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*EX CORDE ECCLESIAE*  
AND CATHOLIC HIGHER EDUCATION IN AMERICA

By

James A. Caridi

A DISSERTATION

Presented to the Faculty of  
The Graduate College at the University of Nebraska  
In Partial Fulfillment of Requirements  
For the Degree of Doctor of Philosophy

Major: Educational Studies  
(Educational Leadership and Higher Education)

Under the Supervision of Professor Donald F. Uerling

Lincoln, Nebraska

December, 2011

## *EX CORDE ECCLESIAE* AND CATHOLIC HIGHER EDUCATION IN AMERICA

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University of Nebraska, 2011

Advisor: Donald F. Uerling

This research assessed *Ex Corde Ecclesiae* within American Catholic higher education from the perspective of presidents and academicians who oversee or teach within theology or religious studies. Pope John Paul II's *Ex Corde Ecclesiae* outlines the theological essence of the Catholic University and details its specific responsibilities toward providing an authentic Catholic experience. It is valuable to examine whether Catholic postsecondary presidents and academicians believe their institutions are fulfilling these expectations.

Specifically, this research explored how presidents understand and value *Ex Corde Ecclesiae* and whether they believe their institution has achieved progress toward its prescribed norms. Similarly, this research surveyed academicians who teach or oversee theology or religious studies to assess their perspectives and compliance with *Ex Corde Ecclesiae*. These assessments examined presidents and academicians against central principles set forth by the United States Conference of Catholic Bishops (USCCB) on how *Ex Corde Ecclesiae* can, and in some instances, should be applied to the American Catholic College.

Additionally, this research explored the Catholic university's relationship with the local ecclesial community, how this relationship is sustained, and whether there is mutual trust and consistent dialogue between the ecclesial community and the university. In

particular, the unique relationship between the local Bishop and the president was explored.

This study utilized a dominant-less dominant design. Presidents and academicians received a survey in the spring of 2011 and results were summarized and presented to a sample of presidents and theologians for interviews. Research findings confirm that presidents believe their institutions are subscribing to *Ex Corde Ecclesiae* and are more optimistic in their beliefs than academicians. In addition, results show a majority of Catholic theologians surveyed have received the *mandatum* from their bishop. Moreover, the research suggests presidents have trusting but not clear relationships with their bishop. Other results suggest presidents have a strong desire to hire for mission but lack critical information in this regard, and theologians face self-imposed and external challenges toward achieving the ideals of *Ex Corde Ecclesiae*.

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## Chapter 1

### Introduction

#### Background of the Study

America is home to nearly 220 Catholic colleges and universities. The Carnegie Foundation (2009) found that these institutions account for one-quarter of all Catholic colleges and universities in the world and nearly 13% of private postsecondary institutions within the United States. Heft (2003) acknowledged how these Catholic institutions have enrolled nearly seven hundred thousand students annually, and Russo and Gregory (2007) showed how this represents the largest coalition of religiously-affiliated institutions in the Nation. These postsecondary institutions, mostly founded by religious orders, are typically four-year postsecondary institutions that espouse Catholic ideals and claim to offer an authentic Catholic educational experience.

On August 15, 1990, Pope John Paul II issued *Ex Corde Ecclesiae*, an Apostolic Constitution on Catholic Universities. This Apostolic Constitution described the identity and mission of Catholic colleges and universities and provided general norms to be followed. It provides specific guidance to presidents and faculty, who are the key subjects of this study. The focus of this study assessed the extent to which Catholic higher education institutions in the United States are fulfilling the visions and expectations set forth by the Holy Father in *Ex Corde Ecclesiae*. This purpose was accomplished by surveying the presidents of all Catholic higher education institutions in the United States and the academicians who teach or oversee theology or religious studies departments in those institutions to solicit their views. In addition, selected presidents

and theologians were interviewed for feedback on survey results and to explore their views about Catholic higher education and *Ex Corde Ecclesiae*.

The charge to Catholic colleges and universities was significantly reaffirmed by Pope John Paul II (2000) in *Ex Corde Ecclesiae*, where he acknowledged the work of Catholic universities as “ever more important, more urgent and necessary on behalf of Evangelization for the future of culture and of all cultures” (p. 48). Moreover, he called upon every Catholic college and university to

be a Christian inspiration . . . for the university community, a . . . reflection in the light of the Catholic faith upon the . . . treasury of human knowledge, to demonstrate a fidelity to the Christian message as it comes to us through the Church and an institutional commitment to the service and people of God (p. 13).

As shown by Russo and Gregory (2007), the Holy Father’s *Ex Corde Ecclesiae*, meaning “from the heart of the Church,” challenges Catholic colleges and universities to be bona fide Catholic institutions while concomitantly becoming full contributors to the world of academics by being emerged in significant research and teaching.

The basic principles of Catholic higher education in America have remained consistent since the founding of the first Catholic university, Georgetown, in 1789. These principles are incorporated in the overarching commitment and objective of Catholic colleges and universities to be the teaching arm of the Catholic Church and to advance knowledge through the prism of Catholic social teaching. The Holy See calls upon Catholic colleges and universities, although diverse in many ways, to nobly and faithfully inculcate authentic Church teaching and mores into the daily life and work of the university. As suggested by Murray (2001), Catholic universities must seek intellectual virtues through research and scholarship while at the same time provide opportunities for students and faculty to engage “the critical questions of morality and



theology since all other knowledge alone will fail them in their search for identity and purpose” (p. 77).

Yet, Catholic postsecondary institutions in recent decades have undergone great transformation as the numbers of religious brothers, religious sisters, and clergy have all but disappeared and have been replaced by lay academicians and administrators often trained at secular postsecondary institutions that may or may not be Catholic themselves. Additionally, as curricula have become filled with utilitarian major-specific requisites, core curricula have been hard-pressed to accommodate the traditional theology and philosophy requirements once a staple of Catholic higher education. Moreover, Catholic campuses have in recent years responded differently in their approach to key social issues such as homosexuality, contraception, or providing platforms to speakers or politicians who behave in ways contrary to Catholic social teaching. Similarly, studies of students on Catholic campuses have shown they hold perspectives that are often contrary to Catholic teaching. Increasingly, students are being enrolled with little, if any, previous Catholic education at the primary or secondary level and very well may not be Catholic at all. Heft (2003) acknowledged the relevancy of the question posed by Catholic Historian Phillip Gleason in 1967 on these issues:

In what sense is a university Catholic if it is composed predominantly of lay professionals who employ, in their teaching and research, the same methods and norms as their counterparts in secular universities, and who are engaged in the pursuit of knowledge in autonomous spheres that are in no way dependent upon the overall “Catholic position?” What, in short, is the reason for being of the Catholic college or university? (p. 39)

In light of these realities, it can be argued that the publication of *Ex Corde Ecclesiae* by Pope John Paul II is a timely response to the challenges facing Catholic

colleges and universities as they attempt to maintain a Catholic mission and identity. Yet, the reception of the Holy Father's *Ex Corde Ecclesiae* and its subsequent instructions for application provided by the USCCB has ranged from enthusiastic support to fear, confusion, and stark opposition. As a result, the implication of *Ex Corde Ecclesiae* on America's Catholic campuses over the past twenty years is ambiguous, and the relationship between the Catholic hierarchy and Catholic postsecondary education has had its challenges.

Among the most hotly contested elements of the USCCB *Application* guidelines is the requirement that all Catholic theologians teaching on Catholic campuses receive what is known as the *mandatum*, or certification by the local Bishop to teach within the academy. Schaeffer (1999) suggested that this measure, called for by the Church's 1983 *Code of Canon Law*, was intended to mitigate the risk of secularization. Yet, the requirement for certain faculty to receive the *mandatum* has several critics within the ranks of Catholic theologians. For example, Jon Nilson (2001), professor of contemporary Catholicism at Loyola University in Chicago and former president of the liberal-leaning Catholic Theological Society of America wrote, "The Vatican's inability to appreciate a system of Catholic higher education independent of the Church's juridical control has been obvious for decades (and) the doomsday clock for Catholic higher education is ticking toward midnight" (p. 13), suggesting the document presents a threat to institutional autonomy and academic freedom.

### **Statement of the Problem**

This study focused on evaluating the perspectives of presidents and academicians at Catholic postsecondary institutions on the perceived value of *Ex Corde Ecclesiae* and

its successful implementation into the fabric of America's Catholic postsecondary institutions.

Specifically, the investigator sought answers to the following questions:

1. Are leaders and academicians *aware of, in agreement with, and responding to* the call placed upon them and their colleges and universities by the Holy Father in his 1990 Apostolic Constitution *Ex Corde Ecclesiae*, and are there differences in perspective among academicians and presidents?
2. What evidence is there to suggest that these postsecondary leaders, academicians and their Catholic institutions embrace the tenets of *Ex Corde Ecclesiae* and demonstrate effective deployment of these tenets into the life of the University as outlined by the USCCB in its application document released in 2000?
3. Do Catholic theologians who have received the *mandatum* support *Ex Corde Ecclesiae* more than those who have not?
4. Are there any key inhibitors, roadblocks, and challenges that make concordance with *Ex Corde Ecclesiae* difficult?
5. How do these leaders characterize the Catholic college's relationship with the local and universal ecclesial community and how is this relationship maintained and sustained through formal and informal structures?
6. What is the nature of the relationship between the local Bishops and the presidents of America's Catholic Postsecondary Institutions?
7. What reactions and implications do presidents and theologians believe these findings have on the future of American Catholic higher education?

## **Significance of the Study**

This study is of value because it illuminates the extent to which America's Catholic colleges and universities have responded to the Papal Apostolic Constitution *Ex Corde Ecclesiae*. As an Apostolic Constitution, this papal message represents the highest form of decree from the Roman Catholic Church. Since its release in August of 1990, *Ex Corde Ecclesiae* has received much dialogue among postsecondary and Church leaders and in 2000, the USCCB released its specific guidelines on how Catholic educational leaders should apply *Ex Corde Ecclesiae* within American Catholic colleges and universities. This study examined whether and how the American Catholic higher education community has responded to the expectations of *Ex Corde Ecclesiae* and related USCCB guidelines. It also sought to identify the general sense of awareness, importance, and satisfaction that Catholic college and university presidents and academicians place on the relevancy and application of *Ex Corde Ecclesiae* on the campuses within their purview. To date, a comprehensive analysis of *Ex Corde Ecclesiae's* implementation within US Catholic postsecondary institutions had not been done. This approach aimed to make a contribution to this obvious gap in the literature. Findings from this research can assist Church and Institutional leaders assess progress toward achieving the intended objectives of *Ex Corde Ecclesiae* and how this progress, or lack thereof, relates to the broader discussion with Catholic higher education about effectively maintaining the institutional mission and identity in an era when Catholic higher education has experienced so much change among its sponsoring congregations, faculty and administration, and student body.

## Theoretical Framework of the Study

Victor Vroom's Expectancy Theory, first introduced in 1964, is the primary theoretical framework of this study. The theory was chosen because the researcher is interested in identifying which if any variable in Scholl's Expectancy Theory of Motivation may negatively affect a president's motivation as it relates to implementation of *Ex Corde Ecclesiae* and other mission and identity related initiatives.

As shown by Quick (1988, p. 30), human behavior, as suggested by expectancy theory, is a function of "the perceived value of the reward that certain behavior yields" and "the expectation in the doer that certain behavior actually will yield that reward." In other words, a person will make choices based on two key factors: (a) the value of any potential reward as a consequence of making such a decision; and (b) the expectation, or perceived probability, that they can actually be successful in attaining it.

