

The Holy See and the Challenges of Catholic Higher Education in the United States

Boston College

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Introduction

I thank you for the very kind introduction, but especially for the gracious invitation, extended to me through President Father Leahy and The Church in the 21st Century Center, to speak to you this afternoon about how the Holy See perceives the state of Catholic higher education in the United States, a topic the President proposed this topic to me. As secretary of the Congregation I have the privilege of interacting on a very regular basis with concerned bishops, as well as with presidents and senior administrators, from the 1,300 Catholic universities around the world. These meetings and accompanying reports enable our Dicastery to acquire some perspective on the situation in the United States: to appreciate its strengths and to acknowledge its unique challenges. Because the world of higher education is, for the universal Church, “a privileged field for her work of evangelization and her presence in the cultural sphere,”¹ the health of America’s institutions matters a great deal to the Vatican.

Of course, what I shall say is certainly not in any way “official,” but it does draw heavily – not surprisingly – on Vatican documents, the interventions of Pope John Paul II and, to a more limited extent, those of Pope Benedict XVI.

Before proceeding, I would like to express my support for your endeavors to secure the Catholic identity and ecclesial mission of Boston College and to encourage your ongoing efforts of becoming a great *Catholic* institution of higher learning. Now, more than ever, Catholic colleges and universities in the United States are being called to affirm the specificity of their “service to thought”²

as the basis for making a distinctive contribution to the Church and society.

Despite the founding of the Society of Jesus within a university environment, the first Jesuits did not, at the outset, embrace the apostolate of higher education. Nonetheless, by the time of St. Ignatius' death 450 years ago this past July, the Society had founded colleges and universities to "provide for the promotion of learning, and for skill in employing it so as to help make God our Creator better known and served."³ Thus, involvement in higher education belongs to the Ignatian charism that has developed in service to the Church. As Father Kolvenbach recently pointed out, the Society "still considers the intellectual apostolate in line with its mission and of the highest importance."⁴ In a recent address, on the occasion of the centenaries of Ignatius, Francis Xavier and Peter Faber, Pope Benedict followed suit. He encouraged Jesuits to "continue this important apostolate, keeping the spirit of your Founder unchanged."⁵ It is only by fidelity to this tradition that Boston College will be able to take its place among the best Catholic universities in America and the world.

As we turn to the particular question at hand this afternoon, "What does the Holy See think are the challenges facing Catholic higher education in the United States?" two preliminary observations are in order.

First, it is clear that the Holy See's official interventions on universities, especially those of the popes, are rarely directed to specific nations, but to the universal Church, even if they are made to bishops or academics from particular countries. Hence, a certain amount of reading between the lines – which inevitably leaves room for various interpretations – is required. I will provide one such interpretation. Second, during the *ad limina* visits of the fourteen groups of American bishops in 2004-2005, an opportunity was provided for each group to meet with the Prefect,

Secretary and other officials of the Congregation for Catholic Education in order to discuss the particular situations of their local churches. Many bishops also took time to meet individually with members of the Congregation. These visits were very helpful and provided, from the bishops' perspective, a great deal of information about Catholic colleges and universities in the United States.

1. Contribution to the Academy

The very existence of 220 Catholic universities in the United States, more institutions than in any other country, constitutes an enormous resource for the local and universal Church. Their sheer number and influence means that they are well positioned, if they choose, to have a significant influence on American higher education in general and on social life. These tertiary-level institutions serve the Church's mission of proclaiming the truth and of casting the Gospel's light on cultural values and expressions, correcting and purifying them, where necessary, in the light of faith, in order to bring them to their fullness of meaning.⁶ The Catholic university is the Church's privileged instrument to carry out these tasks.

Even a brief glance at history tells us how important religion and faith have been in the formation of cultures. "To ignore or deny this is not only an error of perspective, but also a disservice to the truth about the human person."⁷ Therefore, a fundamental role for Catholic universities is to ensure that this role of faith is attended to in the Academy and society at large. It is precisely the conversation between faith and reason, between the Gospel and culture, that the Catholic university must keep alive. It does this for two reasons: out of a sense of fidelity to its own intellectual tradition and as service to the broader academic and community to which it belongs.

Not unaware of this country's superpower status, and despite the fact

that only 6% of the world's Catholics are American, the Holy See recognizes the unique role of the United States in the globalized world of higher education. When Prefect of the Congregation for Catholic Education, Cardinal Pio Laghi, affirmed at St. Anselm's College:

The role which the United States plays in the world today politically, economically and culturally invests its universities with immeasurable responsibility and importance. Ideas generated here soon become widespread throughout the world. These universities, then, and the Catholic universities by particular vocation, must guarantee that the genuine good of all human beings be served and that nothing issues from the university which would be against the true good of the human person.⁸

His was a stern warning, and a call to responsibility.

