

**The Spiritual Mission of the Catholic University  
in the New Evangelization**  
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This paper offers proposals to assist in the renewal of Catholic higher education in the New Evangelization. While acknowledging the successes of the Catholic university renewal to date, all renewal needs evaluation and redirection. Catholic university administrators should ask whether their efforts thus far toward a revitalization of Catholic higher education have fully encompassed the entire vision of *Ex corde Ecclesiae*. For if they have, then we must address the question raised recently by professor Gerard V. Bradley of Notre Dame as to why so few *Catholic Universities have as of yet completely succeeded* in reorganizing themselves according to the guidelines of *Ex corde Ecclesiae* since the 1990 document was issued.

### **The Catholic University Today**

Fr. James Schall, SJ, comments on the state of many Universities today, saying, “Universities, to be sure, are places where we can hear some questions formalized, refined in a way we could never encounter otherwise. Yet modern universities seem more like Socrates’ “democracy,” where every possible opinion can be heard and no one, in principle, is able to tell the outlandish from the commonplace, the odd from the sane. Such universities [have become places] where all opinion is created equal and departmentalized... Some, like Alasdair MacIntyre at the end of his famous *After Virtue*, even seem to hint that we need to refound the monasteries.”<sup>1</sup> Fr. Schall decries the slough of despond that many students struggle through in today’s college classroom,

saying, “Many people no doubt, will talk to us, and the sum total of a year’s worth of courses at the average university campus may come closer to the Tower of Babel than to the Seat of Wisdom.”<sup>2</sup>

While the drive for freedom of inquiry has assisted the academic rigor of Catholic Universities, we must evaluate whether the call for autonomy from Church authority has best suited the true renewal of Catholic higher education. It is time to ask ourselves just how are we better Catholic Universities now simply because we have gay and lesbian clubs, co-ed dorms that are little more than “dorm brothels,”<sup>3</sup> the *Vagina Monologues* plays on campus during Holy Week, and Pro-Abortion commencement speakers, not to mention Catholic theologians espousing liberation theology, contraception, liberal feminist rights, and philosophical liberalism? Is this the new and improved Catholic University that Jesus would be proud of? Perhaps what is more needed in our day is a re-founding of the Catholic University as a whole.

The Catholic University Reformation that began in the 1960s has been marked by various shifts and growth from two sides offering thesis’s with countering critiques of one another with varying levels of success. On the one side, beginning with the Land O’ Lakes Conference with its “Land O’ Lakes Statement on the Nature of the Contemporary Catholic University,”<sup>4</sup> university leaders have declared independence from Church interventions. On the other side, the Church has been insisting that it’s Catholic Universities respect and maintain their Catholic identity. A synthesis of these two sides finds the new Catholic University of today maintaining academic freedom with some level of institutional autonomy, and at the same time, making Catholicism perceptibly present and effectively operative (Land O’ Lakes Statement & ECE 14).

With all the progress of the Catholic University Reformation, there still remain some issues that are central to the project of forming the Catholic University of tomorrow. These issues include: What defines the distinctiveness of a University that is Catholic? How do we affirm the drive for academic excellence that has been the fruit of the Catholic renewal of the past four decades, while reversing the erosion of a substantive Catholic commitment initially caused by such progression?<sup>5</sup>

At this point in the debate for the Catholic University, I would like to address what we ought further to be doing to make this synthesis a stable and fruitful reality. Up to now, the tension in the renewal of Catholic higher education has almost exclusively focused on the field of Catholic theology and the requirement that Catholics teaching theology in Catholic Universities secure a mandate from the competent ecclesiastical authority. While it makes sense that conflicts over academic freedom have almost always exclusively taken place in departments of theology and philosophy, where specifically Catholic issues were most directly at stake, we must now expand the cause for Catholic University renewal to the University as a whole. In this paper, I offer three proposals to address these issues:

### **Re-Evaluation of the Land O' Lakes Conference**

First, I propose an evaluation of the landmark Land O' Lakes constitution. The Land O' Lakes document established the operative parameter of the now four decades long Catholic University mission re-evaluation debate: Much of the original Land O' Lakes document was ratified by the Apostolic Constitution *Ex corde Ecclesiae*. Land O'

Lakes proposed that “The Catholic University must be an institution, a community of learners or a community of scholars, in which Catholicism is perceptibly present and effectively operative.” In these ways, Land O’ Lakes was a truly guiding light for the renewal of the Catholic University, and in many ways set the course for the renewal to take place at all.