Quick (1988) suggested five steps associated with Expectancy Theory:

(a) defining the expectations, (b) making the work valuable by tying organizational goals with personal goals, (c) making the work doable, (d) giving regular feedback, and (e) rewarding employees when they meet expectations.

Scholl (2002) illustrated the Expectancy Theory of Motivation:

**Motivational Force (MF) = Expectancy (E) x Instrumentality (I) x Valence (V)**

*Expectancy (E) probability* is defined as the expectancy that one's effort will lead to the desired performance and is based on self efficacy, goal difficulty, and perceived control.

*Instrumentality (I) probability* relates to the performance-reward relationship and is the belief that if one does meet expectations, they will receive a particular reward.

Instrumentality is based on one's trust, control, and associated policies. *Valence (V)*

refers to the value the individual personally places on the rewards, which is a function of his or her needs, preferences, goals, and values.

### **Hypotheses**

To accomplish the purposes of the study, four hypotheses were tested.

**Research Hypothesis One.** A majority of Catholic postsecondary institutions are fulfilling the visions and expectations set forth by the Holy Father in *Ex Corde Ecclesiae* by subscribing to the ideals and requirements enumerated in *Ex Corde Ecclesiae* and the United States Conference of Catholic Bishops' (USCCB) document *The Application of Ex Corde Ecclesiae for the United States*.

**Research Hypothesis Two.** In the general population, there is a difference in how campus presidents respond to the Survey of Presidents of Catholic Postsecondary Educational Institutions compared to academician responses to the same questions on the Survey of Academicians at Catholic Postsecondary Educational Institutions.

**Research Hypothesis Three.** Recalling that Expectancy Theory can be illustrated as

**Motivational Force (MF) = Expectancy (E) x Instrumentality (I) x Valence (V)**

Assessing expectancy theory in relation to *Ex Corde Ecclesiae* within higher education, University presidents' motivational force is affected by low levels of expectancy, instrumentality, and/or valence.

**Research Hypothesis Four.** In the general population, there is a relationship between Catholic theologians who generally agree with the principles of *Ex Corde Ecclesiae* and those who have received the *mandatum* from the local Bishop.

## **Scope and Delimitation of the Study**

The study will be delimited to the evaluation of *Ex Corde Ecclesiae* within Catholic Higher Education in the United States of America.

## **Definition of Terms**

*The Church in the Modern World*—Roman document published by the Vatican in 1973 relating to Vatican II and the Church’s perspective on universities. This document served as a precursor to the later document *Ex Corde Ecclesiae*.

*Ex Corde Ecclesiae*—The Apostolic Constitution issued by Pope John Paul, II in August 1990. Meaning “From the Heart of the Church,” it defines for Catholic institutes of higher learning basic principles and general norms on what it means to be a Catholic university.

*The Application of Ex Corde Ecclesiae for the United States*—A document of the USCCB approved in 2000 that outlines how to apply *Ex Corde Ecclesiae* in America’s Catholic Colleges and Universities.

*Mandatum*—“An acknowledgement by Church authority that a Catholic professor of a theological discipline is a teacher within the full communion of the Catholic Church” (National Conference of Catholic Bishops, 2000, p. 16).

*Magisterium*—Refers to the teaching authority of the Roman Catholic Church.

*The Holy See*—Refers to the authority, jurisdiction, and governmental functions of the papacy.

## Chapter 2

### Review of Related Literature

#### History of Catholic Higher Education in America

Postsecondary education in America can be traced to the founding of Harvard in 1636 (Annarelli, 1987). Catholics, however, did not establish the first Catholic institution until the colonial period, when Georgetown was founded in 1789 (Heft, 2003). At this time, Georgetown was one of 17 colleges that had been established in the United States. As shown by Annarelli (1987), this delayed appearance of Catholic postsecondary schools was in part because the colonies had only 22,000 Catholics in the 1770's. Annarelli (1987) explained how anti-Catholic sentiments ran strong throughout the colonies, and in many instances the establishment of Catholic schools was forbidden. However, as shown by Powers (1972), the tide began to turn in the 1780's when John Carroll, the first American Catholic Bishop, began leading an effort to establish formidable Catholic education for the formation of youth and priests. Heft (2003) illustrated how beginning in the 1780's, religious orders such as the Jesuits, Dominicans, Vincentians, and Sulpicians established many small institutions, and all had colleges by the 1840s when the number of Catholic immigrants began to increase sharply. As college founders, Gleason (2003) pointed out how religious orders brought education to territories that badly needed it, while also providing a natural recruiting pool from which they could attract new members to their religious community.

Powers (1972) showed how between 1786 and 1849, 42 Catholic colleges were established in the United States. Of these, 18 were established by bishops, 18 by religious communities, and 6 by secular priests. In their earliest days, these institutions



functioned primarily for the formation of priests, and the teachers were mainly members of the clergy who were generalists in their approach to education. Fairly quickly, these often order-founded institutions began educating the vast increase in Catholic immigrants. As shown by Annarelli (1987), these Catholic colleges generally required a 6- or 7-year program of study, until 1880 when St. Louis University established the first 4-year curriculum among Catholic universities.

According to Heft (2003), it was not until 1884 at the Third Plenary Council of Baltimore that the United States Bishops commissioned the founding of the Catholic University of America. In 1887, the Catholic University of America became the first national Catholic postsecondary institution. As suggested by Annarelli (1987), the need for graduate education was a primary driver in the founding of the Catholic University of America and when it was established it became the first Catholic university to offer graduate level education.

Gleason (2003) showed how Catholic postsecondary institutions remained relatively small and focused exclusively on undergraduate education well into the 20th century. As shown by Gleason (2003), even though many institutions applied for university status, until 1920 the Catholic University of America was the only university where students could participate in graduate studies. From the 1900's to 1930's, women's Catholic institutions expanded greatly from a half dozen to 70 fully operating colleges (Gleason (2003).

Heft (2003) showed that between 1920 and 1960, the number of Catholic institutions grew from 130 to 231, with astounding enrollment growth from 34,000 to 300,000 students. The educational mores of these institutions can largely be described as

a neo-scholastic approach that was largely counter-cultural (Heft, 2003). Moreover, according to Heft (2003), the “Catholic educational leaders . . . built an impressive number of colleges and universities providing an integrated curriculum . . . with a distinctive sense of Catholicism” (p. 38).

In the 1960’s, there occurred great adjustments to Catholic higher education. As shown by Heft (2003), the changes associated with Vatican II in 1965 as well as the increase in lay faculty on America’s Catholic campuses, gave rise to questions and controversies over the autonomy, governance, and freedoms of faculty and leaders at Catholic postsecondary institutions. Heft (2003) recognized the prominent Catholic educational leaders who, in 1967, published *The Land O’ Lakes Statement* that argued that Catholic colleges and universities must have autonomy and academic freedom from external authority, but their Catholicism must also be “perceptively present and effectively operative” (p. 39). Additionally, court decisions in New York and Maryland at the time suggested institutions that hire only Catholic faculty may be deemed sectarian and ineligible for federal monies (Heft, 2003).

O’Brien (1994) noted that there were approximately 230 Catholic colleges in America. Among these schools were “91 predominantly undergraduate institutions, 12 two-year colleges, 1 historically black university, and 49 women’s colleges, half of all the women’s colleges in the country” (p. 70). These institutions represented a diverse group of colleges and universities, including those who enrolled only a few hundred students to those such as Georgetown, Boston College, and Notre Dame who enroll tens of thousands and count among America’s greatest universities. As shown by Heft (2003),

these institutions, large and small, were founded mostly by religious orders such as the Jesuits, Dominicans, Benedictines, and Franciscans.

### **Recent Challenges and Changes to Catholic Postsecondary Education**

**Institutional leadership.** Heft (2003) recognized how 90% of the Catholic colleges in America were founded by religious congregations. However, as shown by Morey and Holtschneider (2001) these religious congregations were “aging and contracting” and the leadership of these institutions was in transition (p. 20). In fact, they acknowledged that 98% of college presidents and sponsoring congregations report the dwindling of congregation members from campus. As a consequence, Morey and Holtschneider (2001) expect these institutions to eventually take one of three paths: they will become secular; they will protect the mission; or they will become universally Catholic without the particular dimension of spirituality once supported by the founding congregation.

Institutions that aim to maintain a congregational tradition or universally Catholic mission have faced very difficult challenges since aside from tenured faculty, the turnover of the laity within postsecondary institutions has been high. As shown by Morey and Holtschneider (2001), few laity would be willing to make “life altering philosophical and religious commitment” if the institution would not be willing to do the same (p. 21). Additionally, tenured lay faculty on America’s Catholic campuses hired decades ago were employed to add diversity and balance to a highly religious teaching climate within the university. As such, these faculty are unlikely to play a serious role in preserving the Catholic and congregational culture (Morey and Holtschneider, 2001). Father Theodore Hesburgh (1973), the famous past president of Notre Dame University,

identified this change among campus personnel when he stated there are “three main foci for the basic changes in Catholic higher education today: trustees, faculty, and students” (p. 69).

As shown by Morey and Holtschneider (2001), simple knowledge of Catholicism and personal, quiet conviction are not sufficient to preserve the mission and identity of Catholic colleges and universities, since many such individuals work within secular public universities. Therefore, an outspoken laity supportive of Catholic ideals is central to maintaining the Catholic identity of an institution. Unfortunately, nearly 100% of Catholic postsecondary leaders acknowledge the decline in religious sisters, brothers, and clerics and see it as a problem, but nearly 60% report no activity underway to address the issue, and today congregation members participate in governance often from a distance with narrow authority to approve or veto various decisions on campus (Morey and Holtschneider, 2001). This places the congregation in a position of reacting, and the days when congregations initiated activities relative to mission and identity from within the university are long behind us.

Additionally, Morey and Holtschneider (2003) acknowledged how the decline in congregational participation in the day-to-day management of Catholic colleges has resulted in lay men and women progressively assuming presidencies since 1970. Now, more than half of the presidents at Catholic colleges and universities are laypersons. In a recent *Leadership Trends Study* of Catholic presidents, it was shown that these presidents bear a resemblance to presidents in all other religious and secular US postsecondary institutions (Morey and Holtschneider, 2003). More specifically, 43% have graduate degrees in education, coinciding with their counterparts nationally, while only 4% have

degrees in theological studies (Morey and Holtschneider, 2003). These lay presidents, unlike their religious counterparts, are less likely to have theology degrees, doctoral degrees in the arts and sciences, and are more likely to describe their reason for accepting the position on the basis of professional consideration rather than making a contribution to the church, mission, values, or religious commitment. In fact, only 45% of lay presidents' report having taken a theology or philosophy course as an undergraduate, and 55% had no religious training beyond high school (Morey and Holtschneider, 2003). This lack of formal theological and spiritual formation is cause for concern as Catholic presidents themselves are in wide agreement that this lack of preparation is problematic for the future of Catholic higher education.

Furthermore, Morey and Holtschneider (2003) showed how these same presidents reported that concepts such as "Catholic identity" and "Catholic intellectual tradition" are ambiguous and as such prohibit the development of solid strategies to enhance institutional identity (p. 93). Making matters worse, more than a third of Catholic presidents report difficulty dealing with faculty who are "tradition illiterate, hostile, or disinterested" in the Catholic mission and identity of the institution (p. 94). Moreover, presidential leadership is hindered by ideological, orthodoxy wars with 9% of female and 24% of male presidents reporting attacks from both the left and the right (Morey and Holtschneider, 2003). The capacity of the local Bishop to help in this regard is mitigated, as these presidents report their relationship with the local ecclesial authority to be "more formalized and distant than the one enjoyed by . . . religious predecessors" (p. 94).