The specific vocation of the Catholic university is, then, to renew the Academy by its unequivocal "commitment to dialogue between faith and culture, and the development of a culture rooted in faith." Indeed, it is "called to become, in a special way, a significant interlocutor of the academic, cultural and scientific world."⁹ Catholic institutions of higher learning in the United States "should be at the forefront of the Church's dialogue with culture,"¹⁰ where "the future of the Church and of the world is being played out."¹¹

2. Catholic Identity

Again and again discussion in academic circles returns to the "Catholic identity" of America's Catholic colleges and universities. Even though the Council Fathers at Vatican II did not address this question, it was

shortly afterwards, following the upheavals of 1968, that the Holy See identified the need to emphasize the specifically *Catholic* mission of the Church's institutions of higher learning.¹²

Certainly John Paul II had a keen interest in the distinctively Catholic character of higher education. According to him, "one of the greatest contributions our educational facilities, and all Catholic institutions, can offer society today is their uncompromising catholicity."¹³ For John Paul, it was imperative that universities recognized by the Church "be genuinely Catholic: Catholic in their self-understanding and Catholic in their identity."¹⁴ While in this country, at Xavier University in New Orleans, he said to a group of leaders in American Catholic higher education that "the greatest challenge is, and will remain, that of preserving and strengthening the Catholic character of your colleges and universities – that institutional commitment to the word of God as proclaimed by the Catholic Church."¹⁵ The Pope repeated much the same thing to a group of American bishops in their 2004 *ad limina* visit: "It is of utmost importance, therefore, that the Church's institutions be genuinely Catholic: Catholic in their self-understanding and Catholic in their identity. . . . The Church's educational institutions will be able to contribute effectively to the new evangelization only if they clearly preserve and foster their Catholic identity."¹⁶

Pope Benedict shares a similar concern for the distinctive identity of the Church's institutions. Last year, the Holy Father, in expressing his admiration for the contribution of *Ex Corde Ecclesiae*, remarked that his predecessor "always showed that the 'Catholic' identity is in no way reductive but rather exalts the university."¹⁷

An institution of higher learning, precisely as Catholic, must have a clear ecclesial identity which it publicly expresses. To ensure the presence

of this identity and to strengthen it are the greatest challenges facing Catholic higher education in the United States. The primary concern of the Holy See is, therefore, encouraging and, where necessary, fostering the reclaiming of an institution's vigorous Catholic identity. The Vatican's goal is to help make a university's choice of being Catholic an ever more intentional one.

Unfortunately, some Catholic colleges and universities in the United States show signs that they fail to appreciate their responsibility to the universal and local Church. They are less than enthusiastic about publicly embracing a clear Catholic identity in their curriculum, scholarship and service. In this regard, Cardinal Avery Dulles has deplored that the fact that American Catholic universities "have been very apologetic, almost embarrassed by their obligation to adhere to the faith of the Church. . . . Surrounded by powerful institutions constructed on principles of metaphysical and religious agnosticism, the Catholic universities of this nation have too long been on the defensive."¹⁸ In other words, the Holy See wishes to encourage them to act on the conviction that it is their specifically *Catholic* identity that distinguishes them from other institutions of higher learning and allows them to be a unique – and much needed – voice in the Academy.

A university which acknowledges its catholicity by its willingness to be bound by the norms of *Ex Corde Ecclesiae* is "itself an institution of the Church."¹⁹ Its purpose is to ensure, in a public way, an authentically Christian presence in the world of higher education. Such an institution should manifest "a Christian inspiration not only of individuals but of the university community as such."²⁰ A Catholic center of higher learning is more than a collection of individuals who, animated by their faith, strive to

serve the common good by their teaching, scholarship and service. Many, indeed most, Catholic scholars live out their vocation to serve the Church in the world of higher education as individuals; their good will, commitment and witness remain personal rather than institutional. In a Catholic university, however, more is expected of the stakeholders. Indeed, they are not just a group of like-minded people operating with a civil charter as a higher education provider with a particular niche in a competitive market. Rather, it is precisely as institutions that Catholic universities have “a distinctive ethos, a conscience which stands for something even when it is betrayed by individuals in the institution.”²¹ Their institutional commitment, said John Paul II, “must be a fundamental principle, involving the whole being of the university.”²²

Catholic colleges and universities are, then, structured expressions of the Church’s mission. Moreover, while maintaining the autonomy proper to its nature,²³ all their basic academic activities “are connected with and in harmony with the evangelizing mission of the Church.”²⁴ For the ecclesial community, universities are a privileged place for evangelization in the world of culture. Entrusted with the mission of evangelizing culture, they accept the rights and responsibilities of having a visible relationship with the Church’s hierarchy, represented by the local bishop and the Holy See.²⁵ The Catholic university’s specific role in the world of thought cannot be properly carried out “without an appropriate expression of its ecclesial nature, of its connection with the Church, at both the local and universal levels.”²⁶

3. Service of the Truth

From the Vatican’s viewpoint, Catholic higher education in the United States, if it is to secure its identity and thus strengthen its contribution to the

Church and society, must engage in a “continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge.”²⁷ When they are true to the mission expected of them, Catholic universities propose a particular vision that animates their intellectual life and engages their scholars in a common project. Such a vision is all embracing, since it entails a distinctively Catholic way of apprehending reality that inspires a university’s teaching, scholarship and service. A Catholic university lives from, breathes and seeks to transmit – through its curriculum, research and professors – a *Weltanschauung* grounded in a great tradition.