Though these proposals by Land O’ Lakes were granted approval for the renewal of Catholic higher education, some of its tenants are in need of re-evaluation for the full renewal to take shape. Land O’ Lakes proposes that a Catholic university and its theologians should “examine and evaluate all aspects of the Church” and provide the Church with “continual counsel” because in the past theologians had “hardly played this role at all.” The new question that arises here concerns the significance and meaning of the theologians’ new role *to examine and evaluate* the Church.

To address this issue, the CDF issued *Donum Veritatis*, released the same year as *Ex corde Ecclesiae*, which confirms the theologians’ role *to examine and evaluate* the Magisterium, *but* within certain clear parameters, perhaps ones not initially intended to be so limited by the original proposal. *Donum Veritatis* discusses how the theologian’s role is to pursue and teach the truth, particularly the truth of God’s Revelation in the form of sacred doctrine, as the full truth that leads to authentic freedom. *Donum Veritatis* clarifies that the notion of “examining and evaluating” is confined to the scope of truth, and protected by the object of Revelation, the authority of the Magisterium, and the atmosphere of theological faith. *Donum Veritatis* states that there is a “juridic bond” between the theologian and the Magisterium. John Paul II, in the opening paragraph of his Apostolic Letter, *Ad Tuendam Fidem* (1998), expressed the reason for the need for a

*mandatum* was “To protect the Faith of the Catholic Church against errors arising from [theologians, and to] expressly impose [upon them] the obligation of upholding truths” of the Faith in their teaching. The document contains an appendix that offers a model Oath of Fidelity Statement, which includes verses like “I shall hold fast to the deposit of faith in its entirety [and] shall avoid any teachings contrary to it,” and do so “with Christian obedience,” the Oath ends with a solemn swearing: “So help me God, and God’s Holy Gospels on which I place my hand.”

Perhaps the most controversial proposal of Land O’ Lakes is its call for autonomy from the Church hierarchy itself. In its document, it begins by calling for academic rigor, which is perhaps its best formed proposition, but then quickly adds that doing so include divorcing itself from the Church herself and from the Magisterium, stating as follows: “The Catholic university today must be a university in the full modern sense of the word, with a strong commitment to and concern for academic excellence. To perform its teaching and research function effectively the Catholic university must have a true autonomy and academic freedom *in the face of authority of whatever kind, lay or clerical, external to the academic community itself.*”

So, while the fathers of Land O’ Lakes state that their intention is to remain Catholic, they however propose to separate themselves from the Church’s influence. This significant turning point in Catholic higher education resulted in a crisis of Catholic higher education’s Catholic identity.

The leaders of this revolution sacrificed the Catholic identity of their institutions. In the aftermath of Land O’ Lakes, Catholic University leaders organized lay advisory boards, often made up of influential like-minded friends and benefactors, many of which

had *little intention of maintaining an emphasis on Catholic identity*, to provide new leadership for their institutions.

To debate over whether the Catholic University is first of all *Catholic* or first of all a *University* is to miss the point altogether. This line of argument has formed a sort of dualism that has impeded the genuine renewal of the Catholic University enterprise. For the renewal of Catholic higher education to occur, this dualism must be reconciled properly.

The Catholic University *is* part of the Church. The Church seeks to renew society through *her* Catholic Universities, which are authentic places of evangelization, according to *Ex corde Ecclesiae*. And as John Paul spoke of the Catholic family as the *domestic church* in *Letter to Families*, so in *Ex corde Ecclesiae*, he seemed to call the Catholic university to be in some ways the *collegiate church*. Every Catholic University is a microcosm of the Church, a macrocosm of the chapel. The true head of the Catholic University is Jesus Christ, just as He is Head of the Church, through His Vicar the Pope and the Magisterium. As such, a Catholic University could never declare itself autonomous from the Church and still remain a Catholic institution in more than name only.

