Apostolate.

¹⁶ Ibid.

b. Vocations

Catholic schools provide an environment that encourages vocations to religious life and the priesthood. The national ordination class of 2014 was significantly impacted by Catholic education. Of the 477 priests ordained, half of the ordained attended a Catholic elementary school, forty-one percent (41 %) attended a Catholic high school, and forty-five percent (45%) attended a Catholic college.¹⁷



c. Academic Excellence for All Students

Catholic schools continue to maintain their track record of serving children and families well, closing the achievement gap for poor and minority students, and doing so at a fraction of the cost of government schools. The poorer and more at-risk a student is, the greater the relative achievement gains in Catholic schools.¹⁸

The schools tend to operate as communities rather than bureaucracies, which links them to higher levels of teacher commitment, student engagement, and student achievement.¹⁹ 99% of the students who attend a Catholic high school graduate. 87% of Catholic high school graduates go on to attend a four year college.²⁰ These numbers have been consistent for many years. The research also shows that Latino and African American students attending a Catholic school are more likely to graduate from high school and college.²¹

Nationally students perform well academically. In the National Assessment of Educational Progress, considered the gold standard for the U.S. Department of Education,

Catholic schools are high achieving.²² In fact, two groups, Latino/ Hispanic and African American students, stand out in the literature as benefiting from their access to Catholic schools in the urban core.²³

In the realm of civic education and serving the common good, Catholic schools have experienced remarkable achievements. Catholic schools tend to produce graduates who are more civically engaged, more tolerant of diverse views, and more committed to service as adults.²⁴

B. Primary and Secondary Schools

a. Formation of Future Leaders and Teachers

Clarity of vision and strong leaders formed in the faith are critical to establishing a rich Catholic culture in the Catholic school. Being academically excellent is critical and necessary but not sufficient. The schools whether primary and secondary or colleges and universities must be fully Catholic. Formation of this kind would include pastors, administrators, teachers and all those serving in the Catholic schools. Faith formation that includes individual formation in prayer, sacramental life, Scripture, doctrine, and knowledge of the nature and purpose of Catholic education would appear to be component parts of the formation of future leaders and teachers.

Some dioceses have established foundations that pay for formation of leaders and teachers during the school year. Other dioceses have partnerships with diocesan programs, associations, academic institutes and Catholic higher education to offer formation and education to teachers and staff. Bishops and pastors should be actively engaged in identifying and forming present and future leaders in the schools.

Some dioceses have established certificate and degree programs for future administrators and superintendents. Creating interest and incentive in education for the future is critical to long-term viability and success of the colleges, universities and schools. In addition to programs of training, there should be an intentional and particular emphasis on the sacramental and spiritual lives of the future leaders.

17 Gautier, M. & Saunders, C. (2014). *The Class of 2014: Survey of Ordinands to the Priesthood. A Report to the Secretariat of Clergy, Consecrated Life & Vocations-United States Conference of Catholic Bishops*. Washington, DC: Center for Applied Research on the Apostolate.

18 York, D. (1996). The academic achievement of African Americans in Catholic Schools: A Review of the Literature. In J.J. Irvine & M. Foster (Eds.), *Growing Up African American in Catholic Schools* (pp.11-46). New York: Teachers College Press.

19 Marks, G. (2009). Accounting for school-sector differences in university entrance performance. *Australian Journal of Education*, 53, 19-38.

20 Dale McDonald and Margaret M. Schultz, *The Annual Statistical Report on Schools, Enrollment and Staffing: United States Catholic Elementary and Secondary Schools, 2013-2014* (Arlington, VA: National Catholic Education Association, 2014), 5.

21 Jeffrey Grogger and Derek A. Neal; "Further Evidence of the Effects of Catholic Secondary Schooling," *Brookings-Wharton Papers on Urban Affairs*, 2000, pp. 151-93.

22 General information on the participation of private schools in the NAEP can be found at: <http://nces.ed.gov/nationsreportcard/about/nonpublicschools.aspx>.

For specific information regarding Catholic school NAEL scores, see: http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=3&ved=0C-CuQFjAC&url=http%3A%2F%2Fnces.ed.gov%2Fnationsreportcard%2Fpdf%2Fabout%2Fschools%2FPrivateSchoolResultsBrochureForNAEP2013.pdf&ei=Ff75U6mFIZWkyAS3tIGuGw&usq=AFQjCNFSHdbKukNZOVPP5CK-prjVYQiM4_w&sig2=A3TlnP7Ace82NPLCVGRl5g&bvm=bv.73612305.d.aWw

23 Jacqueline Jordan Irvine and Michele Foster, (Eds.), *Growing up African American in Catholic Schools*. NY: Columbia University Press, 1996; Notre Dame Task Force on Catholic Education, *To Nurture the Soul of a Nation: Latino Families, Catholic Schools, and Educational Opportunity*. South Bend, IN: Alliance for Catholic Education, 2009.

24 Campbell, D. (2004). "Acts of Faith: Churches and Civic Engagement." *Political Behavior* 26 (2): 155-180.

The National Catholic Education Association, at the request of its membership, engaged the Lily Foundation to conduct a qualitative study about challenges facing Catholic schools in the future and the role of NCEA in helping to address those needs.²⁵

The qualitative study revealed that Catholic leaders and educators are faced with a multiplicity of challenges and opportunities. Three leading issues emerged:

- *Catholic School Sustainability*
The future of Catholic schools was raised repeatedly by respondents. Concerns centered on the rising cost of tuition coupled with the growing concern that a Catholic school education is out of reach for many middle to lower income families especially in urban areas across the country.
- *Cultivation and Preparation of the Next Generation of Catholic Leaders*
The study revealed a strong call for the cultivation and preparation of the next generation of Catholic leaders, i.e., superintendents, diocesan directors of catechetical ministry, principals, teachers and teachers of religion/theology, directors of religious education and pastors. Many believed that a viable “pipeline” does not exist.
- *Catholic Identity*
The issue of Catholic identity centers on the transmission of Catholic values and teachings in the classroom given the reality that many teachers and principals are either not Catholic, came from positions in public schools, or did not attend Catholic schools. Aligned with Catholic identity is the formation of parents as the primary educators of their child’s faith.

Formation at the collegiate level is no less a critically important concern. Regarding the hiring process, challenges exist related to the identification of candidates who are not only well prepared within their discipline, but are articulate, practicing Catholics.

b. Multiple Forms of Governance and Financing

Clarity of vision, strong leadership and effective planning are necessary for good governance. One single form of governance does not appear to meet the needs of the diversity of schools and communities across the United States. Best practices in governance include strategic planning, marketing, advancement, and ethical use of financial resources, as well as focused outreach to the

wider community. Good governance respects subsidiarity while holding schools and leaders accountable for mission and instruction. Good governance supports environments of fiscal transparency, and creates an environment of good decision making. 25 dioceses in the United States are presently engaging in diverse and new forms of governance for Catholic schools. It is still too soon to see the long term effect of these governance changes but at this time there appears to be a positive impact to keeping schools open and accessible.

i. Parental Choice

Opening doors to the underserved and supporting middle class families is an important part of the mission of Catholic education. Government support of a parent’s right to choose a religious school is in keeping with the Church’s teaching that the parent is the first and primary educator of their child. Today over twenty programs exist across the U.S. that currently support the costs of 320,000 children’s attendance in Catholic schools. At present, over \$1 billion dollars will be used to support such scholarships for students from families otherwise unable to access a Catholic school. Although there are potential threats to religious liberty and parental rights associated with accepting government funding, the bishops are cautiously optimistic that the burdensome regulations that may accompany parental choice in Catholic education can be negotiated and managed to the benefit of parents and students.

c. Partnerships, Benefaction and Philanthropy

Because of the successful track record of Catholic schools, student scholarships are an attractive vehicle for donor support. Catholic schools should tell their success story and invite the support of external constituencies who are committed to children and to high quality education. Examples of such success are the Children’s Scholarship Fund based in New York, the Fulcrum Foundation in Seattle, Big Shoulders Foundation in Chicago and many diocesan and family foundation efforts financing student scholars. These efforts need to be expanded with professional assistance and strategic goals.

Associations, academic institutes, and Catholic colleges and universities offer another area of collaboration and partnership. Through rigorous scientific inquiry these institutes help and support bishops, pastors, superintendents, principals and teachers in areas such as academic achievement, finances, governance, curriculum, technology, Catholic culture, and the effects of school closures. Institutes such as the *Alliance for Catholic Education*

25 NCEA Executive Summary of the 2013-2014 Qualitative Study.

(ACE) from the University of Notre Dame, the Center for Catholic Education at the Loyola Marymount University, the Carolyn and Peter S. Lynch School of Education at Boston College, and Catholic Higher Education Supporting Catholic Schools (CHESCS) are finding new ways to assist Catholic schools to accomplish their mission to preach the Gospel of Jesus Christ.

d. Outreach to Underserved Communities

Welcoming more children from diverse populations in our Catholic schools, and particularly making an effort to reach out to underserved communities, is important for the future of Catholic schools and of the Church. Catholic schools contribute to the Church's missionary spirit, but the parish and schools also need a missionary spirit to promote Catholic schools among our varied immigrant and underserved populations.

Enrollment in Catholic schools by underserved populations boils down to *relationships*. It is important to cultivate positive relationships between the Bishop and the Superintendent, between the Pastor and the Principal, and between the school staff, including the Principal, and families. Developing trusting relationships with the families is a must in a community that often doesn't even consider Catholic schools. And this is precisely where the issue of cultural responsiveness becomes crucial: school staffs especially need to include people who are competent in diverse cultural settings. It is critical for schools to encourage pastors and principals to review how welcoming the school communities are to underserved communities and to be intentional about developing a plan to reach out to them.

A. Higher Education in the United States

a. *Ex corde Ecclesiae* 10-Year Review

In January 2011 the US bishops conducted a ten year review of the implementation of *The Application of Ex corde Ecclesiae for the United States*. Bishops were asked to hold conversations with college and university presidents in their dioceses. With more than 100 bishops reporting on their conversations at regional meetings during the November 2011 General Assembly, the prevailing tone was positive and the news was good. Bishops reported that they believe our institutions of Catholic higher education have made definite progress in advancing Catholic identity. The relationship between bishops and presidents on the local level was characterized as positive and engaged, demonstrating progress on courtesy and cooperation in the last ten years. Clarity about Catholic identity among college and university leadership has fostered substantive

dialogues and cultivated greater mission driven practices across the university. In acknowledging that much progress has been made, there is recognition that there is still a great deal of work to be done.

Robust discussions among bishops, at the regional meetings in November 2011, generated some constructive suggestions including:

- Continuing dialogue between bishops and presidents toward greater cooperation in advancing the mission of the Church
- Hiring for mission
- Forming trustees, faculty, and staff regarding Catholic identity
- Addressing the need for improved, accurate, and deeper theological and catechetical knowledge through curricular and pastoral means.

The ten year review provided a clear course for continued dialogue regarding Catholic higher education and its essential contribution to the Church and society. Under the auspices of the Committee on Catholic Education, a working group of bishops and presidents was formed to continue the dialogue about strategic subjects on a national level. The university was described as a privileged place for the Church to think strategically and to listen carefully toward a fruitful dialogue between the Gospel and culture.

The Working Group acknowledged the long tradition, under theegis of the Bishops' Conference, of collaboration between bishops and presidents. The need for on-going dialogue was emphasized and the value of regular communication among bishops and presidents was affirmed. The members recognized the interconnectedness of the strategic topics as well as the importance of close and consistent relationship between bishops and presidents in addressing the issues. Key issues raised were: policies regarding speakers and awards, student organizations, particularly Lesbian, Gay, Bisexual and Transgender groups, and hiring for mission.

Several challenges and needs were voiced related to hiring for mission, specifically the identification of candidates who are not only well prepared within their discipline, but are articulate, practicing Catholics. The members of the Working Group clarified the phrase "hiring for mission" recognizing that it does not exclusively mean hiring only Catholics. In an effort to promote respect for Catholic identity and to assist in appropriating the value of mission based hiring across campus, the group acknowledged a variety of procedures, protocols, and

resources developed by individual institutions toward that goal.

In terms of formation, several national programs (i.e. Collegium, Institute for Administrators in Catholic Higher Education at Boston College, or the Institute for Catholic Educational Leadership {Trustees} at the University of San Francisco) have emerged since *Ex corde Ecclesiae*. These programs work with particular university members including faculty, administrators, and trustees. The Catholic intellectual tradition, Catholic social teaching and the Catholic approach to interfaith relations provide helpful ways to engage the university community. Several topics were identified for further exploration including: the self-understanding of board members, the organization of the board, the development of an assessment tool for mission and the human and fiscal resources allocated in service to mission.

The group is keenly aware of the need for improved, accurate, and deeper theological and catechetical knowledge through curricular and pastoral means. One initiative, led by the Committee on Doctrine, seeks to foster ongoing conversations between bishops and theologians. Extensive conversation explored significant campus observations: a) the need to meet students where they are, b) to recognize that many students have a limited faith foundation while also demonstrating openness to the spiritual dimension of life, and c) to awaken or cultivate the student's interest in the faith at the levels of both mind and heart. The discussion reinforced the importance of relationship, characterized by mutual trust, close and consistent cooperation and continuing dialogue, between the diocese and the college.

IV. Summary and Conclusion

The Congregation for Catholic Education has stated that, "Catholic schools are at the heart of the Church."²⁶ They are a vital aspect of the Church's mission to preach the

Gospel of Jesus Christ and as such are important to the future and vitality of the Church in the United States.

Because they are vital and important, it is critical to support new efforts to develop and form strong faith-filled leaders and teachers at the elementary, secondary and collegiate levels of Catholic education. Faith formation for all involved in the mission of Catholic education is part of the New Evangelization.

The Catholic school should reach out to parents as partners in the education of their children. Supporting the family and finding new ways to catechize families as part of educating children is also a part of the New Evangelization.

Best practices of good governance, strategic planning, and financially sound and transparent practices at all educational levels is another area of critical success. Schools should not see themselves as stand-alone institutions but as part of the larger Catholic community to whom they are responsible.

It would seem an appropriate time to support local, state and federal policy and legislative efforts that enable parents to choose the education that is best for their child and respects the parents as primary educators of their children.

It would seem in keeping with the Gospel that bishops, pastors, and administrators encourage and review how welcoming their school and collegiate communities are to underserved students and families and to be intentional about developing a plan to reach out to them.

Our Catholic schools are a unique and rich blessing to the Church. They receive and offer hope to families and to diverse populations of Catholic children who attend them. Within the context of the New Evangelization, Catholic schools are needed now more than ever.

Submitted to the Congregation for Catholic Education
December 14, 2015

²⁶ Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium* (1997), 11.

Themes in Catholic Schools in the United States

Catholic schools are an aspect of the mission of the Church to preach the Gospel and as such are important to the future and vitality of the Church in the United States.

During the 2014-2015 academic year the Committee on Catholic Education engaged the bishops in several conversations about Catholic Education. These conversations took place locally, regionally and nationally. This report provides an overview of the opportunities and challenges facing Catholic schools in the United States.



What emerged through the many and varied conversations, is an overarching need for strategic planning related to Catholic schools and four particular areas of concern including:

- 1) Funding and governance of Catholic schools,
- 2) Formation of future leaders and teachers,
- 3) Outreach to Latino, underserved and students in poverty, and
- 4) Catholic identity of schools.

1. Funding and Governance of Catholic Schools

Funding and affordability consistently emerge as a major issue facing Catholic schools. Related to affordability is the question of parental choice and public funding to support the parents' right to choose a Catholic school. Several bishops have voiced concerns about Catholic schools becoming communities of the well-to-do.

Parental Choice was noted as a means of easing the financial concerns for parents. Tax credits, vouchers,

and scholarships were specifically mentioned as types of parental choice presently aiding Catholic parents financially. Tax credits can assist middle class families who struggle under the financial burden of yearly tuition increases. It is critically important to support the middle class families that are the backbone of many local parishes and schools. Concerns regarding the middle class and economic capacity were routinely mentioned. The ability to pay should not be purely a social or ethnic focus but one that includes middle class families. Tuition support has become a tension between middle class families and underserved populations.

The bishops recognize and support multiple legislative initiatives at the federal and state level. These efforts seek to fund parental choice in education and to authorize the use of tax dollars in support of a parent's right to select the best education for their child.

Developing concerns among bishops include accessibility, affordability, enrollment, and retention in Catholic schools. Some schools are moving toward a full cost tuition model where all families were invited to apply for assistance or discounts if they cannot afford the full unsubsidized tuition. A few points were raised about a full pay tuition model: 1) the ability to maintain a transparent process for tuition assistance; 2) the difficulty in determining who can pay full tuition and who cannot; and 3) the concern about undocumented families.



Both models, full tuition and parental choice, require a higher standard of transparency and accountability by pastors, principals and school boards. Each model would require audits and internal reviews.

The Eastern bishops discussed the need for a national policy regarding families who are not registered in Latin parishes and thus ineligible for the tuition discounts. Many Eastern families register in the Latin parish so as to be eligible for a tuition discount. This causes a great deal of confusion between Eastern and Latin pastors and parents.

Bishops recognize that donations and financing require a comprehensive approach. Stewardship mechanisms should be encouraged and made clear. This approach requires greater collaboration between pastors, principals, Catholic leaders, business partners, and philanthropists. Cultivating donors and building a financial foundation of support for Catholic schools will require communication and a creative partnership between the dioceses and parishes in order to share the financial responsibility and the burden of education. Interschool cooperation, collaboration, and sharing can be a means of stewardship.

Essential to the vitality of Catholic schools is effective **governance**. Two things are clear: (1) One single governance model does not meet the needs of the diverse schools and communities across our country; and (2) Forming leaders - pastors, superintendents, principals, and school board members - becomes critical to the success of schools at the local level. There is room for growth in this area.

Effective governance requires clarity of vision, strong leadership, and effective planning. Best practices in governance include strategic planning, marketing, advancement, and ethical use of financial resources, as well as focused outreach to the wider community. Ecclesial governance respects subsidiarity while holding schools and leaders accountable for mission and instruction. Ethical governance supports fiscal transparency and creates an environment conducive to good decision making.

The need for new governance models was mentioned consistently. These new models should include parish, regional, consortium, and consolidated management/administration. The bishops articulated the need to cultivate lay leadership so as to encourage and broaden involvement, ownership and genuine collaboration within the school community. Nurturing a sense of ownership by parents and the school community minimizes dependence on one pastor/one parish.

The bishops pointed out the need for different types of school boards, including boards of jurisdiction. Board formation should be offered at the local level and should include canon law and the rights of pastors and bishops. Careful attention is needed in the cultivation of board members. Clear protocols and procedures are necessary for the board to function well. The bishops recommended board involvement in marketing, finance, and planning. An integrated planning approach recognizes the school's relationship to the parish and diocesan community.

Some unique challenges at the local level include: priest/pastor education, low-teacher salaries, and fundraising. It was recommended that the bishops allow pastors to air their grievances. Identifying and addressing disincentives, such as diocesan assessments or enrollment challenges, is important. It was recommended that the bishop encourage a dialogue at the local level between pastors and principals about creating incentives for Catholic schools.

2. Formation of Future Leaders and Teachers

Formation is a major concern for Catholic schools. While teacher formation was articulated as important, the formation of principals and Catholic school leaders emerged as an area of critical importance to the bishops.

The need to cultivate Catholic school leaders was voiced numerous times across the conversations. Some bishops argue that the Catholic identity of a school depends on the faith formation of a school's leaders and faculty. Many bishops stressed the importance of finding and training competent principals and pastors able to work with the schools. It was noted that bishops, current pastors and principals play a valuable role in helping to identify leaders.

Catholic schools depend on clarity of vision and strong leaders well formed in the faith, who are capable of establishing a rich Catholic culture in the schools. Consequently, training, both professional and spiritual, was lifted up as vitally important.

Our schools need professionally prepared, competent leaders who can lead and inspire. These leaders need to be well-formed and able to teach, govern, recruit and set the tone. They need to engage and invite minorities while making a clear case for the value of Catholic schools. Principals must have a clear sense of mission and the ability to serve in an educational setting. Teachers must be equipped in their discipline as well as skilled in issues of curriculum. These women and men must demonstrate



cultural competence and when possible possess bilingual and bicultural abilities.

We need Catholic educators that are strong leaders committed to Catholic identity and mission. They were described as truly Catholic, well-formed in faith and morals, active in the faith and involved in parish life. As principals, teachers and administrators they must know and live Catholic principles and morality. Their formation should be rooted in the vision of missionary discipleship as articulated by the Holy Father in *Evangelii Gaudium*. The bishops noted the significance of witness statements for Catholic teachers and administrators. It was Pope Paul VI that noted young people listen more to witnesses than to teachers and if they listen to teachers, it is because they are also witnesses. In service to the New Evangelization the formation of school leaders and teachers must equip them to create an evangelizing culture. The schools should be centers for evangelization and catechesis.

The formation of school leaders is foundational for a Catholic school. The bishops spoke most frequently of principals, pastors and teachers. A common term used was school leader which encompasses a broad range of people related to the school: principals, pastors, teachers, coaches, administrators, board members and parents, Latinos and Anglos, men and women, religious and lay. Through their

formation, these leaders work to integrate faith into every facet of school life. Across the country, bishops call for catechetical formation for all school leaders.

Amidst the persistent call for ongoing formation, there was an emerging sense of the vocation of a Catholic school leaders, almost an awakening of the apostolate for administrators, teachers, board members and pastors. Catholic education is not just a job, it is a vocation. A school's Catholic identity depends on effective leader formation. Competent and capable leaders are able to address other needs like finance, governance, and recruitment. Faith filled Catholic leaders keep Catholic identity strong, set a positive tone and bring the community together. Catholic school leaders need to see themselves as part of the mission and respond to the call for co-responsibility and collaboration. These men and women need to take their own faith journey seriously.

Potential resources for formation were identified as: Catholic colleges and universities, Catholic studies institutes, leadership programs within seminaries, and cooperative efforts with parish and local faith communities.

3. Outreach to Latino, Underserved and Students in Poverty

Among the bishops, Latino outreach was described as important and critical. Many bishops believe that they must first have their financial and leadership house in order to effectively address outreach.

A designated plan for outreach to Latinos and/or other underserved populations, particular to a diocese, could serve as an excellent model for collaboration. The outreach plan would offer a means to coordinate efforts between the Catholic Schools Office, Hispanic Ministry and underserved ministries, like Black Catholics or Asian Catholics, within a given diocese. Each diocese needs to identify what populations would benefit the most from a targeted outreach.

As the fastest growing population in the United States, the Latino community presents a pressing need for action. The bishops expressed a desire for a focused plan to increase the number of Latino children participating in Catholic schools. The plan would make the case for how participation in Catholic schools benefits Latino children and their families, as well as the local school and Church communities.

A single word consistently emerged when talking about increasing Latino enrollment in Catholic

schools—relationship. An essential building block when working with Latinos is the creation of a trusting relationship with the family. This relational dimension has implications as we seek to develop a targeted outreach plan. One particularly promising practice that has demonstrated a positive impact is the hiring of staff dedicated to Latino outreach. Sometimes the best influence comes from “Madrinas”, respected Latino women



who advocate within the Latino community for Catholic schools. Another valuable practice is having someone who speaks Spanish recruiting or in the school office. A key recruiter is the pastor.

Bishops affirmed the importance of assuring priest support for Catholic schools prior to being assigned to a parish with a school. Additionally the bishops spoke of recruiting Latino pastors to support Catholic schools. Another suggestion was paying particular attention to the representation of the Latino community in various staff positions like administration and faculty within the school. Important modeling and bridge building happens as Latino leaders and teachers in the school help to raise awareness within the Latino community. Another recommendation involved engagement with Hispanic business leaders, both as a means of awareness and financial support.

The most important drivers to increase Latino enrollment in Catholic schools are bishops and superintendents making it an intentional priority. Similarly, at the parish and school level, when Latino enrollment becomes an intentional priority of the pastor and the principal, it in turn becomes important to the school advisory council, to the faculty, and to the parents. Our discussions affirmed that bishops must make every effort to assign pastors to parishes with schools who are champions of Catholic schools. While it is sometimes easier said than done, every effort must be made to make this happen. The

conversations revealed a need to engage pastors, priests, and seminarians so that they might more fully appreciate the value of Catholic schools.

Remember that many Latino families are either unaware that our schools are Catholic and for them, or they do not consider Catholic schools a viable option. The bishops emphasized the importance of working on messaging. To educate Latino parents about the benefits of Catholic schools, the conversation touched on developing strategic ways to attract Latino families, to help them belong, to participate in parish life, and to bring their children for the sacraments. We need to help these parents recognize the opportunity, make education a priority and choose Catholic schools for their family. Several bishops pointed out some difficult obstacles. Too often, immigrant communities see Catholic schools as options for those with money. Many Latinos send a portion of their salary home to support family there, leaving them with limited resources. Some Hispanics, especially the undocumented, are reluctant to register. Still others are simply unaware of the Catholic school system here in the United States. We must reach out and create pathways for the underserved, at-risk, immigrant and minority families to have access to a Catholic school education.

The cultural diversity discussion reflected progress that has been made and work yet to be done. From the beginning, Catholic schools were a welcome place for the breath of the Catholic community, in all its diversity. Today we welcome more children from an increasingly diverse population, with particular attention to underserved communities such as Filipinos, Asians, African Americans, Africans, and Native Americans. Our engagement of this diverse population remains important for the future of Catholic schools and of our Church. To that end, school leaders, faculty, staff and administration must have consistent training in cultural competencies and have adequate cultural proficiency.

At the present time, some of our schools are not as culturally responsive to Latino or other underserved groups as they could be. The bishops expressed concern about an “us” and “them” attitude or tensions between underserved groups. The response to those attitudes and tensions lives in the work to alleviate prejudice, racism and classism. Through Catholic schools we seek to bridge the gap between diverse communities. Our schools promote cultural integration and cooperation so as to create a welcoming environment, avoiding Anglo departure as Latinos arrive. Our schools must continue to teach awareness about different cultures and gifts with which they can enrich our Catholic communities.

4. Catholic Identity

The bishops reaffirmed that Catholic education is a mission of the Church and is the responsibility of the entire community of faith. Support for Catholic schools should include engagement from parishes without schools. Catholic identity and spirituality is our greatest gift to students. Catholic identity is the hidden treasure of our schools and creates a responsive family atmosphere. The



New Evangelization calls us to open up an inviting space where God's grace can take hold and bear fruit, to welcome the Spirit in ways that support conversion, touch the heart, and inspire. What better vehicle is there to do this than our Catholic schools? Bishops and pastors can take an active role in helping our schools become intentional environments

for learning who Jesus is and for deepening the faith lives of parents, teachers, and students in new and unapologetic ways.