The general challenges of educational leadership and fiscal solvency facing any postsecondary university president in the United States have only compounded the

challenge of focusing on Catholic institutional mission. Morey and Holtschneider (2003) deployed the 2002 *Leadership Trends Survey* of Catholic presidents where they reported being unprepared to solve institutional problems associated with institutional fundraising, financial crisis, and enrollment management. And as reported by Dee, Henkin, and Holman (2004), U.S. Catholic higher education had become more secularized as a result of financial issues associated with having to increase enrollment, fund endowments, and rely on public funding. Additionally, these financial issues and student demand have led to a focus on a utilitarian curriculum that has reduced the study of religion or philosophy on many campuses – historically fundamental components to Catholic postsecondary identity. As shown by Morey and Holtschneider (2003), these realities make it easy to understand how Catholic presidents, by a slight majority, anticipate there will be fewer Catholic institutions in the next decade as a consequence of these financial difficulties resulting in closure or consolidation with other institutions.

**Students on Catholic campuses.** In addition to declining numbers of religious instructors, a secularly trained workforce, and major fiscal pressure, the types of students arriving on Catholic campuses further challenges the Catholic academy to retain its mission, identity, and intended outcomes. The worldviews of these students are often inconsistent with the teachings of the church (Reilly, 2003). As shown by Reilly (2003), research on 38 Catholic colleges and universities conducted at UCLA found that graduating seniors are “largely pro-abortion, pro-homosexual marriage, and only occasionally pray or attend religious services” (p. 38). Also, the UCLA study found that 9% of Catholics abandon their faith before graduation.

Wagner (2008) reported recent research from the Center for the Study of Catholic Higher Education reflecting similar findings. In a study of over 500 students who had attended 128 Catholic colleges and universities, researchers found that students generally rejected traditional teachings on key moral issues, and a substantial sample engaged in premarital sex, viewing of pornography, and substance abuse. Nearly half (46%) engaged in pre-marital sex during their last year of college, 27% regularly viewed pornography, 31% regularly got drunk, and 19% knew someone who had an abortion or paid someone else to have an abortion (Wagner, 2008). Additionally, 60% believed abortion should be legal, 60% believed that sex with someone they care about before marriage is not a sin, 57% believed that same-sex marriage should be legal (including 48% of sacramentally-active Catholics), 57% reported that attendance at a Catholic college had no impact on their participation in the sacraments, and 54% stated that their enrollment had no effect on their support for teachings of the Catholic Church (Wagner, 2008). These findings from Wagner and Reilly are consistent with this researcher's experience who has observed that the days when students enrolled with rich Catholic heritage, beliefs and previous Catholic schooling are largely gone, and students today generally mirror students on any American secular campus.

### **Key Documents on the Church and Catholic Education**

From the 1960s to the turn of the century, there was a growing body of key documents published by the Holy See, American ecclesial authorities, and Catholic educational leaders. These documents have illustrated how ecclesial leaders and Catholic educational leaders have attempted to provide clear vision and direction on the future of Catholic education in a century when both church and higher education have transformed

dramatically in a post-Vatican II, post-GI bill, and universal postsecondary access world.

There have been 11 major documents on Church and Catholic education:

- *1963's Pacem in Terris - Establishing Universal Peace in Truth, Justice, Charity and Liberty*, where Pope John the XXIII exhorted institutions to keep religious and moral education at pace with scientific education (John the XXIII, 1963).
- *1965's Gravissimum Educationis – Declaration on Christian Education*, where Pope Paul VI acknowledged the “inalienable right” to education for all and a “sacred right” to be “motivated by moral values with a right conscience” and identifies the “great importance attached to those which are required in a particular way by contemporary conditions” including educational needs of adults, while also for the first time identifying the special role and responsibility of Catholic colleges and universities (Paul VI, 1965, para. 24-29).
- *1965's Gaudium Et Spes – the Church in the Modern World* where Pope Paul VI warned against the affect of atheism and government on education, and reaffirmed every person’s right to education and to become “great-souled” persons (Paul VI, 1965).
- *1967's Land O'Lakes Statement on the Nature of the Contemporary Catholic University*, where Catholic educational leaders argued for the autonomy and academic freedom of Catholic universities in the face of authority external to the academic community, lay or clerical. Further, the statement suggested Catholic universities are the critical reflective intelligence of the Church and



while acknowledging the importance of theology, decry any philosophical or theological imperialism within the academy (McCluskey, 1967).

- *1972's The Catholic University in the Modern World*, published as the final document of the Second International Congress of Delegates of Catholic Universities in Rome, identified the essential characteristics of a Catholic university, including its fidelity to the Christian message as presented by the Church and a continual reflection of the Catholic faith on the treasury of human knowledge. It further illustrated the role and relationship of Church hierarchy to the university, the compatibility between faith and reason, the centrality of values and norms in society, and the value of an interdisciplinary approach to solving society's problems (Second International Conference of Delegates, 1972).
- *1976's Relations of American Catholic Colleges and Universities with the Church*, a position paper of the National Catholic Educational Association, suggested a devotion to authentic Catholic doctrine as defined by the Magisterium, but also a relationship defined as *communio* whereby the university and Church have a union that is not imposed in a jurisdictional fashion from the Ecclesial hierarchy (National Catholic Educational Association, 1976).
- *1979's Sapientia Christiana-On Ecclesiastical Universities and Faculties* where Pope John Paul II described the mission of pontifical institutions and the norms that would allow this mission to be realized (Heft, 2003). In addition, it emphasized the special care for institutions whose primary role

includes Christian revelation and questions associated with such revelations and articulated the legitimacy of the Holy See, through the Sacred Congregation for Catholic Education, over these institutions (John Paul II, 1979). Nilson (2001) cited *Sapientia Christiana*'s requirement that professors receive the Holy See's *nihil obstat* as a necessary step to tenure and promotion as a preamble to the later apostolic constitution *Ex Corde Ecclesiae*.

- *1980's Catholic Higher Education and the Pastoral Mission of the Church*, published in 1980 by the United States Conference of Catholic Bishops (USCCB), constituted the first American Episcopal document ever published on university education. This document, highly pastoral in nature, aimed to build a relationship between church hierarchy and universities and was intentionally non-judicial. It addressed a diversity of topics including mission and identity, focus on the liberal arts, role of theology, formation of teachers, relationship between theologians and bishops, campus ministry, education for justice, adult education, research, and a community of faith, among other things (Gallin, 2003).
- *1983's Code of Canon Law*, established by the Holy See, constituted a fully developed legal system of the Roman Catholic Church complete with courts, judges, lawyers, legal code, and principles of interpretation. Although not specific to Catholic education, the 1990 document *Ex Corde Ecclesiae* referenced the *Code of Canon Law* frequently, which has specific guidance and canon on the teaching function of the Church and Catholic colleges and universities (Gallin, 2003).

- *1990's Ex Corde Ecclesiae-From the Heart of the Church*, where Pope John Paul II cast an apostolic vision and call for Catholic colleges and universities around the world. Additionally, it highlighted the role of the Catholic university within the mission of the church, the necessity for these institutions to continuously renew their Catholic identity, the autonomous nature of the university, and a requisite that faculty in theology receive a *mandatum* (mandate) to teach from the local Bishop (Nilson, 2001).
- *2000's The Application of Ex Corde Ecclesiae for the United States* that, led by Bishop John L. Leibold, passed by the USCCB in 1997 by a vote of 223 to 31 and received the *recognito* (recognition) from the Holy See in 2000. This document outlined for American Catholic colleges and universities key norms of behavior, policy, and practice to honor the central principles of *Ex Corde Ecclesiae* (Leibold, 2001).

### **Significance of Catholic Higher Education to the Catholic Church**

The significance of Catholic postsecondary education received full recognition from the Holy See on August 15, 1990 when Pope John Paul II released his Apostolic Constitution, *Ex Corde Ecclesiae*-“From the Heart of the Church.” Gallin (2003) acknowledged how this document served as the culmination of extensive work between 1984 and 1990 when there were several drafts and revisions that concluded with a 1989 meeting in Rome of elected delegates consisting of 90 university presidents and 40 bishops. As shown by Russo and Gregory (2007), the Holy Father’s decision to release his vision for Catholic higher education in an Apostolic Constitution made clear that Catholic postsecondary education is a matter of great importance to the Church.

Russo and Gregory (2007) showed how *Ex Corde Ecclesiae* addressed all members of the Catholic postsecondary community, Catholics and non-Catholics, teachers, students, directors and administrators, and lay people. It defined the mission of the Catholic university to be in service to the Church and society, pastoral ministry, cultural dialogue, and evangelization. Moreover, Dee et al. (2004) showed how in America, the USCCB reinforced the significance of the Catholic academy when it approved the *Application of Ex Corde Ecclesiae for the United States* in 1999 and subsequently *The Guidelines Concerning the Academic Mandatum in Catholic Universities* in 2001. These proposals received approval from the Vatican and included normative behaviors for Catholic postsecondary leaders such as expressing publicly the institution's Catholic identity in a mission statement or other documents, inculcating Catholic teaching in all institutional activities, ensuring that the majority of faculty are Catholic, that theology professors know to receive the *mandatum* from the local Bishop, and ensuring that presidents express commitment to the Catholic faith consistent with Canon Law.

### **Central Hallmarks of *Ex Corde Ecclesiae***

*Ex Corde Ecclesiae* has two primary parts. The first part, titled *Identity and Mission*, articulates and acknowledges the special relationship between church and university (John Paul II, 1990). The second part, titled *General Norms*, provides specific guidance on how Catholic authorities and universities can affectively comply with the Apostolic Constitution (John Paul II, 1990).

### **Hallmarks from Part One: Identity and mission.** Part One: Identity and

Mission included a number of major themes:

- Catholic universities are environments where the search for truth occurs in the context of “already knowing the fount of truth” (John Paul II, 2000, p. 4). In other words, faith and reason are two distinct ways of “coming to know the one truth”-God (John Paul II, 2000, p. 16).
- Catholic universities should engage in an impartial search for truth and constant renewal to understand fully the profound meaning of the human person.
- Catholic universities are an academic community with institutional autonomy and academic freedom provided the right of the individual or community are “preserved within the confines of the truth and the common good” (John Paul II, 2000, p. 12).
- Catholic universities should have four essential characteristics as identified in the 1973 Roman document *The Catholic University in the Modern World* (Gallin, 2003):
  - a Christian inspiration not only for individuals but for the university community, 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, fidelity to the Christian message as it comes to us through the Church, (and) an institutional commitment to the service and people of God and of the human family (John Paul II, 2000, p. 13).
- Catholic university research includes “the integration of knowledge, a dialogue between faith and reason, ethical concerns, and theological perspective” (John Paul II, 2000, p. 15).

- Catholic university “theology plays a particularly important role in the search for a synthesis of knowledge as well as in the dialogue between faith and reason” and “every Catholic university should have a faculty or at least a chair of theology” (John Paul II, 2000, p. 17).
- Interdisciplinary studies are critically important to the University, with a strong foundation of philosophy and theology to place emphasis on human reason and the implications of faith and morality in this reasoning (John Paul II, 2000, p. 18).
- Catholic universities have a special relationship, or bond, with the Holy See and “the institutional fidelity to a Christian message” requires adherence to the teaching authority of the Magisterium (John Paul II, 2000, p. 22).
- Bishops have a responsibility to Catholic universities and should be viewed as internal participants in the institutional life (John Paul II, 2000, p. 23).
- Catholic university theologians in particular should “assent to the doctrine” of the Church according to the teaching authority of Bishops (John Paul II, 2000, p. 24).
- Catholic universities must study “serious contemporary problems in such areas as the dignity of human life, the promotion of justice for all . . . the protection of nature, the search for peace . . . a more just sharing in the world’s resources” among other subjects and at times, Catholic universities will need to speak “uncomfortable truths to safeguard society” (John Paul II, 2000, p. 26).