### **The Senior Administrative Position of Catholic Spiritual Mission**

Marquette's University president Father Robert Wild, SJ, recently said this about his University's success: "Just last week we received the largest single donation in university history with a gift of \$28 million that will transform our College of

Communication... Marquette has risen in national academic rankings... These are the true measures of a great university.” To this, George Weigel remarked with a surprise, “They are?” He continues, “That would come as news to St. Ignatius Loyola, who thought that the real test of higher education was what happened to the students — intellectually, socially, morally, and spiritually — under Jesuit tutelage. A university that measures its ‘greatness’ by application numbers and endowment rather than by the character of its graduates is a school with a decidedly secular notion of greatness.”<sup>6</sup> As Weigel puts it, “Fixing what was broken did not require the wholesale abandonment of required courses and core curricula, however, much less the widespread rejection of character formation and spiritual direction as a function of Catholic higher education — both of which took place in the late 1960s.”<sup>7</sup>

The Catholic mission and spiritual well-being of the Catholic University is now often in the hands of the University’s administration. With the absence of religious order influenced administrations and the lack of focus on Catholic Mission as a priority, the threat of secularity and religious compromise has increased. To address this issue, I propose that Catholic Universities initiate a new senior administrative position to protect and promote their Catholic identity and mission. Restoring a Catholic spiritual focus, while maintaining the renewal’s new academic respect and rigor, would truly allow the Catholic University Reform to achieve its glory.

The senior administrative position of Catholic Mission would assist in forming a dynamic and faithful Catholic University of academic rigor and solid Catholic integrity, a place where faith and academics co-exist in integral harmony. Being a senior level

administrative position, answering to the President, will allow this position to be more than simply window-dressing and advocacy. Catholic Universities must reconsider their mission, one that that must be more than a secular College with a campus ministry, Catholic students attending Mass, and theology program added to it, because secular colleges have Newman Clubs and Religious Studies programs as well, but that does not make them Catholic Colleges by any means.

The “seamless garment” analogy needs to be applied to the entire Catholic University for true reform to occur. The whole Catholic University, and each of its parts, must be “wholly committed to evangelical ministry. To relegate this ministry to the institution’s periphery in an isolated department or office of ‘campus ministry,’ is to fault the university’s or college’s essential Catholic identity.”<sup>8</sup> The difference between secular and Catholic education is one of saturation, as JPII states in ECE: “In a Catholic University, therefore, Catholic ideals, attitudes, and principles [must] *penetrate* and inform [all] university activities.” Not just in the theology lectures, but in every lecture of every science and discipline; not just in the Catholic mission Statement, but in every policy of the Student and faculty handbook; not just in the views of a few Board members, but from the entire Board and administration to every student organization. The VP of Catholic Mission (CM) would be responsible for maintaining and assuring that “Catholicism becoming vitally present and operative” (ECE 14) on *every* level of the University.

In the area of academics, the VP of CM would assist in uniting the two pillars of Catholic academics, *faith and reason*, at the heart of the University, and serving to

guarantee “the distinctive Catholic character of the Institution” (ECE 21) in all areas of academics and that the entire academic curriculum is rooted in the principles of the intellectual life as set forth according to Church documents on Catholic higher education, including *Fides et Ratio* and *Ex corde Ecclesiae*. This will allow the two lungs of the Catholic University, faith and reason, to breathe together through the channels of the two senior administrative positions of Catholic Mission and of Academics.

In the non-academic area, this administrator would serve to ensure that the University campus itself is “an authentic human community animated by the spirit of Christ” (ECE 21), and that all student organizations and activities (incl. campus speakers) respect and reflect sound Catholic teaching, helping students and staff to live in Christian community and to foster the natural and theological virtues “building the civilization of love and the culture of life in the New Evangelization” (John Paul II).