Bishops expressed their belief that Catholic schools provide a Catholic education and an excellent education at the same time. Academic excellence, standards, curriculum are directly related to our Catholic identity. Our schools tend to operate as communities rather than bureaucracies, which links them to higher levels of teacher commitment, student engagement, and student achievement. Our schools should provide a vibrant evangelistic atmosphere to Catholic and non-Catholic students alike. Pope Francis reminds the school communities that the New Evangelization is not about what we do and what programs we adopt. It is about what God is doing and the graces we are being blessed with each day. This fresh way of thinking is needed at this critical time in our schools.

A Catholic school fulfills its mission with support from the family. The bishops expressed support for parents in encouraging faith formation at home and at school. The bishops noted several reasons why parents chose Catholic schools including: safety, superior academics, and Catholic faith. Parents are clients/ leaders who must also be formed in the faith. A strong consumer mentality was noted among parents related to the schools. Parents seem more like consumers rather than partners

in education. Because of this consumer mentality, parents are sometimes unwilling to make sacrifices because they do not identify with the Church community. It is important not to demonize the public schools or parents who send their children to public schools. Bishops want to help parents shift from being a mere consumer to an active partner. Bishops believe that pastors and priests should be active and supportive in reaching out to non-practicing Catholics. Our Catholic schools contribute to the Church's missionary spirit, but we also need a missionary spirit to promote Catholic schools among our varied Latino and underserved populations.

Hiring for mission is essential to the future success of Catholic schools. School administrators, teachers, coaches and staff need to be thoroughly evangelized and living vibrant Christian lives. This atmosphere begins with formation of leaders in school; principals need encouragement in personal faith formation and in encouraging faculty and staff in their faith formation. Catholic education is about making sure we do everything we can



to form and educate the future leaders in our Church and society. Training for teachers in an integrated curriculum is part of Catholic identity in the schools.

The conversation yielded a recommendation for a longitudinal study in this area, which could be of assistance.

5. Strategic Plans

A unifying dimension of these topic areas is the need for strategic planning at a diocesan level for Catholic schools. While most dioceses have some form of strategic plan, for our schools we need to be more intentional, effective, and comprehensive. Strategic planning impacts all four areas of concern and therefore deserves attention at the diocesan and school level.

Conclusion

Consistently, four areas surfaced in the Catholic Education conversations. Each topic plays an import role in the future of Catholic schools. The topics include: funding and governance, formation of leaders and teachers, outreach to Latino and underserved populations, and the Catholic identity of our schools. These areas point to the importance of planning and formation as it relates to the future of Catholic schools in the United States.

As was noted in the presentation by Archbishop Lucas and Bishop Flores during the General Assembly this past November, being an academically excellent schools is critical and necessary, but not sufficient. Catholic schools must be fully Catholic in mission and purpose.

The following recommendations emerged in support of Catholic schools:

- 1) Encourage participation in our Catholic schools at the local and national levels;
- 2) Encourage best practices of good governance, strategic planning, and ethically sound financial practices in schools and parishes;
- 3) Support and strengthen new and existing models of governance which encourage lay involvement and strong boards;
- 4) Support local and national efforts that enable parents to choose the education that is best for their child;
- 5) Encourage creative thinking at the local level about tuition models, marketing, enrollment, and community partnerships for Catholic schools;
- 6) Identify and form present and future leaders and teachers in our Catholic schools; support new

efforts at local and national levels to develop leaders who have been identified in our Catholic schools;

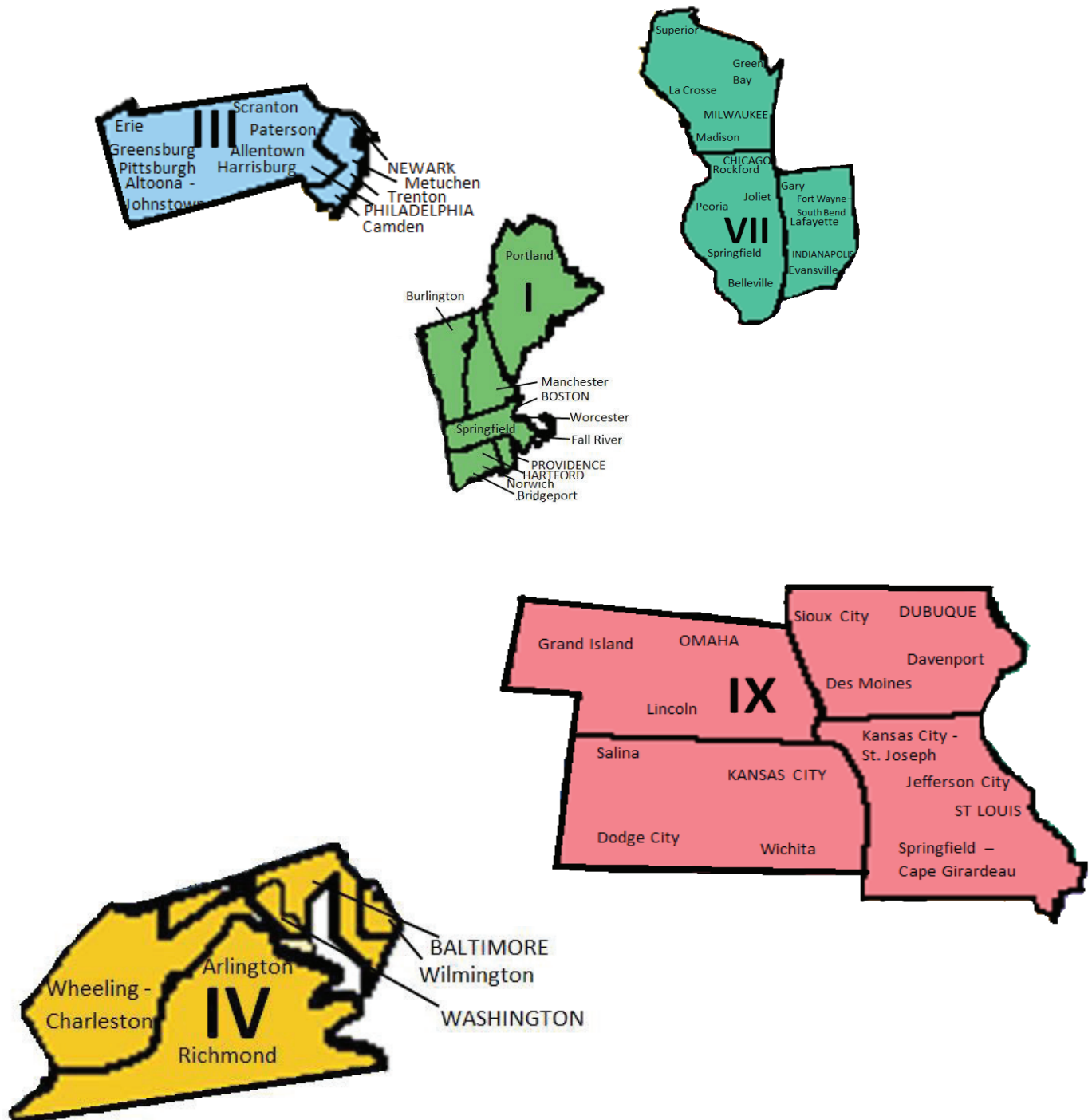
- 7) Support mentoring and education programs for seminarians/pastors to experience Catholic schools;
- 8) Encourage pastors and principals to be intentional about developing a plan for outreach to Latino and other underserved communities; coordinate efforts with diocesan Hispanic or Underserved Ministries.
- 9) Encourage pastors and principals to welcome Latinos and other underserved communities to their school communities;
- 10) Address the canonical and education concerns expressed by the Eastern Rite bishops about Eastern Rite children attending Latin Rite schools.

The Catholic intellectual tradition that integrates faith and reason begins in Catholic elementary and secondary schools. Catholic schools are part of the missionary patrimony of the Church in the United States. They have been built by generations of Catholic faithful and are part of the future of the Church in this country. They need our care and attention in order to continue preaching the Gospel of Jesus Christ to the next generation of young people.

Source: Statistics from P.J. Kenedy & Sons, *The Official Catholic Directory for the Year of the Lord 2014*. New Providence, NJ. Regional Maps were created by the Secretariat of Education from the CARA map of the United States.



Statistical Information for Episcopal Regions



REGION I



Population Statistics for Region I

Dioceses	Bishops		Total # of Parishes	Catholic Population	Total Population	K-12 Schools	Catholic School Students		Religious Education Students	
							Total #	% of Diocesan Pop.	Total	% of Diocesan Pop.
Boston	Sean P.	O'Malley	289	1,904,863	4,146,381	114	39,352	2.07%	111,798	5.87%
Boston	John A.	Dooher								
Boston	Walter J.	Edyvean								
Boston	Robert F.	Hennessey								
Boston	Arthur	Kennedy								
Boston	Peter J.	Uglietto								
Bridgeport	Frank J.	Caggiano	83	420,000	933,835	40	11,361	2.71%	46,875	11.16%
Burlington	Christopher J.	Coyne	73	117,000	625,000	13	2,090	1.79%	5,676	4.85%
Fall River	Edgar M.	de Cunha	85	288,845	823,654	26	7,116	2.46%	23,073	7.99%
Hartford	Leonard P.	Blair	213	571,979	1,947,602	63	15,036	2.63%	50,709	8.87%
Hartford	Christie A.	Macaluso								
Manchester	Peter A.	Libasci	88	275,641	1,316,470	28	6,470	2.35%	15,639	5.67%
Manchester	Francis J.	Christian								
Norwich	Michael R.	Cote	76	228,520	709,199	19	4,346	1.90%	14,791	6.47%
Portland (ME)	Robert P.	Deeley	55	169,198	1,329,000	14	2,993	1.77%	5,128	3.03%
Providence	Thomas J.	Tobin	142	619,672	1,050,292	39	12,207	1.97%	26,370	4.26%
Providence	Robert C.	Evans								
Springfield (MA)	Mitchell Thomas	Rozanski	81	217,274	827,274	18	4,099	1.89%	16,361	7.53%
Springfield (MA)										
Worcester	Robert J.	McManus	102	298,500	784,992	32	7,385	2.47%	20,674	6.93%
11 Dioceses	19 Bishops		1,287	5,111,492	14,493,699	406	112,455	2.20%	337,094	6.59%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Boston	6	22,289	Emmanuel College Boston College Labouré College Merrimack College Marian Court College Regis College
Bridgeport	3	12,778	St. Vincent's College Fairfield University Sacred Heart University
Burlington	2	2,767	St. Michael's College College of St. Joseph in Vermont
Fall River	1	2,466	Stonehill College
Hartford	2	7,179	Albertus Magnus College University of St. Joseph
Manchester	4	4,419	Saint Anselm College Thomas More College of Liberal Arts Rivier University The College of Saint Mary Magdalen
Norwich	1	237	Holy Apostles College and Seminary
Portland	1	3,014	St. Joseph's College
Providence	2	7,853	Providence College Salve Regina University
Springfield	1	1,679	College of Our Lady of the Elms
Worcester	3	8,980	Assumption College College of the Holy Cross Anna Maria College
Total	26	73,661	

REGION II



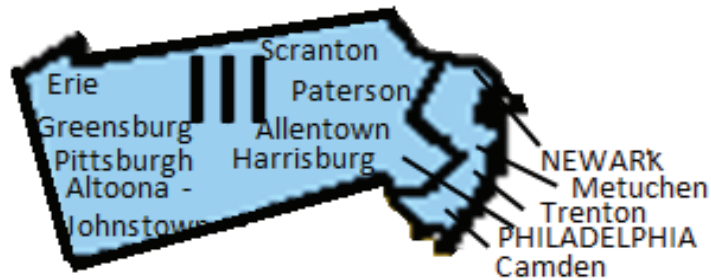
Population Statistics for Region II

							Catholic School Students		Religious Education Students		
				Total # of	Catholic	Total	K-12	% of Diocesan		% of Diocesan	
Dioceses	Bishops			Parishes	Population	Population	Catholic Schools	Total #	Pop	Total #	Population
Albany	Edward	B.	Scharfenberger	127	330,000	1,392,464	28	6,898	2.09%	21,292	6.45%
Albany											
Brooklyn	Nicholas		DiMarzio	186	1,403,137	4,838,406	108	43,354	3.09%	40,954	2.92%
Brooklyn	Raymond	F.	Chappetto								
Brooklyn	Octavio		Cisneros								
Brooklyn	Paul	R.	Sanchez								
Buffalo	Richard	J.	Malone	164	630,650	1,540,269	66	17,374	2.75%	29,100	4.61%
Buffalo	Edward	M.	Grosz								
New York	Timothy	M.	Dolan	368	2,613,420	5,807,600	218	71,167	2.72%	99,793	3.82%
New York	Dominick	John	Lagonegro								
New York	Gerald	T.	Walsh								
Ogdensburg	Terry	R.	LaValley	97	96,650	501,414	13	2,100	2.17%	4,733	4.90%
Rochester	Salvatore	R.	Matano	95	311,781	1,513,796	27	7,458	2.39%	16,107	5.17%
Rockville Centre	William	F.	Murphy	134	1,467,221	3,308,154	57	29,243	1.99%	111,200	7.58%
Rockville Centre	Robert	J.	Brennan								
Rockville Centre	Nelson	J.	Pérez								
Rockville Centre	Andrzej		Zglejszewski								
Syracuse	Robert	J.	Cunningham	129	258,500	1,198,000	23	4,791	1.85%	20,497	7.93%
8 Dioceses	17 Bishops			1,300	7,111,359	20,100,103	540	182,385	2.56%	343,676	4.83%

Catholic Colleges and Universities

Diocese	Num	Students	College & University
Albany	3	10,000	College of Saint Rose Maria College Siena College
Brooklyn	3	29,406	St. Francis College St. Joseph's College St. Johns University
Buffalo	7	17,846	Canisius College D'Youville College Trocaire College Villa Maria College of Buffalo Hilbert College Niagara University St. Bonaventure University
New York	10	33,840	College of Mount Saint Vincent Marymount Manhattan College Fordham University Manhattan College The College of New Rochelle Iona College Mt. St Mary College Dominican College St. Thomas Aquinas College St. John's University
Ogdensburg	0		
Rochester	0		
Rockville Centre	1	3,444	Molloy College
Syracuse	1	3,339	LeMoyne College
Total	25	97,875	

REGION III



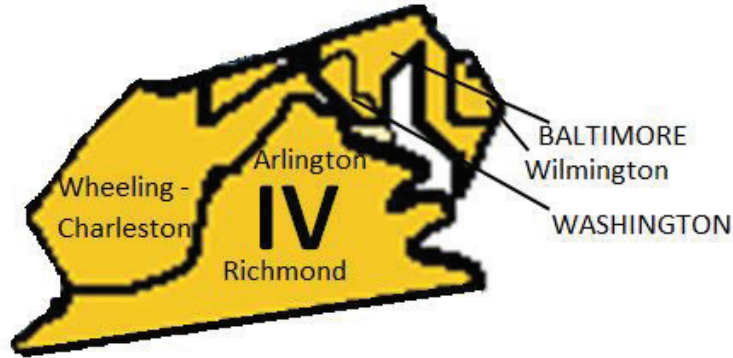
Population Statistics for Region III

							Catholic School Students		Religious Education Students		
Dioceses	Bishops			Total # of Parishes	Catholic Population	Total Population	K-12 Cath Schools	Total	% of Diocesan Population	Total	% of Diocesan Population
Allentown	John O.	Barres	104	263,243	1,272,212	48	12,419	4.72%	15,770	5.99%	
Altoona-Johnstown	Mark L.	Bartchak	87	87,592	650,389	24	4,501	5.14%	8,364	9.55%	
Camden	Dennis J.	Sullivan	70	511,822	1,443,274	39	15,361	3.00%	24,326	4.75%	
Erie	Lawrence T.	Persico	116	184,000	855,252	38	7,182	3.90%	10,497	5.70%	
Greensburg	Edward C.	Malesic	78	144,169	665,682	18	2,972	2.06%	8,608	5.97%	
Harrisburg	Ronald W.	Gainer	89	243,227	2,242,629	45	11,179	4.60%	15,914	6.54%	
Metuchen	Paul G.	Bootkoski	94	636,280	1,383,217	30	10,568	1.66%	32,373	5.09%	
Newark	Barnard A.	Hebda	218	1,352,000	2,859,850	98	29,450	2.18%	67,734	5.01%	
Newark	John J.	Myers									
Newark	Manuel A.	Cruz									
Newark	Thomas A.	Donato									
Newark	John W.	Flesey									
Paterson	Arthur J.	Serratelli	111	425,000	1,149,326	44	12,198	2.87%	37,741	8.88%	
Philadelphia	Charles J.	Chaput	235	1,455,927	4,050,793	185	72,470	4.98%	49,162	3.38%	
Philadelphia	Michael J.	Fitzgerald									
Philadelphia	John J.	McIntyre									
Philadelphia	Timothy C.	Senior									
Pittsburgh	David A.	Zubik	203	634,910	1,921,225	91	19,895	3.13%	38,127	6.01%	
Pittsburgh	William John	Waltersheid									
Scranton	Joseph C.	Bambera	120	231,133	1,092,216	21	6,609	2.86%	18,652	8.07%	
Trenton	David M.	O'Connell,	109	836,107	2,029,493	51	19,558	2.34%	44,973	5.38%	
13 Dioceses	21 Bishops			1,634	7,005,410	21,615,558	732	224,362	3.20%	372,241	5.31%

Catholic Colleges and Universities

Diocese	Num	Students	College & University
Allentown	2	7,105	DeSales University Alvernia University
Altoona-Johnstown	0		
Camden	0		
Erie	2	8,392	Gannon University Mercyhurst University
Greensburg	2	4,074	Seton Hill University Saint Vincent College
Harrisburg	0		
Metuchen	0		
Newark	4	17,007	Carldwell College Saint Peter University Felician College Seton Hall University
Paterson	2	1,545	Assumption College for Sisters College of Saint Elizabeth
Philadelphia	11	45,842	Chestnut Hill College Holy Family University St. Joseph's University Jesuit Fathers LaSalle University Neumann University Gwynedd Mercy University Immaculata University Cabrini College Rosemont College of Holy Child Jesus Villanova University
Pittsburg	3	13,810	Carlow University Duquesne University of the Holy Spirit LaRoche College
Scranton	4	15,200	Marywood University The University of Scranton Misericordia University Kings College
Trenton	1	2,313	Georgian Court University
Total	31	115,288	

REGION IV



Population Statistics for Region IV

							Catholic School Students		Religious Education Students		
								% of	% of		
Dioceses	Bishops			Total # of Parishes	Catholic Population	Total Population	K-12 Cath Schools	Total	Diocesan Population	Diocesan Population	
Arlington	Paul	S.	Loverde	68	440,028	3,103,653	47	17,426	3.96%	35,353	8.03%
Baltimore	William	E.	Lori	145	485,167	3,199,194	69	27,013	5.57%	27,724	5.71%
Baltimore	Denis	J.	Madden								
Military Services, USA	Timothy	P.	Broglio								
Military Services, USA	Neal	James	Buckon								
Military Services, USA	Robert	J.	Coyle								
Military Services, USA	Richard		Higgins								
Military Services, USA	Richard		Spencer								
Richmond	Francis	X.	DiLorenzo	143	235,000	5,600,000	32	9,381	3.99%	19,942	8.49%
St Thomas	Herbert	A.	Bevard	8	30,000	110,000	5	467	1.56%	539	1.80%
Washington, DC	Donald	W.	Wuerl	139	630,823	2,867,377	90	27,074	4.29%	25,116	3.98%
Washington, DC	Mario	E.	Dorsonville-Rodríguez								
Washington, DC	Francisco	W.	Gonzalez								
Washington, DC	Martin	D.	Holley								
Washington, DC	Barry	C.	Knestout								
Wheeling-Charleston	Michael	J.	Bransfield	110	77,810	1,852,994	27	5,690	7.31%	7,747	9.96%
Wilmington, DE	Francis	W.	Malooly	57	240,338	1,369,080	30	10,743	4.47%	10,588	4.41%
8 Dioceses	17 Bishops			670	2,139,166	18,102,298	300	97,794	4.57%	127,009	5.94%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Arlington	4	5,230	Marymount University Christendom College Institute for the Psychological Sciences, Inc Christendom College of Notre Dame
Baltimore	3	11,182	Loyola University Notre Dame of Maryland Mount Saint Mary's University
Mil Services	0		
Richmond	0		
St. Thomas	0		
Washington DC	3	29,914	Catholic University of America Georgetown University Trinity Washington University
Wheeling-Charleston	1	1,665	Wheeling Jesuit University
Wilmington	0		
Total	11	47,991	

REGION V



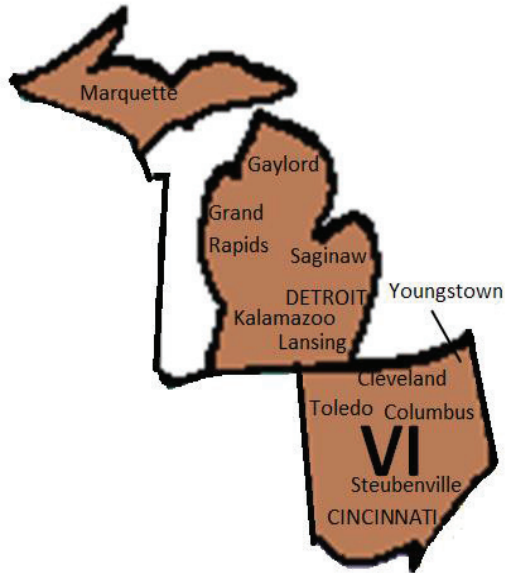
Population Statistics for Region V

								Catholic School Students		Religious Education Students	
Dioceses	Bishops			Total # of Parishes	Catholic Population	Total Population	K-12 Schools	Total	% of Diocesan Population	Total	% of Diocesan Population
Alexandria	Ronald	P.	Herzog	50	42,929	383,421	10	2,330	5.43%	2,971	6.92%
Baton Rouge	Robert	William	Muench	67	197,069	975,570	32	15,224	7.73%	11,832	6.00%
Biloxi	Roger	P.	Morin	42	58,257	811,946	15	4,095	7.03%	4,313	7.40%
Birmingham	Robert	J.	Baker	54	92,550	3,035,866	24	6,297	6.80%	10,359	11.19%
Covington	Roger	J.	Foys	47	91,904	513,971	38	10,153	11.05%	3,661	3.98%
Houma-Thibodaux	Shelton	J.	Fabre	39	95,556	202,000	13	5,680	5.94%	6,769	7.08%
Jackson	Joseph	R.	Kopacz	73	48,491	2,111,593	18	4,124	8.50%	5,195	10.71%
Knoxville	Richard	F.	Stika	47	66,844	2,393,404	10	3,164	4.73%	4,316	6.46%
Lafayette (LA)	Michael		Jarrell	121	291,991	602,334	42	15,063	5.16%	18,654	6.39%
Lake Charles	Glen	J.	Provost	38	72,238	294,447	7	2,575	3.56%	6,762	9.36%
Lexington	John		Stowe	48	41,914	1,588,319	16	3,698	8.82%	3,039	7.25%
Louisville	Joseph	E.	Kurtz	102	192,485	1,368,911	48	18,050	9.38%	6,250	3.25%
Memphis	J.	Terry	Steib	42	64,064	1,562,650	28	7,870	12.28%	5,385	8.41%
Mobile	Thomas	J.	Rodi	76	70,077	1,783,780	25	6,145	8.77%	4,032	5.75%
Nashville	David	R.	Choby	53	79,778	2,488,148	20	5,981	7.50%	8,309	10.42%
New Orleans	Gregory	M.	Aymond	108	500,818	1,252,044	83	37,663	7.52%	11,892	2.37%
New Orleans	Fernand		Cheri, III								
Owensboro	William	F.	Medley	79	48,488	884,652	17	3,406	7.02%	3,576	7.38%
Shreveport	Michael	G.	Duca	27	41,605	819,874	6	1,971	4.74%	2,250	5.41%
18 Dioceses	18 Bishops			1,113	1,798,803	20,901,993	395	131,840	7.33%	119,565	6.65%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Alexandria	0		
Baton Rouge	1	1,753	Our Lady of the Lake College
Biloxi	0		
Birmingham	0		
Covington	1	1,761	Thomas More College
Houma-Thibodaux	0		
Jackson	0		
Lafayette (LA)	0		
Lake Charles	0		
Lexington	0		
Louisville	3	6,778	Bellarmino University St. Catharine College Spalding University
Memphis	1	1,584	Christian Brothers University
Mobile	1	1,420	Spring Hill College
Nashville	1	764	Aquinas College
New Orleans	3	9,245	Loyola University, New Orleans Our Lady of Holy Cross College Xavier University of Louisiana
Owensboro	0		
Shreveport	0		
Total	11	23,305	

REGION VI



Population Statistics for Region VI

								Catholic School Students		Religious Education Students	
								% of Diocesan Population		% of Diocesan Population	
Dioceses	Bishops			Total # of Parishes	Catholic Population	Total Population	K-12 Schools	Total #		Total	
Cincinnati	Dennis M.	Schnurr		213	454,918	3,000,051	117	42,409	9.32%	23,263	5.11%
Cincinnati	Joseph R.	Binzer									
Cleveland	Richard G.	Lennon		185	701,219	2,772,156	120	45,866	6.54%	33,690	4.80%
Columbus	Frederick F.	Campbell		106	269,126	2,356,877	53	15,737	5.85%	14,542	5.40%
Detroit	Allen H.	Vigneron		239	1,271,588	4,263,954	90	31,231	2.46%	49,947	3.93%
Detroit	Michael J.	Byrnes									
Detroit	Arturo	Cepeda									
Detroit	Donald F.	Hanchon									
Detroit	Francis R.	Reiss									
Gaylord	Steven J.	Raica		80	55,893	505,498	21	2,365	4.23%	2,745	4.91%
Grand Rapids	David J.	Walkowiak		82	191,100	1,283,717	29	5,658	2.96%	11,358	5.94%
Kalamazoo	Paul J.	Bradley		46	108,946	949,135	22	2,946	2.70%	5,202	4.77%
Lansing	Earl A.	Boyea		81	195,858	1,792,681	39	9,192	4.69%	16,115	8.23%
Marquette	John F.	Doerfler		72	43,868	310,787	9	1,238	2.82%	3,654	8.33%
Saginaw	Joseph R.	Cistone		82	101,149	708,837	18	3,256	3.22%	6,498	6.42%
Steubenville	Jeffrey M.	Monforton		58	35,603	508,406	13	2,137	6.00%	1,363	3.83%
Toledo	Daniel E.	Thomas		124	319,907	1,465,561	77	16,626	5.20%	14,471	4.52%
Youngstown	George V.	Murry, SJ		87	183,501	1,185,766	35	7,016	3.82%	11,576	6.31%
13 Dioceses	19 Bishops			1455	3,932,676	21,103,426	643	185,677	4.72%	194,424	4.94%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Cincinnati	4	20,268	College of Mount St. Joseph Xavier University University of Dayton Chatfield College
Cleveland	3	7,225	Notre Dame College Ursuline College John Carroll University
Columbus	2	3,740	Ohio Dominican University Mount Carmel College of Nursing
Detroit	3	12,608	Marygrove College University of Detroit Mercy Madonna University
Gaylord	0		
Grand Rapids	1	2,042	Aquinas College
Kalamazoo	0		
Lansing	1	2,690	Siena Heights University
Marquette	0		
Saginaw	0		
Steubenville	1	2,351	Franciscan University of Steubenville
Toledo	2	3,816	Mercy College of Ohio Lourdes University
Youngstown	1	3,564	Walsh University
Total	18	58,304	