- Catholic universities serve an important pastoral ministry that seeks to integrate faith with life (John Paul II, 2000, p. 29).
- “The primary mission of the Church is to “preach the Gospel” and “each Catholic University makes an important contribution . . .” as “a living institutional witness to Christ and his message, so vitally important in cultures marked by secularism, or where Christ and his message are virtually unknown” (John Paul II, 2000, pp. 35-36).

**Hallmarks from Part Two: General norms.** Part Two: General Norms

established a number of standards:

- A Catholic university established or approved by the Holy See should incorporate statutes from the General Norms and their relevant local applications into its governing documents and subsequently submit these governing statutes for “approval from the competent ecclesiastical Authority,” and other Catholic universities should incorporate the General Norms and their local applications into their governing documents to the extent possible (John Paul II, 2000, p. 38).
- “A Catholic university, as Catholic, informs and carries out its research, teaching and all other activities with Catholic ideals, principles, and attitudes” (John Paul II, 2000, p. 39).
- Universities must recruit personnel who are “willing and able to promote” the Catholic identity and all teachers are to “be faithful to (and) respect Catholic doctrine,” especially Catholic theologians (John Paul II, 2000, p. 42).

- The number of non-Catholic teachers within the University “should not be allowed to constitute a majority within the Institution, which is and must remain Catholic” (John Paul II, 2000, p. 42).
- All programs of study should include ethical formation, and courses in Catholic doctrine should be available to all students (John Paul II, 2000, p. 42).
- Bishops have a responsibility and a right to resolve matters concerning a university’s Catholic character (John Paul II, 2000, p. 43).
- A sufficient number of appointments should be made to provide pastoral ministry for the university community (John Paul II, 2000, p. 44).

### **Central Hallmarks of the Application of *Ex Corde Ecclesiae* for the United States**

Shortly after the release of John Paul’s Apostolic Constitution *Ex Corde Ecclesiae*, the USCCB’s President Archbishop Daniel Pilarczyk appointed a committee to draft ordinances for governing the relationship between bishops and schools of higher education in their respective diocese. As noted by Curran and Komonchak (1993), this committee included Cardinal James Hickey, Archbishops Oscar Lipscomb, Adam Maida, and Francis Schulte, and Bishops James Malone, James Griffin, and John Leibrecht who served as chairman. The committee included eight Catholic college presidents as consultants who served in a non-voting capacity, two resource individuals, and four staff members from the USCCB.

According to Bishop John Leibrecht, presidents on the committee were selected based on their geographic representation as well as their institutional-type to ensure a representative group of Catholic colleges and universities. The committee worked



closely with Cardinal Pio Laghi, Prefect for the Congregation on Catholic Education for the Holy See, throughout its decade of work. Additionally, the committee worked closely with the various learned societies in America including the Association of Catholic Colleges and Universities, the College Theology Society, the Canon Law Society of America, the Catholic Theological Society, the Cardinal Newman Society, and the Fellowship of Catholic Scholars (Bishop Emeritus John Leibrecht, personal interview, July 29, 2010).

The work of the committee began in February of 1991, and its first draft was produced in 1993 with the intention to garner reaction from the bishops and the postsecondary community (Leibrecht, 2001). This original draft was widely rejected and the committee decided to completely start anew in the drafting of a second document (Bishop Emeritus John Leibrecht, personal interview, July 27, 2010). This second document was overwhelmingly supported by the bishops and overwhelmingly opposed by the college presidents. It was then circulated among the entire episcopate and all Catholic college presidents for comment and emendation prior to being approved by the entire USCCB at its November, 1996 meeting by a vote of 223-6 and sent to Rome for approval (Leibrecht, 2001). These original ordinances did not receive *recognito*, or recognition, from the Holy See who suggested they lacked juridical elements and the USCCB continued for the next five years to develop ordinances that would receive such recognition (Bishop Emeritus John Leibrecht, personal interview, July 27, 2010).

The USCCB approved a set of norms for the application of *Ex Corde Ecclesiae* in the United States on November 17, 1999 (Leibrecht, 2001). As reported by the United States Catholic Conference (2000), the Most Reverend Joseph Fiorenza, President of the

National Conference of Catholic Bishops, “petitioned the Apostolic See that the executive norms of the apostolic constitution *Ex Corde Ecclesiae* . . . be duly granted recognition” (para. 1). These norms were approved on May 3, 2000 by the Congregation for Bishops, after consulting the Congregations for Catholic Education and Pontifical Council for the Interpretation of Legislative Texts, and became law in the United States on May 3, 2001 (National Conference of Catholic Bishops, 2000). The norms are published in a document entitled *The Application of Ex Corde Ecclesiae for the United States*, which has two parts—Part One: Pastoral and Theological Principles and Part II: Particular Norms (National Conference of Catholic Bishops, 2000).

**Hallmarks from Part One.** Part One included five major points:

- “The teaching responsibilities of the hierarchy and of the Catholic universities retain their autonomous nature and goal but are joined as complementary activities contributing to the fulfillment of the Church’s universal teaching mission” (National Conference of Catholic Bishops, 2000, p. 4).
- There must be a relationship of trust between university and church authorities based on shared beliefs and “fostered by listening . . . collaboration . . . solidarity . . . (and one) that recognizes respective statutory limitations and responsibilities” (National Conference of Catholic Bishops, 2000, p. 6).
- Courses in Catholic theology are offered that “reflect current scholarship and are in accord with the authentic teaching of the Church” (National Conference of Catholic Bishops, 2000, p. 7).
- Church authorities and Catholic universities should cooperate in developing programs to “identify, study, and pursue solutions to issues concerning social

justice, human life, and needs of the poor” and work together to expend necessary resources in personnel and money to support campus ministries (National Conference of Catholic Bishops, 2000, p. 7).

- A commitment to “create a campus culture and environment that is expressive and supportive of a Catholic way of life” (National Conference of Catholic Bishops, 2000, p. 9).

**Hallmarks from Part Two.** Part Two included ten major points:

- Catholic universities must maintain institutional autonomy “appropriate for an academic institution” and academic freedom needs to be protected so that faculty can have the freedom to express themselves within their scope of competence. Theology professors enjoy this freedom as well so long as they maintain appropriate “submission to the Magisterium” (National Conference of Catholic Bishops, 2000, pp. 12-13).
- No university can call itself Catholic without the approval of the appropriate Ecclesiastical authority (National Conference of Catholic Bishops, 2000, p. 14).
- The majority of a Catholic university’s board of trustees should be “Catholics committed to the Church” (National Conference of Catholic Bishops, 2000, p. 14).
- The board of trustees should review Ecclesiastical documents such as *Ex Corde Ecclesiae* and the USCCB *Application* document and then implement effective strategies to assure compatibility with their desired outcomes (National Conference of Catholic Bishops, 2000, p. 15).

- The University should ensure that all staff upon hiring are informed of the mission and identity of the institution and “encouraged to participate . . . in the spiritual life of the university” (National Conference of Catholic Bishops, 2000, p. 15).
- A Catholic university should seek to hire qualified Catholic professors so that majorities of faculty are Catholic. All faculty should exhibit a commitment to the mission and identity of the institution (National Conference of Catholic Bishops, 2000, p. 15).
- Catholic theology should be taught in all universities and ideally there should be a chair or department of theology. Theologians must receive a *mandatum* from a “competent ecclesiastical authority” (National Conference of Catholic Bishops, 2000, p. 16).
- Students at a Catholic university have a right to practice faith through celebration of the Eucharist and participation in other sacraments, religious devotions, and other Catholic spirituality (National Conference of Catholic Bishops, 2000, p. 17).
- The University should consider the following as effective means of accomplishing various dimensions of the *Application*: establish a mission effectiveness committee, provide for the diocesan bishop or his delegate and members of the religious institute to serve on the board of trustees, and allow for regular pastoral visits to the university by the diocesan bishop and religious institutes; and include the diocese and institute in campus ministry work (National Conference of Catholic Bishops, 2000, pp. 24-27).

- Five years subsequent to its effective date, the *Application* would be reviewed by the National Conference of Catholic Bishops in collaboration with Catholic universities. Ten years after its effective date, the National Conference of Catholic Bishops will review the *Application* again (National Conference of Catholic Bishops, 2000, p. 21).

### **Implementing the Tenets of *Ex Corde Ecclesiae***

As shown by Carlin (1996), Catholic institutions risk becoming secularized like many older protestant institutions by acknowledging that “Yale and Harvard were Congregationalist, Princeton was Presbyterian, Brown was Baptist, and Northwestern, Southern California and Boston University were Methodist” (p. 15). As shown by Rebore (2003), Pope John Paul II understood this risk and the publication of *Ex Corde Ecclesiae* symbolized the “manifestation of the mission concern of hierarchical ecclesiastical authority” (p. 64). Carlin (1996) proposed several strategies that Catholic postsecondary leaders can implement to strengthen Catholic identity. First, hiring practices should give strong consideration to the “Catholic Quotient.” More specifically, assuming two candidates with equal academic qualifications are contending for the same position, the University should give preferential treatment to Catholic priests, nuns, and brothers. In the event qualified religious are unavailable, the institution should seek to hire committed Catholic laypersons. If no Catholic laity are available, then non-Catholic committed Protestants who can embrace the Catholic mission should be hired. In no circumstance should someone who Carlson characterized as “hostile or indifferent” to the Catholic mission be hired (p. 15). In like manner, the “Catholic Quotient” should play a prominent role in selecting members for boards of trustees, the senior management and

administration, and deanships and Catholic students should have a decided predominance among the student body.

In addition to the hiring and admission of a Catholic populace, Carlin (1996) suggested that Catholic campuses make available frequent programming and services that promote student and community participation in religious activities and the Mass and engage students in acts of service. The physical features of the campus should be distinctive, with religious paintings, statues, and crucifixes. Campus events should include concerts of sacred music and lectures by prominent Catholic intellectuals, novelists, politicians, and bishops. In addition, Carpenter (2006) suggested campus ministry be at the center, or heart, of student life programming. Additionally, Carlin (1996) proposed establishing academic centers and publishing journals that highlight subjects distinctively Catholic and providing curriculum that is uniquely Catholic with required courses as well as electives from which students can choose. Moreover, Carlin (1996) argued how an authentic Catholic university is led by Catholics, has a predominance of Catholics on the faculty and in the student body, and has a host of curricular and co-curricular experiences where students can engage ideas.

Catholic institutions should also be deliberate in their worldview on the acquisition of knowledge and how faith and reason manifest themselves within the curriculum. Benders (2007) suggested a general challenge permeating modern America is the tendency to “isolate (ones) faith commitment from the world around them” and posited that Catholic universities, in fulfilling the hallmarks of *Ex Corde Ecclesiae*, must find ways to seek “comprehensive, integrated truth satisfying both faith and reason” (p. 215). In so doing, Pope John Paul II (1990) suggested this will contribute from a

Catholic worldview to the “treasure of human knowledge” (p. 13). As shown by John Paul II (1990), this synergy between faith and reason is achievable when institutions amalgamate the Gospel with culture and Christian ideals with science (pp. 43-45). Benders (2007) asserted that Catholic higher education must “deliver an intentionally progressive course of study grounded in the Catholic tradition, which shapes students morally, socially, and personally for full engagement in a religiously pluralistic society” (p. 216). In so doing, this will diminish the current condition whereby faith and values are rejected or viewed only as subjective points of view that can easily be relegated to the “fringes of public, cultural and economic life” (p. 216). Benders (2007) argues for a change in the current campus condition whereby several ontological and epistemological falsities are deeply seeded, including the belief that all objective knowledge must be “measurable and quantifiable”, that “subjective knowledge is private” and “only relatively true”, and that faith and religion are subjective knowledge and therefore relative conveying the message that individuals “can believe whatever they choose” (p. 217). This, contested Benders (2007), leads institutions to teach skills and data management rather than “wisdom of the past” (p. 217). To avoid such relativism, she recommended Catholic liberal arts institutions contain within the curriculum two distinctive courses: the first “Beginning with Knowing” focuses on the basis of epistemology and includes teaching students “how to know” and think using philosophical, theological, ethical, and religious approaches; the second, “Catholic Tradition,” would include a study of Catholic thought and philosophy over the centuries (pp. 219-220).