### **The Employee & Student Institutional Policy of Catholicity**

In June 2005, a group of presidents, trustees, administrators and faculty from the Association of Catholic Colleges and Universities made a visit to the Congregation for Catholic Education in Rome, where they met with Archbishop Michael Miller, the secretary of the congregation, and the former president of the University of St. Thomas in Houston, Texas. They discussed how authentic Catholic Universities should be identified by “benchmarks of Catholicity.” Miller said that he hopes the ACCU or other groups will develop a kind of “Catholic identity” instrument for Catholic higher education.<sup>9</sup> I

propose that a simple way to do so would be to implement a Catholic University Employee and Student Institutional Policy of Catholicity.

Until now, the Catholic University Reformation has focused almost exclusively, with varying success, on the Catholic integrity of theologians. ECE and *Ad Tuendam Fidem* issued a policy for Catholic theologians to accept Church teaching and take an oath of fidelity. But, ECE *also* calls for *all* members of the Catholic University to respect the Catholic University's identity. *Ex corde Ecclesiae* states that "**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."<sup>10</sup> It also states that "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."<sup>11</sup> Again, it states that "Those university teachers and administrators who belong to other Churches, ecclesial communities, or religions, as well as those who profess no religious belief, [together with] **all students**, are to recognize and respect the distinctive Catholic identity of the University."<sup>12</sup>

To these Norms of *Ex corde Ecclesiae*, I propose that a policy be instituted to inform and seek acceptance from all employees and students of the Catholic University. An Employee Policy of Institutional Catholicity for the Catholic University might be the single most important hope for the restoration of the Catholic identity of the Catholic University. Such a policy must be adequate enough to fully inform even the nominal Catholic and non-Catholic personnel concerning the "implications" of respecting such

institutional Catholicity. As the CDF offered an example of the Oath of Fidelity as an appendix to JPII's *Ad Tuendam Fidem*, so too I offer an example of a Employee/Student Catholic Institutional Policy at the end of this paper. It should be distributed to all new employees and students at the time of hire and all others at the time of contract renewal or re-enrollment. Similar to the *mandatum*, this policy should be more informative than consequential. Perhaps those who implement the Catholicity policy could be offered official recognition or subsidizes from the Church for complying Catholic Colleges. Such a policy would permit the true renewal of the Catholic University to succeed.

Catholic Universities become what you are! Only then will you be able to successfully address and pursue your mission of academic integrity and true “university” status. Only then will the Catholic University be able to engage the culture with faith and transform it into the City of God. Theologian Tracey Rowland asks the Catholic University of today: “Whatever happened to engaging the world, and being in the world, without being of the world?...A secularized Catholic University that is not at its heart Catholic cannot save the world”<sup>13</sup> We need Catholic Universities that have their gaze directed to God, so as to help mankind to understand its true humanity. We need Catholic Universities that form graduates “whose intellects are enlightened by the light of God, and whose hearts God opens, so that their intellects can speak to the intellects of others, and so that their hearts are able to open up to the hearts of others,”<sup>14</sup> so as to truly be the center of the world’s enlightenment.<sup>15</sup>

With the three proposals I have made in this paper, the new Catholic University will be more effective than ever, not as an entity distinct from the world, but engaging the

world and calling it to be reconciled unto itself and unto God, and redeeming its own soul for the glory of God and for the evangelization of future generations.

## Appendix 1:

### The Catholic University Policy of Institutional Catholicity

*“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.”*

John Paul II, *Ex corde Ecclesiae*, Norms 4, 2

\_\_\_\_\_ (College’s name) is faithful to the teachings of the Roman Catholic Church and the Catholic intellectual tradition, at the service of Jesus Christ and His Church. The Catholic identity of \_\_\_\_\_ shall witness to the relationship of truth and reason, of the revealed Word, and of the authentic meaning of human life. It shall be a place that fosters the conversion and formation of the whole person.

\_\_\_\_\_ has a policy of employee compliance with Catholic Church teaching on three levels, related to the various positions of employment. Each employee and personnel of \_\_\_\_\_ is required to agree with this overall policy as conditional for his/her employment.