REGION VII



Population Statistics for Region VII

								Catholic School Students		Religious Education Students	
Dioceses	Bishops			Total # of Parishes	Catholic Population	Total Population	K-12 Schools	Total #	% of Diocesan Population	Total	% of Diocesan Population
Belleville	Edward	K.	Braxton	114	90,000	860,658	31	5,294	5.88%	4,957	5.51%
Chicago	Blasé	J.	Cupich	356	2,203,000	5,955,220	248	84,273	3.83%	92,198	4.19%
Chicago	Francis	J.	Kane								
Chicago	John	R.	Manz								
Chicago	Joseph	N.	Perry								
Chicago	George	J.	Rassas								
Chicago	Alberto		Rojas								
Chicago	Andrew	Peter	Wypych								
Evansville	Charles	C.	Thompson	69	79,504	510,626	28	7,311	9.20%	6,062	7.62%
Fort Wayne-South Bend	Kevin	C.	Rhoades	81	159,812	1,275,094	41	13,001	8.14%	9,498	5.94%
Gary	Donald	J.	Hying	68	185,100	793,759	21	6,594	3.56%	9,132	4.93%
Green Bay	David	L.	Ricken	157	333,711	1,011,244	58	9,949	2.98%	20,113	6.03%
Green Bay	Robert	F.	Morneau								
Indianapolis	Joseph	William	Tobin,	127	218,505	2,621,455	71	23,599	10.80%	15,329	7.02%
Indianapolis	Christopher	J.	Coyne								
Joliet	R.	Daniel	Conlon	120	605,870	1,906,348	55	6,880	1.14%	46,663	7.70%
Joliet	Joseph	M.	Siegel								
La Crosse	William	P.	Callahan	162	162,117	901,157	70	8,703	5.37%	8,703	5.37%
Lafayette (IN)	Timothy	L.	Doherty	121	112,175	1,307,711	21	5,112	4.56%	11,407	10.17%
Madison	Robert	C.	Morlino	114	283,442	1,023,584	47	7,093	2.50%	16,091	5.68%
Milwaukee	Jerome	E.	Listecki	202	591,890	2,332,085	109	31,569	5.33%	35,639	6.02%
Peoria	Daniel	R.	Jenky	157	111,723	1,492,335	44	11,584	10.37%	8,787	7.86%
Rockford	David	J.	Malloy	104	390,500	1,512,422	48	13,787	3.53%	31,058	7.95%
Springfield (IL)	Thomas	John	Paprocki	130	145,189	1,146,638	48	10,952	7.54%	9,083	6.26%
Superior	James	P.	Powers, Admin	104	72,809	437,299	15	2,264	3.11%	6,631	9.11%
16 Dioceses	26 Bishops			2186	5,745,347	25,087,635	955	247,965	4.32%	331,351	5.77%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Belleville	0		
Chicago	5	48,986	DePaul University Loyola University-Chicago Saint Xavier University Dominican University West Suburban College of Nursing
Evansville	0		
Fort Wayne-South	5	17,039	University of St. Francis Ancilla Domini College Holy Cross College Saint Mary's College University of Notre Dame Du Lac
Gary	1	1,275	Calumet College St. Joseph
Green Bay	2	3,407	St. Norbet College Silver Lake College of the Holy Family
Indianapolis	2	3,926	Marian University Saint Mary-of-the-Woods College
Joliet	3	16,463	University of St. Francis Benedictine University Lewis University
LaCrosse	1	3,000	Viterbo University
Lafayette (IN))	2	14,590	Saint Joseph's College Saint Elizabeth's School of Nursing
Madison	1	2,894	Edgewood College
Milwaukee	5	22,999	Alverno College Cardinal Stritch University Marquette University Mount Mary College Marian University, Inc.
Peoria	1	390	Trinity College of Nursing
Rockford	0		
Springfield	2	2,400	Benedictine University at Springfield Quincy University
Superior	0		
Total	30	137,369	

REGION VIII



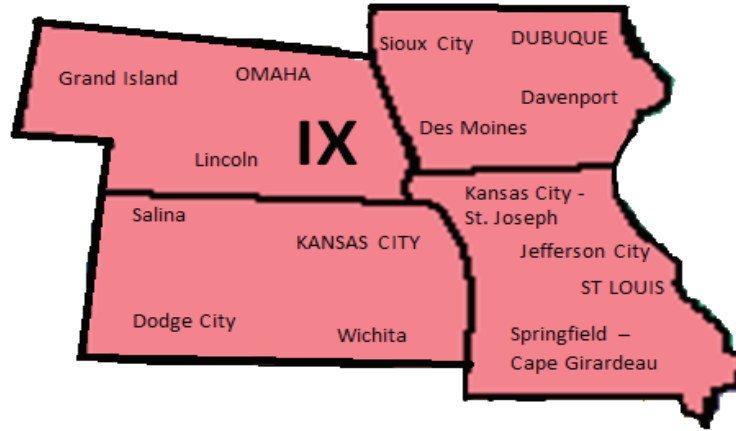
Population Statistics for Region VIII

							Catholic School Students		Religious Education Students	
Dioceses	Bishops			Total # of Parishes	Catholic Population	Total Population	K-12 Schools	% of Diocesan Total #	% of Diocesan Population	% of Diocesan Total Population
Bismarck	David	D.	Kagan	98	58,684	301,124	13	2,337	3.98%	5,123 8.73%
Crookston	Michael	J.	Hoepfner	66	32,936	259,516	9	926	2.81%	3,545 10.76%
Duluth	Paul	D.	Sirba	84	54,771	446,483	11	1,545	2.82%	4,980 9.09%
Fargo	John	T.	Folda	132	72,889	398,504	13	2,044	2.80%	7,298 10.01%
New Ulm	John	M.	LeVoi	76	58,717	281,707	18	2,099	3.57%	6,845 11.66%
Rapid City	Robert	D.	Gruss	83	24,057	227,211	5	1,311	5.45%	3,074 12.78%
Sioux Falls	Paul	J.	Swain	143	117,216	569,962	23	5,121	4.37%	13,877 11.84%
St Cloud	Donald	J.	Kettler	131	127,989	559,865	29	4,807	3.76%	15,427 12.05%
St Paul-Minneapolis	John	C.	Nienstedt	188	825,000	3,238,832	93	30,893	3.74%	45,468 5.51%
St Paul-Minneapolis	Andrew	H.	Cozzens							
St Paul-Minneapolis	Lee	Anthony	Piché							
Winona	John	M.	Quinn	114	134,654	585,451	32	5,062	3.76%	9,579 7.11%
10 Dioceses	12 Bishops			1115	1,506,913	6,868,655	246	56,145	3.73%	115,216 7.65%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Bismarck	1	2,910	University of Mary
Crookston	0		
Duluth	1	4,240	College of St. Scholastica
Fargo	1	251	Jamestown College
New Ulm	0		
Rapid City	0		
Sioux Falls	2	2,026	Presentation College Mount Marty College
St Cloud	2	4,029	Saint John's University College of St. Benedict
St Paul-Minneapolis	2	15,244	St. Catherine University University of St. Thomas
Winona	1	1,213	Saint Mary's University of Minnesota
Total	10	29,913	

REGION IX



Population Statistics for Region IX

Dioceses	Bishops	Total # of Parishes	Catholic Population	Total Population	K-12 Cath Schools	Catholic School Students		Religious Education Students	
						Total #	% of Diocesan Population	Total #	% of Diocesan Population
Davenport	Martin J. Amos	80	93,824	763,844	18	4,627	4.93%	9,120	9.72%
Des Moines	Richar E. Pates	81	101,558	837,773	18	6,355	6.26%	12,987	12.79%
Dodge City	John B. Brungardt	48	48,264	215,895	7	986	2.04%	5,461	11.31%
Dubuque	Michael O. Jackels	166	200,058	1,000,130	51	11,338	5.67%	15,165	7.58%
Grand Island	Joseph G. Hanefeldt	36	45,744	307,587	10	1,550	3.39%	7,154	15.64%
Jefferson City	John R. Gaydos	95	68,955	914,936	40	6,698	9.71%	5,109	7.41%
Kansas City	Joseph F. Naumann	105	204,662	1,339,351	47	14,104	6.89%	14,148	6.91%
Kansas City-St. Joseph	Robert W. Finn	87	128,364	1,524,329	33	10,758	8.38%	7,058	5.50%
Lincoln	James D. Conley	134	97,587	598,301	3	7,684	7.87%	6,461	6.62%
Omaha	George J. Lucas	131	230,866	957,784	70	19,071	8.26%	17,417	7.54%
Salina	Edward Joseph Weisenburger	86	41,327	334,858	16	2,714	6.57%	5,296	12.81%
Sioux City	R. Walker Nickless	111	82,661	459,279	23	5,952	7.20%	8,202	9.92%
Springfield-Cape Girardeau	James V. Johnston Jr.	66	66,255	1,353,859	26	4,528	6.83%	4,237	6.39%
St Louis	Robert J. Carlson	194	521,804	2,222,774	147	41,182	7.89%	19,424	3.72%
St Louis	Edward M. Rice								
Wichita	Carl A. Kemme	90	120,502	987,300	39	10,595	8.79%	7,802	6.47%
15 Dioceses	16 Bishops	1510	2,052,431	13,818,000	548	148,142	7.22%	145,041	7.07%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Davenport	1	3,706	St. Ambrose University
Des Moines	1	831	Mercy College of Health Sciences
Dodge City	0		
Dubuque	3	4,573	Clarke University of Dubuque Loras College Mount Mercy University
Grand Island	0		
Jefferson City	0		
Kansas City	3	4,637	Donnelly College Benedictine College University of Saint Mary
Kansas City- St. Joseph	2	4,891	Avila University Rockhurst University
Lincoln	0		
Omaha	2	8,989	College of Saint Mary Creighton University
Salina	0		
Sioux City	1	1,174	Briar Cliff University
Springfield-Cape Girardeau	0		
St Louis	2	15,515	Fontbonne University Saint Louis University
Wichita	1	3,736	Newman University
Total	16	48,052	

REGION X



Population Statistics for Region X

Dioceses	Bishops	Total # of Parishes	Catholic Population	Total Population	K-12 Schools	Catholic School Students		Religious Education Students	
						Total #	% of Diocesan Population	Total	% of Diocesan Population
Amarillo	Patrick J. Zurek	38	46,650	435,708	5	825	1.77%	6,299	13.50%
Austin	Joe S. Vásquez	102	549,420	2,974,679	23	5,742	1.05%	37,075	6.75%
Austin	Daniel E. Gracia								
Beaumont	Curtis J. Guillory	44	73,672	628,794	5	1,536	2.08%	6,304	8.56%
Brownsville	Daniel E. Flores	71	1,074,477	1,264,091	14	4,024	0.37%	32,125	2.99%
Corpus Christi	Wm. Michael Mulvey	69	398,706	574,137	18	3,515	0.88%	12,219	3.06%
Dallas	Kevin J. Farrell	69	1,236,944	3,923,052	38	14,755	1.19%	49,284	3.98%
Dallas	J. Douglas Deshotel								
El Paso	Mark J. Seitz	57	689,032	877,940	13	3,971	0.58%	16,465	2.39%
Fort Worth	Michael F. Olson	89	700,000	3,437,062	24	5,728	0.82%	28,245	4.04%
Galveston-Houston	Daniel N. DiNardo	146	1,188,876	6,402,824	60	18,902	1.59%	85,033	7.15%
Galveston-Houston	George A. Sheltz							10,348	
Laredo	James A. Tamayo	32	320,967	352,439	7	2,182	0.68%	10,348	3.22%
Little Rock	Anthony B. Taylor	89	140,753	2,949,131	31	5,634	4.00%	10,787	7.66%
Lubbock	Plácido Rodríguez,	62	136,894	494,458	3	395	0.29%	5,072	3.71%
Oklahoma City	Paul S. Coakley	63	115,078	2,296,614	22	5,124	4.45%	12,702	11.04%
San Angelo	Michael J. Sis	46	73,028	768,389	3	752	1.03%	10,481	14.35%
San Antonio	Gustavo García-Siller,	139	728,001	2,458,351	44	13,485	1.85%	39,128	5.37%
San Antonio	Oscar Cantú								
Tulsa	Edward J. Slattery	77	63,151	1,650,000	12	4,153	6.58%	7,284	11.53%
Tyler	Joseph E. Strickland	51	120,528	1,408,700	7	1,091	0.91%	4,035	3.35%
Victoria	Brendan J. Cahill	50	103,428	288,101	16	3,256	3.15%	7,601	7.35%
18 Dioceses	22 Bishops	1,294	7,759,605	33,184,470	345	95,070	1.23%	390,835	5.04%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Amarillo	0		
Austin	1	5,285	St. Edward's University
Beaumont	0		
Corpus Christi	0		
Dallas	1	2,598	University of Dallas
El Paso	0		
Fort Worth	0		
Galveston-Houston	1	3,589	University of St. Thomas
Laredo	0		
Little Rock	0		
Lubbock	0		
Oklahoma City	1	734	St. Gregory's University
San Angelo	0		
San Antonio	5	16,926	St. Mary's University of San Antonio The Mexican American Catholic College Oblate School of Theology Our Lady of the Lake University University of the Incarnate Word
Tulsa	0		
Tyler	0		
Victoria	0		
Total	9	29,132	

REGION XI



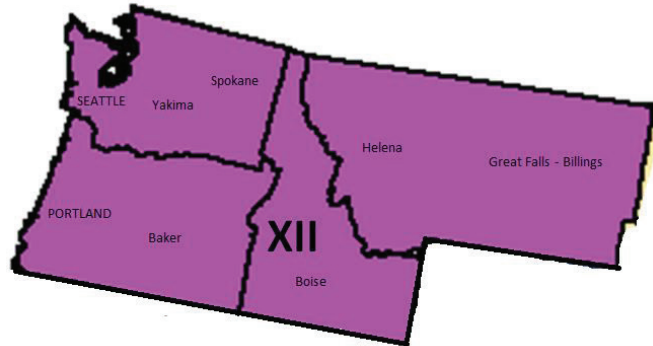
Population Statistics for Region XI

Dioceses	Bishops		Total # of Parishes	Catholic Population	Total Population	K-12 Schools	Catholic School Students		Religious Education Students	
							Total #	% of Diocesan Population	Total	% of Diocesan Population
Fresno	Armando X. Ochoa		89	1,200,000	2,808,697	21	5,671	0.47%	36,990	3.08%
Honolulu	Larry Silva		66	162,288	1,392,313	32	8,232	5.07%	6,892	4.25%
Las Vegas	Joseph A. Pepe		29	574,000	2,059,944	7	3,439	0.60%	11,761	2.05%
Los Angeles	José H. Gomez		287	4,276,930	11,852,427	270	79,991	1.87%	116,042	2.71%
Los Angeles	Robert E. Barron									
Los Angeles	Joseph V. Brennan									
Los Angeles	Edward W. Clark									
Los Angeles	David G. O'Connell									
Los Angeles	Edward W. Salazar									
Los Angeles	Alexander Solis									
Monterey	Richard J. Garcia		46	205,045	1,025,226	19	4,896	2.39%	4,447	2.17%
Oakland	Michael C. Barber		83	440,065	2,642,214	54	17,273	3.93%	25,711	5.84%
Orange	Kevin W. Vann		57	1,319,262	3,090,132	39	18,899	1.43%	45,326	3.44%
Orange	Dominic M. Luong									
Reno	Randolph R. Calvo		28	87,802	689,178	5	1,705	1.94%	4,304	4.90%
Sacramento	Jaime Soto		102	987,727	3,550,864	47	16,434	1.66%	26,256	2.66%
Sacramento	Myron J. Cotta									
San Bernardino	Gerald R. Barnes		91	1,622,829	4,350,096	30	7,539	0.46%	39,056	2.41%
San Bernardino	Rutilio J. del Riego									
San Diego	Robert W. McElroy		98	998,127	3,236,492	52	16,984	1.70%	36,840	3.69%
San Francisco	Savatore J. Cordileone		90	442,752	1,776,095	74	25,231	5.70%	18,221	4.12%
San Francisco	William J. Justice									
San Francisco	William J. Levada									
San Francisco	George H. Niederauer									
San Jose	Patrick J. McGrath		50	590,000	1,890,909	35	16,148	2.74%	17,716	3.00%
Santa Rosa	Robert F. Vasa		41	175,443	945,402	15	4,122	2.35%	6,863	3.91%
Stockton	Stephen E. Blaire		36	210,524	1,303,819	13	4,174	1.98%	19,970	9.49%
15 Dioceses	27 Bishops		1193	13,292,794	42,613,808	713	230,738	1.74%	556,871	4.19%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Fresno	0		
Honolulu	1	2,650	Chaminade University of Honolulu
Las Vegas	0		
Los Angeles	4	14,046	Loyola Marymount University Mount Saint Mary's Marymount California University Thomas Aquinas College
Monterey	0		
Oakland	2	5,480	Holy Names University St. Mary's College
Orange	0		
Reno	0		
Sacramento	0		
San Bernardino	0		
San Diego	2	8,601	John Paul the Great Catholic University University of San Diego
San Francisco	3	11,900	University of San Francisco Notre Dame de Namur University Dominican University of California
San Jose	1	8,519	Santa Clara University
Santa Rosa	0		
Stockton	0		

REGION XII



Population Statistics for Region XII

Dioceses	Bishops	Total # of Parishes	Catholic Population	Total Population	K-12 Schools	Catholic School Students		Religious Education Students	
						Total #	% of Diocesan Population	Total	% of Diocesan Population
Anchorage	Roger L. Schwietz, Admin	23	27,345	400,000	6	437	1.60%	2,354	8.61%
Baker	Liam Cary	35	35,961	603,926	5	509	1.42%	3,204	8.91%
Boise	Peter F. Christensen	52	175,530	1,595,728	14	3,034	1.73%	8,517	4.85%
Fairbanks	Chad Zielinski	46	11,008	164,355	2	430	3.91%	1,018	9.25%
Great Falls-Billings	Michael W. Warfel	51	40,654	422,344	15	2,486	6.12%	2,525	6.21%
Helena	George Leo Thomas	58	45,190	588,017	6	1,146	2.54%	2,974	6.58%
Juneau	Edward J. Burns	9	10,000	75,000	1	80	0.80%	414	4.14%
Portland (OR)	Alexander K. Sample	124	421,852	3,386,023	50	14,654	3.47%	15,420	3.66%
Portland (OR)	Peter L. Smith								
Seattle	J. Peter Sartain	147	572,450	5,350,045	74	22,375	3.91%	30,025	5.24%
Seattle	Eusebio L. Elizondo								
Spokane	Thomas A. Daly	81	107,983	830,641	17	5,223	4.84%	3,770	3.49%
Yakima	Joseph J. Tyson	41	74,481	681,556	8	2,056	2.76%	6,940	9.32%
11 Dioceses	13 Bishops	667	1,522,454	14,097,635	198	52,430	3.44%	77,161	5.07%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Anchorage	0		
Baker	0		
Boise	0		
Fairbanks	0		
Great Falls-Billings	1	1,075	University of Great Falls
Helena	1	1,502	Carroll College
Juneau	0		
Portland OR	2	5,680	University of Portland Marylhurst University
Seattle	2	9,193	Seattle University Saint Martin's University
Spokane	1	7,768	Gonzaga University
Yakima	0		
Total	7	25,218	

REGION XIII



Population Statistics for Region XIII

Dioceses	Bishops		Total # of Parishes	Catholic Population	Total Population	K-12 Schools	Catholic School Students		Religious Education Students	
							Total #	% of Diocesan Population	Total	% of Diocesan Population
Cheyenne	Paul D.	Etienne	34	57,248	576,412	7	954	1.67%	3,834	6.70%
Colorado Springs	Michael J.	Sheridan	39	167,502	1,046,889	7	1,661	0.99%	7,718	4.61%
Denver	Samuel J.	Aquila	123	563,441	3,472,884	47	13,134	2.33%	24,867	4.41%
Gallup	James S.	Wall	52	62,000	475,000	13	1,384	2.23%	3,052	4.92%
Las Cruces	Oscar	Cantú	46	234,550	558,454	5	547	0.23%	7,993	3.41%
Phoenix	Thomas J.	Olmsted	93	736,271	4,494,151	43	14,102	1.92%	23,652	3.21%
Phoenix	Eduardo A.	Nevares								
Pueblo	Stephen J.	Berg	52	63,714	667,586	4	849	1.33%	5,146	8.08%
Salt Lake City	John C.	Wester, Admin	48	277,000	2,817,222	16	5,932	2.14%	9,214	3.33%
Santa Fe	John C.	Wester	93	323,850	1,295,074	16	4,569	1.41%	17,757	5.48%
Tucson	Gerald F.	Kicanas	78	346,701	1,850,293	24	6,361	1.83%	15,666	4.52%
10 Dioceses	10 Bishops		658	2,832,277	17,253,965	182	49,493	1.75%	118,899	4.20%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Cheyenne	0		
Colorado Spring	0		
Denver	2	13,867	Regis University Augustine Institute, Inc.
Gallup	0		
Last Cruces	0		
Phoenix	1	83	Benedictine University at Mesa
Pueblo	0		
Salt Lake City	0		
Santa Fe	1	250	St. John's College
Tucson	0		
Total	4	14,200	

REGION XIV



Population Statistics for Region XIV

Dioceses	Bishops	Total # of Parishes	Catholic Population	Total Population	K-12 Schools	Catholic School Students		Religious Education Students	
						Total #	% of Diocesan Population	Total	% of Diocesan Population
Atlanta	Wilton D. Gregory	88	1,000,000	6,998,399	25	11,625	1.16%	44,180	4.42%
Atlanta	David P. Talley								
Atlanta	Luis R. Zarama								
Charleston	Robert E. Guglielmone	94	186,084	4,723,723	33	6,928	3.72%	16,005	8.60%
Charlotte	Peter J. Jugis	73	184,774	5,011,622	19	7,585	4.11%	29,366	15.89%
Miami	Thomas Wenski	102	765,804	4,480,981	65	33,558	4.38%	31,045	4.05%
Miami	Peter Baldacchino								
Orlando	John G. Noonan	79	393,271	4,320,834	37	13,176	3.35%	20,462	5.20%
Palm Beach	Gerald M. Barbarito	50	233,685	1,989,000	19	6,166	2.64%	13,145	5.63%
Pensacola-Tallahassee	Gregory L. Parkes	49	64,714	1,425,502	9	2,722	4.21%	4,603	7.11%
Raleigh	Michael F. Burbidge	78	222,671	4,789,762	32	7,789	3.50%	22,519	10.11%
Savannah	Gregory J. Hartmayer	55	78,394	2,934,000	19	5,060	6.45%	6,725	8.58%
St Augustine	Felipe J. Estévez	52	170,924	2,051,250	32	10,569	6.18%	8,157	4.77%
St Petersburg	Robert N. Lynch	74	432,209	2,958,926	36	12,326	2.85%	19,185	4.44%
Venice	Frank J. Dewane	59	223,605	2,015,946	16	4,372	1.96%	11,049	4.94%
12 Dioceses	15 Bishops	853	3,956,135	43,699,945	342	121,876	3.08%	226,441	5.72%

Catholic Colleges and Universities

Diocese	Num	Students	College & Universities
Atlanta	0		
Charleston	0		
Charlotte	1	1,549	Belmont Abbey College
Miami	2	11,341	Barry University St. Thomas University
Orlando	0		
Palm Beach	0		
Pensacola-Tallahassee	0		
Raleigh	0		
Savannah	0		
St Augustine	0		
St Petersburg	1	16,275	Saint Leo University
Venice	1	893	Ave Maria University
Total	5	30,058	

Region XV

Bishops in this Region

Dioceses	Bishops		
Holy Protection of Mary (Van Nuys)	Gerald	N.	Dino
Mayaguez			
Nassau Bahamas			
Newton for Melkites	Nicholas	J.	Samra
Our Lady of Deliverance Newark Syriacs	Yousif	Habash	Habash
Our Lady of Lebanon of Los Angeles	Abdallah	Elias	Zaidan,
Our Lady of Nareg, NY Armenian	Mikaël	Mouradian	Mouradian
Parma for Byzantines	John	M.	Kudrick
Passaic for Byzantines	Kurt	R.	Burnette
Philadelphia for Ukrainians	Stefan	Soroka	
Pittsburgh for Byzantines	William	C.	Skurla
Ponce			
San Juan			
St. George's in Canton for Romanians	John	Michael	Botean
St. Josaphat of Parma for Ukrainians	John		Bura
St. Maron of Brooklyn for Maronites	Gregory	John	Mansour
St. Nicholas of Chicago for Ukrainians	Richard	Stephen	Seminack
St. Peter the Apostle for Chaldean	Sarhad		Jammo
St. Thomas Apostle Syro-Malabar	Jacob	Angadiath	Angadiath
St. Thomas Apostle Syro-Malabar	Joy	Alappat	Alappat
St. Thomas the Apostle, MI	Frank	Kalabat	Kalabat
Stamford for Ukrainians	Paul	P	Chomnycky,

These are the bishops in the Eastern Catholic jurisdiction.