To stave off mission-creep, many Catholic institutions and their presidents have appointed someone or some department to be the guardian and steward of the mission (Collegiate Mission Consortium, 2011). In many cases, these offices have the responsibility for providing training to new and existing employees on Catholic and religious heritage. Additionally, these individuals may be involved in hiring processes, reviewing institutional policies and assessing alignment with such policies, working with faculty bodies to inculcate mission in the classroom, and provide programs and services that keep the Catholic principles at the forefront of the educational enterprise and institutional operations (Collegiate Mission Consortium, 2011).

Yet, how institutions “do mission” is very different from campus to campus, and measuring mission implementation is at best an ambiguous and relativistic activity. The role of mission officer can take varying forms and have varying levels of authority within a Catholic university, from a cabinet level position to a director position to simply falling into the “other duties as assigned” category for an already very busy administrator or professor (Collegiate Mission Consortium, 2011). Third-party watchdog groups have emerged, such as the Cardinal Newman Society, to “police” the Catholic higher education environment and have been received by some with fanfare and by others with disdain. To-date, the Cardinal Newman Society (2010) only recommends 5% of America’s Catholic colleges and universities.

### **Objections to *Ex Corde Ecclesiae***

The recommended norms and the basic tenets of *Ex Corde Ecclesiae* have met with contention in many Catholic postsecondary environments out of concern for what this means to institutional autonomy, academic freedom, and faculty performance



(Bishop Emeritus John Leibrecht, personal interview, July 29, 2010). Catholic presidents are often at the center of this debate and must navigate and balance the interests of the hierarchical church and the academy.

Perhaps the most contentious objections to *Ex Corde Ecclesiae* have been raised by theologians who argue that the *Application*, approved by the USCCB, calls for theologians to receive a *mandatum* from the local Bishop. This *mandatum* is to ensure that theologians on Catholic college campuses teach authentic Catholic theology approved by the Magisterium, which according to Sullivan (1983, p. 191) has the responsibility to “authoritatively interpret the Word of God, both in Scripture and Tradition.” Many theologians object to the *mandatum* because of concerns about academic freedom and negative personnel action in the event a theologian is viewed to be operating in conflict with the *mandatum* (Leibrecht, 2001).

This concern over the *mandatum* has been acknowledged by Bishop John Leibrecht, then Chairman of the Committee on *Ex Corde Ecclesiae*. According to Leibrecht,

the main concern throughout the whole process was the *mandatum*. The committee could not go to another church document to see what it is even though the Canon of the Church said that it was necessary. It was by far the most neuralgic issue over the whole ten years. (Bishop Emeritus John Leibrecht, personal interview, July 29, 2010).

In some ways, Leibrecht said such opposition should have been expected, since the *mandatum* is largely based on Canon 812 in the Church’s *Code of Canon Law* and the Catholic higher education community opposed Canon 812 when included in the *Code* in 1983 (Leibrecht, 2001).

Despite these objections and concerns, Russo and Gregory (2007) suggested that since their passage some believe these documents have had virtually no impact on the Catholic postsecondary environment. To-date there has been no reported cases of disputes regarding the *mandatum* since acceptance of the Guidelines in 2001 (Russo and Gregory, 2007). As expressed by Russo and Gregory (2007, p. 154), “the implementation of *Ex Corde* is virtually a dead letter in the American academy.” For example, with the exception of the Catholic University of America and small, mostly newer colleges such as Christendom, St. Thomas Aquinas, and Ave Maria, most Catholic colleges have not requested the *mandatum* of its theology professors and the Bishops have not pushed for theologians to seek certification from the Diocese (Russo and Gregory, 2007). Additionally, decisions by Catholic university leaders that are in clear opposition to the expressed concerns of the bishop and in disregard of *Ex Corde Ecclesiae* continue without sanction or consequence, most notably in the recent disputes over productions of *The Vagina Monologues* on campuses and the 2009 Commencement Speech by President Obama at the University of Notre Dame.

Father Charles Curran, well-known Catholic priest and moral theologian barred by the Vatican as a Catholic theologian for his controversial stances on Church teaching, stated that the Vatican has long been suspect of the notion of academic freedom and institutional autonomy. As shown by Curran and Komonchak (1993), he referred to the ordinances as a “long and dark shadow” over Catholic higher education and suggested any institutional ecclesiastical action taken against a theologian will “lose credibility in the eyes of the academic community” and that any attempt to restrict academic freedom could jeopardize state and federal funding of Catholic higher education (pp. 14-22). This

concern over academic freedom, according to Carpenter (2006), finds its genesis in the 1967 Land O'Lakes Conference when many Catholic institutional leaders succeeded in secularizing Catholic universities when suggesting such institutions need "autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the university itself" (p. 22).

Despite these concerns, Church authorities never dictated that the *mandatum* be used as a measure for hiring or firing faculty, and according to Bishop John Leibrecht, "*Ex Corde Ecclesiae* specifically states how institutions have academic freedom and autonomy, which is the jumping off point for establishing the *mandatum*" (Bishop Emeritus John Leibrecht, personal interview, July 29, 2010). In other words, these decisions rest solely with the institution. The *mandatum* involves a relationship between the local Bishop and the theologian. The institution's responsibility is to make sure the theologians are aware of their obligation to seek out the *mandatum* from the bishop. However, they are not obligated by Ecclesiastical authority to ensure the *mandatum* has been secured by theologians. This was specifically designed as such to protect the academic freedom and civic nature of the institution (Bishop Emeritus John Leibrecht, personal interview, July 29, 2010). In fact, a subcommittee of the USCCB Implementation Committee whose specific focus was the *mandatum* sought to design it in a way that "was located within the parameters of institutional autonomy and academic freedom; sensitivity to both civil and ecclesiastical law was required; and the appropriate role of the bishop and the rights of the individual theologian had to be recognized" (Leibrecht, 2001).

Curran and Komonchak (1993) acknowledged other criticisms of *Ex Corde Ecclesiae* that question the ability of the Vatican to compose a relatively brief, singular document to address Catholic higher education throughout the world when in fact Catholic higher education, and higher education in general, is quite different depending on the locale. The Holy See recognized such challenges and while *Ex Corde Ecclesiae* identifies specific norms for Catholic postsecondary institutions, it delegates to the local conferences of Bishops the responsibility to craft proper ordinances that address the compliance of an institution with the apostolic letter.

Yet, concerns persist over the application of this document to a diverse set of Catholic institutions. As shown by Curran and Komonchak (1993), Anita Pampusch, former President of the College of Saint Catharine in Minnesota, suggested that *Ex Corde Ecclesiae's* message is for large Catholic universities and ignores the vast majority of smaller Catholic colleges that enroll less than 5000 students and pointed out that *Ex Corde* refers to this majority of smaller institutions as “other” and simply recommends they implement *Ex Corde* “as far as possible”. She further argued that the ordinances of the USCCB are “prescriptive and judgmental” and exhibit a distrust of Catholic postsecondary leaders that complicates a university president’s relationships with governing boards and accrediting agencies.

Former President of the University of Rochester, George O’Brien (2002), captured the essence of the concern over *Ex Corde Ecclesiae* when he stated “definitive answers, particularly when delivered by external authority, are profoundly disturbing to the spirit and practice of the academy. Catholic university is, then, a peculiarly troubling entity for the open inquiry that marks the academic enterprise” (p. 147). He went on to

argue that most Bishops are not trained as theologians and as a consequence are not fit to issue a *mandatum* and deem someone a worthy Catholic theologian. Instead, he argued that the church's proper role should be as an external witness to Catholic theology "much like a Holocaust survivor" may deem a scholar's perspective as accurate or inaccurate (p. 151). O'Brien suggested the center of tension within *Ex Corde Ecclesiae* is a result of two opposing worldviews of the church. One worldview subscribes to an institutional/judicial model that views the Magisterium as the necessary and final authority on doctrine and faith. The second worldview is a mystical model suggesting "the people of God" provide ultimate illumination on truth and in so doing is not bound by a definitive authoritative body (pp. 152-156). In O'Brien's view, the magisterial church should serve as "a guardian of a tradition of assessed revelations" to ensure that theologians must juxtapose their viewpoints against several centuries of settled doctrine dating back to apostolic time (p. 161).

These concerns, albeit well-known and well documented, do in many ways overlook the repeated efforts of the USCCB to acknowledge the academic freedom and autonomy of institutions and the faculty within those institutions. Bishop John Leibrecht made clear that it is the Catholic institution's responsibility to proclaim its Catholic identity and take the necessary steps to make sure it is lived out appropriately. He acknowledged how the USCCB Committee on *Ex Corde Ecclesiae* was very specific that it must "first do no harm" to Catholic institutions and emerge with a document that is "good for the Church, good for the Bishops, good for theologians, and good for the institutions." (Bishop Emeritus John Leibrecht, personal interview, July 29, 2010).

According to Bishop Leibrecht (personal interview, July 29, 2010), catholic colleges and universities are somewhat like religious communities in that “they are all based on the Gospel who come up with specific constitutions” but who have “hundreds of different ways to do and be Gospel.” He goes on to say that “*Ex Corde Ecclesiae* and the USCCB’s *Application* are two documents institutions now have but there are many ways to go about implementing these norms and going about being Catholic.”

### **Summary**

The review of literature provides a vast, broad, and rich array of information demonstrating the unique and complex history of the Catholic Church and American Catholic postsecondary education. Since the founding of Georgetown in 1789, Catholic postsecondary education has grown where now there exist several hundred Catholic institutions serving hundreds of thousands of students each year. A majority of this growth has occurred since 1920.

Yet, despite this growth in Catholic higher education, the past 50 years reflects a time of great change. As shown in this review of literature, the post-Vatican II era brought with it a flurry of literature and publications from both the Holy See and the American Catholic postsecondary community regarding the relationship between the Church, the academy, and the communities where they reside. This review provided an overview of the most significant documents. Additionally, this review of literature has shown how the past 50 years has seen great changes within the academy as the presence of religious orders has dissipated on campus, replaced by lay faculty and administration with diverse *understandings of* and *commitments to* Catholic ideals. Moreover, this review acknowledges that the student demographic on Catholic campuses has shifted

whereby many students do not identify as Catholic and of those who do, many no longer practice the faith or subscribe to Catholic ideals. It was shown how presidents have difficulty responding well to these challenges and the charge to implement mission in the face of competing interests and other priorities.

Finally, this literature review focused on the 1990 Apostolic Constitution *Ex Corde Ecclesiae* as well as a complementary document authored by the National Conference of Catholic Bishops titled *The Application of Ex Corde Ecclesiae for the United States*. A history of the creation and publication of these documents are provided as well as an overview of their central hallmarks. Additionally, key criticisms of these documents are noted as well as recommended strategies for complying with the tenets of these Papal and Ecclesial teachings.