This means more than a presentation of the Catholic intellectual tradition in the university’s curriculum and of lip-service to that tradition in the faculty’s scholarly activities. A Catholic vision can be relished, deepened and communicated only by giving it more than equal time in a marketplace of competing opinions. One could expect as much – though this does not, admittedly, always occur – from a university faithful to the liberal tradition of openness to all points of view. For its part, a Catholic university is the responsible bearer of a vision and tradition that can enrich the wider academic and social communities, which look to it to be distinctive.

The contemporary Catholic university is being challenged by “the widespread conviction that the possibility of attaining truth is an illusion of traditional metaphysics.”²⁸ It is understandable, then, that papal interventions repeatedly return to expressing the conviction that the foundation of a Catholic university’s intellectual life is a precise conviction about truth that is far from being shared throughout the Academy. According to *Ex Corde Ecclesiae*, “it is the honor and responsibility of a Catholic university to consecrate itself without reserve to *the cause of*

truth... a Catholic university is distinguished by its free search for the whole truth about nature, man and God. . . . [and] is completely dedicated to the research of all aspects of truth in their essential connection with the supreme Truth, who is God.”²⁹ For its part, therefore, the Catholic university fosters the conviction that truth can be pursued, and, to a limited but real extent, attained by the human mind and communicated to others.³⁰ Speaking to a group American bishops on their *ad limina* visit, Pope John Paul II expressed the hope that the search for truth would be a primary concern of America’s Catholic universities:

The greatest challenge to Catholic education in the United States today, and the greatest contribution that authentically Catholic education can make to American culture, is to restore to that culture the conviction that human beings can grasp the truth of things, and in grasping that truth can know their duties to God, to themselves and their neighbors. . . . The contemporary world urgently needs the service of educational institutions which uphold and teach that truth is “that fundamental value without which freedom, justice and human dignity are extinguished” (*Veritatis Splendor*, 4).³¹

Truth, then, is searched for, but it is also received and handed on. It is this reception and handing on of truth which specifies the project of a Catholic university.

Indeed, its vocation is to be open to the truth in every field – to truth wherever it may be found in the material or spiritual world. Teaching and research, then, are to take “the truth as their constant point of reference – their pole star. . . . This is the heart and soul of the university, because it is the source of life for human reason.”³²

Openness to truth enables a Catholic university to contribute to the common good. This common good is served because “if culture is not directed towards truth, which must be sought both humbly and confidently, it is doomed to disappear into the ephemeral, losing itself to the instability of opinion, and perhaps giving itself over to the domineering will – though often disguised – of the strongest. A culture without truth does not safeguard freedom but puts it at risk.”³³

In addition, the Catholic university’s service to the truth also entails bearing witness “to the dignity of human reason, to its requirements and its capacity for seeking out and knowing reality.”³⁴ This emphasis on reason is at the forefront of the present Holy Father’s interventions on the “apostolate of intellectual charity.”³⁵

4 Integration of Knowledge

A third serious concern of the Holy See in looking over the American landscape is the contemporary tendency toward the fragmentation of knowledge with its “high level of compartmentalized information and little capacity for synthesis.”³⁶ This fragmentation leads many to wonder “whether it still makes sense to ask about meaning.”³⁷ It is all too possible that the contemporary university – Catholic or otherwise – will be reduced to a complex grouping of academic disciplines that produce unrelated factual results. If this becomes the case, then a Catholic university’s mission would be compromised.

The Holy See invites Catholic colleges and universities to meet this challenge of fragmentation. At all costs, it is necessary for them, as Father Kolvenbach has affirmed, “not to lose sight of the *raison d’être* of the university as a center for integrating knowledge, a center which proposes the

search not for the ‘narrow truth,’ but for the ‘whole truth’ of which Newman spoke, with an ‘accurate vision and comprehension of all things’.”³⁸

The problem is not the specialization of knowledge or the legitimate methodological autonomy of an increasing number of individual disciplines but its fragmentation. As an antidote to this intellectual incoherence, every Catholic university should take up anew its task of fostering a synthesis of knowledge. While demanding, the task of synthesis is not impossible.

When addressing the academic community of Italy’s Sacred Heart University last fall, Pope Benedict recalled the basic premise that unifies Catholic intellectual life: the divine *Logos*, eternal reason, “is the origin of the universe and was united once and for all with humanity, the world and history, in Christ.”³⁹ This horizon of meaning provides the foundation for the intrinsic unity that links all branches of knowledge. To keep their original genius intact, Catholic universities in a globalized world must refrain from putting into place organizational structures and curricula that foster the fragmentation of knowledge into merely quantifiable information. Universities linked to the Church remind the rest of the Academy, and society as a whole, of the thrilling possibility of working 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.”⁴⁰