CONGREGATION FOR CATHOLIC EDUCATION (for Educational Institutions)

EDUCATING TODAY AND TOMORROW: A RENEWING PASSION

Instrumentum laboris

2014

INDEX

PRESENTATION

INTRODUCTION

I. ESSENTIAL REFERENCES

1. The Declaration *Gravissimum Educationis*
 - a) *Historical and Social Context. The Role of Christians*
 - b) *Theological and Spiritual Vision*
2. The Apostolic Constitution *Ex Corde Ecclesiae*

II. WHAT KIND OF CATHOLIC SCHOOLS AND UNIVERSITIES

1. Building an Educational Context
2. Introducing Students to Research
3. Teaching as an Instrument for Education
4. The Centrality of Learners
5. The Diversity of Learners
6. Pluralism of Educational Establishments
7. Teacher Training

III. CURRENT AND FUTURE EDUCATIONAL CHALLENGES

1. Challenges for Catholic Schools
 - a) *The Challenge of Identity*
 - b) *The Challenge for School Communities*
 - c) *The Challenge of Dialogue*
 - d) *The Challenge of a Learning Society*
 - e) *The Challenge of Integral Education*
 - f) *The Challenge of Limited Means and Resources*
 - g) *Pastoral Challenges*

h) *The Challenge of Religious Formation for Young People*
i) *Specific Challenges for Multireligious and Multicultural Societies*

- j) *The Challenge of Teachers' Lifelong Training*
- k) *Places and Resources for Teacher Training*
- l) *Legal Challenges*

2. Challenges for Catholic Higher Education

- a) *Internationalization of University Studies*
- b) *The Use of Online Resources in University Studies*
- c) *Universities, Businesses and the Labor Market*
- d) *Quality of Academic Institutions*
- e) *Governance*
- f) *The Challenge of Change and Universities' Catholic Identity*

CONCLUSION

QUESTIONNAIRE

PRESENTATION

The Members of the Congregation for Catholic Education's Plenary Assembly, meeting in 2011, accepted the suggestion of Pope Benedict XVI and entrusted to the Dicastery the task of preparing for the anniversary celebrations of the Declaration *Gravissimum Educationis* (50 years) and the Apostolic Constitution *Ex Corde Ecclesiae* (25 years), both of which fall in 2015. The aim is to give new stimulus to the Church's involvement in the field of education.

There have been two principal events that have taken place in these subsequent years of preparation. The first was a seminar that took place in June 2012, with the participation of experts from all over the world. The second was the Plenary Assembly of the Congregation's Members, which met in February 2014.

The indications that emerged in these two meetings are reflected in this *Instrumentum Laboris*, "Educating Today and Tomorrow: A Renewing Passion". The text recalls the essential reference-points of both aforementioned documents, the fundamental characteristics of Catholic schools and universities, going on to describe the challenges to which Catholic educational institutions are called to respond, with the development of their own specific mission.

In the years following the Second Vatican Council, Papal Magisterium has repeatedly insisted on the importance of education in general, as well as on the contribution that the Christian community is called to offer education. The Congregation for Catholic Education, too, has frequently addressed this theme in its documents. Therefore, the anniversaries of 2015 are a suitable and invaluable opportunity for taking on board the recommendations of the Magisterium and sketching out guidelines for the coming decades.

The *Instrumentum Laboris* has been prepared for just such a purpose. It has been translated into various languages, and is addressed principally to Bishops' Conferences, to the Union of Superiors General and to the International Union of Female Superiors General of Religious Congregations. The text is also addressed to national and international associations of teachers, parents, students and former students, as well as associations of those who run schools and universities. Finally, the *Instrumentum Laboris* is also addressed to Christian communities, so that they may reflect on the importance of Catholic education in the context of the New Evangelization. The text can be used to effect a pastoral evaluation of this area of the Church's apostolate; and it can also be used to promote various activities for updating and forming those who work in Catholic schools and universities.

The *Instrumentum laboris* can be found online at the following addresses:

<http://www.educatio.va/content/cec/it/documentazione-e-materiali/documenti-della-congregazione.html>

http://www.vatican.va/roman_curia/congregations/ccatheduc/index_it.htm

The *Instrumentum Laboris* concludes with a questionnaire. We invite everyone to give their answers, so as to provide the Congregation for Catholic Education with indications, suggestions and proposals that will be considered with a view to the events that are being planned, in particular the Global Convention that will take place in Rome on 18-21 November 2015. To that end, answers to the questionnaire must be sent to the Dicastery no later than 31 July 2014 (to: educat2015@gmail.com).

Zenon Cardinal Grocholewski, Prefect

Vatican City, 7 April 2014

INTRODUCTION

Contemporary culture is affected by several problems that are causing a widespread "educational emergency": this expression refers to the difficulty in establishing educational relations which, in order to be genuine, should convey vital values and principles to younger generations, not only to help individual growth and maturation, but also to contribute to building the common good.

Catholic education, with its many schools and universities that are scattered all over the world, provides a remarkable support to ecclesial communities that are engaged in the new evangelization, and contributes to the fostering of anthropological and ethical values in individual consciences and cultures, which are necessary in order to build a society that is based on fraternity and solidarity^[1].

I. ESSENTIAL REFERENCES

Two events will be remembered in 2015: the fiftieth anniversary of *Gravissimum Educationis*^[2], the document on education issued by the 2nd Vatican Council on October 28, 1965, and the twenty-fifth anniversary of *Ex Corde Ecclesiae*^[3], the Apostolic Constitution on Catholic universities' identity and mission, promulgated by John Paul II on August 15, 1990; irrespective of their different nature, both documents are essential references for the Congregation for Catholic Education.

This *Instrumentum Laboris* is aimed at providing guidance to particular Churches and associations in organizing their educational initiatives, as well as ecclesial and cultural events. At the same time, it also provides inspiration for future educational projects and activities.

1. The Declaration *Gravissimum Educationis*

The purpose of *Gravissimum Educationis* was to draw the attention of all baptized to the importance of education by providing basic guidelines on educational issues: it should be considered within the Council's overall teachings and read together with the other texts approved by the Council. *Gravissimum Educationis*, as it is stated in the introduction, should not be seen as the ultimate answer regarding all problems related to education, but as a document that was supposed to be later passed on to a special post-Council Commission – which later became the Congregation for Catholic Education's School Office – in order to further develop the principles of Catholic education, as well as to Bishops' Conferences, so that it could be applied to the various local situations. Among the many connections that the Declaration has with other Council documents (concerning the liturgy, bishops' ministry, ecumenism, the role of the laity, social communications ...), perhaps the most significant ones refer to the two main Constitutions, *Lumen Gentium* (which was promulgated on November 21, 1964) and *Gaudium et Spes* (December 7, 1965). *Gravissimum Educationis* often refers to the Dogmatic Constitution on the Church *Lumen Gentium*; whereas the Pastoral Constitution on the Church in the contemporary world *Gaudium et Spes*, mentions *Gravissimum Educationis* in Part II, Chapter II (dedicated to *The Promotion of Progress and Culture*). The joint reading of all three documents proves to be particularly insightful to appreciate the two dimensions that education necessarily encompasses, when it is being analyzed from the standpoint of faith: i.e the secular and theological-spiritual dimensions.

a) Historical and Social Context The Role of Christians

Since the Council, the historical and social context has changed remarkably, both in terms of world vision, as well as ethical and political concepts. The 1960s were a time of confident expectations, following the Council's announcement and the possibility of more peaceful relations between States. Compared to that time, the scenario has deeply changed. The drive towards secularization has become more apparent. The increasingly faster globalization process, rather than favoring the promotion of individual development and a greater integration amongst peoples, seems to limit individual freedom and exacerbate conflicts between different ways of looking at personal and collective life (with positions ranging from strict fundamentalism to skeptical relativism). Other

economic and political developments are equally significant: such as the encroachment on the Welfare State and social entitlements or the triumph of liberalism, with its dreadful impact on schools and education. However, all the changes that have taken place since the 1960s not only have not weakened the teachings provided by the Council on educational issues, but have actually enhanced their prophetic scope. Both *Gravissimum Educationis* and *Gaudium et Spes* (nn. 59-60) contain extremely farsighted and fruitful hints, that can help us face many contemporary challenges:

Stating the Church's willingness to work in order to support the edification of an increasingly humane society and personal development.

Recognizing education as a 'common good'.

Claiming the universal right to education and schooling for all, which is also amply reiterated by international declarations issued by organizations such as UNESCO (EFA: Education for All).

Implicitly supporting all individuals and international institutions who oppose rampant liberalism through their fight for the right to education.

Asserting that culture and education cannot be subservient to economic power and its workings.

Recalling everybody's duty—whether communities or individuals—to support women's participation in cultural life.

Outlining a cultural context of "new humanism" (GS, n. 55), that the Magisterium is constantly addressing^[4].

b) Theological and Spiritual Vision

The contribution that Council teachings have given to Christian education, as the spiritual and theological formation of the baptized and their conscience, is equally important. N. 2 of *Gravissimum Educationis* and nn. 11 and 17 (in addition to nn. 35 and 36) of *Lumen Gentium* contain several interesting insights, amongst which it is worth quoting:

The description of Christian education as a work of evangelization/mission (*Lumen Gentium*, n. 17).

The emphasis on the necessarily sacramental character of education for the baptized: whereby it must be centered around baptism and the Eucharist (*Lumen Gentium*, n. 11).

The need for Christian education to grow at the same time as human education, albeit respecting its Christian

character, to prevent a situation in which the life of faith is experienced or perceived as being separate from other activities in human life.

The urging to envisage Christian education within the context of faith of a poor Church for the poor (*Lumen Gentium*, n. 8), in line with one of the pivotal points of the Church's current message.

2. The Apostolic Constitution *Ex Corde Ecclesiae*

Gravissimum Educationis devoted a special attention to Catholic schools and universities, providing significant indications regarding this specific subject; the Constitution underlined the need for universities to serve societies, and not just the Church, and that "they should be noteworthy not so much for their numbers as for their high standards" (*Gravissimum Educationis*, n. 10), because it is better to have fewer excellent Catholic Universities than many mediocre ones. In the Council fathers' reasoning, the essential purpose of Catholic higher education was to allow students to fully take on the cultural, social and religious responsibilities that would be required of them. For these reason, they believed Catholic universities had to strive to promote real academic research.

In 1990, John Paul II issued the Apostolic Constitution *Ex Corde Ecclesiae*, which aimed at drawing people's attention to the importance of Catholic universities, as a privileged instrument to gain access to the truth regarding nature, man and God in order to favor an open dialogue between the Church and men and women of all cultures. In line with the Council Declaration, the Constitution reiterated that Catholic universities, as such, were supposed to adequately engage in research, teaching and cultural services like any other academic institution. As Catholic universities, they would have to a) be inspired by Christian values not only in so far as individuals are concerned, but also the entire university community as such; b) promote constant reflection, in the light of Catholic faith, on the processes and achievements of study and knowledge, providing their original contribution; c) be faithful to the Christian message, as it is presented by the Church; d) serve the people of God and mankind in the efforts they undertake to access truth.

Furthermore, John Paul II urged Catholic faculty members to become aware of the ethical and moral implications of their research, to foster dialogue between different disciplines in order to avoid any isolated and particularistic approach and favor the development of a synthetic view of things, albeit without challenging each discipline's integrity and methodology. A special role was assigned

to the dialogue between different kinds of knowledge and theology, since the latter could help other disciplines to delve into the reasons and meaning of their activity, just like other forms of knowledge could stimulate theological research to address life issues and achieve a better understanding of the world. Therefore, he thought that every Catholic university had to include a Faculty or, at least, a chair of theology (cf. *Ex Corde Ecclesiae*, n.19).

If we think about how fragmented academic studies are nowadays, we cannot but realize how John Paul II's idea - whereby universities should promote dialogue between the various disciplines, albeit being faithful to their original vocation - is extremely topical nowadays and might provide precious indications to people working in higher education.

II. WHAT KIND OF CATHOLIC SCHOOLS AND UNIVERSITIES?

In the light of Church teachings and considering the needs and challenges of contemporary society, what should Catholic schools and universities be like?

Schools and universities are places where people learn how to live their lives, achieve cultural growth, receive vocational training and engage in the pursuit of the common good; they provide the occasion and opportunity to understand the present time and imagine the future of society and mankind. At the root of Catholic education is our Christian spiritual heritage, which is part of a constant dialogue with the cultural heritage and the conquests of science; Catholic schools and universities are educational communities where learning thrives on the integration between research, thinking and life experience.

1. Building an Educational Context

Catholic schools and universities educate people, first and foremost, through the living context, i.e. the climate that both students and teachers establish in the environment where teaching and learning activities take place. This climate is pervaded not only by the values that are being expressed in universities, but also by the values that are lived out, by the quality of interpersonal relations between teachers and students and students amongst each other, by the care professors devote to student and local community needs, by the clear living testimony provided by teachers and educational institutions' entire staff.

Although cultural contexts vary, as well as educational possibilities and influences, there are a number of quality hallmarks that Catholic schools and universities must be able to ensure:

respect for individual dignity and uniqueness (hence the rejection of mass education and teaching, which make human beings easier to manipulate by reducing them to a number);

a wealth of opportunities that are offered to young people for them to grow and develop their abilities and talents;

a balanced focus on cognitive, affective, social, professional, ethical and spiritual aspects;

encouragement for every pupil to develop their talents, in a climate of cooperation and solidarity;

the promotion of research as a rigorous commitment towards truth, being aware that human knowledge has its limits, but also with a great openness of mind and heart;

respect of ideas, openness to dialogue, the ability to interact and work together in a spirit of freedom and care.

2. Introducing Students to Research

Schools and universities are places where students are introduced to knowledge and scientific research. One of teachers' main responsibilities is to attract younger generations towards knowledge and understanding its achievements and applications. Engagement in knowledge and research cannot be separated from a sense of ethics and transcendence: no real science can disregard ethical consequences and no real science drives us away from transcendence. Science and ethics, science and transcendence are not mutually exclusive, but come together for a greater and better understanding of man and the world.

3. Teaching as an Instrument for Education

Nowadays, the "way" in which students learn seems to be more important than "what" they learn, just like the way of teaching seems to be more important than its contents. Teaching that only promotes repetitive learning, without favoring students' active participation or sparking their curiosity, is not sufficiently challenging to elicit motivation. Learning through research and problem-solving develops different and more significant cognitive and mental abilities, whereby students do more than just receiving information, while also stimulating teamwork. However, the value of learning contents must not be underestimated. If *the way* students learn is relevant, the same applies to *what* they learn: teachers must know how

to select the essential elements of cultural heritage that has accumulated over time and how to present them to students. This approach also applies to the study of the major questions mankind is facing and has faced in the past. Otherwise, the risk could be to provide a kind of teaching that is only focused on what seems to be *useful* now, because it is being required by contingent economic or social demands, forgetting what is *indispensable* for the human person.

Teaching and learning are the two terms in a relationship that does not only involve the subject to be studied and the learning mind, but also persons: this relationship cannot be based exclusively on technical and professional relations, but must be nourished by mutual esteem, trust, respect and friendliness. When learning takes place in a context where the subjects who are involved feel a sense of belonging, it is quite different from a situation in which learning occurs in a climate of individualism, antagonism and mutual coldness.

4. The Centrality of Learners

Schools and—even more so—universities, work to provide students with training that will enable them to enter the labor market and social life with adequate skills. Albeit indispensable, this is not enough: the measure of good schools and universities is also given by their ability to promote a kind of learning that is more focused on developing general and higher-level skills through education. Learning is not just equivalent to content assimilation, but is an opportunity for self-education, commitment towards self-improvement and the common good. It allows our students to develop their creativity, strive for constant learning and become more open towards others. Learning can also provide the opportunity to open students' hearts and minds to the mystery and wonder of the world and nature, to self-consciousness and awareness, to responsibility towards creation, to the Creator's immensity.

In particular, schools would not be a complete learning environment if, what pupils learnt, did not also become an occasion to serve the local community. Today, many students still consider learning as an obligation or an imposition: probably this depends upon schools' inability to pass on to students the passion that is absolutely required for research, in addition to knowledge. Instead, when students have the opportunity to experience how important what they learn is for their lives and their communities, their motivation does change. It would be advisable for teachers to provide their students with

opportunities to realize the social impact of what they are studying, thus favoring the discovery of the link between school and life, as well as the development of a sense of responsibility and active citizenship.

5. The Diversity of Learners

Teachers are called upon to rise up to a major educational challenge, which is the recognition, respect and enhancement of diversity. Psychological, social, cultural and religious diversity should not be denied, but rather considered as an opportunity and a gift. By the same token, diversities related to the presence of particular situations of frailness, affecting cognitive abilities or physical autonomy, should always be recognized and embraced, to prevent them from turning into penalizing inequalities. It is not easy for schools and universities to be “inclusive”, open to diversity and able to truly help those who are going through difficulties. Teachers must be open and professionally knowledgeable when they are leading classes where diversity is recognized, accepted and appreciated as an educational asset that is beneficial to everyone. Those who find themselves in greater difficulties, who are poorer, more fragile or needy, should not be seen as a burden or obstacle, but as the most important students, who should be at the center of schools’ attention and concerns.

6. Pluralism of Educational Establishments

Catholic schools and universities fulfil their task, which is mission and service, in very different cultural and social contexts, where their work is sometimes recognized and appreciated and, at other times, stymied by serious economic difficulties and hostility, which sometimes can even turn into forms of violence. The way in which their presence in different States and world regions is experienced varies remarkably, but the basic reasons for their educational work do not change. School communities that are inspired by the values of Catholic faith transpose their personalistic vision - which is the hallmark of humanistic-Christian tradition - into their organization and syllabi, not in order to oppose other cultures and religious faiths, but to engage in dialogue with them.

It is really important for Catholic educational establishments are able to interact with other non-Catholic institutions in the countries where they are located, with a listening attitude to engage in a constructive dialogue, for the common good.

Today, these establishments are found worldwide and the majority of their students come from different religious

backgrounds, nations and cultures. However, students’ confessional allegiances should not be seen as a barrier, but as a condition for intercultural dialogue, helping each pupil grow in their humanness, civic responsibility and learning.

7. Teacher Training

The importance of schools’ and universities’ educational tasks explains how crucial training is for teachers, managers and the entire staff that has educational responsibilities. Professional competence is the necessary condition for openness to unleash its educational potential. A lot is being required of teachers and managers: they should have the ability to create, invent and manage learning environments that provide plentiful opportunities; they should be able to respect students’ different intelligences and guide them towards significant and profound learning; they should be able to accompany their students towards lofty and challenging goals, cherish high expectations for them, involve and connect students to each other and the world. Teachers must be able to pursue different goals simultaneously and face problem situations that require a high level of professionalism and preparation. To fulfil such expectations, these tasks should not be left to individual responsibility and adequate support should be provided at institutional level, with competent leaders showing the way, rather than bureaucrats.

III. CURRENT AND FUTURE EDUCATIONAL CHALLENGES

At the heart of Catholic education there is always Jesus Christ: everything that happens in Catholic schools and universities should lead to an encounter with the living Christ. If we look at the great educational challenges that we will face soon, we must keep the memory of God made flesh in the history of mankind—in our history—alive.

Catholic schools and universities, as subjects in the contemporary Church, are a place of testimony and acceptance, where faith and spiritual accompaniment can be provided to young people who ask for it; they open their doors to all and uphold both human dignity, as well as the dissemination of knowledge, to the whole of society, irrespective of merit.

First and foremost, they are places where the transmission of knowledge is key; however, knowledge too has undergone major changes that are affecting our educational

approach. As a matter of fact, we are witnessing a remarkable differentiation, privatization and even expropriation of knowledge.

Schools and universities are also living environments, where an integral education is provided, that includes religious formation. The challenge will be to make young people realize the beauty of faith in Jesus Christ and of religious freedom in a multireligious universe. In every environment, whether it is favorable or not, Catholic educators will have to be credible witnesses.

People who work with faith, passion and professionalism cannot be forgotten; they deserve all our attention and encouragement. We should not also forget that, for the most part, this educational mission and professional commitment are principally sustained by women.

First of all, we must express the anthropology underpinning our educational vision for the 21st century in different terms: it is a philosophical anthropology that must also be an anthropology of truth, i.e. a social anthropology whereby man is seen in his relations and way of being; an anthropology of recollection and promise; an anthropology that refers to the cosmos and cares about sustainable development; and, even more, an anthropology that refers to God. The gaze of faith and hope, which is its foundation, looks at reality to discover God's plan hidden therein. Thus, starting from a profound reflection on modern man and the contemporary world, we must redefine our vision regarding education.

The young people we are educating today will become the leaders of the 2050s. What will religion's contribution be to educating younger generations to peace, development, fraternity in the universal human community? How are we going to educate them to faith and in faith? How will we establish the preliminary conditions to accept this gift, to educate them to gratitude, to a sense of awe, to asking themselves questions, to develop a sense of justice and consistency? How will we educate them to prayer?

Education requires a strong alliance between parents and educators to present a life that is good, rich in meaning, open to God and others as well as the world; this alliance is even more necessary, since education is a personal relationship. It is a journey that reveals the transcendental elements of faith, family, Church and ethics, highlighting their communal character.

Education is not just knowledge, but also experience: it links together knowledge and action; it works to achieve unity amongst different forms of knowledge and pursues

consistency. It encompasses the affective and emotional domains, and is also endowed with an ethical dimension: knowing how to do things and what we want to do, daring to change society and the world, and serving the community.

Education is based on participation, shared intelligence and intelligence interdependence; dialogue, self-giving, example, cooperation and reciprocity are also equally important elements.

1. Challenges for Catholic Schools

Nowadays education is going through rapid changes. The generation to which it is addressed is changing quickly as well, therefore each educator must constantly face a situation which, as Pope Francis put it, "provides us with new challenges which sometimes are difficult for us to understand."^[5]

At the heart of the global changes we are called upon to embrace, love, decipher and evangelize, Catholic education must contribute to the discovery of life's meaning and elicit new hopes for today and the future.

a) The Challenge of Identity

The redefinition of Catholic schools' identity for the 21st century is an urgent task. Going back to the documents issued by the Congregation for Catholic Education^[6] can be quite helpful in this respect, together with the experience that has been made over time in Catholic teaching, both in diocesan and congregational schools. This experience is supported by three pillars: Gospel tradition, authority and freedom.

Contemporary educators have a renewed mission, which has the ambitious aim of offering young people an integral education as well as assistance in discovering their personal freedom, which is a gift from God.

Spiritual poverty and declining cultural levels are starting to produce their dismal effects, even within Catholic schools. Often times, authoritativeness is being undermined. It is really not a matter of discipline – parents greatly appreciate Catholic schools because of their discipline – but do some Catholic school heads still have anything to say to students and their families? Is their authority based on formal rules or on the authoritativeness of their testimony? If we want to avert a gradual impoverishment, Catholic schools must be run by individuals and teams who are inspired by the Gospel, who have been formed in Christian pedagogy, in tune with Catholic schools' educational project, and not by people

who are prone to being seduced by fashionability, or by what can become an easier sell, to put it bluntly.

Many Catholic school students belong to a multiplicity of cultures, therefore our institutions must proclaim the Gospel beyond believers, not only with words, but through the power of our educators' lives, which must be consistent with the Gospel. Teachers, school heads, administrative staff: the whole professional and educational community is called upon to present faith as an attractive option, with a humble and supportive attitude. The model is provided by Jesus Christ and his disciples in Emmaus: we must start from young people's life experience but also from that of co-workers, to provide an unconditional service. Actually, educating young people to serve and give themselves freely is one of the hallmarks of Catholic schools, in the past as well as the future.

b) The Challenge for School Communities

If we think about our societies' rampant individualism, we realize how important it is for Catholic schools to be true living communities that are animated by the Holy Spirit. The friendly and welcoming ambiance that is established by teachers who are believers – who sometimes are the minority – together with the common engagement of all those who have educational responsibilities, irrespective of their beliefs or convictions, might allow students to overcome moments of loss or discouragement and open new prospects of evangelical hope. The complex network of interpersonal relations is schools' real strength, when it expresses love of truth, and teachers who are also believers must be supported, so that they might provide the leaven and benevolent power to edify the community.

In order for this to happen, a particular attention must be devoted to the formation and selection of school heads. They are not only in charge of their respective schools, but are also Bishops' reference persons inside schools in matters of pastoral care. School heads must be leaders who make sure that education is a shared and living mission, who support and organize teachers, who promote mutual encouragement and assistance.

Another challenging terrain for Catholic schools is relations with families, many of which are going through a deep crisis and need support, solidarity, involvement and even formation.

Teachers, parents and school heads – together with students – make up a broad educational community that is called upon to work together with Church institutions. Lifelong learning must focus on the promotion of a just

community based on solidarity, that is sensitive to individual needs and is able to systematically help poorer students and families.

c) The Challenge of Dialogue

The world, in all its diversity, is eager to be guided towards the great values of mankind, truth, good and beauty; now more than ever. This is the approach Catholic schools should have towards young people, through dialogue, in order to present them with a view regarding the Other and others that is open, peaceful and enticing.

Sometimes, when relating to young people, asymmetry creates a distance between educators and learners. Today, the circular character of communication between teachers and students is being appreciated a lot more: its greater openness is remarkably more favorable to mutual listening. This does not mean that adults must relinquish their role as authority figures, but a differentiation must be introduced between the kind of authority that is only linked to a specific role or institutional function, and the authority that comes from credible testimony.

Schools are communities that learn how to improve, thanks to constant dialogue among educators, between teachers and their students and amongst students in their relations.

d) The Challenge of a Learning Society

However, we should not forget that learning does not take place exclusively within schools: in the current context, which is strongly characterized by the pervasiveness of new technological languages and new opportunities for informal learning, schools have lost their traditional educational primacy. Our contemporary age has been defined as the age of knowledge. Today, people talk about the knowledge-based economy. On the one hand, young people are required to achieve unprecedented learning levels and abilities, on the other hand, schools have to deal with scenarios where information is more broadly available, in massive and uncontrollable amounts. Some degree of humbleness is necessary when considering what schools are able to do in times like these, when social networks are becoming more important, and learning opportunities outside of schools are increasingly widespread and impactful. Since schools are no longer the only learning environment for young people, and not even the most important one, and virtual communities are acquiring a remarkable importance, schooling must face a new challenge: that is, helping students develop the necessary critical tools to avoid being dominated by the power of new media.

e) The Challenge of Integral Education

Educating is a lot more than just instructing people. The European Union, OECD and World Bank highlight instrumental reason and competitiveness and have a merely functional view of education, as if it were legitimized only if it served the market economy and the labor market: all this strongly reduces the educational content of many international documents, something that we see reflected also in several texts issued by education ministries. Schools should not yield to this technocratic and economic rationale, even if they are exposed to outside forces as well as market attempts to use them instrumentally, even more so in the case of Catholic schools. We do not mean in any way to belittle the demands of the economy or unemployment's seriousness, but students need to be respected as integral persons and be helped to develop a multiplicity of skills that enrich the human person, such as creativity, imagination, the ability to take on responsibilities, to love the world, to cherish justice and compassion.