## Chapter 3

### Methodology

#### **Purpose, Hypotheses, Variables, Measurement, and Statistical Testing**

**Purpose.** The purpose of this study was to illuminate the extent to which America's Catholic colleges and universities have responded to the Papal Apostolic Constitution *Ex Corde Ecclesiae*. This study examined whether and how the American Catholic higher education community has responded to the expectations of *Ex Corde Ecclesiae* and related United States Conference of Catholic Bishops (USCCB) guidelines. Specifically, it examined two key constituencies specifically identified within *Ex Corde Ecclesiae* and the USCCB guidelines as central to deploying these expectations: campus presidents and academicians. Phase one included a quantitative study and surveyed these two internal university constituencies. Phase two consisted of qualitative interviews of presidents and academicians.

This research sought to identify the state of *Ex Corde Ecclesiae* from an internal perspective by acquiring the general sense of awareness, importance, and satisfaction that presidents and academicians at Catholic postsecondary institutions place on the relevancy and application of *Ex Corde Ecclesiae* on their campuses. It explored presidential leadership, motivation, and behavior and compared and contrasted the collective perspective of academicians with that of campus presidents. Finally, this research garnered perspectives from presidents and academicians on the aggregate results. Findings from this research can assist Church and Institutional leaders assess progress toward achieving the intended objectives of *Ex Corde Ecclesiae* and how this progress, or



lack thereof, relates to the broader discussion with Catholic higher education about effectively maintaining the institutional mission and identity.

Phase one was implemented by surveying college presidents and college academicians. Data for this quantitative phase were collected using the survey for college presidents found in Appendix K and the survey for college academicians found in Appendix L. Both surveys were administered using Survey Monkey.

### **Survey**

**Hypotheses, variables, measurement, and statistical testing.** To accomplish the purposes of the study, four hypotheses were tested.

#### ***Hypothesis One .***

*Research Hypothesis.* A majority of Catholic postsecondary institutions are fulfilling the visions and expectations set forth by the Holy Father in *Ex Corde Ecclesiae* by subscribing to the ideals and requirements enumerated in *Ex Corde Ecclesiae* and the United States Conference of Catholic Bishops' (USCCB) document *The Application of Ex Corde Ecclesiae for the United States*.

*Null Hypothesis.* A majority of Catholic postsecondary institutions are not fulfilling the visions and expectations set forth by the Holy Father in *Ex Corde Ecclesiae* and the United States Conference of Catholic Bishops' document *The Application of Ex Corde Ecclesiae for the United States*.

*(The researcher believed we would reject the null hypothesis.)*

*Variables* include institutional compliance with the general norms and practices as articulated by both *Ex Corde Ecclesiae* and the USCCB's *Application* document.

*Measures* of these variables include responses from Likert-type survey questions on the *Survey of Presidents of Catholic Postsecondary Educational Institutions*.

Likert-type survey questions include: 4a, 4b, 4c, 4d, 7a, 10a, 10b, 11a, 11b, 14a, 14b, 14c, 15a, 15b, 15c, 15d, 16a, 16b, 16c, 20a, 20b, 21a, 21b, 22

The hypothesis was analyzed by reducing the respondents' answers into two nominal categories and applying Pearson's Chi Square Test. A Z-test was also conducted to determine an average score. Additionally, answers to yes/no questions on the *Survey of Presidents of Catholic Postsecondary Educational Institutions* and two questions on the *Survey of Academicians of Catholic Postsecondary Educational Institutions* further informed a decision to accept or reject the null hypothesis.

Additional survey questions included: From the Survey of Presidents – Items 1, 2, 6, 9, 12, 13, 17 and 19

From the Survey of Academicians – Item 6 and 34/35 in tandem

### ***Hypothesis Two.***

*Research Hypothesis.* In the general population, there is a difference in how campus presidents respond to the *Survey of Presidents of Catholic Postsecondary Educational Institutions* compared to academician responses to the same questions on the *Survey of Academicians of Catholic Postsecondary Educational Institutions*.

*Null Hypothesis:* In the general population, there is no difference in how campus presidents respond to the *Survey of Presidents of Catholic Postsecondary Educational Institutions* compared to academicians' responses on the *Survey of Academicians of Catholic Postsecondary Educational Institutions*.

*(The researcher believed we would reject the null hypothesis.)*

*Variables* include the beliefs, perspectives, biases, and characteristics of presidents and academicians. *Measures* of these variables include Likert-type responses from the *Survey of Presidents of Catholic Postsecondary Educational Institutions* and the *Survey of Academicians at Catholic Postsecondary Educational Institutions*.

Likert-type Survey questions include: 4a, 4b, 4c, 4d, 5, 7a, 7b, 10a, 10b, 11b, 14a, 14b, 14c, 15a, 15b, 15c, 15d, 16a, 16b, 16c, 20a, 20b, 21a, 21b, 22

An *Independent Measures T-Test* was used to identify mean differences between these sample populations.

***Hypothesis Three.*** Recalling that Expectancy Theory can be illustrated as

**Motivational Force (MF) = Expectancy (E) x Instrumentality (I) x Valence (V)**

*Research Hypothesis.* Assessing expectancy theory in relation to *Ex Corde Ecclesiae* within higher education, University presidents' motivational force is affected by low levels of expectancy, instrumentality, and/or valence.

*Null Hypothesis.* Assessing expectancy theory in relation to *Ex Corde Ecclesiae* within higher education, University presidents' motivational force is unaffected by low levels of expectancy, instrumentality, and/or valence.

*(The researcher believed we would reject the null hypothesis.)*

*Variables* include the expectancy, instrumentality, and valence of postsecondary presidents. Expectancy addresses the "Can I?" and involves the presidents' self-efficacy, goal difficulty, and perceived control. Instrumentality, which involves trust and control, addresses the "Will I?" and involves the presidents' belief that if they achieve their objectives they will be rewarded. Valence refers to the value the presidents' place on the rewards and involves the presidents' needs, preferences, and goals. *Measures* of these

variables are contained within the *Survey of Presidents of Catholic Postsecondary Educational Institutions*.

Survey items include:

- To measure expectancy - Item 38a
- To measure instrumentality – Item 38b
- To measure valence - Item 38c

The *statistical analysis* included determining central tendency by discerning the group average for each of the three variables.

***Hypothesis Four.***

*Research Hypothesis.* In the general population, there is a relationship between Catholic theologians who generally agree with the principles of *Ex Corde Ecclesiae* and those who have received the *mandatum* from the local Bishop.

*Null Hypothesis.* In the general population, there is no relationship between Catholic theologians who generally agree with the principles of *Ex Corde Ecclesiae* and those who have received the *mandatum* from the local Bishop.

*(The researcher believed we would reject the null hypothesis.)*

*Variables* include the beliefs expressed by theologians as well as the action of receiving a *mandatum* by the local Bishop. *Measures* of these variables are contained within the Survey of Academicians of Catholic Postsecondary Educational Institutions, including specific answers to questions 33, 34 and 35 relating to being Catholic, teaching theology, and receiving a *mandatum*. Also, answers to questions 18, 20a, and 20b reference a theologian's level of awareness and support for the church, ecclesial

authority, and *Ex Corde Ecclesiae*. Statistical examination by conducting a T-test was used to identify relationships between and among these variables.

### **Assumptions of a Combined Methods Approach**

A combined methodology is one where the researcher deploys various methods of data collection and analysis. Philosophically, it is suggested that a combined-methodology provides a triangulation that assures any variance identified in research is a consequence of the trait being studied rather than the methodology (Creswell, 1994). It is believed that this triangulation substantively neutralizes any bias associated with the researcher, methodologies, or data sources (Creswell, 1994). According to Creswell (1994), Campbell and Fisk first utilized a combined-methods approach in 1959 to study psychological traits. There are two types of combined-method approaches: a “within methods” approach involving two types of quantitative studies such as an experiment and a survey, and a “between methods” approach involving quantitative and qualitative components such as the use of a survey and in-depth interviewing (Creswell, 1994, p.174). This dissertation deployed a “between methods” study.

As shown by Creswell (1994), Greene identified several benefits to a combined-methods approach. In addition to triangulation, a combined study allows for overlapping, for various facets of a phenomenon to emerge, and for the first method to inform the second method. Moreover, contradictions and fresh perspectives can emerge and there typically is considerable depth and breadth to the study.

Creswell (1994) identified three models of combined designs, including the two-phase design, a mixed methodology design, and a dominant-less dominant design, which is the research design of this dissertation. A two-phase design is one whereby the

researcher conducts two very distinct and clearly separate phases of a study, one qualitative and one quantitative. A mixed-methodology design is one where the researcher mixes aspects of a qualitative and quantitative approach at various levels and steps in the research. The paradigms may be mixed in the introduction, research questions, and other areas of the study and as such, the mixed methodology design is the most complex of design models. The dominant-less dominant design model that was utilized in this study includes a single dominant paradigm with one small alternative paradigm.

### **Dominant-Less Dominant Approach**

The dominant-less dominant design approach of this research deployed a quantitative study during the dominant phase, followed by a less dominant qualitative phase. Therefore, theories and hypotheses were advanced and tested generally using principles associated with quantitative research. The literature review, for example, follows a deductive paradigm and the research was driven theoretically by the quantitative methods with a complementary qualitative component. As suggested by Creswell (1994), this particular dominant-less dominant design model employed sequential triangulation whereby the research was conducted in two distinct phases, with the results of the first phase informing the qualitative line of inquiry associated with the second phase.

The quantitative paradigm employed for phase one of this research was a survey study. The survey method was selected because the researcher believed it was among the most efficient methodologies for garnering a broad data set from the nearly 220 Catholic colleges and universities in the United States. To date, a comprehensive analysis of *Ex*

*Corde Ecclesiae*'s implementation within US Catholic postsecondary institutions had not been done. This approach aimed to make a contribution to this obvious gap in the literature. Additionally, in light of the diversity of Catholic universities, alternative quantitative studies examining a smaller sample size could likely result in a lack of confidence that the results would be applicable to the whole of Catholic higher education. The survey method allowed the researcher to generalize from a sample to the population so that inferences may be made about the attitudes and behaviors of Catholic leaders and academicians in relation to *Ex Corde Ecclesiae* and related documents. The survey method used was a cross-sectional survey, collecting information at a specified point in time. It provided an economical means to collect data in a relatively short period of time.

The qualitative model employed for phase two of this research was the interview method. The qualitative method followed phase one and was based on results from the quantitative survey in order to understand better the perspectives of academicians and presidents at Catholic postsecondary institutions on why the data suggest certain findings.

### **The Role of the Researcher**

As a dominant-less dominant study, the role of the researcher is likely to impact the quantitative and qualitative phases of this study differently. For example, the dominant quantitative phase was devoid of bias, subscribing instead to the general acceptable practices associated with quantitative research design. The qualitative phase, on the other hand, was based on the researcher's extrapolation of findings from the quantitative phase and as such is subject to the initial interpretation and analysis of the researcher.

Merriam (1998) reported that the researcher in a qualitative study can be likened to the role of a detective, where there exists a “search for clues and missing pieces” with significant periods of ambiguity (p. 21). As a qualitative researcher, the individual is the “primary instrument for gathering and analyzing data” and as a “human instrument” is limited in that “mistakes are made, opportunities are missed, (and) personal biases interfere” (p. 20).

As shown by Creswell (1994), “the biases, values, and judgment of the researcher” need to be articulated in the research (147). Moreover, Merriam (1998) acknowledged how the qualitative phase accommodates the philosophical assumptions, worldviews, values, and perspectives of both the researcher and the participants. In so doing, the investigator must be sensitive to the “layers of meaning” inherent in this subjectivity (pp. 22-23). To this end, the researcher must work to include statements about personal philosophical views and past experiences relating to the topic as well as associations with those who are participants or informants into the qualitative phase.