A Catholic university can work toward this synthesis more fully and freely than can a secular one due to the presence of philosophers and theologians on its faculty – a *sine qua non* of every Catholic institution of higher learning. Theologians, in particular, can help the other disciplines to reflect on the effects of their discoveries on individuals and society. Theology brings to the Academy “a perspective and an orientation not

contained within their own methodologies.”⁴¹

In every Catholic university theology belongs to the curriculum because it offers the possibility of keeping the various disciplines in balance as well as modest in their claim to give a full account of reality. Catholic colleges and universities engaged in the theological discourse that has marked the Catholic intellectual tradition serve as a bulwark against the total secularization of the public square, a public square all too ready to dismiss religion as a matter of emotion without cognitive content.⁴²

Cooperation and dialogue among scholars in various disciplines is a mark of an academic community’s genuine catholicity. “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 center of creation and of human history.”⁴³ If the Catholic university gives due place in its curriculum and scholarship to the contributions of theologians, then it is well equipped to “resist the fragmentation of knowledge and wisdom into quantifiable and commodifiable information.”⁴⁴

5. Integral Humanism

In recent years the Vatican has judged harshly the increasingly popular view which regards higher education as a market commodity. While the Holy See avoids singling out the United States for special attention in this regard, the commercialization of the Academy is well advanced in this country. Pope John Paul II deplored the fact that in universities that “the humanistic character of culture sometimes seems

relegated to the periphery, while there is an increased tendency to reduce the horizon of knowledge to what can be measured and to ignore any question touching on the ultimate meaning of reality.” To meet this challenge, he proposed that Catholic universities and scholars should dedicate themselves to “creating a new authentic and integral humanism.”⁴⁵ Indeed, in the present cultural context, “Christian humanism – perennial in its substance but always new in its approach and its presentation – offers an effective answer to the thirst for values and for a truly human life which burns in the soul of every person concerned about his destiny.”⁴⁶

Catholic institutions of higher education in the United States are among the primary instruments which can “assist the Church in her mission to bear witness to an authentic humanism, grounded in truth and guided by the light of the Gospel.”⁴⁷ John Paul II’s proposal for a new Christian humanism, based on the Council’s anthropological vision,⁴⁸ counters the mounting pressure for universities, including Catholic ones, to stress the utilitarian and the scientific, and “to neglect the needs and expectations of persons, to censure or stifle the most basic questions of personal and social existence.”⁴⁹ Pope Benedict XVI has commented that the contemporary understanding of rationality as empirical proof demonstrated by experimentation dominates modern philosophy almost exclusively. “The fundamental human questions – how to live and how to die – thus appear to be excluded from the context of rationality and are left to the sphere of subjectivity. Consequently, the issue that brought universities into being – the question of the true and the good – in the end disappears to be replaced by the question of feasibility.”⁵⁰

What is most harmful about the commercialization of the Academy is the underlying assumption that the human person is primarily a producer and

consumer of goods and services. According to the Holy See, Catholic institutions can significantly challenge this reductionist vision by reaffirming their tradition of integral Christian humanism, a tradition which places the person in community at the center of the educational process. Such a humanism acknowledges that all men and women are created in the image of God (cf. Gen 1:26-27) and strives to help them live in a way consistent with that dignity. Rooted in this truth, Christian humanism entails, first of all, an openness to the Transcendent. It is from this perspective that “we find the truth and the grandeur of the human person, the only creature in the visible world capable of self-awareness and recognizing that he is surrounded by that supreme Mystery which both reason and faith call God.”⁵¹ John Paul II explained at length what he meant by a new, integral humanism:

The humanism which we desire advocates a vision of society centered on the human person and his inalienable rights, on the values of justice and peace, on a correct relationship between individuals, society and the State, on the logic of solidarity and subsidiarity. It is a humanism capable of giving a soul to economic progress itself, so that it may be directed to “the promotion of each individual and of the whole person” (cf. *Populorum Progressio*, 14; and *Sollicitudo Rei Socialis*, 30).⁵²

It is this integral humanism which is capable of forming “people who do not end by turning against the human person the tremendous potential achieved by scientific and technological progress in our time.”⁵³

Allow me to suggest a practical implication for the undergraduate program of Catholic colleges and universities willing to foster a Christian humanism for the twenty-first century. First of all, they must admit the very real limitations presented by an overly specialized training dictated by the

needs of the marketplace and which thereby curtails serious study of the humanities in the curriculum. A liberal education has traditionally served as the principal vehicle for articulating, deepening and sharing the great tradition of Christian humanism which gives priority to addressing questions of meaning.⁵⁴ A Catholic institution's curriculum, which expresses what it values most, should therefore include a series of courses in the humanities. Even more importantly, however, it should foster a Christian vision of the human person.

The Holy See has high hopes that the universities in this country will make a noteworthy contribution in restoring the centrality of the dignity of the human person in their teaching and scholarship. In this way they will offer a solid formation for their students in addressing what Benedict XVI told European academics this past April is "the basic question today, as in the past, . . . the anthropological question: What is man? Where does he come from? Where must he go? How must he go? In other words, it is a matter of clarifying the conception of the human being."⁵⁵

6. International Educational Solidarity

My last point is to repeat the Holy See's exhortation that American Catholic universities strengthen their commitment to furthering a culture of universal academic solidarity.