Proposing an integral education, in a society that is changing so quickly, requires a constant reflection that is able to renew it and make it increasingly rich quality-wise. Anyhow, there is a clear stance that must be taken: the kind of education that is promoted by Catholic schools is not aimed at establishing an elitist meritocracy; the pursuit of quality and excellence is indeed important, but we should never forget that students have very specific needs: they are often going through difficult circumstances, and deserve a pedagogical attention that takes their needs into account. Therefore, Catholic schools must engage in high-level global debates about inclusive education[7] to provide the benefit of their experience and educational vision.

An increasing number of students have been wounded during their childhood. Poor school performance is rising and requires a preventive kind of education, as well as specific training for teachers.

Nowadays, school systems are asked to promote skill development, and not just to convey knowledge; the skill paradigm, interpreted according to a humanistic vision, goes beyond the mere acquisition of knowledge or abilities: it involves the development of students' total personal resources, establishing a meaningful bond between school and life. It is important for schooling to enhance not only skills that are related to knowing and knowing how to do things, but also skills that apply to living alongside others and growing as human beings. These are

reflective skills, for instance, by which we are responsible for our actions, or intercultural, decision-making, citizenship skills, that are becoming increasingly important in our globalized world and affect us directly, as is the case with skills related to consciousness, critical thinking and creative and transforming action.

f) The Challenge of Limited Means and Resources

Schools that are not subsidized by States are facing increasing financial difficulties to provide their services to the poorest students, at a time of dire economic crisis, when the choice to introduce new technologies becomes inevitable and costly. All schools, whether they are subsidized or not, must deal with increasing social divisions due to the economic crisis. Of course, this situation mandates diversified pedagogical approaches that are addressed to everyone; but this choice requires financial resources, in order to be feasible, as well as human resources, namely well trained teachers and leaders. Undoubtedly, missionary openness towards new forms of poverty must not only be safeguarded, but also further stimulated.

Teaching is not simply a job but a vocation that we must encourage. Nowadays, teachers have to deal with an increasing number of tasks. Some countries are having problems in finding school heads and teachers for specific subjects: many young people would rather work for businesses, hoping to receive a higher salary. Plus, teachers are not valued by society as they used to be, and their job has become more cumbersome because of increasing administrative duties. This leads many school heads to look for volunteers. The challenge will be for them to keep motivating and encouraging volunteers in their unconditional gift.

g) Pastoral Challenges

A growing number of young people are drifting away from the institutional Church. Religious ignorance or illiteracy are rising. Catholic education is an unglamorous mission. How can students be educated to exercise their freedom of conscience and take a stance in the immense domain of values and beliefs in a globalized society?

In many countries, Catholic schools do not receive adequate pastoral guidance in the multireligious context they are supposed to evangelize.

As far as educators are concerned, "deculturation" is limiting their knowledge of cultural heritage. Easy access to information, which nowadays is broadly available, when it is not selected with critical awareness, ultimately favors

widespread superficiality among both students and teachers, not only impoverishing reason, but also imagination and creative thinking.

The number of educators and teachers who are *believers* is shrinking, hence making Christian testimony more rare. How can a bond with Jesus Christ be established in this new educational context?

In some Bishops' Conferences, Catholic teaching is not considered as a pastoral priority. But once the crisis hits, parishes realize that Catholic schools are often the only places where young people encounter the bearers of Good News. In many instances, these schools have become open to cultural and religious pluralism and, in some countries, priests and religious men and women are not present there. This is an unprecedented situation, which requires the presence of committed lay people, who are well prepared and willing to engage in a very demanding task. In many cases, this awareness has led many lay Catholics to organize their action but, quite often, their commitment is also characterized by diffidence towards the institutional Church, who has become uninterested in Catholic schools. Hence, one of the major challenges for some Bishops' Conferences will be to urgently redefine their relations with the laity, in order to cater to the Gospel's proclamation. Bishops must urgently rediscover how, among different modes of evangelization, an important place must be given to the religious formation of new generations, and schools are a precious instrument for this service.

h) The Challenge of Religious Formation for Young People

In a number of countries, Catholic religion courses have been threatened and risk disappearing from syllabi. Since religion courses fall under the responsibility of Bishops, it is extremely important to always remember that this teaching cannot be neglected, although it should constantly be renewed.

Religion courses require an in-depth knowledge of young people's real needs, because this will provide the foundation on which the proclamation can be built, although the difference between "knowing" and "believing" must be respected.

Since, in many countries, the population of Catholic schools is characterized by a multiplicity of cultures and beliefs, religious formation in schools must be based on the awareness of the existing pluralism and constantly be able to be meaningful in contemporary society. This

scenario is extremely diversified, therefore religion cannot be taught in the same way everywhere: in some situations, religion classes can provide the occasion where the Gospel is proclaimed for the first time; in other circumstances, educators will provide students the opportunity to experience interiority and prayer, prepare for the sacraments, and invite them to engage in youth movements or social service activities.

Since international organizations are dealing with religious matters increasingly often, it will be important for Bishops' Conferences to put forward their own proposals about religion courses that are able to provide knowledge and critical learning concerning all religions in our society. And they should also be able to clearly differentiate between the specificity of religion courses and others dedicated to responsible citizenship. Otherwise, governments will come up with their own agenda to educate free citizens, who are able to be supportive, compassionate and responsible, without the contribution of Christian and Catholic views in school syllabi.

i) Specific Challenges for Multireligious and Multicultural Societies

The multiculturalism and multireligiosity of Catholic school students are a challenge for all people who have educational responsibilities. When schools' identities are weakened, several problems arise, due to the inability to deal with new situations. The answer cannot be to seek shelter in indifference, nor to adopt a kind of Christian fundamentalism, nor – lastly – to define Catholic schools as schools that support "generic" values.

Hence, one of the most important challenges will be to foster a greater cultural openness amongst teachers and, at the same time, an equally greater willingness to act as witnesses, so that they are aware and careful about their school's peculiar context in their work, without being lukewarm or extremist, teaching what they know and testifying to what they believe in. In order for teachers to interpret their profession in this way, they must be formed to engage in the dialogue between faith and cultures and between different religions: there cannot be any real dialogue if educators themselves have not been formed and helped to deepen their faith and personal beliefs.

Promoting cooperation among students of different religious persuasions in civil service initiatives is an opportunity that should not be underestimated, where learning contexts are pluralistic. Would it not be wonderful if, as a minimum, all Catholic schools provided their students

with opportunities to engage in civil service, accompanied by their teachers or, perhaps, their parents?

j) The Challenge of Teachers' Lifelong Training

In this kind of cultural context, teacher training becomes essential and requires rigour and depth; without this, their teaching would be considered as not credible, unreliable and, therefore, unnecessary. This kind of training is urgent, if we want to rely on teachers who are committed to and concerned with our Educational Project's evangelical identity and its implementation in the future. It would not be advisable to have a "double population" of teachers in Catholic schools: what is needed, instead, is unity among the teachers, who together are willing to embrace and share a specific evangelical identity, as well as a consistent lifestyle.

k) Places and Resources for Teacher Training

Who can ensure this kind of training? Can specific places be dedicated to this task and be identified? Where can these kinds of trainers be found for teachers?

Here are some possible suggestions:

National structures and their offices.

Diocesan structures: vicars or diocesan directors of teaching activities, in synergy or partnership with training institutions. We should really think about the opportunity to centralize the training of lay people with ecclesial responsibilities and religion teachers in one single diocesan facility. On the one hand, this choice would lead to a stronger identity, but it would not provide the answer to a difficult question: how can this kind of training be adapted to needs that are typical of learning contexts? We should not forget that teachers have specific professional identities, with their peculiar features, that should be taken into account during training.

Religious congregations.

Catholic universities or institutes.

Parishes, deaneries or monasteries as centers for retreats or spiritual support for educators.

Networking, e-learning.

l) Legal Challenges

Some governments are quite keen on marginalizing Catholic schools through a number of rules and laws that, sometimes, trample over Catholic schools' pedagogical freedom. In some cases, governments hide their animosity

by using lack of resources as an excuse. In these situations, the existence of Catholic schools is not ensured.

Another threat that might emerge once again is related to rules to avoid discrimination. Under the guise of a questionable "secularism", there is hostility against an education that is openly based on religious values and which, therefore, has to be confined to the "private" sphere.

2. Challenges for Catholic Higher Education

Are the challenges related to Catholic higher education, university education, any different from the ones Catholic schools must face, in primary and secondary education? For the most part, they are the same. For universities too, we must recognize that the fundamental issues education must face are mostly related, in one way or another, to the new cultural – and even sociological – contexts our societies are experiencing and Catholic university students mostly come from.

There are a number of systemic and structural differences that refer to higher education establishments' peculiarity in so far as size, history and legal frameworks are concerned, as well as governance; then there are also differences regarding plans and procedures, educational levels, research and the way in which activities are carried out. Lastly, there are differences in the status and prestige that is associated to individual institutions, as well as in the typology of students and academic staff.

Differentiation processes should be seen as a reaction to the changes and challenges that have involved higher education systems in the last three decades: during that time, access to universities stopped being limited to elites, but became generalized, while demands have increased for universities to respond to social needs and become factors for economic development. The challenge stemming from these trends is the same practically everywhere: i.e. how can these changes affecting universities' role can be reconciled with the values that have characterized university tradition? How can the centrality of scientific research and the formation of highly-skilled human capital be restored, being aware that universities must not only be places where knowledge is processed but also shared, in order to respond to social needs, and become instruments not just for cultural and civil development but for economic growth as well?

Governments' reply to these questions was to differentiate between systems of curricula and degrees, or introduce new functions inside institutions, or structure higher education systems based on increasingly complex labor market needs.

Considering these changes - that are still happening - it is natural to redefine universities' goals and functions: in addition to engaging in scientific, research and educational activities, universities are also becoming a reference point or supporting agencies for social, political and economic decision makers.

These changes mandate a conceptual redefinition of universities, and Catholic higher education cannot elude this effort too: in this context, it is urged to better specify its identity and peculiar academic and scientific tasks.

a) Internationalization of University Studies

In recent years, the international dimension of higher education has been enhanced, through agreements between countries and universities, supported by instruments and programs that have been introduced by continental or global international organizations. Experiences in this domain have been characterized by several aspects: broader course offerings, growing foreign student presence, innovation in educational methodologies, and in process and research management. Joint university courses involving different universities are an effective internationalization tool because they allow for the exchange of ideas and experiences, favor the encounter of various people (students, teachers and researchers, administrative staff), coming from different cultures and traditions, and allow for the development of expertise in universities that have different missions, visions and profiles. This is a new and growing development that gives rise to many questions for institutions regarding openness, teaching methods and research activities.

b) The Use of Online Resources in University Studies

In contemporary society, web-based applications are being used increasingly frequently and ubiquitously in the management of personal knowledge. Over the last few years, digital proficiency – in its different aspects – has been at the center of growing attention. Various documents and communications, published by international organizations, have highlighted the relevance of this specific skill for *Lifelong Learning* and to participate in the so-called “information society”. But what does it mean to be a cultivated or even educated person in the 21st century? This issue goes beyond preparing young people for future jobs and challenges, but refers to being conscious citizens, irrespective of having been born or become digitally savvy individuals, who are fully autonomous in accessing and using digital society's resources, contents,

relations, tools and potential. In this framework, the necessary skills to manage and enrich our knowledge, using online and offline resources, become extremely important. This set of skills, which is defined as *Personal Knowledge Management*, coupled with personal learning and/or personal learning network concepts, should help every individual to independently select and evaluate information sources, to search for online data, and be able to store, reprocess, transmit and share such data.

Next to these skills, others are needed, such as: *connect- edness*, which involves not only technological aspects but also communication, as well as relational and identity management skills in a global communication context; *critical ability*, i.e. a critical approach to the web, that refers to the ability to use the web as a resource repository, also considering the context in which such resources are used; *creativity*, that is developing creative attitudes towards Lifelong Learning in order to benefit from educational experiences where formal and informal learning situations coexist.

c) Universities, Businesses and the Labor Market

One of the main problems we are facing today is joblessness. What opportunities can universities provide in terms of future jobs and business opportunities? Businesses, professionals and universities should have occasions to meet, in order to provide inspiration and opportunities for young people who are thinking about starting their own business, and for them to test their ideas and abilities. University students need to know about possible job opportunities early on in their career, participating in projects and competitions and accessing grants and scholarship to become more specialized. In this respect, guidance and counselling activities in upper secondary schools and universities become absolutely essential.

Regarding work-related issues, unemployment and training future leaders through higher education, we must remember that universities, as it is stated in *Ex Corde Ecclesiae*, have the fundamental mission to confidently serve “truth through their research, and the preservation and communication of knowledge for the good of society.” (n. 30). Catholic universities contribute to this mission by fulfilling their ministry of hope in the service of others, forming people who are endowed with a sense of justice and profound concern for the common good, educating them to devote a particular attention to the poor and oppressed and trying to teach students to be responsible and active global citizens.

d) Quality of Academic Institutions

One of the goals that has been at the center of international attention recently, in different countries and institutions, is to ensure the quality of academic systems, identifying specific evaluation criteria and instruments to enhance individual institutions' responsibilities and transparency. This goal has been fully accepted and shared by all and many national and international agreements have been signed with specialized agencies in order to identify and share measurement indicators that do not simply evaluate external statistical data and procedures, but also consider higher education goals and contents within a system of values.

Promoting the quality of a Catholic academic center means to highlight the value of its activities, strengthening positive aspects and, when necessary, improving shortcomings. This monitoring and evaluation activity has become indispensable and performs two major functions: first of all, a public function, making sure that the study system is reliable and transparent, fostering awareness and a healthy emulation amongst the various teaching establishments; secondly, an internal function, aimed at helping players in the system to achieve their institutional goals and reflect on the outcome of their activities in order to improve and develop them further.

e) Governance

The changes mentioned so far also affect Catholic universities as *institutions*, including their *governance*. Since universities are "impartial" (they do not cater to partisan attitudes) and are not linked to "people's sovereignty" (university heads are not representatives of the people), governance can be seen from many different viewpoints, such as: conditions for student access, funding sources and mechanisms, levels of autonomy, universities' role in modern society and governance structures in academic institutions.

What is university autonomy all about? In many countries, the State has great power while individual universities need to be able to act freely to pursue their academic goals, without being unduly influenced by the fact of receiving public funding (which, in some cases, accounts for most of or even all their financial coverage). Nowadays, since States fund universities, they are actively present in them through the control they exercise over them remotely, by defining goals and evaluation instruments and trying to increasingly involve them in ensuring financial responsibility and sustainability.

While autonomy is being emphasized, universities are increasingly urged to meet the needs of their local areas, by providing courses that favor economic and social development, within a context of *lifelong learning*, and serving communities in supporting public and private *decision makers*. This growing multiplicity of functions that universities are developing, prompted by social pressures, has led many countries to introduce different organizational models for higher education which, on the one hand, are characterized by greater autonomy and academic freedom and, on the other hand, by growing responsibilities towards States and *stakeholders* in general.

f) The Challenge of Change and Universities' Catholic Identity

Education must guide students to face reality, to enter the world with a sense of awareness and responsibility and, in order for this to happen, knowledge acquisition is always necessary. However, the real expected result is not the acquisition of information or knowledge but, rather, personal *transformation*. In this respect, motivation is not just a preliminary condition, but must be built: it is a result.

Catholic higher education aims at forming men and women who are able to engage in critical thinking, who are endowed with high level professionalism but also with rich humaneness, through which their skills are put to the service of the common good. "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*, n. 32). Research, teaching and various kinds of services that are in line with its mission, are the fundamental dimensions that should guide university education, in a constant dialogue amongst them. Catholic education's contribution nourishes this twofold growth: in knowledge and humanity. In Catholic universities, Christian inspiration permeates the life of academic communities, nourishes engagement in research, by providing guidance and meaning to it, and supports the task of forming young people, to whom broader and more meaningful prospects can be offered beyond their – albeit legitimate – professional expectations.

Catholic university professors are called upon to provide an original contribution to overcome the fragmentation of specialized knowledge, favoring dialogue amongst the various disciplines, looking for a unitarian reconciliation of knowledge, which is never fixed but constantly evolving; in this task, they should be guided by the awareness of

the one single underlying meaning of all things. Within this dialogue, theology provides an essential contribution.

CONCLUSION

Nowadays, a lot of attention has been devoted to verifying the outcome of students' learning activities. International surveys draw up rankings and compare countries. Public opinion is very sensitive to these messages. Transparent results, social reporting, the drive towards improving existing standards: they all point to the current trend to improve the quality of education. However, it is important not to lose sight of one of education's fundamental aspects, which is respecting each person's readiness to adjust and the awareness that real changes usually take a long time to happen. Education, right now, is like the metaphor of the Good Sower who is busy sowing without always having the possibility to see the fruits of his work. Educating requires working with hope and confidence. Education and teaching must be concerned with constant self-improvement and verifying the effectiveness of its tools, being aware that not all expected results can always be seen or ascertained.

Each person's formation takes place within a process that is implemented over many years by several educators, starting with parents. Schooling occurs in the midst of a continuous growth process that has already started, which might have been positive and enriching, or riddled with problems and constraints, and this must be taken into account. Catholic education finds its place within a specific time in a person's history, and is all the more effective if it is able to connect to this history, build alliances, share responsibilities and build educating communities. Within a framework of educational cooperation, teaching is not only a process through which knowledge or training are provided, but also guidance for everyone

to discover their talents, develop professional skills and take important intellectual, social and political responsibilities in local communities. Even more than this, teaching means to accompany young people in their search for truth and beauty, for what is right and good. The effectiveness of collective action, involving both teaching and administrative staff, is given by shared values and the fact of being a *learning* community, in addition to *teaching*.

Future challenges for Catholic schools and universities are immense. However, Pope Francis' words encourage us to renew our passion to educate younger generations: "Do not be disheartened in the face of the difficulties that the educational challenge presents! Educating is not a profession but an attitude, a way of being; in order to educate it is necessary to step out of ourselves and be among young people, to accompany them in the stages of their growth and to set ourselves beside them. Give them hope and optimism for their journey in the world. Teach them to see the beauty and goodness of creation and of man who always retains the Creator's hallmark. But above all with your life be witnesses of what you communicate. Educators [...] pass on knowledge and values with their words; but their words will have an incisive effect on children and young people if they are accompanied by their witness, their consistent way of life. Without consistency it is impossible to educate! You are all educators, there are no delegates in this field. Thus collaboration in a spirit of unity and community among the various educators is essential and must be fostered and encouraged. School can and must be a catalyst, it must be a place of encounter and convergence of the entire educating community, with the sole objective of training and helping to develop mature people who are simple, competent and honest, who know how to love with fidelity, who can live life as a response to God's call, and their future profession as a service to society"[8].

QUESTIONNAIRE

The following questionnaire serves as a basis for reflection and suggestions. It can be used with a certain flexibility.

1. Identity and Mission

- In your country, how are Catholic schools and universities consistent with their nature and aims?
- What elements principally characterize the service that Catholic schools and universities offer students and their families?
- Can we say that Catholic schools and universities are concerned for evangelization, and not just for offering a quality service that is superior to that of other institutions? How does local or national pastoral care include, as one of its integral parts, the world of schools and universities?
- What place is there for the teaching of the Catholic religion in Catholic schools and non-Catholic schools?
- Do Catholic schools and universities promote interreligious and intercultural dialogue?

2. Subjects

- Is there provision for accompaniment in the faith for teachers, students and the families of students who attend Catholic schools and universities?
- Are students encouraged to participate in the life of the educational institution?
- Are families encouraged to participate?
- What expectations have the young people who attend high school and university, and how does the education they receive enter into dialogue with these expectations?
- Is there care for students from an economically disadvantaged background?
- Is there care for students who have learning difficulties or are physically disadvantaged?
- Are activities promoted for former students?
- How have religious congregations with a charism for education “updated” their presence in schools and universities? What difficulties have they faced and what beneficial results have they achieved?
- How does one promote the shared mission of consecrated persons and lay faithful in Catholic schools and universities?

3. Formation

- How does one recruit personnel, particular teachers and administrators?
- How does one organize and guarantee the ongoing formation, both professional and Christian, of administrators, teachers and non-teaching staff?
- Is there care to form also those who work in non-Catholic schools and universities?
- Is there care to form also parents?
- Is there care for cooperation among the various Catholic schools and universities?

4. Challenges and Outlook

- The *Instrumentum Laboris* lists many challenges that Catholic education today is called upon to face. Which of these are considered, in your context, to be the most demanding?
- How are Catholic schools and universities placed with respect to these challenges?
- Briefly, what are the best experiences of Catholic schools and universities in your country?
- What, on the other hand, are the greatest weaknesses?
- What strategies and activities have already been prepared or are being sketched out for the future?

Notes

[1] “We should always remember that we are brothers and sisters, and therefore teach others and teach ourselves not to consider our neighbour as an enemy or as an adversary to be eliminated.” POPE FRANCIS, *Fraternity, the Foundation and Pathway to Peace*, Message for World Day of Peace (2014), n. 8.

[2] 2nd VATICAN COUNCIL, Declaration on Catholic Education *Gravissimum educationis*, October 28, 1965.

[3] JOHN PAUL II, Apostolic Constitution on Catholic Universities *Ex Corde Ecclesiae*, August 15, 1990.

[4] Cfr. BENEDICT XVI, *Address to the participants in the first European meeting of university lecturers on “A New Humanism for Europe. The Role of Universities”* (23 June 2007).

[5] “Wake up the World!”. *Conversation between Pope Francis and Religious Superiors*, in *La Civiltà Cattolica*, n. 3925, January 4, 2014, p. 17.

[6] Documents: *The Catholic School* (1977); *Lay Catholics in School: Witnesses to Faith* (1982); *Educational Guidance on Human Love. Outlines for Sex Education* (1983); *The Religious*

Dimension of Education in a Catholic School (1988); *The Catholic School on the Threshold of the Third Millennium* (1997); *Consecrated Persons and their Mission in Schools. Reflections and Guidelines* (2002); *Educating Together in Catholic Schools. A Shared Mission between Consecrated Persons and the Lay Faithful* (2007); *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love* (2013). Furthermore, a number of circular letters were sent: To Religious Families and Societies of Apostolic Life with Responsibilities in Catholic Schools (N. 483/96/13 of October 15, 1996); To Bishops’ Conferences on Sex Education in Catholic Schools (N. 484/96 of May 2, 1997); To Bishops’ Conferences on the teaching of Religion in Schools (N. 520/2009 of May 5, 2009).

[7] Cfr. 48th session of the UNESCO International Conference on Education, Geneva (November 27-28, 2008); Cfr. POPE FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (November 24, 2013), n. 186 and following numbers.

[8] POPE FRANCIS, *Address to the Students of the Jesuit Schools of Italy and Albania* (June 7, 2013).

DECLARATION ON CHRISTIAN EDUCATION *GRAVISSIMUM EDUCATIONIS*

PROCLAIMED BY
HIS HOLINESS POPE PAUL VI
ON OCTOBER 28, 1965

INTRODUCTION

The Sacred Ecumenical Council has considered with care how extremely important education is in the life of man and how its influence ever grows in the social progress of this age.(1)

Indeed, the circumstances of our time have made it easier and at once more urgent to educate young people and, what is more, to continue the education of adults. Men are more aware of their own dignity and position; more and more they want to take an active part in social and especially in economic and political life. (2) Enjoying more leisure, as they sometimes do, men find that the remarkable development of technology and scientific investigation and the new means of communication offer them an opportunity of attaining more easily their cultural and spiritual inheritance and of fulfilling one another in the closer ties between groups and even between peoples.

Consequently, attempts are being made everywhere to promote more education. The rights of men to an education, particularly the primary rights of children and parents, are being proclaimed and recognized in public documents.(3) As the number of pupils rapidly increases, schools are multiplied and expanded far and wide and other educational institutions are established. New experiments are conducted in methods of education and teaching. Mighty attempts are being made to obtain education for all, even though vast numbers of children and young people are still deprived of even rudimentary training and so many others lack a suitable education in which truth and love are developed together.

To fulfill the mandate she has received from her divine founder of proclaiming the mystery of salvation to all men and of restoring all things in Christ, Holy Mother the Church must be concerned with the whole of man's life, even the secular part of it insofar as it has a bearing

on his heavenly calling.(4) Therefore she has a role in the progress and development of education. Hence this sacred synod declares certain fundamental principles of Christian education especially in schools. These principles will have to be developed at greater length by a special post-conciliar commission and applied by episcopal conferences to varying local situations.

1. The Meaning of the Universal Right to an Education

All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education (5) that is in keeping with their ultimate goal,(6) their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth. For a true education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share.

Therefore children and young people must be helped, with the aid of the latest advances in psychology and the arts and science of teaching, to develop harmoniously their physical, moral and intellectual endowments so that they may gradually acquire a mature sense of responsibility in striving endlessly to form their own lives properly and in pursuing true freedom as they surmount the vicissitudes of life with courage and constancy. Let them be given also, as they advance in years, a positive and prudent sexual education. Moreover they should be so trained to take their part in social life that properly instructed in the necessary and opportune skills they can become actively involved in various community organizations, open to

discourse with others and willing to do their best to promote the common good.