This research focuses on Catholic higher education and in particular examines the sustainability of mission and identity of such institutions, with specific emphasis on the institutional relationship with the Church. This researcher was a Catholic higher education professional who has worked for 13 years in Catholic higher education at two small, liberal arts institutions. Generally, the researcher was concerned about the direction of Catholic higher education and its capacity to sustain its identity at a time when most leaders of such universities are trained largely at public universities and whose priorities are often secular in nature, not unlike those of a public institution. With the considerable loss of religious on American Catholic campuses, it is the sentiment of



this researcher that *Ex Corde Ecclesiae* is generally viewed as a historical document rather than a constitution by which to function. Additionally, it is believed that *Ex Corde Ecclesiae* has generally received a lukewarm reception since its release in 1990. Any bias associated with these worldviews and concerns was mitigated in this dominant-less dominant design by strict adherence to generally acceptable standards associated with quantitative research. Additionally, the qualitative phase of this study involved interviews based on results from the quantitative phase. These interviews were conducted utilizing strict protocols associated with such techniques, including proper transcription and identification of themes and proper use of widely accepted verification methodologies. Participants interviewed included theologians and presidents of Catholic colleges and universities.

### **Sampling Method**

Phase one of this dominant-less dominant research study involved a cross-sectional survey study of all Catholic college and university presidents and a sample of academicians at Catholic postsecondary institutions. The survey, as described by Creswell (1994), provided “a quantitative description” of Catholic postsecondary leadership and academicians with respect to their conformity with, acceptance of, and perspective on *Ex Corde Ecclesiae* and norms associated as outlined in the Conference of Catholic Bishop’s *Application of Ex Corde Ecclesiae in the United States* (p. 117). Survey questions for both presidents and academicians were based on the documents *Ex Corde Ecclesiae* and *The Application of Ex Corde Ecclesiae for the United States* with additional questions added by the researcher for the purpose of ensuring appropriate measures for the hypotheses. Most survey questions were arranged so that several

hypotheses could be measured using a four-point Likert Scale. The survey method was chosen so that inferences may be made about the attitudes and behavior of these important populations within Catholic higher education and because it allows for a comprehensive study of entire populations in an efficient and cost-effective manner. Additionally, phase two engaged theologians and postsecondary leaders to interpret and analyze results from phase one and minimize the impact of phase one sampling error.

Phase two of this study involved person-to-person interviewing. Merriam (1998) identified three types of interview structures: “highly structural/standardized, semi-structural, and unstructured/informal” (p. 73). The interview structure ranged from unstructured and informal to semi-structured to allow for flexibility and conversation as well as for targeted investigation into specific dimensions of the results. The researcher interviewed a total of three theologians and three college presidents from six different Catholic postsecondary institutions. The focus of the interviews sought feedback, interpretation, analysis, attitudes, and perspective on results from phase one and any implications these results may have on the future of Catholic higher education. As recommended by Merriam (1998), interviews were recorded with permission and transcribed verbatim. Then, the transcriptions were coded appropriately to identify pertinent themes.

### **Data Collection Procedures**

#### **Phase One.**

*Presidents.* Two hundred seventeen College presidents received a first-contact, pre-notice letter via US mail in January 2011 detailing the intended purposes of this research, inviting their participation, and alerting them to a forthcoming electronic

survey. A second-contact containing the survey study was distributed via electronic correspondence through SurveyMonkey in February 2011 to presidents of Catholic postsecondary institutions. Two follow-up contacts sent in February and March provided thank-you notes and reminder messages for those who had not yet completed the survey. In addition, a postage-paid survey was sent via US mail to all presidents whose email system rejected the electronic survey correspondence. *The Survey of Presidents of Catholic Postsecondary Institutions* concluded in March 2011 and data analysis commenced immediately. Participants received an Executive Summary of results from the *Survey of Presidents of Catholic Postsecondary Institutions* in September, 2011.

*Academics.* One hundred eighty five college academicians received a first-contact letter via email in April 2011 detailing the intended purposes of this research and inviting their participation. The correspondence included a link to the survey instrument through SurveyMonkey. A follow-up contact was sent in May providing a thank-you note and reminder message for those who had not yet completed the survey. *The Survey of Academicians at Catholic Postsecondary Institutions* concluded in May 2011 and data analysis commenced immediately. Participants received an Executive Summary of results from the *Survey of Academicians at Catholic Postsecondary Institutions* in September 2011.

**Phase Two.** Phase two, consisting of person-to-person interviewing, began in June 2011 by identifying three theologians and three presidents of Catholic postsecondary institutions who agreed during phase one to participate in interviews for the study. The researcher sought to have representative diversity in interviewees from those who volunteered during Phase One. To this end, the president interviewees

included a religious brother, religious sister, and lay male and the theologian interviewees included a priest, lay male, and lay female. The interviews were conducted utilizing the Interview Protocol for Catholic Presidents and Theologians located in Appendix I. This Interview Protocol explored the findings from the survey instruments given to Catholic postsecondary presidents and academicians. In June 2011, results associated with phase one of the studies were advanced to all committed participants. Interviews with participants commenced and were completed in June 2011. Transcription and coding of interviews ran concurrently as interviews were completed and were finished in their entirety by July 2011.

### **Participants**

Participants in the survey study associated with phase one included 217 Catholic college and university presidents throughout the United States of America, who constitute the full population of American Catholic College and University presidents, excluding those that constitute seminaries-only without traditional undergraduate programs (Association of Catholic Colleges and Universities, 2010). In addition, participants also included a sample size of 185 academicians at these Catholic colleges and universities who teach within or oversee the theology or religious studies curriculum. Often, but not always, these individuals were theologians. More specifically, the researcher first sought the participation of the chair of theology or chair of religious studies if such positions and departments existed. If no such position or department existed, the researcher then selected an academician teaching theology or religious studies within the college or university.

Participants in the person-to-person interviews associated with phase two included three theologians and three presidents working in Catholic postsecondary institutions.

### **Data Analysis Strategies**

**Phase One: Quantitative.** As Creswell (1994) suggested, data analysis during phase one did not begin until the conclusion of data collection and involved several steps. Step one reported information in table form about returns and non-returns of the survey instrument with special attention given to the respondents and non-respondents. Step two examined response bias to determine if non-respondents would have dramatically changed results if in fact they participated in the survey. For the researcher's own information, a simple wave analysis was conducted on specific questions to ascertain any patterns in response types based on timeliness of response (see Appendix J). To this end, the researcher randomly selected three questions from the *Survey of Presidents* and *Survey of Academicians* and determined the mean scores for the first ten and last ten respondents for each question. This approach assumed that those who respond in the final weeks of a survey provide answers consistent with non-respondents. Findings from this simple wave analysis determined no discernable patterns. Moreover, in four of the six questions selected there was a difference of .1 or less in the average scores between the first ten and last ten respondents. Step three included a descriptive analysis of all variables within the study, including the reporting of relevant statistics where appropriate and these are included in summary format within the text or in the appendices. Step four included a statistical analysis utilizing SPSS to conduct relevant statistical tests including t-tests, z-tests, and Chi square tests. Step five identified the statistics that best answer the

research questions and objectives of the study. More specifically, hypothesis one was examined by determining the Chi Square, p-values, and conducting a Z-test, hypothesis two was examined by determining a t-score, degree of freedom (df), and p-value, hypothesis three was explored by determining mean responses in relation to expected mid-point responses, and hypothesis four was explored by cross tabulating three survey items, conducting a Chi-Square test and examining p-values.

**Phase Two: Qualitative.** Data analysis for phase two, as recommended by Creswell (1994), occurred simultaneously with data collection as information was gathered through interviews and sorted into specific categories, patterns, and themes. The analysis involved data reduction and interpretation whereby information was deconstructed and reconstructed to identify consolidated, emergent themes. As shown by Strauss and Corbin (1990) and Hatch (2002), interview transcriptions were analyzed through a process of open coding. This method allowed for considerable flexibility in assigning and re-assigning codes to various categories as themes emerged and evolved from the data.

### **Verification Procedures**

**Quantitative verification.** Measures were taken to assure the *Survey of Presidents of Catholic Postsecondary Educational Institutions* and *Survey of Academicians at Catholic Postsecondary Educational Institutions* had a high degree of validity. As shown by Nolinske (1995), *validity* was maximized by using a pilot-tested, multiple choice questionnaire. The pilot study of these surveys was given to a sample of potential participants. In addition to a pilot study, *face validity* was determined according to Creswell (1994) by circulating the questionnaire to presidents and theologians to assess

the instrument and provide feedback on whether the instrument appears to measure what it purports to measure. *Content validity* was obtained by receiving feedback from a bishop of the USCCB who served as a member for ten years on the Committee of the USCCB charged with developing norms and the *Application* document associated with the implementation of *Ex Corde Ecclesiae* in America (Bishop James Griffin, personal interview, July 29, 2008).

**Qualitative verification.** Verification procedures, or validity, in qualitative research ensures that the study accurately depicts the knowledge and meaning of that which is being examined (Creswell, 1995). In other words, verification procedures provide a degree of confidence that the researcher is accurately describing what they observe throughout the qualitative study and in this instance, during the interviews utilizing the Interview Protocol. According to Creswell (1995), these procedures confirm that the descriptions, explanations, and interpretations of the phenomena are accurate. Verification is a more appropriate term than validity as it shifts the focus away from tests and instrumentation to perspectives and understanding (Creswell, 1995).

The verification procedures deployed in the less dominant phase of this study sought to ensure there is a fit between research questions, data collection procedures, and data analysis techniques so that the data collection procedures and analytical procedures are applied correctly. As suggested by Creswell (1995), the researcher for this study attempted to provide verification procedures that provided descriptive validity through valid, factual, and accurate accounts and interpretive validity whereby the researcher constructed meaning through participants' words.

The less dominant interview phase deployed verification procedures offered by Creswell and Miller (2000) that included *clarification of researcher bias, triangulation, member checking, and external auditing*. *Clarification of researcher bias* requires an assessment of any prejudices and orientations that form the understanding and approach to the study. *Triangulation*, as shown by Creswell (2003), involves neutralizing bias by building themes through a convergence of information collected through various data sources. *Member checking* involves having participants review the draft findings and emerging themes from the research to assess and garner feedback regarding the accuracy of the interpretations (Creswell and Miller, 2000). *External auditing* calls for someone disassociated with the research to assess all dimensions of the research project (Creswell and Miller, 2000). Findings from this research were sent to research participants and auditors in September 2011.

### **Ethical Considerations**

Before each phase of this dominant-less dominant research study, each participant was provided a full explanation of the research intent, goals, and objectives. Additionally, participation in this study was voluntary and the researcher was explicit that involvement is optional without any penalty or repercussion for non-participation at any time. Additionally, the confidentiality and anonymity of individual responses has been maintained. As suggested by Creswell (2007), aliases were provided and generalizations were made when necessary to protect anonymity for any research participant. Specific written permission was secured in the event the inclusion of any particular identity is divulged.



Participants in phase two were provided an opportunity to review transcripts from their interviews, comment on any issue, and provide corrections where applicable. If requested, participants could only receive raw data from their specific interview and raw data was not seen by anyone other than the researcher.

### **Summary**

The methodology has demonstrated the purpose of this research study while concomitantly illustrating the variables, measurements, and statistical testing incorporated into the investigation. More specifically, it has shown that this research examined the extent to which America's Catholic colleges and universities have responded to the Papal Apostolic Constitution *Ex Corde Ecclesiae*. Hypotheses have been stated as have the specific variables, survey questions, and statistical testing that was deployed to support or reject the null hypotheses. The dimensions of a combined-methods approach to examining these hypotheses has been outlined with focused attention on the dominant-less dominant approach utilized in this research. In addition, data collection and analysis procedures were presented and verification procedures were outlined. Finally, ethical considerations associated with this research were acknowledged.