This international dimension has marked the tradition in higher education since the founding of Europe's first universities nine hundred years ago.⁵⁶ Even then, students went abroad to study, while scholars traveled widely to pursue their interests. The system also functioned in a common language, Latin. Beginning in the fifteenth century, colonization became an instrument for the standardization of higher education throughout

the world. The European powers, especially England, France and Spain, brought the West's educational tradition to their respective colonies, transferring their way of teaching, including its curricular orientation and to some extent its language of instruction, to their overseas territories.

Even nations not colonized by Europeans, such as Japan, Thailand and Ethiopia, adopted the European model of tertiary education.⁵⁷ Religious congregations were particularly influential in this process, establishing institutions in the colonies which used the familiar templates of European universities. Although a certain structural uniformity resulted, the quality of the universities founded was uneven, due to enormous differences in available physical and economic resources as well as trained personnel. During the latter half of the twentieth century, the rise of a new spirit of international cooperation further promoted the internationalization of higher education. As the need to establish worldwide contacts and a global perspective became increasingly apparent, student and faculty exchanges, research collaboration, foreign language and area study programs expanded rapidly.⁵⁸

The first steps of overcoming a deep-rooted American academic isolationism – always out of step with a Church that treasures universality – have already been taken in many universities. This is good news. But a fresh challenge still lies ahead. How can Catholic colleges and universities in the United States practically foster not just academic internationalization but a culture of global educational solidarity?

The current situation is complex. On the one hand, globalization enables faculty and students to work and study anywhere and, through technology, to bring some measure of equal access to information by all institutions. On the other hand, in many ways the process of globalization

also reinforces existing educational inequality.⁵⁹ The universities that are reaping the lions-share of the benefits of an information-based economy are those from developed countries. They have the resources to invest in costly information networks and, through their centers of research, to create new knowledge, over which they enjoy a near monopoly.

The other universities, including most of those in developing countries, although they benefit from this communications revolution, remain consumers of the new technology.⁶⁰ In many ways, then, the process of globalization is serving to widen the gap between “have” and “have not” academic institutions. This process has become an instrument for “a new version of colonialism.”⁶¹

The Catholic university with its vision founded on the Gospel offers a way to close the gap. Take, for example, the parable of the Good Samaritan (cf. Lk 10:25-37) and apply it to the Catholic Academy in the United States. This parable leaves no doubt, writes Pope Benedict XVI in *Deus Caritas Est*, that “anyone who needs me, and whom I can help, is my neighbor. The concept of ‘neighbor’ is now universalized, yet it remains concrete.”⁶² Concern for our neighbor – and here every Catholic university should think specifically of its academic neighbors – “transcends the confines of national communities and has increasingly broadened its horizon to the whole world.”⁶³

While the Holy Father refrains from drawing any concrete implications for the world of higher education, he opens the door for us to ask: Where is my neighbor university? How do educational institutions at the service of the whole Church and committed to the Gospel, give practical expression to being Good Academic Samaritans? What can American Catholic universities do to mitigate the chronic discrepancies in the quality

of higher education that mar the universal Church? For the Vatican, the unevenness of the resources available to Church-sponsored institutions in the one Body remains a matter of the gravest concern.

In a joint statement recently issued by the Congregation for Catholic Education and the International Federation of Catholic Universities, the Holy See called for an increased exchange of educational resources by institutions of the first world with those from developing regions: “In the light of the mission of the university to serve, this educational divide can be an opportunity and an avenue where this mandate for service can be realized.”⁶⁴ The global educational gap in Catholic institutions, evident sometimes even among universities sponsored by the same religious institute, can be overcome only by heightened cooperative efforts.

In the United States there is enormous pressure for universities to be recognized as first-class institutions, ranked according to criteria which allot no points for initiatives on behalf of educational solidarity. Given this situation, what imaginative and courageous steps can be taken to create partnerships with institutions in the emerging nations? In those countries, especially in Africa, the need for Catholic higher education has never been more evident. In truth, Church-related colleges and universities are key to these countries’ future integral human, economic and cultural development.

Certainly no silver-bullet solutions are available. Nonetheless, a true mark of a university’s catholicity is the extent to which it takes to heart the need to tithe its own academic and financial resources so as to help build up systems of Catholic higher education in the local churches of developing countries. Collaboration is a concrete expression of educational solidarity and ecclesial communion. Such cooperation should become a distinguishing trait of all Catholic colleges and universities in the United States. What they

must bring to others is an educational vision inspired by a courageous and unwavering fidelity to the principles and practices proposed by *Ex Corde Ecclesiae*. To begin the laborious task of closing the educational divide, the Holy See calls for effective solidarity, an exchange of academic gifts and resources, between wealthy and successful institutions and those still on the road to development.