This sacred synod likewise declares that children and young people have a right to be motivated to appraise moral values with a right conscience, to embrace them with a personal adherence, together with a deeper knowledge and love of God. Consequently it earnestly entreats all those who hold a position of public authority or who are in charge of education to see to it that youth is never deprived of this sacred right. It further exhorts the sons of the Church to give their attention with generosity to the entire field of education, having especially in mind the need of extending very soon the benefits of a suitable education and training to everyone in all parts of the world.(7)

2. Christian Education

Since all Christians have become by rebirth of water and the Holy Spirit a new creature(8) so that they should be called and should be children of God, they have a right to a Christian education. A Christian education does not merely strive for the maturing of a human person as just now described, but has as its principal purpose this goal: that the baptized, while they are gradually introduced the knowledge of the mystery of salvation, become ever more aware of the gift of Faith they have received, and that they learn in addition how to worship God the Father in spirit and truth (cf. John 4:23) especially in liturgical action, and be conformed in their personal lives according to the new man created in justice and holiness of truth (Eph. 4:22-24); also that they develop into perfect manhood, to the mature measure of the fullness of Christ (cf. Eph. 4:13) and strive for the growth of the Mystical Body; moreover, that aware of their calling, they learn not only how to bear witness to the hope that is in them (cf. Peter 3:15) but also how to help in the Christian formation of the world that takes place when natural powers viewed in the full consideration of man redeemed by Christ contribute to the good of the whole society.(9) Wherefore this sacred synod recalls to pastors of souls their most serious obligation to see to it that all the faithful, but especially the youth who are the hope of the Church, enjoy this Christian education.(10)

3. The Authors of Education

Since parents have given children their life, they are bound by the most serious obligation to educate their

offspring and therefore must be recognized as the primary and principal educators.(11) This role in education is so important that only with difficulty can it be supplied where it is lacking. Parents are the ones who must create a family atmosphere animated by love and respect for God and man, in which the well-rounded personal and social education of children is fostered. Hence the family is the first school of the social virtues that every society needs. It is particularly in the Christian family, enriched by the grace and office of the sacrament of matrimony, that children should be taught from their early years to have a knowledge of God according to the faith received in Baptism, to worship Him, and to love their neighbor. Here, too, they find their first experience of a wholesome human society and of the Church. Finally, it is through the family that they are gradually led to a companionship with their fellowmen and with the people of God. Let parents, then, recognize the inestimable importance a truly Christian family has for the life and progress of God's own people.(12)

The family which has the primary duty of imparting education needs help of the whole community. In addition, therefore, to the rights of parents and others to whom the parents entrust a share in the work of education, certain rights and duties belong indeed to civil society, whose role is to direct what is required for the common temporal good. Its function is to promote the education of youth in many ways, namely: to protect the duties and rights of parents and others who share in education and to give them aid; according to the principle of subsidiarity, when the endeavors of parents and other societies are lacking, to carry out the work of education in accordance with the wishes of the parents; and, moreover, as the common good demands, to build schools and institutions.(13)

Finally, in a special way, the duty of educating belongs to the Church, not merely because she must be recognized as a human society capable of educating, but especially because she has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe, and, in her unflinching solicitude, of assisting men to be able to come to the fullness of this life.(14) The Church is bound as a mother to give to these children of hers an education by which their whole life can be imbued with the spirit of Christ and at the same time do all she can to promote for all peoples the complete perfection of the human person, the good of earthly society and the building of a world that is more human.(15)

4. *Various Aids to Christian Education*

In fulfilling its educational role, the Church, eager to employ all suitable aids, is concerned especially about those which are her very own. Foremost among these is catechetical instruction,(16) which enlightens and strengthens the faith, nourishes life according to the spirit of Christ, leads to intelligent and active participation in the liturgical mystery(17) and gives motivation for apostolic activity. The Church esteems highly and seeks to penetrate and ennoble with her own spirit also other aids which belong to the general heritage of man and which are of great influence in forming souls and molding men, such as the media of communication,(18) various groups for mental and physical development, youth associations, and, in particular, schools.

5. *The Importance of Schools*

Among all educational instruments the school has a special importance.(19) It is designed not only to develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for professional life. Between pupils of different talents and backgrounds it promotes friendly relations and fosters a spirit of mutual understanding; and it establishes as it were a center whose work and progress must be shared together by families, teachers, associations of various types that foster cultural, civic, and religious life, as well as by civil society and the entire human community.

Beautiful indeed and of great importance is the vocation of all those who aid parents in fulfilling their duties and who, as representatives of the human community, undertake the task of education in schools. This vocation demands special qualities of mind and heart, very careful preparation, and continuing readiness to renew and to adapt.

6. *The Duties and Rights of Parents*

Parents who have the primary and inalienable right and duty to educate their children must enjoy true liberty in their choice of schools. Consequently, the public power, which has the obligation to protect and defend the rights of citizens, must see to it, in its concern for distributive

justice, that public subsidies are paid out in such a way that parents are truly free to choose according to their conscience the schools they want for their children.(20)

In addition it is the task of the state to see to it that all citizens are able to come to a suitable share in culture and are properly prepared to exercise their civic duties and rights. Therefore the state must protect the right of children to an adequate school education, check on the ability of teachers and the excellence of their training, look after the health of the pupils and in general, promote the whole school project. But it must always keep in mind the principle of subsidiarity so that there is no kind of school monopoly, for this is opposed to the native rights of the human person, to the development and spread of culture, to the peaceful association of citizens and to the pluralism that exists today in ever so many societies.(21)

Therefore this sacred synod exhorts the faithful to assist to their utmost in finding suitable methods of education and programs of study and in forming teachers who can give youth a true education. Through the associations of parents in particular they should further with their assistance all the work of the school but especially the moral education it must impart.(22)

7. *Moral and Religious Education in all Schools*

Feeling very keenly the weighty responsibility of diligently caring for the moral and religious education of all her children, the Church must be present with her own special affection and help for the great number who are being trained in schools that are not Catholic. This is possible by the witness of the lives of those who teach and direct them, by the apostolic action of their fellow-students,(23) but especially by the ministry of priests and laymen who give them the doctrine of salvation in a way suited to their age and circumstances and provide spiritual aid in every way the times and conditions allow.

The Church reminds parents of the duty that is theirs to arrange and even demand that their children be able to enjoy these aids and advance in their Christian formation to a degree that is abreast of their development in secular subjects. Therefore the Church esteems highly those civil authorities and societies which, bearing in mind the pluralism of contemporary society and respecting religious freedom, assist families so that the education of their children can be imparted in all schools according to the individual moral and religious principles of the families.(24)

8. *Catholic Schools*

The influence of the Church in the field of education is shown in a special manner by the Catholic school. No less than other schools does the Catholic school pursue cultural goals and the human formation of youth. But its proper function is to create for the school community a special atmosphere animated by the Gospel spirit of freedom and charity, to help youth grow according to the new creatures they were made through baptism as they develop their own personalities, and finally to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith.(25) So indeed the Catholic school, while it is open, as it must be, to the situation of the contemporary world, leads its students to promote efficaciously the good of the earthly city and also prepares them for service in the spread of the Kingdom of God, so that by leading an exemplary apostolic life they become, as it were, a saving leaven in the human community.

Since, therefore, the Catholic school can be such an aid to the fulfillment of the mission of the People of God and to the fostering of the dialogue between the Church and mankind, to the benefit of both, it retains even in our present circumstances the utmost importance. Consequently this sacred synod proclaims anew what has already been taught in several documents of the magisterium,(26) namely: the right of the Church freely to establish and to conduct schools of every type and level. And the council calls to mind that the exercise of a right of this kind contributes in the highest degree to the protection of freedom of conscience, the rights of parents, as well as to the betterment of culture itself.

But let teachers recognize that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programs.(27) They should therefore be very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and also with a pedagogical skill that is in keeping with the findings of the contemporary world. Intimately linked in charity to one another and to their students and endowed with an apostolic spirit, may teachers by their life as much as by their instruction bear witness to Christ, the unique Teacher. Let them work as partners with parents and together with them in every phase of education give due consideration to the

difference of sex and the proper ends Divine Providence assigns to each sex in the family and in society. Let them do all they can to stimulate their students to act for themselves and even after graduation to continue to assist them with advice, friendship and by establishing special associations imbued with the true spirit of the Church. The work of these teachers, this sacred synod declares, is in the real sense of the word an apostolate most suited to and necessary for our times and at once a true service offered to society. The Council also reminds Catholic parents of the duty of entrusting their children to Catholic schools wherever and whenever it is possible and of supporting these schools to the best of their ability and of cooperating with them for the education of their children.(28)

9. *Different Types of Catholic Schools*

To this concept of a Catholic school all schools that are in any way dependent on the Church must conform as far as possible, though the Catholic school is to take on different forms in keeping with local circumstances.(29) Thus the Church considers very dear to her heart those Catholic schools, found especially in the areas of the new churches, which are attended also by students who are not Catholics.

Attention should be paid to the needs of today in establishing and directing Catholic schools. Therefore, though primary and secondary schools, the foundation of education, must still be fostered, great importance is to be attached to those which are required in a particular way by contemporary conditions, such as: professional(30) and technical schools, centers for educating adults and promoting social welfare, or for the retarded in need of special care, and also schools for preparing teachers for religious instruction and other types of education.

This Sacred Council of the Church earnestly entreats pastors and all the faithful to spare no sacrifice in helping Catholic schools fulfill their function in a continually more perfect way, and especially in caring for the needs of those who are poor in the goods of this world or who are deprived of the assistance and affection of a family or who are strangers to the gift of Faith.

10. *Catholic Colleges and Universities*

The Church is concerned also with schools of a higher level, especially colleges and universities. In those schools

dependent on her she intends that by their very constitution individual subjects be pursued according to their own principles, method, and liberty of scientific inquiry, in such a way that an ever deeper understanding in these fields may be obtained and that, as questions that are new and current are raised and investigations carefully made according to the example of the doctors of the Church and especially of St. Thomas Aquinas,(31) there may be a deeper realization of the harmony of faith and science. Thus there is accomplished a public, enduring and pervasive influence of the Christian mind in the furtherance of culture and the students of these institutions are molded into men truly outstanding in their training, ready to undertake weighty responsibilities in society and witness to the faith in the world.(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. 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.

The sacred synod heartily recommends that Catholic colleges and universities be conveniently located in different parts of the world, but in such a way that they are outstanding not for their numbers but for their pursuit of knowledge. 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.

Since the destiny of society and of the Church itself is intimately linked with the progress of young people pursuing higher studies,(33) the pastors of the Church are to expend their energies not only on the spiritual life of students who attend Catholic universities, but, solicitous for the spiritual formation of all their children, they must see to it, after consultations between bishops, that even at universities that are not Catholic there should be associations and university centers under Catholic auspices in which priests, religious and laity, carefully selected and prepared, should give abiding spiritual and intellectual assistance to the youth of the university. Whether in Catholic universities or others, young people of greater ability who seem suited for teaching or research should be specially helped and encouraged to undertake a teaching career.

11. Faculties of Sacred Sciences

The Church expects much from the zealous endeavors of the faculties of the sacred sciences.(34) For to them she entrusts the very serious responsibility of preparing her own students not only for the priestly ministry, but especially for teaching in the seats of higher ecclesiastical studies or for promoting learning on their own or for undertaking the work of a more rigorous intellectual apostolate. Likewise it is the role of these very faculties to make more penetrating inquiry into the various aspects of the sacred sciences so that an ever deepening understanding of sacred Revelation is obtained, the legacy of Christian wisdom handed down by our forefathers is more fully developed, the dialogue with our separated brethren and with non-Christians is fostered, and answers are given to questions arising from the development of doctrine.(35)

Therefore ecclesiastical faculties should reappraise their own laws so that they can better promote the sacred sciences and those linked with them and, by employing up-to-date methods and aids, lead their students to more penetrating inquiry.

12. Coordination to be Fostered in Scholastic Matters

Cooperation is the order of the day. It increases more and more to supply the demand on a diocesan, national and international level. Since it is altogether necessary in scholastic matters, every means should be employed to foster suitable cooperation between Catholic schools, and between these and other schools that collaboration should be developed which the good of all mankind requires. (36) From greater coordination and cooperative endeavor greater fruits will be derived particularly in the area of academic institutions. Therefore in every university let the various faculties work mutually to this end, insofar as their goal will permit. In addition, let the universities also endeavor to work together by promoting international gatherings, by sharing scientific inquiries with one another, by communicating their discoveries to one another, by having exchange of professors for a time and by promoting all else that is conducive to greater assistance.

CONCLUSION

The sacred synod earnestly entreats young people themselves to become aware of the importance of the work

of education and to prepare themselves to take it up, especially where because of a shortage of teachers the education of youth is in jeopardy. This same sacred synod, while professing its gratitude to priests, Religious men and women, and the laity who by their evangelical self-dedication are devoted to the noble work of education and of schools of every type and level, exhorts them

to persevere generously in the work they have undertaken and, imbuing their students with the spirit of Christ, to strive to excel in pedagogy and the pursuit of knowledge in such a way that they not merely advance the internal renewal of the Church but preserve and enhance its beneficent influence upon today's world, especially the intellectual world.

NOTES

1. Among many documents illustrating the importance of education confer above all apostolic letter of Benedict XV, *Communes Litteras*, April 10, 1919: A.A.S. 11 (1919) p. 172. Pius XI's apostolic encyclical, *Divini Illius Magistri*, Dec. 31, 1929: A.A.S. 22 (1930) pp. 49-86. Pius XII's allocution to the youths of Italian Catholic Action, April 20, 1946: *Discourses and Radio Messages*, vol. 8, pp. 53-57. Allocution to fathers of French families, Sept. 18, 1951: *Discourses and Radio Messages*, vol. 13, pp. 241-245. John XXIII's 30th anniversary message on the publication of the encyclical letter, *Divini Illius Magistri*, Dec. 30, 1959: A.A.S. 52 (1960) pp. 57-59. Paul VI's allocution to members of Federated Institutes Dependent on Ecclesiastic Authority, Dec. 30, 1963: *Encyclicals and Discourses of His Holiness Paul VI*, Rome, 1964, pp. 601-603. Above all are to be consulted the Acts and Documents of the Second Vatican Council appearing in the first series of the ante-preparatory phase. vol. 3. pp. 363-364; 370-371; 373-374.
2. Cf. John XXIII's encyclical letter *Mater et Magistra*, May 15, 1961: A.A.S. 53 (1961) pp. 413-415; 417-424; Encyclical letter, *Pacem in Terris*, April 11, 1963: A.A.S. 55 (1963) p. 278 ff.
3. *Declaration on the Rights of Man* of Dec. 10, 1948, adopted by the General Assembly of the United Nations, and also cf. the *Declaration of the Rights of Children* of Nov. 20 1959; additional protocol to the Convention Safeguarding the Rights of Men and Fundamental Liberties, Paris, March 20, 1952; regarding that universal profession of the character of human laws cf. apostolic letter *Pacem in Terris*, of John XXIII of April 11, 1963: A.A.S. 55 (1963) p. 295 ff.
4. Cf. John XXIII's encyclical letter, *Mater et Magistra*, May 15, 1961: A.A.S. 53 (1961) p. 402. Cf. Second Vatican Council's *Dogmatic Constitution on the Church*, no. 17: A.A.S. 57 (1965) p. 21, and schema on the *Pastoral Constitution on the Church in the Modern World*, 1965.
5. Pius XII's radio message of Dec. 24, 1942: A.A.S. 35 (1943) pp. 12-19, and John XXIII's encyclical letter, *Pacem in Terris* April 11, 1963: A.A.S. 55 (1963) p. 259 ff. Also cf. declaration cited on the rights of man in footnote 3.
6. Cf. Pius XI's encyclical letter, *Divini Illius Magistri*, Dec. 31, 1929: A.A.S. 22 (1930) p. 50 ff.
7. Cf. John XXIII's encyclical letter, *Mater et Magistra*, May 15 1961: A.A.S. 53 (1961) p. 441 ff.
8. Cf. Pius XI's encyclical letter, *Divini Illius Magistri* 1, p. 83.
9. Cf. Second Vatican Council's *Dogmatic Constitution on the Church*, no. 36: A.A.S. 57 (1965) p. 41 ff.
10. Cf. Second Vatican Council's schema on the *Decree on the Lay Apostolate* (1965), no. 12.
11. Cf. Pius XI's encyclical letter *Divini Illius Magistri*, 1, p. 59 ff., encyclical letter *Mit Brennender Sorge*, March 14, 1937: A.A.S. 29; Pius XII's allocution to the first national congress of the Italian Catholic Teachers' Association, Sept. 8, 1946: *Discourses and Radio Messages*, vol. 8, p. 218.
12. Cf. Second Vatican Council's *Dogmatic Constitution on the Church*, nos. 11 and 35: A.A.S. 57 (1965) pp. 16, 40 ff.
13. Cf. Pius XI's encyclical letter *Divini Illius Magistri*, 1, p. 63 ff. Pius XII's radio message of June 1, 1941: A.A.S. 33 (1941) p. 200; allocution to the first national congress of the Association of Italian Catholic Teachers, Sept 8, 1946: *Discourses and Radio Messages*, vol. 8, 1946: *Discourses and Radio Messages*, vol. 8 p. 218. Regarding the principle of subsidiarity, cf. John XXIII's encyclical letter, *Pacem in Terris*, April 11, 1963: A.A.S. 55 (1963) p. 294.
14. Cf. Pius XI's encyclical letter, *Divini Illius Magistri*, 1 pp. 53 ff. and 56 ff.; Encyclical letter, *Non Abbiamo Bisogno* June 29, 1931: A.A.S. 23 (1931) p. 311 ff. Pius XII's letter from Secretariat of State to 28th Italian Social Week, Sept. 20, 1955; *L'Osservatore Romano*, Sept. 29, 1955.
15. The Church praises those local, national and international civic authorities who, conscious of the urgent necessity in these times, expend all their energy so that all peoples may benefit from more education and human culture. Cf. Paul VI's allocution to the United Nations General Assembly, Oct. 4, 1965: *L'Osservatore Romano*, Oct. 6, 1965.
16. Cf. Pius XI's motu proprio. *Orbem Catholicum*, June 29 1923: A.A.S. 15 (1923) pp. 327-329; decree, *Provide Sane*, Jan. 12, 1935: A.A.S. 27 (1935) pp. 145-152. Second Vatican Council's *Decree on Bishops and Pastoral Duties*, nos. 13 and 14.
17. Cf. Second Vatican Council's *Constitution on the Sacred Liturgy*, no. 14: A.A.S. 56 (1964) p. 104.
18. Cf. Second Vatican Council's *Decree on Communications Media*, nos. 13 and 14: A.A.S. 56 (1964) p. 149 ff.
19. Cf. Pius XI's encyclical letter, *Divini Illius Magistri*, 1, p. 76; Pius XII's allocution to Bavarian Association of Catholic Teachers, Dec. 31, 1956: *Discourses and Radio Messages*, vol. 18, p. 746.
20. Cf. Provincial Council of Cincinnati III, a. 1861: *Collatio Lacensis*, III, col. 1240, c/d; Pius XI's encyclical letter, *Divini Illius Magistri*, 1, pp. 60, 63 ff.
21. Cf. Pius XI's encyclical letter, *Divini Illius Magistri*, 1, p. 63; encyclical letter, *Non Abbiamo Bisogno*, June 29, 1931: A.A.S. 23 (1931) p. 305, Pius XII's letter from the Secretary of State to the 28th Italian Social Week, Sept. 20, 1955: *L'Osservatore Romano*, Sept. 29, 1955. Paul VI's allocution to the Association of Italian Christian Workers, Oct. 6, 1963: *Encyclicals and Discourses of Paul VI*, vol. 1, Rome, 1964, p. 230.
22. Cf. John XXIII's message on the 30th anniversary of the encyclical letter, *Divini Illius Magistri*, Dec. 30, 1959: A.A.S. 52 (1960) p. 57.
23. The Church considers it as apostolic action of great worth also when Catholic teachers and associates work in these schools. Cf. Second Vatican Council's schema of the *Decree on the Lay Apostolate* (1965), nos. 12 and 16.
24. Cf. Second Vatican Council's schema on the *Declaration on Religious Liberty* (1965), no. 5.
25. Cf. Provincial Council of Westminster I, a. 1852: *Collatio Lacensis* III, col. 1334, a/b; Pius XI's encyclical letter, *Divini Illius Magistri*, 1, p. 77 ff.; Pius XII's allocution to the Bavarian Association of Catholic Teachers, Dec. 31, 1956: *Discourses and Radio Messages*, vol. 18, p. 746; Paul VI's allocution to the members of Federated Institutes Dependent on Ecclesiastic Authority, Dec. 30, 1963: *Encyclicals and Discourses of Paul VI*, 1, Rome, 1964, 602 ff.
26. Cf. especially the document mentioned in the first note; moreover this law of the Church is proclaimed by many provincial councils and in the most recent declarations of very many of the episcopal conferences.
27. Cf. Pius XI's encyclical letter, *Divini Illius Magistri*, 1 p. 80 ff.; Pius XII's allocution to the Catholic Association of Italian Teachers in Secondary Schools, Jan. 5, 1954: *Discourses and Radio Messages*, 15, pp. 551-55B; John

- XXIII's allocution to the 6th Congress of the Associations of Catholic Italian Teachers Sept. 5, 1959: *Discourses, Messages, Conversations*, 1, Rome, 1960, pp. 427-431.
28. Cf. Pius XII's allocution to the Catholic Association of Italian Teachers in Secondary Schools, Jan. 5, 1954, 1, p. 555.
 29. Cf. Paul VI's allocution to the International Office of Catholic Education, Feb. 25, 1964: *Encyclicals and Discourses of Paul VI*, 2, Rome, 1964, p. 232.
 30. Cf. Paul VI's allocution to the Christian Association of Italian Workers, Oct. 6, 1963: *Encyclicals and Discourses of Paul VI*, 1, Rome, 1964, p. 229.
 31. Cf. Paul VI's allocution to the International Thomistic Congress, Sept. 10, 1965: *L'Osservatore Romano*, Sept. 13-14, 1965.
 32. Cf. Pius XII's allocution to teachers and students of French Institutes of Higher Catholic Education, Sept. 21, 1950: *Discourses and Radio Messages*, 12, pp. 219-221; letters to the 22nd congress of Pax Romana, Aug. 12, 1952: *Discourses and Radio Messages*, 14, pp. 567-569;
- John XXIII's allocution to the Federation of Catholic Universities, April 1, 1959: *Discourses, Messages and Conversations*, 1, Rome, 1960, pp. 226-229; Paul VI's allocution to the Academic Senate of the Catholic University of Milan, April 5, 1964: *Encyclicals and Discourses of Paul VI*, 2, Rome, 1964, pp. 438-443.
33. Cf. Pius XII's allocution to the academic senate and students of the University of Rome, June 15, 1952: *Discourses and Radio Messages*, 14, p. 208: "The direction of today's society principally is placed in the mentality and hearts of the universities of today."
 34. Cf. Pius XII's apostolic constitution, *Deus Scientiarum Dominus*, May 24, 1931: A.A.S. 23 (1931) pp. 245-247.
 35. Cf. Pius XII's encyclical letter, *Humani Generis* Aug. 12, 1950 A.A.S. 42 (1950) pp. 568 ff. and 578; Paul VI's encyclical letter, *Ecclesiam Suam*, part III Aug. 6, 1964; A.A.S. 56 (1964) pp. 637-659; Second Vatican Council's *Decree on Ecumenism*: A.A.S. 57 (1965) pp. 90-107.
 36. Cf. John XXIII's encyclical letter, *Pacem in Terris*, April 11, 1963: A.A.S. 55 (1963) p. 284 and elsewhere.

APOSTOLIC CONSTITUTION OF THE SUPREME PONTIFF JOHN PAUL II ON CATHOLIC UNIVERSITIES

Ex corde Ecclesiae

INTRODUCTION

BORN FROM THE HEART of the Church, a Catholic University is located in that course of tradition which may be traced back to the very origin of the University as an institution. It has always been recognized as an incomparable centre of creativity and dissemination of knowledge for the good of humanity. 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(1). 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(2) 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"(3).

2. For many years I myself was deeply enriched by the beneficial experience of university life: the ardent search for truth and its unselfish transmission to youth and to all those learning to think rigorously, so as to act rightly and to serve humanity better.

Therefore, I desire to share with everyone my profound respect for Catholic Universities, and to express my great appreciation for the work that is being done in them in the various spheres of knowledge. In a particular way, I wish to manifest my joy at the numerous meetings which the Lord has permitted me to have in the course of my apostolic journeys with the Catholic University communities of various continents. They are for me a lively and promising sign of the fecundity of the Christian mind in the heart of every culture. They give me a well-founded hope for a new flowering of Christian culture in the rich and varied context of our changing times, which certainly face serious challenges but which also bear so much promise under the action of the Spirit of truth and of love.

It is also my desire to express my pleasure and gratitude to the very many Catholic scholars engaged in teaching and research in non-Catholic Universities. Their task as academics and scientists, lived out in the light of the Christian faith, is to be considered precious for the good of the Universities in which they teach. Their presence, in fact, is a continuous stimulus to the selfless search for truth and for the wisdom that comes from above.

3. Since the beginning of this Pontificate, I have shared these ideas and sentiments with my closest collaborators, the Cardinals, with the Congregation for Catholic Education, and with men and women of culture throughout the world. In fact, the dialogue of the Church with the cultures of our times is that vital area where "the future of the Church and of the world is being played out as we conclude the twentieth century"(4). There is only one culture: that of man, by man and for man(5). And thanks to her Catholic Universities and their humanistic and scientific inheritance, the Church, expert in humanity, as my predecessor, Paul VI, expressed it at the United Nations(6), explores the mysteries of humanity and of the world, clarifying them in the light of Revelation.

4. It is the honour and responsibility of a Catholic University to consecrate itself without reserve to *the cause of truth*. This is its way of serving at one and the same time both the dignity of man and the good of the Church, which has "an intimate conviction that truth is (its) real ally ... and that knowledge and reason are sure ministers to faith"(7). 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. The present age is in urgent need of this kind of disinterested service, namely of *proclaiming the meaning of truth*, that fundamental value without which freedom, justice and human dignity are extinguished. 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”(8), 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.

5. It is in the context of the impartial search for truth that the relationship between faith and reason is brought to light and meaning. The invitation of Saint Augustine, “*Intellege ut credas; crede ut intellegas*”(9), is relevant to Catholic Universities that are called to explore courageously the riches of Revelation and of nature so that the united endeavour of intelligence and faith will enable people to come to the full measure of their humanity, created in the image and likeness of God, renewed even more marvellously, after sin, in Christ, and called to shine forth in the light of the Spirit.

6. Through the encounter which it establishes between the unfathomable richness of the salvific message of the Gospel and the variety and immensity of the fields of knowledge in which that richness is incarnated by it, a Catholic University enables the Church to institute an incomparably fertile dialogue with people of every culture. Man’s life is given dignity by culture, and, while he finds his fullness in Christ, there can be no doubt that the Gospel which reaches and renews him in every dimension is also fruitful for the culture in which he lives.

7. In the world today, characterized by such rapid developments in science and technology, the tasks of a Catholic University assume an ever greater importance and urgency. 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.

In this context, Catholic Universities are called to a continuous renewal, both as “Universities” and as “Catholic”.

For, “What is at stake is the *very meaning of scientific and technological research, of social life and of culture*, but, on an even more profound level, what is at stake is *the very meaning of the human person*”(10). Such renewal requires a clear awareness that, by its Catholic character, a University is made more capable of conducting an *impartial* search for truth, a search that is neither subordinated to nor conditioned by particular interests of any kind.

8. Having already dedicated the Apostolic Constitution *Sapientia Christiana* to Ecclesiastical Faculties and Universities(11), I then felt obliged to propose an analogous Document for Catholic Universities as a sort of “magna carta”, enriched by the long and fruitful experience of the Church in the realm of Universities and open to the promise of future achievements that will require courageous creativity and rigorous fidelity.