This policy exists to protect and maintain the College’s overall Catholicity. Establishing an authentic, vibrant Catholic culture is of utmost importance to the vision of \_\_\_\_\_. The College seeks to guarantee that *“the rights of the individual person and of the community are preserved within the confines of the truth and the common good”* (ECE 12). The truth of Catholic teaching and the common good of the whole College are central to this policy’s necessity. As the Church teaches, *“Every Catholic University, as Catholic, must have the following **essential characteristics** ...fidelity to the Christian message as it comes to us through the Church”* (ECE 13).

Failure to agree to this policy, or to adhere to it, will result in either not being hired by the College or termination of employment (or of active student status).

### General Overall Policy of Catholic Mission

Those who govern the College, and those who teach, study, and work there will either embrace Catholicism, and enjoy the challenge of living a life faithful to Catholic teachings, or at least respect – and certainly not to oppose – Catholicism and the unique contribution it makes to higher education.

All employees and students are required to agree and comply with the College’s respective student catalog and employee handbook.

### Board Members, Administration, Staff, and Personnel

All University members shall be aware of and cooperate with the practical implications of \_\_\_\_\_’s Roman Catholic identity. University personnel, especially administrators, must be both willing and able to promote the College’s Catholic identity (see ECE Norms 4, 1). Regarding Catholic and non-Catholic employees, *“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” (ECE Norms 4, 4).*

The identity of a Catholic University is essentially linked to the quality of its teachers and for faithfulness to Catholic doctrine. All employees will refrain from public behavior and lifestyle that is not in conformity with Catholic and Christian teaching, both while on campus and in public, and at all times. Such behavior includes, though not limited to, Church teaching on the dignity of human life, family life, and the unborn, and the immorality of fornication and “trial” marriages (co-habitation), adulterous relationships, homosexual lifestyle and practice, drunken behavior and illegal drug use (not to include legal smoking). The College takes seriously its responsibility to avoid the appearance of condoning or even promoting immoral conduct, which is a form of scandal. \_\_\_\_\_, with its employees, promotes “*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*” (ECE 21).

\_\_\_\_\_ will employ lay Catholics as normative, though not exclusively. *Ex corde Ecclesiae* states: “*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... 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... 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*” (#25-27).

## **Faculty**

\_\_\_\_\_ strives to recruit and appoint professors who are Catholic 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 or at least respect the Catholic mission and identity of \_\_\_\_\_.

In addition to the policies above, all professors will refrain from promoting any teaching which contradicts Catholic Church teaching in their instruction and professional conduct. Pope John Paul II, in *Ex corde Ecclesiae*, states: “*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*” (Norms 4, 3). Such a mandate from the Church necessarily includes, though not limited to, clear and consistent respect for Church teaching including the inspiration of Sacred Scripture, the teachings of the Church and Creed, including the Real Presence, Christ’s founding of the Church, the male priesthood, and on the immorality of “non-negotiable” Church teachings including contraception, abortion, euthanasia, embryonic stem cell

research, human cloning, fornication, homosexual behavior and lifestyle; as well as respect for papal authority, primacy and infallibility – all as taught in the *Catechism of the Catholic Church* (and the *Ad Tuendam Fidem* CDF Commentary). “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” (ECE 32).

*Ex corde Ecclesiae* also states: “University teachers should seek to improve their competence and endeavor 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” (#22).

### **Faculty of Theology**

All professors who teach theology, or philosophy, must be practicing Catholics, as well as all those involved in campus ministry. *Ex corde Ecclesiae* states concerning theologians: “In particular, Catholic theologians, aware that they fulfill 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.” Those who teach the theological disciplines at \_\_\_\_\_ shall have a *mandatum*, and shall provide instruction in authentic Catholic doctrine and practice.