Conclusion

By way of conclusion I would once again like to express my thanks for all that American Catholic universities are doing to foster the Church's mission, especially their efforts to bring the Gospel's liberating truth to contemporary culture. While Catholics around the world owe then a debt of gratitude, they also expect a great deal from the integrity of their witness. Higher education would be impoverished not just in the Church but in the entire Academy in the United States if the opportunities placed in the hands of Catholic institutions were squandered or lost. The Church wants them – indeed, needs them – to be distinctively, creatively and joyfully Catholic; and the Holy See applauds the many innovative efforts being made to deepen and manifest their service to culture, society and the ecclesial community throughout the world.

+ J. Michael Miller, CSB

Secretary

Congregation for Catholic Education

Endnotes

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- ¹ John Paul II, Address to the Pontifical Council for Culture (15 January 1988), 5: *Insegnamenti*, 11/1 (1988), 102-103.
- ² John Paul II, *Ecclesia in Europa*, 59.
- ⁴ Peter-Hans Kolvenbach, “The Jesuit University in the Light of the Ignatian Charism,” *Educatio*, 6 (November 2001), 8.
- ⁵ Benedict XVI, Address to the Fathers and Brothers of the Society of Jesus (22 April 2006), *L’Osservatore Romano*, English edition, 18 (3 May 2006), 7.
- ⁶ Cf. Congregation for Catholic Education, Pontifical Council for the Laity, and Pontifical Council for Culture, *The Presence of the Church in the University and in University Culture* (1994), II: 1.
- ⁷ John Paul II, Address for the Inauguration of the Tenth Academic Year of Rome University Three at Tor Vergata (31 January 2002), 4: *L’Osservatore Romano*, English edition, 7 (13 February 2002), 8.
- ⁸ Pio Laghi, “True Universities That Also Are Catholic,” *Origins*, 21:20 (24 October 1991), 327.
- ⁹ Congregation for Catholic Education, Pontifical Council for the Laity, and Pontifical Council for Culture, *The Presence of the Church in the University and in University Culture* (1994), II: 2; cf. John Paul II, Address to the Participants in a Meeting on Pastoral Ministry in University Life (25 September 1999), 2: *Insegnamenti*, 22/2 (1999), 433: “the priority task for Catholic intellectuals is to promote a renewed and vital synthesis between faith and culture, without ever forgetting that in their multifaceted educational activity the central reference-point remains Christ, the one Savior of the world.”
- ¹⁰ John Paul II, *Ad Limina* Address to American Bishops of the Ecclesiastical Provinces of Portland in Oregon, Seattle and Anchorage (24 June 2004), 3: *Origins*, 34:14 (16

September 2004), 221.

¹¹ John Paul II, Discourse to the Cardinals (9 November 1979), 6: *Insegnamenti*, 2/2 (1979), 1096; cited in John Paul II, *Ex Corde Ecclesiae*, 3. See also John Paul II, *Ex Corde Ecclesiae*, 43: “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.”

¹² See the very important document of the International Federation of Catholic universities, *The Catholic University in the Modern World* (1972), which, in light of Vatican II, outlined the four characteristics of a Catholic university. These four characteristics were integrated *in toto* in *Ex Corde Ecclesiae*, 13.

¹³ John Paul II, *Ad Limina* Address to the Bishops of India (6 September 2003), 3: *L'Osservatore Romano*, English edition, 38 (17 September 2003), 3.

¹⁴ John Paul II, *Ad Limina* Address to American Bishops of the Ecclesiastical Provinces of Portland in Oregon, Seattle and Anchorage (24 June 2004), 1: *Origins*, 34:14 (16 September 2004), 220-221; cf. John Paul II, Address to the Catholic International Education Office (5 November, 1985), 4: *Insegnamenti*, 8/2 (1985), 1200-1201. Such statements are also found in the *ad limina* addresses of Benedict XVI; for example, *Ad Limina* Address to the Bishops of Zimbabwe (2 July 2005): *L'Osservatore Romano*, English edition, 28 (13 July 2005), 3.

¹⁵ John Paul II, Address to Representatives of Catholic Universities (12 September 1987), 9: *Insegnamenti*, 10/3 (1987), 455. He cited this again in his 1993 *Ad Limina* Address to the Bishops of Michigan and Ohio (24 April 1993), 6: *Origins*, 22:47 (6 May 1993), 806; see a similar statement in his *Ad Limina* Address to American Bishops of the Ecclesiastical Provinces of Portland in Oregon, Seattle and Anchorage (24 June 2004), 3: *Origins*, 34:14 (16 September 2004), 221: “By their very nature, Catholic colleges and universities are called to offer an institutional witness to Christ and to his word as it comes to us from the Church, a public witness expressed in the canonical requirement of the *mandatum*.”

¹⁶ John Paul II, *Ad Limina* Address to American Bishops of the Ecclesiastical Provinces of Portland in Oregon, Seattle and Anchorage (24 June 2004), 1, 3: *Origins*, 34:14 (16 September 2004), 221, 222; cf. John Paul II, *Ad Limina* Address to American Bishops of New York (15 October 1988), 2: *Insegnamenti*, 11/3 (1988), 1224-1225: “Catholic institutions of higher learning, which educate a large number of young people in the United States of America, have a great importance for the future of society and of the Church in your country. But the degree of their influence depends entirely on preserving their Catholic identity. This Catholic identity has to be present in the fundamental direction given to both teaching and studies.”