9. The present Document is addressed especially to those who conduct Catholic Universities, to the respective academic communities, to all those who have an interest in them, particularly the Bishops, Religious Congregations and ecclesial *Institutions*, and to the numerous laity who are committed to the great mission of higher education. Its purpose is that “the Christian mind may achieve, as it were, a public, persistent and universal presence in the whole enterprise of advancing higher culture and 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”(12).

10. In addition to Catholic Universities, I also turn to the many Catholic Institutions of higher education. According to their nature and proper objectives, they share some or all of the characteristics of a University and they offer their own contribution to the Church and to society, whether through research, education or professional training. While this Document specifically concerns Catholic Universities, it is also meant to include all Catholic Institutions of higher education engaged in instilling the Gospel message of Christ in souls and cultures.

Therefore, it is with great trust and hope that I invite all Catholic Universities to pursue their irreplaceable task. Their mission appears increasingly necessary for the encounter of the Church with the development of the sciences and with the cultures of our age.

Together with all my brother Bishops who share pastoral responsibility with me, I would like to manifest my deep conviction that a Catholic University is without any doubt one of the best instruments that the Church

offers to our age which is searching for certainty and wisdom. Having the mission of bringing the Good News to everyone, the Church should never fail to interest herself in this Institution. By research and teaching, Catholic Universities assist the Church in the manner most appropriate to modern times to find cultural treasures both old and new, “*nova et vetera*”, according to the words of Jesus(13).

11. Finally, I turn to the whole Church, convinced that Catholic Universities are essential to her growth and to the development of Christian culture and human progress. For this reason, the entire ecclesial Community is invited to give its support to Catholic Institutions of higher education and to assist them in their process of development and renewal. It is invited in a special way to guard the rights and freedom of these Institutions in civil society, and to offer them economic aid, especially in those countries where they have more urgent need of it, and to furnish assistance in founding new Catholic Universities wherever this might be necessary.

My hope is that these prescriptions, based on the teaching of Vatican Council II and the directives of the Code of Canon Law, will enable Catholic Universities and other Institutes of higher studies to fulfil their indispensable mission in the new advent of grace that is opening up to the new Millennium.

PART I

IDENTITY AND MISSION

A. THE IDENTITY OF A CATHOLIC UNIVERSITY

1. *Nature and Objectives*

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(14). It possesses that institutional autonomy necessary to perform its functions effectively and 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(15).

13. 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(16), 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”(17).

14. “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”(18).

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 addition to assisting men and women in their continuing quest for the truth, this research provides an effective witness, especially necessary today, to the Church’s belief in the intrinsic value of knowledge and research.

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*.

16. *Integration of knowledge* is a process, one which will always remain incomplete; moreover, the explosion of

knowledge in recent decades, together with the rigid compartmentalization of knowledge within individual academic disciplines, makes the task increasingly difficult. But 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”(19). 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.

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. While each academic discipline retains its own integrity and has its own methods, this dialogue demonstrates that “methodical research within every branch of learning, when carried out in a truly scientific manner and in accord with moral norms, can never truly conflict with faith. For the things of the earth and the concerns of faith derive from the same God”(20). A vital interaction of two distinct levels of coming to know the one truth leads to a greater love for truth itself, and contributes to a more comprehensive understanding of the meaning of human life and of the purpose of God’s creation.

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. This concern, while it must be present in all research, is particularly important in the areas of science and technology. “It is essential that we be convinced of the priority of the ethical over the technical, of the primacy of the person over things, of the superiority of the spirit over matter. The cause of the human person will only be served if knowledge is joined to conscience. Men and women of science will truly aid humanity only if they preserve ‘the sense of the transcendence of the human person over the world and of God over the human person’”(21).

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(22).

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.

2. The University Community

21. A Catholic University pursues its objectives through its formation of an authentic human community animated by the spirit of Christ. The source of its unity springs from a common dedication to the truth, a common vision of the dignity of the human person and, ultimately, the person and message of Christ which gives the Institution its distinctive character. As a result of this inspiration, the 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. It assists each of its members to achieve wholeness as human persons; in turn, everyone in the community helps in promoting unity, and each one, according to his or her role and capacity, contributes towards decisions which affect the community, and also towards maintaining and strengthening the distinctive Catholic character of the Institution.

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.

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”(23). 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.

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.

25. Many Catholic Universities were founded by Religious Congregations, and continue to depend on their support; those Religious Congregations dedicated to the apostolate of higher education are urged to assist these Institutions in the renewal of their commitment, and to continue to prepare religious men and women who can positively contribute to the mission of a Catholic University.

Lay people have found in university activities a means

by which they too could exercise an important apostolic role in the Church and, in most Catholic Universities today, the academic community is largely composed of laity; in increasing numbers, lay men and women are assuming important functions and responsibilities for the direction of these Institutions. These lay Catholics are responding to the Church’s call “to be present, as signs of courage and intellectual creativity, in the privileged places of culture, that is, the world of education-school and university”(24). The future of Catholic Universities depends to a great extent on the competent and dedicated service of lay Catholics. The Church sees their developing presence in these institutions both as a sign of hope and as a confirmation of the irreplaceable lay vocation in the Church and in the world, confident that lay people will, in the exercise of their own distinctive role, “illuminate and organize these (temporal) affairs in such a way that they always start out, develop, and continue according to Christ’s mind, to the praise of the Creator and the Redeemer”(25).

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

3. *The Catholic University in the Church*

27. Every Catholic University, without ceasing to be a University, has a relationship to the Church that is essential to its institutional identity. As such, it participates most directly in the life of the local Church in which it is situated; at the same time, because it is an academic institution and therefore a part of the international community of scholarship and inquiry, each institution participates in and contributes to the life and the mission of the universal Church, assuming consequently a special bond with the Holy See by reason of the service to unity which it is called to render to the whole Church. 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. 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(26).

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”(27).

29. The Church, accepting “the legitimate autonomy of human culture and especially of the sciences”, recognizes the academic freedom of scholars in each discipline in accordance with its own principles and proper methods(28), and within the confines of the truth and the common good.

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.

Bishops should encourage the creative work of theologians. They serve the Church through research done in a way that respects theological method. They seek to understand better, further develop and more effectively communicate the meaning of Christian Revelation as transmitted in Scripture and Tradition and in the Church’s Magisterium. They also investigate the ways in which theology can shed light on specific questions raised by contemporary culture. At the same time, since theology seeks an understanding of revealed truth whose authentic interpretation is entrusted to the Bishops of the Church(29), 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(30). 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(31).

B. THE MISSION OF SERVICE OF A CATHOLIC UNIVERSITY

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.

1. Service to Church and Society

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. Moreover, by offering the results of its scientific research, a Catholic University will be able to help the Church respond to the problems and needs of this age.

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.

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.

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(32). 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”(33). 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. A Catholic University also has the responsibility, to the degree that it is able, to help to promote the development of the emerging nations.

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; moreover, since 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(34), is particularly to be remembered. The Holy See anticipates further fruitful collaboration with this Federation.

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.

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.

Catholic Universities join other private and public Institutions in serving the public interest through higher education and research; they are one among the variety of different types of institution that are necessary for the free expression of cultural diversity, and they are committed to the promotion of solidarity and its meaning in society and in the world. Therefore they have the full right to expect that civil society and public authorities will recognize and defend their institutional autonomy and academic freedom; moreover, they have the right to the financial support that is necessary for their continued existence and development.

2. Pastoral Ministry

38. 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.

39. 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.

40. 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.

41. 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(35).

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.

3. Cultural Dialogue

43. By its very nature, a University develops culture through its research, helps to transmit the local culture to each succeeding generation through its teaching, and assists cultural activities through its educational services. It is open to all human experience and is ready to dialogue with and learn from any culture. A Catholic University shares in this, offering the rich experience of the Church's own culture. In addition, a Catholic University, aware that human culture is open to Revelation and transcendence, is also a primary and privileged place for a *fruitful dialogue between the Gospel and culture*.

44. Through this dialogue a Catholic University assists the Church, enabling it to come to a better knowledge of diverse cultures, discern their positive and negative aspects, to receive their authentically human contributions, and to develop means by which it can make the faith better understood by the men and women of a particular culture(36). While it is true

that the Gospel cannot be identified with any particular culture and transcends all cultures, it is also true that "the Kingdom which the Gospel proclaims is lived by men and women who are profoundly linked to a culture, and the building up of the Kingdom cannot avoid borrowing the elements of human culture or cultures(37). "A faith that places itself on the margin of what is human, of what is therefore culture, would be a faith unfaithful to the fullness of what the Word of God manifests and reveals, a decapitated faith, worse still, a faith in the process of self-annihilation"(38).

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.

46. An area that particularly interests a Catholic University is the *dialogue between Christian thought and the modern sciences*. This task requires persons particularly well versed in the individual disciplines and who are at the same time adequately prepared theologically, and who are capable of confronting epistemological questions at the level of the relationship between faith and reason. 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”(39).

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.

4. *Evangelization*

48. The primary mission of the Church is to preach the Gospel in such a way that a relationship between faith and life is established in each individual and in the socio-cultural context in which individuals live and act and communicate with one another. Evangelization means “bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new... It is a question not only of preaching the Gospel in ever wider geographic areas or to ever greater numbers of people, but also of affecting and, as it were, upsetting, through the power of the Gospel, humanity’s criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation”(40).

49. By its very nature, each Catholic University makes an important contribution to the Church’s work of evangelization. It is a living *institutional* witness to Christ and his message, so vitally important in cultures marked by secularism, or where Christ and his message are still virtually unknown. Moreover, all 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; 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; the dialogue with culture that

makes the faith better understood, and the theological research that translates the faith into contemporary language. “Precisely because it is more and more conscious of its salvific mission in this world, the Church wants to have these centres closely connected with it; it wants to have them present and operative in spreading the authentic message of Christ”(41).

PART II

GENERAL NORMS

Article 1. *The Nature of these General Norms*

§ 1. These General Norms are based on, and are a further development of, the Code of Canon Law(42) and the complementary Church legislation, without prejudice to the right of the Holy See to intervene should this become necessary. They are valid for all Catholic Universities and other Catholic Institutes of Higher Studies throughout the world.

§ 2. The General Norms are to be applied concretely at the local and regional levels by Episcopal Conferences and other Assemblies of Catholic Hierarchy(43) in conformity with the Code of Canon Law and complementary Church legislation, taking into account the Statutes of each University or Institute and, as far as possible and appropriate, civil law. After review by the Holy See(44), these local or regional “Ordinances” will be valid for all Catholic Universities and other Catholic Institutes of Higher Studies in the region, except for Ecclesiastical Universities and Faculties. These latter Institutions, including Ecclesiastical Faculties which are part of a Catholic University, are governed by the norms of the Apostolic Constitution *Sapientia Christiana*(45).

§ 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.

Article 2. *The Nature of a Catholic University*

§ 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.

§ 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.

§ 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.

§ 4. Catholic teaching and discipline are to influence all university activities, while the freedom of conscience of each person is to be fully respected(46). Any official action or commitment of the University is to be in accord with its Catholic identity.

§ 5. A Catholic University possesses the autonomy necessary to develop its distinctive identity and pursue its proper mission. 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(47).

Article 3. *The Establishment of a Catholic University*

§ 1. 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.

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

§ 3. 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(48).

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

Article 4. *The University Community*

§ 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(49).

§ 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.

§ 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(50).

§ 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.

§ 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(51).

Article 5. *The Catholic University within the Church*

§ 1. 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. In ways consistent with its nature as a University, a Catholic University will contribute to the Church's work of evangelization.

§ 2. 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(52) and, if necessary, with the help of the Holy See.

§ 3. 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.

Article 6. *Pastoral Ministry*

§ 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.

§ 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.

Article 7. *Cooperation*

§ 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(53). Such cooperation is also to be promoted between Catholic Universities and other Universities, and with other research and educational Institutions, both private and governmental.

§ 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.

TRANSITIONAL NORMS

Art. 8. The present Constitution will come into effect on the first day to the academic year 1991.

Art. 9. The application of the Constitution is committed to the Congregation for Catholic Education, which has the duty to promulgate the necessary directives that will serve towards that end.

Art. 10. It will be the competence of the Congregation for Catholic Education, when with the passage of time circumstances require it, to propose changes to be made in the present Constitution in order that it may be adapted continuously to the needs of Catholic Universities.

Art. 11. Any particular laws or customs presently in effect that are contrary to this Constitution are abolished. Also, any privileges granted up to this day by the Holy See whether to physical or moral persons that are contrary to this present Constitution are abolished.

CONCLUSION

The mission that the Church, with great hope, entrusts to Catholic Universities holds a cultural and religious meaning of vital importance because it concerns the very future of humanity. The renewal requested of Catholic Universities will make them better able to respond to the task of bringing the message of Christ to man, to society, to the various cultures: "Every human reality, both individual and social has been liberated by Christ: persons, as well as the activities of men and women, of which culture is the highest and incarnate expression. The salvific action of the Church on cultures is achieved, first of all, by means of persons, families and educators... Jesus Christ, our Saviour, offers his light and his hope to all those who promote the sciences, the arts, letters and the numerous fields developed by modern culture. Therefore, all the sons and daughters of the Church should become aware of their mission and discover how the strength of

the Gospel can penetrate and regenerate the mentalities and dominant values that inspire individual cultures, as well as the opinions and mental attitudes that are derived from it”(54).

It is with fervent hope that I address this Document to all the men and women engaged in various ways in the significant mission of Catholic higher education.

Beloved Brothers and Sisters, my encouragement and my trust go with you in your weighty daily task that becomes ever more important, more urgent and necessary on behalf of Evangelization for the future of culture and of all cultures. The Church and the world have great need of your witness and of your capable, free, and responsible contribution.

Given in Rome, at Saint Peter's, on 15 August, the Solemnity of the Assumption of the Blessed Virgin Mary into Heaven, in the year 1990, the twelfth of the Pontificate.

NOTES

- 1 Cf. The letter of Pope Alexander IV to the University of Paris, 14 April 1255, Introduction: *Bullarium Diplomatum...*, vol. III, Turin 1858, p. 602.
- 2 SAINT AUGUSTINE, *Confes.* X, xxiii, 33: “In fact, the blessed life consists in the joy that comes from the truth, since this joy comes from You who are Truth, God my light, salvation of my face, my God”. PL 32, 793-794. Cf. SAINT THOMAS AQUINAS, *De Malo*, IX, 1: “It is actually natural to man to strive for knowledge of the truth”.
- 3 JOHN PAUL II, Discourse to the “Institut Catholique de Paris”, 1 June 1980: *Insegnamenti di Giovanni Paolo II*, Vol. III/1 (1980), p. 1581.
- 4 JOHN PAUL II, Discourse to the Cardinals, 10 November 1979: *Insegnamenti di Giovanni Paolo II*, Vol. II/2 (1979), p. 1096; cf. Discourse to UNESCO, Paris, 2 June 1980: AAS 72 (1980), pp. 735-752.
- 5 Cf. JOHN PAUL II, Discourse to the University of Coimbra, 15 May 1982: *Insegnamenti di Giovanni Paolo II*, Vol. V/2 (1982), p. 1692.
- 6 PAUL VI, Allocution to Representatives of States, 4 October 1965: *Insegnamenti di Paolo VI*, Vol. III (1965), p. 508.
- 7 JOHN HENRY CARDINAL NEWMAN, *The Idea of a University*, London, Longmans, Green and Company, 1931, p. XI.
- 8 *Jn* 14:6.
- 9 Cf. SAINT AUGUSTINE, *Serm.* 43, 9: PL 38, 258. Cf. also SAINT ANSELM, *Proslogion*, chap. I: PL 158, 227.
- 10 Cf. JOHN PAUL II, Allocution to the International Congress on Catholic Universities, 25 April 1989, n. 3: AAS 18 (1989), p. 1218.
- 11 JOHN PAUL II, Apostolic Constitution *Sapientia Christiana* concerning the Ecclesiastical Universities and Faculties, 15 April 1979: AAS 71 (1979), pp. 469-521.
- 12 VATICAN COUNCIL II, Declaration on Catholic Education *Gravissimum Educationis*, n. 10: AAS 58 (1966), p. 737.
- 13 Mt 13:52.
- 14 Cf. *The Magna Carta of the European Universities*, Bologna, Italy, 18 September 1988, “Fundamental Principles”.
- 15 Cf. VATICAN COUNCIL II, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, n. 59: AAS 58 (1966), p. 1080; Declaration on Catholic Education *Gravissimum Educationis*, n. 10: AAS 58 (1966), p. 737. “Institutional autonomy” means that the governance of an academic institution is and remains internal to the institution; “academic 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 individual and of society within the confines of the truth and the common good.
- 16 There is a two-fold notion of *culture* used in this document: the *humanistic* and the *socio-historical*. “The word ‘culture’ in its general sense indicates all those factors by which man refines and unfolds his manifold spiritual and bodily qualities. It means his effort to bring the world itself under his control by his knowledge and his labor. It includes the fact that by improving customs and institutions he renders social life more human both within the family and in the civic community. Finally, it is a feature of culture that throughout the course of time man expresses, communicates, and conserves in his works great spiritual experiences and desires, so that these may be of advantage to the progress of many, even of the whole human family. Hence it follows that human culture necessarily has a historical and social aspect and that the word ‘culture’ often takes on a sociological and ethnological sense”. VATICAN COUNCIL II, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, n. 53: AAS 58 (1966), p. 1075.
- 17 *L'Université Catholique dans le monde moderne. Document final du 2ème Congrès des Délégués des Universités Catholiques*, Rome, 20-29 November 1972, § 1.
- 18 *Ibid.*
- 19 JOHN PAUL II, Allocution to the International Congress on Catholic Universities, 25 April 1989, n. 4: AAS 81 (1989), p. 1219. Cf. also VATICAN COUNCIL II, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, n. 61: AAS 58 (1966), pp. 1081-1082. Cardinal Newman observes that a University “professes to assign to each study which it receives, its proper place and its just boundaries; to define the rights, to establish the mutual relations and to effect the intercommunion of one and all”. (Op. cit., p. 457).
- 20 VATICAN COUNCIL II, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, n. 36: AAS 58 (1966), p. 1054. To a group of scientists I pointed out that “while reason and faith surely represent two distinct

- orders of knowledge, each autonomous with regard to its own methods, the two must finally converge in the discovery of a single whole reality which has its origin in God". (JOHN PAUL II, *Address at the Meeting on Galileo*, 9 May 1983, n. 3: AAS 75 [1983], p. 690).
- 21 JOHN PAUL II, *Address at UNESCO*, 2 June 1980, n. 22: AAS 72 (1980), p. 750. The last part of the quotation uses words directed to the Pontifical Academy of Sciences, 10 November 1979: *Insegnamenti di Giovanni Paolo II*, Vol. II/2 (1979), p. 1109.
 - 22 Cf. VATICAN COUNCIL II, *Declaration on Catholic Education Gravissimum Educationis*, n. 10: AAS 58 (1966), p. 737.
 - 23 VATICAN COUNCIL II, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, n. 59: AAS 58 (1966), p. 1080. Cardinal Newman describes the ideal to be sought in this way: "A habit of mind is formed which lasts through life, of which the attributes are freedom, equitableness, calmness, moderation and wisdom". (*Op. cit.*, pp. 101-102).
 - 24 JOHN PAUL II, *Post-Synodal Apostolic Exhortation Christifideles Laici*, 30 December 1988, n. 44: AAS 81 (1989), p. 479.
 - 25 VATICAN COUNCIL II, *Dogmatic Constitution on the Church Lumen Gentium*, n. 31: AAS 57 (1965), pp. 37-38. Cf. *Decree on the Apostolate of the Laity Apostolicam Actuositatem*, passim: AAS 58 (1966), pp. 837ff. Cf. also *Gaudium et Spes*, n. 43: AAS 58 (1966), pp. 1061-1064.
 - 26 Cf. VATICAN COUNCIL II, *Declaration on Religious Liberty Dignitatis Humanae*, n. 2: AAS 58 (1966), pp. 930-931.
 - 27 JOHN PAUL II, *Address to Leaders of Catholic Higher Education*, Xavier University of Louisiana, U.S.A., 12 September 1987, n. 4: AAS 80 (1988), p. 764.
 - 28 VATICAN COUNCIL II, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, n. 59: AAS 58 (1966), p. 1080.
 - 29 Cf. VATICAN COUNCIL II, *Dogmatic Constitution on Divine Revelation Dei Verbum*, nn. 8-10: AAS 58 (1966), pp. 820-822.
 - 30 Cf. VATICAN COUNCIL II, *Dogmatic Constitution on the Church Lumen Gentium*, n. 25: AAS 57 (1965), pp. 29-31.
 - 31 Cf. "Instruction on the Ecclesial Vocation of the Theologian" of the Congregation for the Doctrine of the Faith of 24 May 1990.
 - 32 Cf. JOHN PAUL II, *Encyclical Letter Sollicitudo Rei Socialis*, nn. 27-34: AAS 80 (1988), pp. 547-560.
 - 33 PAUL VI, *Encyclical Letter Populorum Progressio*, n. 1: AAS 59 (1967), p. 257.
 - 34 "Therefore, in that there has been a pleasing multiplication of centres of higher learning, it has become apparent that it would be opportune for the faculty and the alumni to unite in common association which, working in reciprocal understanding and close collaboration, and based upon the authority of the Supreme Pontiff, as father and universal doctor, they might more efficaciously spread and extend the light of Christ". (Plus XII, *Apostolic Letter Catholicas Studiorum Universitates*, with which The International Federation of Catholic Universities was established: AAS 42 [1950], p. 386).
 - 35 The Code of Canon Law indicates the general responsibility of the Bishop toward university students: "The diocesan bishop is to have serious pastoral concern 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". (CIC, can. 813).
 - 36 "Living in various circumstances during the course of time, the Church, too, has used in her preaching the discoveries of different cultures to spread and explain the message of Christ to all nations, to probe it and more deeply understand it, and to give it better expression in liturgical celebrations and in the life of the diversified community of the faithful". (VATICAN COUNCIL II, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, n. 58: AAS 58 [1966], p. 1079).
 - 37 PAUL VI, *Apostolic Exhortation Evangelii Nuntiandi*, n. 20: AAS 68 (1976), p. 18. Cf. VATICAN COUNCIL II, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, n. 58: AAS 58 (1966), p. 1079.
 - 38 JOHN PAUL II, *Address to Intellectuals, to Students and to University Personnel at Medellín, Colombia*, 5 July 1986, n. 3: AAS 79 (1987), p. 99. Cf. also VATICAN COUNCIL II, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, n. 58: AAS 58 (1966), p. 1079.
 - 39 PAUL VI, to the Delegates of The International Federation of Catholic Universities, 27 November 1972: AAS 64 (1972), p. 770.
 - 40 PAUL VI, *Apostolic Exhortation Evangelii Nuntiandi*, nn. 18ff.: AAS 68 (1976), pp. 17-18.
 - 41 PAUL VI, *Address to Presidents and Rectors of the Universities of the Society of Jesus*, 6 August 1975, n. 2: AAS 67 (1975), p. 533. Speaking to the participants of the International Congress on Catholic Universities, 25 April 1989, I added (n. 5): "Within a Catholic University the evangelical mission of the Church and the mission of research and teaching become *interrelated* and *coordinated*": Cf. AAS 81 (1989), p. 1220.
 - 42 Cf. in particular the Chapter of the Code: "Catholic Universities and other Institutes of Higher Studies" (CIC, cann. 807-814).
 - 43 Episcopal Conferences were established in the Latin Rite. Other Rites have other Assemblies of Catholic Hierarchy.
 - 44 Cf. CIC, Can. 455, § 2.
 - 45 Cf. *Sapientia Christiana*: AAS 71 (1979), pp. 469-521. Ecclesiastical Universities and Faculties are those that have the right to confer academic degrees by the authority of the Holy See.
 - 46 Cf. VATICAN COUNCIL II, *Declaration on Religious Liberty Dignitatis Humanae*, n. 2: AAS 58 (1966), pp. 930-931.
 - 47 Cf. VATICAN COUNCIL II, *Pastoral Constitution on the Church in the Modern World Gaudium et Spes*, nn.

- 57 and 59: AAS 58 (1966), pp. 1077-1080; *Gravissimum Educationis*, n. 10: AAS 58 (1966), p. 737.
- 48 Both the establishment of such a university and the conditions by which it may refer to itself as a Catholic University are to be in accordance with the prescriptions issued by the Holy See, Episcopal Conference or other Assembly of Catholic Hierarchy.
- 49 Canon 810 of CIC, specifies the responsibility of the competent Authorities in this area: § 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. § 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”. Cf. also Article 5, 2 ahead in these “Norms”.
- 50 VATICAN COUNCIL II, Dogmatic Constitution on the Church *Lumen Gentium*, n. 25: AAS 57 (1965), p. 29; *Dei Verbum*, nn. 8-10: AAS 58 (1966), pp. 820-822; Cf. CIC, can. 812: “It is necessary that those who teach theological disciplines in any institute of higher studies have a mandate from the competent ecclesiastical authority”.
- 51 Cf. CIC, can 811 § 2.
- 52 For Universities to which Article 3 §§ 1 and 2 refer, these procedures are to be established in the university statutes approved by the competent ecclesiastical Authority; for other Catholic Universities, they are to be determined by Episcopal Conferences or other Assemblies of Catholic Hierarchy.
- 53 Cf. CIC, can. 820. Cf. also *Sapientia Christiana*, Norms of Application, Article 49: AAS 71 (1979), p. 512.
- 54 JOHN PAUL II, to the Pontifical Council for Culture, 13 January 1989, n. 2: AAS 81 (1989), pp. 857-858.

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The Application of *Ex corde Ecclesiae* for the United States

On November 17, 1999, the Catholic Bishops of the United States, meeting in Plenary Session of the National Conference of Catholic Bishops, approved *The Application of Ex corde Ecclesiae for the United States* implementing the Apostolic Constitution *Ex corde Ecclesiae*, according to the norm of law.

The action was granted recognitio by the Congregation for Bishops in accord with article 82 of the Apostolic Constitution *Pastor Bonus* and issued by Decree of the Congregation for Bishops signed by His Eminence Lucas Cardinal Moreira Neves, Prefect, and His Excellency Most Reverend Francisco Monterisi, Secretary, and dated May 3, 2000.

As President of the National Conference of Catholic Bishops, I hereby decree that *The Application of Ex corde Ecclesiae* for the United States will be in force as particular law for the United States on May 3, 2001.

Given at the offices of the National Conference of Catholic Bishops in Washington, DC, on June 1, 2000.