Theologians are required to obtain a *mandatum*, which obliges them to teach in union with the Magisterium and the doctrines of the Catholic Faith. The *mandatum* is a written commission from the local Bishop to teach Catholic theology at a Catholic college. This calls for theologians to sign and adhere to a creed and oath of fidelity to the Magisterium as outlined in the *Profession of Faith and the Oath of Fidelity on Assuming an Office to be Exercised in the Name of the Church* found in John Paul II’s Apostolic Letter *Ad Tuendam Fidem* (1998) as Appendix A and B, which were originally issued by the Congregation for the Doctrine of the Faith in 1989. The *mandatum* was first called for by CIC, Can. 812 (1983): “It is necessary that those who teach theological disciplines in any institute of higher studies have a mandate from the competent ecclesiastical authority,” and Can. 833: “The following persons are obliged to make a profession of faith in accord with a formula approved by the Apostolic See...professors of theology and philosophy in seminaries...teachers in any university whatsoever who teach disciplines which deal with faith and morals.”

In the United States, *The Application of Ex corde Ecclesiae for the United States* (2000) states: “Catholics who teach the theological disciplines in a Catholic university are required to have a *mandatum* granted by competent ecclesiastical authority” (4, 4, e). and *Guidelines Concerning the Academic Mandatum in Catholic Universities* (2001) states, “A professor already hired by the effective date (May 3, 2001) of the Application is required to obtain the *mandatum* by June 1, 2002” (4d); and “If all the conditions for granting the *mandatum* are fulfilled, the professor has a right to receive it and ecclesiastical authority has an obligation in justice to grant it” (5a).

*Mandatums* are transferable, and thus, once obtained, they are not required to seek renewal, even if the theologian changes dioceses.

### **Catholicity Policy for Students**

Though non-employed members of the College, there are policies of institutional Catholicity that pertain to students as well. *Ex corde Ecclesiae* states that “*all students are to recognize and respect the distinctive Catholic identity of the University*” (Norms 4.4).

\_\_\_\_\_ shall admit students of any race, color, sex, and national or ethnic origin, and shall not discriminate on these bases in the administration of any of its programs related to applicants or students.

\_\_\_\_\_ seeks to attract primarily, though not exclusively, Catholic students. Students of other Christian denominations, as well as members of other religions, are welcomed to the College and encouraged to reflect upon their own spiritual formation as part of the overall academic endeavor, in accordance with this General Overall Policy of Catholicity.

Students at \_\_\_\_\_ are encouraged “*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*” (ECE 23).

\_\_\_\_\_  
(Prospective/Current) Employee/Student Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Witness

<sup>1</sup> James V. Schall, S.J., *Another Sort of Learning* (San Francisco: Ignatius, 1988), from Chapter 5, citing Alasdair MacIntyre, *After Virtue* (Notre Dame, Ind.: University of Notre Dame Press, 1981), p. 245.

<sup>2</sup> James V. Schall, S.J., *Another Sort of Learning* (San Francisco: Ignatius, 1988), from Chapter 5, citing Ralph McInerney, *Notre Dame Magazine*, summer 1985.

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<sup>3</sup> This phenomenon was termed by Loyola-Maryland professor Vigen Guroian — the college as sexual free-fire zone, which is a very bad place to learn how to love, according to Weigel in “What Makes a University ‘Great’?” *The Catholic Difference* (June 22, 2005).

<sup>4</sup> In July 1967 a small group of Roman Catholics — 26 men, almost all priests and educators — gathered at a conference center in Land O’ Lakes, Wisconsin, which was owned by Notre Dame University. Their goal was to discuss ways Catholic universities might join in the renewal of the Church sparked by Vatican II. The group’s host was Theodore M. Hesburgh, CSC. As president of Notre Dame, he had made it clear that Notre Dame’s goal was academic excellence and that intellectual seriousness must be a corollary goal for the American Church. The group that assembled at Land O’ Lakes included many of the most influential leaders of North American Catholic university life: presidents of universities and officials of religious orders, a few laymen, and a couple of bishops, including Archbishop Paul Hallinan of Atlanta.