¹⁷ Benedict XVI, Address at the Inauguration of the Academic Year at the Catholic University of the Sacred Heart (25 November 2005): *L'Osservatore Romano*, English edition, 49 (7 December 2005), 7.

¹⁸ Cardinal Avery Dulles, “Newman’s *Idea of a University* and its Relevance to Catholic Higher Education,” *Conversations*, 22 (Fall 2002), 18.

¹⁹ Congregation for Catholic Education, Pontifical Council for the Laity, and Pontifical Council for Culture, *The Presence of the Church in the University and in University Culture* (1994), II: 2.

²⁰ John Paul II, *Ex Corde Ecclesiae*, 13.

²¹ Cardinal Francis George, “Catholic Higher Education and Ecclesial Communion,” *Origins*, 28:35 (18 February 1999), 611; cf. Donald Wuerl, “The Institutional Identity of a Catholic University,” *Origins*, 29:15 (23 September 1999), 234.

²² John Paul II, Address to the Third International Meeting of Catholic Universities and Institutions of Higher Learning (25 April 1989), 9: *Insegnamenti*, 12/1 (1989), 943.

²³ Cf. John Paul II, *Ex Corde Ecclesiae*, 12, 14, General Norms, article 2 §5 National Conference of Catholic Bishops, *The Application of “Ex corde Ecclesiae” for the United*

States (Washington, D.C.: National Conference of Catholic Bishops, 2000), Part Two: Particular Norms, article 2 §1.

²⁴ John Paul II, *Ex Corde Ecclesiae*, 49; cf. John Paul II: *Ecclesia in Africa*, 103; *Ecclesia in America*, 71; *Ecclesia in Asia*, 37; *Ecclesia in Oceania*, 33; *Ecclesia in Europa*, 59.

²⁵ Cf. *Ex Corde Ecclesiae*, Part II, General Norms, article 5 §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”; United States Conference of Catholic Bishops, *The Application of “Ex corde Ecclesiae” for the United States* (Washington, D.C.: National Conference of Catholic Bishops, 2000), Part One: Theological and Pastoral Principles, 2.

²⁶ John Paul II, Address to the Plenary Assembly of the Congregation for Catholic Education (26 October 1998), 4: *Insegnamenti*, 21/2 (1998), 841.

²⁷ John Paul II, *Ex Corde Ecclesiae*, 13.

²⁸ John Paul II, Message to the Catholic University of the Sacred Heart (5 May 2000), 5: *L’Osservatore Romano*, English edition, 21 (24 May 2000), 9.

²⁹ John Paul II, *Ex Corde Ecclesiae*, 4; cf. John Paul II, Address to the Academic Community of Louvain-la-Neuve (21 May 1985), 4: *Insegnamenti*, 8/1 (1985), 1600.

³⁰ Cf. John Paul II, *Ex Corde Ecclesiae*, 1, 2, 4, 7, 15, 16, 17, 21, 23, 29, 30, 45, 46.

³¹ John Paul II, *Ad Limina* Address to the Bishops of the Ecclesiastical Regions of Chicago, Indianapolis and Milwaukee (30 May 1998), 3: *Origins*, 28: 5 (18 June 1998), 76-77.

³² John Paul II, Address to the Third International Meeting of Catholic Universities and Institutions of Higher Learning (25 April 1989), 4: *Insegnamenti*, 12/1 (1989), 939.

³³ John Paul II, Address to University Professors (9 September 2000), 3: *L’Osservatore*

Romano, English edition, 37 (13 September 2000), 2.

³⁴ John Paul II, Message to the 6th National Meeting of Italian Catholic University Professors (4 October 2001), 5: *L'Osservatore Romano*, English edition, 42 (17 October 2001), 4.

³⁵ Benedict XVI, Ad Limina Address to the Bishops of Ontario (8 September 2006): *L'Osservatore Romano*, English edition (27 September 2006), 5.

³⁶ Congregation for Catholic Education, Pontifical Council for the Laity, and Pontifical Council for Culture, *The Presence of the Church in the University and in University Culture* (1994), I: 2, 8.

³⁷ John Paul II, *Fides et Ratio*, 81.

³⁸ Peter-Hans Kolvenbach, "The Jesuit University in the Light of the Ignatian Charism," *Educatio*, 6 (November 2001), 12.

³⁹ Benedict XVI, Address at the Inauguration of the Academic Year at the Catholic University of the Sacred Heart (25 November 2005): *L'Osservatore Romano*, English edition, 49 (7 December 2005), 7.

⁴⁰ John Paul II, Address to the Third International Meeting of Catholic Universities and Institutions of Higher Learning (25 April 1989), 4: *Insegnamenti*, 12/1 (1989), 939.

⁴¹ John Paul II, *Ex Corde Ecclesiae*, 19.

⁴² Cf. James R. Stoner, Jr., Stanley Hauerwas, Paul J. Griffiths and David B. Hart, "Theology as Knowledge: A Symposium," *First Things*, 163 (May 2006), 21-27.