Most Reverend Joseph A. Fiorenza
Bishop of Galveston-Houston
President, National Conference of Catholic Bishops
Reverend Monsignor Dennis M. Schnurr
General Secretary

Introduction

Catholic higher education in the United States has a unique history. The opening of Georgetown in 1789 and subsequent growth into 230 Catholic colleges and universities is a remarkable achievement for the Church and the United States.

Catholic colleges and universities are related to the ecclesial community, to the higher education enterprise of the United States and to the broader society. Founded and developed principally by religious communities of women and men, they now involve lay administrators, professors and trustees who are Catholic and not Catholic—all committed to the vision of Catholic higher education.

Catholic colleges and universities, where culture and faith intersect, bring diversity to American higher education. Diversity is present among the institutions themselves: two-year colleges and graduate program universities;

liberal arts colleges and research universities; schools for the professions and schools for technical education.

To all participating in Catholic higher education, the Bishops of the United States express their admiration and sincere gratitude, knowing that both the nation and ecclesial community are affected by their commitments and talents. Bishops want to maintain, preserve and guarantee the Catholic identity of Catholic higher education, a responsibility they share in various ways with sponsoring religious communities, boards of trustees, university administration, faculty, staff and students.

Part One: Theological and Pastoral Principles

1. *Ex corde Ecclesiae*

On August 15, 1990, Pope John Paul II issued an apostolic constitution on Catholic higher education entitled *Ex corde Ecclesiae*.¹ The Apostolic Constitution described the identity and mission of Catholic colleges and universities and provided General Norms to help fulfill its vision.

The General Norms are to be applied concretely by episcopal conferences, taking into account the status of each college and university and, as far as possible and appropriate, civil law. Accordingly, recognizing that the Apostolic Constitution *Ex corde Ecclesiae* is normative for the Church throughout the world, this document seeks to apply its principles and norms to all Catholic colleges, universities, and institutions of higher learning within the territory encompassed by the United States Catholic Conference of Bishops.

2. The Ecclesiological Concept of Communion

The Church is made up of individual faithful and communities linked with one another through many active ecclesial relationships. A true understanding of these dynamic relationships flows from the faith-conviction that God the Father, through His incarnate Son, Jesus Christ, has revealed His desire to incorporate all people into the life

of the Trinity. It is in the Church, through the indwelling of the Holy Spirit, that this relationship of all persons and communities with the Triune God takes place. This body of dynamic relationships held together by the unity of faith is aptly described in the theological concept of communion.²

The dynamic of communion unites on a deeper and more productive level the various communities in the Church through which so much of her mission of salvation, and consequently human progress, is carried out. More specifically, ecclesial communion furnishes the basis for the collaborative relationships between the hierarchy and Catholic universities contemplated in *Ex corde Ecclesiae*: “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 the nation in which it is located.”³ The Catholic university is a vital institution in the communion of the Church and is “a primary and privileged place for a fruitful dialogue between the Gospel and culture.”⁴

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.

The communion of all the faithful with the Triune God and with one another is a theological reality expressing the will of God. It is by understanding and living this communion that bishops and Catholic universities can most effectively collaborate to fulfill their proper mission within the Church. In carrying out its mission to search for truth, the Catholic university is uniquely situated to serve not only the people of God but the entire human family “in their pilgrimage to the transcendent goal which gives meaning to life.”⁵

3. The Catholic University’s Twofold Relationship

Catholic universities are participants in the life of the universal Church, the local Church, the higher education

community of the United States and the civic community. As such, they “are called to continuous renewal, both as ‘universities’ and as ‘Catholic.’”⁶ This twofold relationship is described in the May 22, 1994, joint document of the Congregation for Catholic Education and the Pontifical Councils for the Laity and for Culture, which states that the Catholic university achieves its purpose when

. . . it gives proof of being rigorously serious as a member of the international community of knowledge and expresses its Catholic identity through an explicit link with the Church, at both local and universal levels—an identity which marks concretely the life, the services and the programs of the university community. In this way, by its very existence, the Catholic university achieves its aim of guaranteeing, in institutional form, a Christian presence in the university world. . . .⁷

One of the ways this relationship is clarified and maintained is through dialogue that includes faculty of all disciplines, students, staff, academic and other administrative officers, trustees, and sponsoring religious communities of the educational institutions, all of whom share responsibility for the character of Catholic higher education. The bishop and his collaborators in the local Church are integral parties in this dialogue.

The Catholic university is related to the local and universal ecclesial community⁸ as well as to the broader society⁹ and the higher education academy.¹⁰ In this document we are directing special attention to the relationship between universities and Church authorities. *Ex corde Ecclesiae* provides one of the ecclesiological principles to address this specific relationship.

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 though they do not enter directly into the internal government of the University, Bishops “should be seen not as external agents but as participants in the life of the Catholic University.” [italics added]¹¹

Each of these elements in the pastoral relationship of bishops with Catholic universities warrants attention.

4. Mutual Trust Between University and Church Authorities

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 Tradition, 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.

5. Close and Consistent Cooperation Between University and Church Authorities

Collaborating to integrate faith with life is a necessary part of the “close personal and pastoral relationships”¹² to which universities and bishops are called. 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.

Many cooperative programs, related to Gospel outreach, already flourish throughout the country. 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.

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.

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

6. Continuing Dialogue Among University Representatives and Church Authorities

Dialogues occasioned by *Ex corde Ecclesiae* may be graced moments characterized by

- a. a manifest openness to a further analysis and local appropriation of Catholic identity;
- b. an appreciation of the positive contributions that campus-wide conversations make; and
- c. a conviction that conversation can develop and sustain relationships.

A need exists for continued attention and commitment to the far-reaching implications—curricular, staffing, programming—of major themes within *Ex corde Ecclesiae*. These include Catholic identity, *communio*, relating faith and culture, pastoral outreach, the New Evangelization, and relationship to the Church.

7. Catholic Identity

Catholic identity lies at the heart of *Ex corde Ecclesiae*. In 1979, Pope John Paul II, in an address to the Catholic academic community at The Catholic University of America, stressed the importance of the Catholic character of Catholic institutions of higher learning:

Every university or college is qualified by a specified mode of being. Yours is the qualification of being Catholic, of affirming God, his revelation and the Catholic Church as the guardian and interpreter of that revelation. The term ‘Catholic’ will never be a mere label either added or dropped according to the pressures of varying factors.¹³

Catholic universities, in addition to their academic commitments to secular goals and programs, should excel in theological education, prayer and liturgy, and works of charity. These religious activities, however, do not alone make a university “Catholic.” *Ex corde Ecclesiae* highlights four distinctive characteristics that are essential for Catholic identity:

1. Christian inspiration in individuals and the university community;
2. Reflection and research on human knowledge in the light of the Catholic faith;
3. Fidelity to the Christian message in conformity with the magisterium of the Church;
4. Institutional commitment to the service of others.¹⁴

Catholic universities cherish their Catholic tradition and, in many cases, the special charisms of the religious communities that founded them. In the United States, they enjoyed the freedom to incorporate these religious values into their academic mission. The principles of *Ex corde Ecclesiae* afford them an opportunity to re-examine their origin and renew their way of living out this precious heritage.

Catholic universities enjoy institutional autonomy: as academic institutions their governance “is and remains internal to the institution.”¹⁵ 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 and to implement in practical terms their commitment to the essential elements of Catholic identity, including the following:

5. Commitment to be faithful to the teachings of the Catholic Church;
6. 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;¹⁶
7. Commitment to serve others, particularly the poor, underprivileged and vulnerable members of society;
8. 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. 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. Commitment to care pastorally for the students, faculty, administration and staff;
11. Commitment to provide personal services (health care, counseling and guidance) to students, as well as administration and faculty, in conformity with the Church’s ethical and religious teaching and directives; and
12. Commitment to create a campus culture and environment that is expressive and supportive of a Catholic way of life.

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. In a secular world the strong Catholic identity of our institutes of higher learning is invaluable in witnessing to the relationship of truth and reason, the call of the revealed Word, and the authentic meaning of human life. “The present age is in urgent need of this kind of disinterested service, namely of proclaiming the meaning of truth, that fundamental value without which freedom, justice and human dignity are extinguished.”¹⁷

Part Two: Particular Norms

The chief purpose of the following norms is to assist Catholic colleges and universities in their internal process of reviewing their Catholic identity and clarifying their essential mission and goals. They are intended to provide practical guidance to those committed to the enterprise of Catholic higher education as they seek to implement the theological and pastoral principles of *Ex corde Ecclesiae*. Accordingly, the norms follow the basic outline of the General Norms found in *Ex corde Ecclesiae* and provide concrete steps that will facilitate the implementation of the Holy Father’s document in the context of the relevant sections of the Code of Canon Law and complementary Church legislation.¹⁸

Art. 1. The Nature of the Particular Norms

1. These particular norms are applicable to all Catholic colleges, universities and institutions of higher learning within the territory encompassed by the National Conference of Catholic Bishops, contrary particular laws, customs or privileges notwithstanding.¹⁹
2. Catholic universities are to observe the general norms of *Ex corde Ecclesiae* and the following particular norms as they apply to their individual institutions, taking into account their own statutes and, as far as possible and appropriate, relevant provisions of applicable federal and state law, regulations and procedures.
 - a. Those universities established or approved by the Holy See, by the NCCB, 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.

- b. 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.²⁰
- c. 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.²¹
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.²²

Art. 2. The Nature of a Catholic University

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.²³
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."²⁴ 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."²⁵

3. 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.²⁶
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.²⁷
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 status²⁸ 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.
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.²⁹

Art. 3. The Establishment of a Catholic University

1. 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.³⁰
2. 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.³¹

3. 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.³²
4. No university may assume the title Catholic without the consent of the competent ecclesiastical authority.³³

Art. 4. The University Community

1. The responsibility for safeguarding and strengthening the Catholic identity of the university rests primarily with the university itself. All the members of the university community are called to participate in this important task in accordance with their specific roles: the sponsoring religious community, the board of trustees, the administration and staff, the faculty, and the students.³⁴ Men and women of religious faiths other than Catholic, on the board of trustees, on the faculty, and in other positions, can make a valuable contribution to the university. Their presence affords the opportunity for all to learn and benefit from each other. The university should welcome them as full partners in the campus community.
2. *The Board of Trustees*
 - a. 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.
 - b. To the extent possible, the majority of the board should be Catholics committed to the Church.
 - c. The board should develop effective ways of relating to and collaborating with the local bishop and diocesan agencies on matters of mutual concern.³⁵
 - d. 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.
 - e. 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*.

3. Administration and Staff

- a. The university president should be a Catholic.³⁶
- b. 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.
- c. 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.

4. Faculty

- a. 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.
- b. All professors are expected to exhibit not only academic competence and good character but also respect for Catholic doctrine.³⁷ 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.³⁸
- c. 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.³⁹

- d. 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.
- e. Catholics who teach the theological disciplines in a Catholic university are required to have a *mandatum* granted by competent ecclesiastical authority.⁴⁰
 - 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.⁴¹
 - 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.⁴²

2. Without prejudice to the rights of the local bishop,⁴³ a *mandatum*, once granted, remains in effect wherever and as long as the professor teaches unless and until withdrawn by competent ecclesiastical authority.
 3. The *mandatum* should be given in writing. The reasons for denying or removing a *mandatum* should also be in writing.⁴⁴
5. *Students*. 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.⁴⁵
 - a. 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. They also 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.
 - b. Courses in Catholic doctrine and practice should be made available to all students.
 - c. Catholic teaching should have a place, if appropriate to the subject matter, in the various disciplines taught in the university.⁴⁶ Students should be provided with adequate instruction on professional ethics and moral issues related to their profession and the secular disciplines.

Art. 5. The Catholic University in the Church

1. The Universal Church

- a. 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.⁴⁷

- b. The university plan should address intellectual and pastoral contributions to the mission of communicating Gospel values,⁴⁸ service to the poor, social justice initiatives, and ecumenical and inter-religious activities.

2. *The Local Church*

- a. 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.⁴⁹
- b. 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.
- c. 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.
- d. 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.⁵⁰
- e. *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.

- f. 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.⁵¹
- g. The National Conference of Catholic Bishops, 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*.

Art. 6. Pastoral Ministry

- 1. The diocesan bishop has overall responsibility for the pastoral care of the university's students, faculty, administration and staff.⁵²
- 2. 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.⁵³
- 3. 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.
- 4. 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.
- 5. 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.⁵⁴

Art. 7. Cooperation

1. 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.⁵⁵
2. 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.⁵⁶

Conclusion

This Application will become effective one year after its *recognitio* by the Holy See. During the five years following the effective date of this Application, the National Conference of Catholic Bishops in collaboration with representatives of Catholic universities should develop a mutually agreeable process to review and evaluate the implementation of *Ex corde Ecclesiae* and this Application, particularly regarding the nature, mission and Catholic identity of the universities.

Ten years after the effective date of this Application, the National Conference of Catholic Bishops will review this Application of *Ex corde Ecclesiae* for the United States.

The Bishops of the United States, in offering this application of *Ex corde Ecclesiae*, join in sentiments expressed by Pope John Paul II:

I turn to the whole Church, convinced that Catholic universities are essential to her growth and to the development of Christian culture and human progress. For this reason, the entire ecclesial community is invited to give its support to Catholic institutions of higher education and to assist them in their process of development and renewal. . . .⁵⁷

Notes

1. Pope John Paul II, *Apostolic Constitution on Catholic Universities Ex corde Ecclesiae*, August 15, 1990, AAS 82 (1990) pp. 1475-1509 [cited throughout the remainder of this document as ECE]. English translation: Origins, CNS Documentary Service, October 4, 1990. In accordance with canon 455, §1, the United States Conference of Bishops promulgates this Application as a response to the special mandate of the Apostolic See (cf. ECE, II, Art. 1, §2). The Application refers to Catholic universities and other institutes of higher learning (cf. canons 807-814); excluded from the Application's treatment are ecclesiastical universities and faculties (cf. canons 815-821), which are governed by the Apostolic Constitution, *Sapientia Christiana* (see below footnote 19).
2. See Vatican Council II, Dogmatic Constitution on the Church (*Lumen Gentium*) 4, 7, 9-29 (Chapter II: the People of God) and *passim*; Congregation for the Doctrine of the Faith, "Letter to the Bishops of the Catholic Church on Some Aspects of the Church Understood as Communion," *Origins* 22 (1992), 108-112; *Catechism of the Catholic Church*, nn. 787-801 and *passim*; 1985 Extraordinary Synod of Bishops, "A Message to the People of God," *Origins* 15 (1985), 441-444, and "The Final Report," *Origins* 15 (1985), 444-450.
3. ECE, II, Art. 5, §1.
4. ECE, I, n. 43. See also ECE, I, n. 49. For purposes of stylistic simplicity, this document, in both the "Theological and Pastoral Principles" and "Particular Norms," uses the word "university" as a generic term to include universities, colleges and other institutions of higher learning.
5. ECE, I, 13, quoting from "The Catholic University in the Modern World," the final document of the Second International Congress of Delegates of Catholic Universities, Rome, November 20-29, 1972, Sec. 1.
6. ECE, Introduction, n. 7.
7. "The Church's Presence in the University and in University Culture," II, §2, *Origins*, June 16, 1994, 74-80.
8. ECE, I, nn. 27-29, 31.
9. *Ibid.*, I, nn. 32-37.
10. *Ibid.*, I, nn. 12, 37; II, Art. 7, §§1-2.
11. *Ibid.*, I, n. 28. The citation at the end is from John Paul II, *Address to Leaders of Catholic Higher Education*, Xavier University of Louisiana, U.S.A., September 12, 1987, n. 4: AAS 80 (1988) 764.
12. ECE, I, n. 28.
13. Pope John Paul II, Address "Ad prope et exstantes sedes Studiorum Universitatis Catholicae profectus hanc allocutionem fecit ad moderatores et doctores eiusdem Athenaei atque ad legatos Collegiorum Universitatumque Catholicarum totius Nationis," October 6, 1979, AAS 71:13 (1979) 1260.
14. ECE, I, n. 13 [quoting "The Catholic University in the Modern World," the final document of the Second International Congress of Delegates of Catholic Universities, Rome, November 20-29, 1972, Sec. 1].
15. See ECE, I, n. 12 and footnote 15; Vatican Council II,

- Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*) 59; Declaration on Catholic Education (*Gravissimum educationis*) 10.
16. See ECE, II, Art. 2, §§4-5.
 17. ECE, I, n. 4.
 18. See ECE, II, Art. 1, §§1 & 2.
 19. ECE, II, Art. 11: "Any particular laws or customs presently in effect that are contrary to this constitution are abolished. Also, any privileges granted up to this day by the Holy See whether to physical or moral persons that are contrary to this present constitution are abolished." These Particular Norms are not applicable to ecclesiastical universities and faculties insofar as they are governed by the Apostolic Constitution *Sapientia Christiana*.
 20. See ECE, II, Art. 1, §3.
 21. See ECE, II, Art. 3, §4.
 22. See canon 807 and ECE, Art. 3; Congregation for Catholic Education, *Directives to Assist in the Formulation of the Ordinances for the Apostolic Constitution "Ex corde Ecclesiae,"* not dated, n. B1.
 23. See above footnote 15.
 24. Vatican Council II, Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*) 62. A university's commitment to Catholic ideals, principles and attitudes is not only consistent with academic freedom and the integrity of secular subjects, it requires "[f]reedom in research and teaching" and respect for "the principles and methods of each individual discipline." ECE, II, Art. 2, §5.
 25. C. 218.
 26. See ECE, II, Art. 2, §5.
 27. Though thoroughly imbued with Christian inspiration, the university's Catholic identity should in no way be construed as an excuse for religious indoctrination or proselytization. See Vatican Council II, Declaration on Religious Liberty (*Dignitatis humanae*) 2-4.
 28. See footnote 31 for a listing of canonical categories.
 29. 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.
 30. ECE, II, Art. 3, §§1-3, cf. Canon 808. Note that, under Canon 322, private associations of the faithful can acquire juridic personality by the issuance of a formal decree of competent ecclesiastical authority (§1) and approval of their statutes, retaining, all the while, their private character (§2).
 31. A Catholic university may be established by various ecclesiastical authorities or entities (e.g., the Holy See) or by individual Catholics. Moreover, the university may be erected as a self-standing public juridic person or it may be simply be a complex "activity" or "apostolate" of a public juridic person. The following alternatives outline different categories that describe a Catholic university from the canonical perspective:
 - a. *The university as an apostolate of the Holy See.* The Holy See may erect a university or approve an already-established university as an apostolate of the Holy See itself. Such universities, which are sometimes granted the title of "pontifical," are erected or approved by a decree of the Holy See and their statutes must be approved by the Holy See. The "competent ecclesiastical authority" to which such universities are related is the Holy See through the Congregation for Catholic Education.
 - b. *The university as an apostolate of the National Conference of Catholic Bishops.* An episcopal conference has the right to erect a university or approve an already-established university as an apostolate of the conference itself through the issuance of a decree and approval of its statutes. The "competent ecclesiastical authority" to which such a university is related is the National Conference of Catholic Bishops.
 - c. *The university as an apostolate of a diocesan bishop or a group of diocesan bishops.* Diocesan bishops, acting individually or jointly, have the right to erect a university or approve an already-established university as a diocesan or inter-diocesan apostolate through the issuance of a decree and approval of its statutes. The "competent ecclesiastical authority" to which such a university is related is the individual diocesan bishop or the group of diocesan bishops establishing or approving it.
 - d. *The university as an apostolate of a public juridic person.* A university may be established or approved as an apostolate of a public juridic person (such as a religious institute). In such cases the consent of the bishop of the diocese in which the seat of the university is situated (or of a group of bishops, the NCCB or the Holy See) and approval of its statutes are required. Such a university relates to the public juridic person that established or approved it and to the diocesan bishop (or group of bishops, the NCCB or the Holy See) as its "competent ecclesiastical authority."
 - e. *The university as public juridic person.* A university may itself be erected as a public association of the faithful or some other type of public juridic person (*universitas rerum* or *universitas personarum*). Such juridic personality requires the issuance of a decree of erection and approval of the statutes by the Holy See, the National Conference of Catholic Bishops, or an individual or group of diocesan bishops.
 - f. *The university established by individuals.* Individual Catholics may found a university or convert an existing university into a Catholic institution without its being established or approved by the Holy See, the National Conference of Catholic Bishops, individual diocesan bishops or a public juridic person. Nonetheless, in accordance with canon 808, such a university may refer to itself as Catholic only with the consent of the competent ecclesiastical authority.
 32. ECE, II, Art. 3, §4.
 33. C. 808.
 34. ECE, II, Art. 4, §1. In these norms the phrases "board of trustees," "president" and "administration" are used to denote the highest bodies of governance within the

- university's corporate and operational structure. If, in an individual case, the university's governance uses a different structure or other titles, the norms should be applied accordingly.
35. 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.
 36. 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.
 37. The identity of a Catholic university is essentially linked to the quality of its professors and to respect for Catholic doctrine. The Church's expectation of "respect for Catholic doctrine" should not, however, be misconstrued to imply that a Catholic university's task is to indoctrinate or proselytize its students. Secular subjects are taught for their intrinsic value, and the teaching of secular subjects is to be measured by the norms and professional standards applicable and appropriate to the individual disciplines. See ECE, II, Art. 4, §1 and above footnotes 24 and 27.
 38. C. 810, §1.
 39. *Gravissimum educationis* 10.
 40. C. 812 and ECE, II, Art. 4, §3.
 41. "Mandatum" is a technical term referring to the juridical expression of the ecclesial relationship of communion that exists between the Church and the Catholic teacher of a theological discipline in the Catholic university. The prescription of canon 812 is grounded in the right and responsibility of bishops to safeguard the faithful teaching of Catholic doctrine to the people of God and to assure the authentic presentation of the Church's magisterium. Those with such a *mandatum* are not agents of the magisterium; they teach in their own name, not in the name of the bishop. Nonetheless, they are not separate from the Church's teaching mission. Responding to their baptismal call, their ecclesial task is to teach, write and research for the benefit of the Church and within its communion. The *mandatum* is essentially the recognition of an ecclesial relationship between the professor and the Church (see canon 229, §3).
 42. Moreover, it 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).
 43. 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*.
 44. 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.
 45. 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.
 46. In *Gravissimum educationis* 10, the Vatican Council expressed the hope that students in Catholic institutions of higher learning will become "truly outstanding in learning, ready to shoulder society's heavier burdens and to witness the faith to the world."
 47. See above footnotes 27 and 37.
 48. See ECE, I, n. 38 ff. and footnote 44.
 49. See ECE, I, nn. 48-49.
 50. See ECE, II, Art. 5, §2. See also the responsibilities of the diocesan bishop set forth in canons 392, §1; 394, §1; 756, §2; 810, §2; 813.
 51. 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.
 52. See National Conference of Catholic Bishops, *Doctrinal Responsibilities: Approaches to Promoting Cooperation and Resolving Misunderstandings between Bishops and Theologians*, June 17, 1989, Washington, D.C.: USCC, III, C, pp. 16-22. 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.

53. See canon 813
54. See *ECE*, II, Art. 6, §2.
55. See *ECE*, II, Art. 7, §1; National Conference of Catholic Bishops, “Sons and Daughters of the Light: A Pastoral Plan for Ministry with Young Adults,” *Origins*, November 28, 1996, 384-402, especially 398-401; “Letter to College Students,” *Origins*, December 7, 1995, 429-430; *Empowered by the Spirit*, Washington, D.C.: USCC, 1985.
56. See *ECE*, I, n. 35 and *ECE*, II, Art. 7, §2.
57. See *ECE*, I, nn. 32-35.
58. *Ibid.*, Introduction, n. 11.

In November 1999, Most Reverend Joseph A. Fiorenza, president of the National Conference of Catholic Bishops, petitioned the Apostolic See that these executive norms of the apostolic constitution *Ex corde Ecclesiae*, approved according to the norm of law by a plenary session of the Conference, be duly granted recognition. In May 2000, the Congregation for Bishops, after consultation with the Congregation for Catholic Education and the Pontifical Council for the Interpretation of Legislative Texts, found these norms in conformity with universal canon law and declared them valid. These norms are printed here as *The Application of Ex corde Ecclesiae for the United States*, which is authorized for publication by the undersigned.

Monsignor Dennis M. Schnurr
General Secretary, NCCB/USCC

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United States Conference of Catholic Bishops | 3211
4th Street, N.E., Washington DC 20017-1194 | (202) 541-
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Committee on Catholic Education

3211 Fourth Street, NE • Washington DC 20017 • 202-541-3132 • 202-541-3390

Final Report for the Ten Year Review of *The Application of Ex corde Ecclesiae for the United States*

June 11, 2012

As Chairman of the Committee on Catholic Education, I am pleased to offer this report regarding the ten year review of *The Application of Ex corde Ecclesiae* for the United States. In January 2011 bishops were asked to hold conversations with college and university presidents in their dioceses. With more than 100 bishops reporting on their conversations at regional meetings during the November 2011 General Assembly, the prevailing tone was positive and the news was good. Bishops reported that they believe our institutions of Catholic higher education have made definite progress in advancing Catholic identity. The relationship between bishops and presidents on the local level can be characterized as positive and engaged, demonstrating progress on courtesy and cooperation in the last ten years. Clarity about Catholic identity among college and university leadership has fostered substantive dialogues and cultivated greater mission driven practices across the university. In acknowledging that much progress has been made, we recognize there is still work to be done.

The robust discussion among bishops at the regional meetings in November 2011 generated some constructive suggestions. The Committee on Catholic Education, having reviewed the compilation of the regional discussions, offers the following recommendation for your consideration.

Under the auspices of the Committee on Catholic Education, a working group of bishops and presidents will be formed to continue the dialogue about strategic subjects on a national level. As they consider topics, they will gather information regarding best practices, offer suggestions for conversation at the local level, and as needed, develop resources. The subject areas to be addressed by the working group are as follows:

- Continuing dialogue between bishops and presidents toward greater cooperation in advancing the mission of the Church
- Hiring for mission
- Forming trustees, faculty, and staff regarding Catholic identity

Addressing the need for improved, accurate, and deeper theological and catechetical knowledge through curricular and pastoral means.

With this report, I officially conclude the ten year review of *The Application of Ex corde Ecclesiae for the United States*. The review process yielded fruitful and necessary dialogue. The

Committee on Catholic Education echoes the attitude of Pope John Paul II: "I turn to the whole Church, convinced that Catholic universities are essential to her growth and to the development of Christian culture and human progress." The success of the ten year review provides a clear course for continued dialogue regarding Catholic higher education and its essential contribution to the Church and society.

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