<sup>5</sup> As Catholic Universities have academic standards and guidelines, so should they have spiritual standards and guidelines... as all colleges do not permit students to cheat, so Catholic Universities should foster spiritual formation; as secular colleges have class attendance policies, so Catholic Universities should have Catholicity policies. Catholic Universities have been held hostage by influential board members and administrators, and by benefactors who threaten fund control if the Catholic college becomes *too* Catholic, or in other words, if it takes seriously its distinctively Catholic mission and identity. Such administrators control University policy with an agenda of secularity, hiring only like-minded fellow administrators so that they organize a mixture of non-

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Catholics, Catholics who personally have doctrinally dissenting views, and Catholics who agree with the agenda of not making the Catholic University *too Catholic*; while themselves having too much regard for other “Catholic” Universities that have also become secular and mainstream and in their perspective “successful.” They express such sentiments as – “Well, so-and-so Catholic college does not focus on its Catholicity and it is successful,” or “We know of no other Catholic college that we respect that is focusing on its Catholic mission in this way, so why should we.” This has been known to happen even at Catholic colleges that are known for being “Catholic”, where employees who advocate the Catholic mission of the College are demoted and altogether kept from influence. A Catholic University without values and allegiance to the Magisterium, like society itself, becomes a visible or disguised totalitarianism, because, without an ultimate truth that guides and orients it, truth and human convictions can be easily silenced by those with their own objectives of unregulated power.

<sup>6</sup> George Weigel "What Makes a University 'Great'?" *The Catholic Difference* (June 22, 2005).

<sup>7</sup> George Weigel "What Makes a University 'Great'?" *The Catholic Difference* (June 22, 2005).

<sup>8</sup> United States Catholic Conference, *Catholic Higher Education and the Pastoral Mission of the Church* (1980), 44.

<sup>9</sup> John Allen, Jr., National Catholic Reporter column (Vol 4, No 39), July 8, 2005.

<sup>10</sup> John Paul II, *Ex corde Ecclesiae*, Norms 4, 2

<sup>11</sup> ECE, Norms 4, 3

<sup>12</sup> ECE Norms 4, 4

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13 Tracey Rowland, *Benedict XVI, Vatican II and Modernity (Part 1): Tracey Rowland on the Pope's Interpretation of the Council* (Zenit.org, 7/24/05).

<sup>14</sup> Benedict XVI on the new Enlightenment (Rome, July 25, 2005) as part of an improvised discussion he had on his vacation in the Alps, at the little church of Introd, in the presence of the bishop and priests of the diocese of Aosta.

<http://www.chiesa.espressonline.it/dettaglio.jsp?id=37143&eng=y>

<sup>15</sup> Given the current overwhelming majority of Catholic Universities and prevailing institutional-wide mentality of agenda to conform to the status quo of secular universities, the Catholic University Reform should now be one of patience and continued strategic engagement. I suggest reformers take the same approach that the Church takes when giving advice to married couples whereby one of the spouses refuses to give up contraception while the other clearly desires to be faithful to the Church and renew the marriage in fidelity and grace. The faithful spouse is advised to continue engaging in the married life and spousal union, but to do so with a regularly-communicated expression of grievance in an attempt to properly form the conscience of the unfaithful spouse. Those in Catholic higher education who are seeking authentic renewal should do the same. Further, it has been observed in many circles, and I can attest from my own experiences, that those who have this mentality of secularization of Catholic higher education are a dying breed. So the solution to this crisis is to wait until they retire or leave the educational realm. This type of arrogant dissent or we-know-better than the Church mentality is simply not present among the “JPII generation” of young adults currently under 40 who are entering into Catholic University administrations today. And while

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they are as present still in the minority in Catholic higher education in teaching and administration, this will not be the case for too much longer.

Young academicians and administrators are called to raise their voices through dialogue, papers, conferences, publishing, and the like to continue to be the voice of reason and truth, expressed in charity (even if it be received as a thorn in their side -- and at “whatever the cost”), so that those who have promoted secularization are reminded regularly of what a Catholic University is supposed to be and what in genuine hope it will become after they are gone or should they choose to become obedient in faith. It is only a matter of time, so John Paul II’s is a call to stay engaged, and then wait upon the Lord. ECE was not so much promulgated to correct institutions of Catholic higher education today, this would have been too ideal, but instead as the *magna-carte* of the Catholic University renewal of the next generations. And it will not disappoint.