⁴³ John Paul II, *Ex Corde Ecclesiae*, 16.

⁴⁴ Congregation for Catholic Education and the International Federation of Catholic Universities, *Globalization and Catholic Higher Education: Working Document* (2004), Part Two, II, 2.2, p. 24.

⁴⁵ John Paul II, Homily for the Jubilee of University Professors (10 September 2000), 4: *L'Osservatore Romano*, English edition, 37 (13 September 2000), 6.

⁴⁶ John Paul II, Address to the Pontifical Academies (3 November 1997), 3: *Insegnamenti*, 20/2 (1997), 735; cf. John Paul's Message to the Participants in the International Thomistic Congress on "Christian Humanism in the Third Millennium" (20 September 2003), 6: *L'Osservatore Romano*, English edition, 42 (15 October 2003), 6: "Christian humanism, as St. Thomas demonstrated, has an ability to preserve the meaning of man and his dignity. This is the exalting task entrusted to his disciples today!"

⁴⁷ Benedict XVI, Letter to the Participants in the Twelfth Plenary Assembly of the Pontifical Academy of Social Sciences (27 April 2006): *L'Osservatore Romano*, English edition, 19 (20 May 2006), 4.

⁴⁸ Cf. Second Vatican Ecumenical Council, *Gaudium et Spes*, 22.

⁴⁹ Congregation for Catholic Education, Pontifical Council for the Laity, and Pontifical Council for Culture, *The Presence of the Church in the University and in University Culture* (1994), I: 9.

⁵⁰ Benedict XVI, Address at the Inauguration of the Academic Year at the Catholic University of the Sacred Heart (25 November 2005): *L'Osservatore Romano*, English edition, 49 (7 December 2005), 7; Cf. Benedict XVI, Address to the Participants of a Seminar on European Higher Education (1 April 2006): *L'Osservatore Romano*, English edition, 17 (26 April 2006), 2: "The conviction that there is a profound unity between truth and good, between the eyes of the mind and those of the heart: 'Ubi amor, ibi oculos,' as Richard of St. Victor said (cf. *Beniamin minor*, c. 13), has always been typical of this vision: love makes one see."

⁵¹ John Paul II, Address to University Professors (9 September 2000), 4: *L'Osservatore Romano*, English edition, 37 (13 September 2000), 2.

⁵² John Paul II, Address to University Professors (9 September 2000), 6: *L'Osservatore*

Romano, English edition, 37 (13 September 2000), 2.

⁵³ John Paul II, Message to the 6th National Meeting of Italian Catholic University Professors (4 October 2001), 3: *L'Osservatore Romano*, English edition, 42 (17 October 2001), 4.

⁵⁴ Cf. Benedict XVI, Address to the Participants of a Seminar on European Higher Education (1 April 2006): *L'Osservatore Romano*, English edition, 17 (26 April 2006), 5; cf. John Paul II, Message to the Catholic University of the Sacred Heart (5 May 2000), 8: *L'Osservatore Romano*, English edition, 21 (24 May 2000), 9; John Paul II, Message to the 6th National Meeting of Italian Catholic University Professors (4 October 2001), 5: *L'Osservatore Romano*, English edition, 42 (17 October 2001), 4.

⁵⁵ Benedict XVI, Address to the Participants of a Seminar on European Higher Education (1 April 2006): *L'Osservatore Romano*, English edition, 17 (26 April 2006), 5.

⁵⁶ All of the universities in the world today, with the sole exception of Al-Azhar in Cairo, stem from the same medieval model of the European university. This is true even in China, where an indigenous academic tradition already existed.

⁵⁷ Cf. Philip G. Altbach, "Globalization and the University: Myths and Realities in an Unequal World," *Seminarium*, 42:3-4 (2002), 808.

⁵⁸ Cf. Congregation for Catholic Education and the International Federation of Catholic Universities, *Globalization and Catholic Higher Education: Working Document* (2004), Part One, II, p.13.

⁵⁹ Cf. Cf. Philip G. Altbach, "Globalization and the University: Myths and Realities in an Unequal World," *Seminarium*, 42:3-4 (2002), 811-813.

⁶⁰ Cf. Congregation for Catholic Education and the International Federation of Catholic Universities, *Globalization and Catholic Higher Education: Working Document* (2004), Part One, II, pp. 13-14.

⁶¹John Paul II, Address to the Pontifical Academy of Social Sciences (27 April 2001), 4: *L'Osservatore Romano*, English edition, 18 (2 May 2001), p. 7.

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Benedict XVI, *Deus Caritas Est*, 15.

⁶³ Benedict XVI, *Deus Caritas Est*, 30.

⁶⁴ Congregation for Catholic Education and the International Federation of Catholic Universities, *Globalization and Catholic Higher Education: Working Document* (Vatican City: Vatican Press, 2004), p. 19. See the major publications of the conference, held from 2-6 December 2002 in Rome, in the special volume dedicated to this theme in the Congregation for Catholic Education's journal, *Seminarium*, 42:3-4 (2002).