## Chapter 4

### Results

This research study obtained quantitative and qualitative data from presidents of Catholic postsecondary institutions and academicians at Catholic postsecondary institutions who teach within or oversee the theology or religious studies curriculum. Quantitative data were obtained through separate surveys administered to both presidents and academicians. Data gathered from both surveys informed the four research hypotheses. A variety of statistical tests were applied to the survey data to assess support, or lack thereof, for the research hypotheses. Results from each hypothesis are presented separately in table and text form.

#### **Phase One—Quantitative Survey of Presidents of Catholic Postsecondary Institutions**

In February 2011, the *Survey of Presidents of Catholic Postsecondary Institutions* was sent to 217 presidents. This distribution encompassed the entire population of Catholic postsecondary presidents in America at institutions where two year, four year, and graduate degrees are offered (Association of Catholic Colleges and Universities, 2010). In April 2011, the survey closed with 110 participants representing 51% of the population.

These participants represented a very diverse and broad cross-section of the Catholic higher education community. Specifically, 68% worked at masters granting institutions, 19% at four-year baccalaureate institutions, 9% at doctoral granting institutions, 3% at a seminary offering baccalaureate degrees, and 2% at two-year institutions. Also, 33% worked at institutions with fulltime enrollments (FTE) between

1,000-2,000 students, 20% were at institutions under 1,000 students, 15% worked at institutions with FTE between 2,000-3,000 students, 14% were at institutions with 3000-5000 students, another 14% were at institutions with 5000-10,000, and 3% were from institutions with more than 10,000 FTE. The age of institutions represented ranges from 51-100 years old (42% of respondents), 101-150 years old (26% of respondents), 151-200 years old (18% of respondents), 26-50 years old (9% of respondents), and 0-25 years old (6% of respondents).

The gender breakdown of respondents included 70% men and 30% women. The ages of respondents ranged greatly, with 51% between the ages of 61 and 70, 32% between the ages of 51 and 60. Additionally, 12% were aged 50 or younger and 6% were aged 71 or older. A noticeable 99% of respondents were white, with the only non-white respondent being Asian. As for their educational background, 89% held a terminal degree (Ph.D. or Ed.D.) and 57% attended Catholic grade school, Catholic high school, and Catholic college. Moreover, 76% attended at least a Catholic college and 8% had no Catholic educational background. Most were specialists in education (42%), with other backgrounds including the social sciences (23%), theology (18%), the natural sciences and mathematics (11%), and business (7%). Fifty-four percent were laypersons, 25% ordained priests, and 21% religious sisters or brothers. A full 57% had been president of their institution for more than five years, with another 12% serving between four and five years. Only 11% of respondents had served less than one year. Prior to their appointment as a president, 52% had served as an academic administrator, 18% as a professor, 15% as a non-academic administrator, 8% in a religious assignment, 5% in the business profession, and 4% in non-profit work. Worth noting, 90% were presidents of

institutions founded or sponsored by a religious order. An Executive Summary of results from the *Survey of Presidents of Catholic Postsecondary Institutions* can be found in Appendix K on page 188.

### **Phase One—Quantitative Survey of Academicians of Catholic Postsecondary Institutions**

In April 2011, the *Survey of Academicians at Catholic Postsecondary Institutions* was sent to 185 academicians who teach or oversee theology or religious studies programs at 185 separate Catholic colleges. The survey sample included academicians at Catholic postsecondary institutions that had a theology or religious studies department. Often, but not always, these individuals were theologians. More specifically, the researcher first sought the participation of the chair of theology or chair of religious studies if such positions and departments existed. If no such position or department existed, the researcher then selected an academician teaching theology or religious studies within the college or university. Institutions where there was no department or academicians teaching theology or religious studies were excluded from the sample. Often, these were two year institutions. In May 2011, the survey closed, with 69 participants representing 37% of the sample.

Academicians responding to the survey represented a broad cross-section of Catholic higher education. Specifically, 91% of respondents were from institutions founded or sponsored by a religious order, with 43% working at masters granting institutions, 35% at four-year baccalaureate institutions, and 23% at doctoral granting institutions. Also, 35% were from institutions with a fulltime student enrollment of 1,000-2,000 students, 17% were from institutions of 2,000-3,000 students, and another

17% were from institutions with 3,000-5,000 students. Only 14% were at schools with less than 1,000 students, 11% were from schools with between 5,000-10,000 students, and 6% worked at large institutions with FTE over 10,000. Additionally, 42% were from institutions founded between 51-100 years ago, 34% from institutions founded 101-150 years ago, 15% from institutions founded 151-200 years ago, and 9% from institutions founded between 25-50 years ago.

The demographic profile of respondents had striking similarities to the profile of presidential respondents. For example, 71% of respondents were male and 29% were female, and 98% were white with only one African American participant. Also, 25% were between the ages of 61-70, and 41% were between the ages of 51-60. Thirty-one percent were 50 or younger and 3% were older than 71.

As for their educational background, 92% held terminal degrees (Ph.D. or Ed.D.). Also, 52% attended Catholic grade school, high school, and college, but 22% did not attend any of the three. In all, 68% had at least attended a Catholic college. Additionally, 78% indicated they were Catholic, and 76% stated they teach theology at their institution. In total, 39% (n= 27) of respondents (n = 69) had received the *mandatum*, but 16% (n=11) skipped the question. As for years of service, 43% had been at their current institution between 10 and 20 years, 32% had been at their institution more than 20 years, and 25% had been at their institutions less than 10 years. An Executive Summary of results from the *Survey of Academicians at Catholic Postsecondary Institutions* can be found in Appendix L on page 209.

## **Phase One—Survey Results**

What follows are statistical test results on survey items within the *Survey of Presidents of Catholic Postsecondary Institutions* and *Survey of Academicians at Catholic Postsecondary Institutions*. These statistical test results provide important analysis to answer the four research hypotheses. While survey results may be found in their entirety within Appendix K and Appendix L, the tables that follow provide the relevant survey items and related statistics from each survey necessary to answer each research hypothesis. Select items from both the *Survey of Presidents* and the *Survey of Academicians* were analyzed to examine research hypotheses one and two whereas hypotheses three and four were analyzed by examining select survey items from either the *Survey of Presidents* or *Survey of Academicians*.

### **Results for Hypothesis One.**

***Research Hypothesis One.*** A majority of Catholic postsecondary institutions are fulfilling the visions and expectations set forth by the Holy Father in *Ex Corde Ecclesiae* by subscribing to the ideals and requirements enumerated in *Ex Corde Ecclesiae* and the United States Conference of Catholic Bishops' (USCCB) document *The Application of Ex Corde Ecclesiae for the United States*.

The variables relating to this hypothesis examine institutional compliance with the general norms and practices as articulated by both *Ex Corde Ecclesiae* and the USCCB's *Application* document. To measure these variables, the researcher examined the following:

- Likert-type survey items on the *Survey of Presidents* including 4a, 4b, 4c, 4d, 7a, 10a, 10b, 11a, 11b, 14a, 14b, 14c, 15a, 15b, 15c, 15d, 16a, 16b, 16c, 20a, 20b, 21a, 21b, 22
- Yes/No survey items on the *Survey of Presidents* including 1, 2, 6, 9, 12, 13, 17, 19
- Select Yes/No survey items from the *Survey of Academicians* including 6, 34, 35

The primary measure for examining hypothesis one involved responses to questions on the *Survey of Presidents of Catholic Postsecondary Institutions*. These responses included answers to Likert-type survey questions and yes/no survey questions. For the Likert-type survey items, responses were analyzed by reducing the respondents' answers into two nominal categories to apply Pearson's Chi Square Test. More specifically, respondents' answers to survey items were either "strongly agree," "somewhat agree," "somewhat disagree," or "strongly disagree." Those respondents who answered "strongly agree" or "somewhat agree" were reduced to the nominal category of "agree." Those respondents who answered "strongly disagree" or "somewhat disagree" were reduced to the nominal category of "disagree." Respondents who answered "agree" or "yes" reflect responses that are aligned with the norms as articulated by *Ex Corde Ecclesiae* and the USCCB *Application* document. Respondents who answered "disagree" or "no" reflect responses that are not aligned with the norms as articulated by *Ex Corde Ecclesiae* and the USCCB *Application* document.

Table 1 presents the results from the Likert-type survey items and shows the observed "agree" response, the expected "agree response," the residual difference

Table 1

*Results from Select Likert-Type Survey Items for Hypothesis One from the Survey of Presidents of Catholic Postsecondary Institutions*

Survey of Presidents of Catholic Postsecondary Institutions Item Number	Observed N Agree	Expected N Agree	Residual	Chi-Square Value	P-Value Asymptotic Significance
4a. “Students receive an adequate study of philosophy and theology at this institution.”	90	53.5	36.5	49.804	.000
4b. “Theology has a legitimate place within the institution alongside other disciplines.”	103	50.0	53.0	94.340	.000
4c. “Theology at this institution serves all other disciplines in their search for meaning.”	82	52.5	29.5	33.152	.000
4d. “Theology receives adequate resources at this institution.”	89	52.5	36.5	50.752	.000
7a. “The Catholic identity of this institution is a key priority of the board of trustees.”	103	52.5	50.5	97.152	.000
10a. “Catholic ideals, attitudes, and perspectives penetrate and inform institutional activities.”	101	52.5	48.5	89.610	.000
10b. “Catholicism is vitally present and operative throughout this institution.”	94	52.5	41.5	65.610	.000

Table 1 continues



Survey of Presidents of Catholic Postsecondary Institutions Item Number	Observed N Agree	Expected N Agree	Residual	Chi-Square Value	P-Value Asymptotic Significance
11a. "Faculty at this institution respect Catholic doctrine and morals in their research and teaching."	100	52.0	48.0	88.615	.000
11b. "Professors here are accorded freedom of inquiry and thought and freedom to express their minds on matters where they enjoy competence."	103	52.5	50.5	97.152	.000
14a. "This institution makes education accessible to all those who are able to benefit, especially the poor and members of minority groups."	101	52.0	49.0	92.346	.000
14b. "Participation in opportunities to practice the faith through participation in Mass, the sacraments, religious devotions and other authentic forms of Catholic spirituality is possible on my campus."	98	52.0	46.0	81.385	.000
14c. "The campus culture is expressive and supportive of a Catholic way of life."	102	52.0	50.0	96.154	.000
15a. "The relationship between the local Bishop and me can be characterized as one of mutual trust."	93	47.5	45.5	87.168	.000
15b. "The relationship between the local Bishop and me is one of close and consistent cooperation."	85	48.5	36.5	54.938	.000
15c. "Theologians at this institution respect the authority of the local Bishop and assent to Catholic doctrine."	86	46.5	39.5	67.108	.000

Table 1 continues

Survey of Presidents of Catholic Postsecondary Institutions Item Number	Observed N Agree	Expected N Agree	Residual	Chi-Square Value	P-Value Asymptotic Significance
15d. “There exists a structure and strategy here for ongoing dialogue and cooperation by university and church authorities.”	87	51.0	36.0	50.824	.000
16a. “There is synergy among internal constituencies about our Catholic mission and the implementation of this mission in our policies, practices, curriculum, and activities.”	92	50.5	41.5	68.208	.000
16b. “Faculty, administration and staff, at their time of appointment, are informed about the Catholic identity of the institution and its implications, and about their responsibility to promote, or at least respect that identity.”	100	51.5	48.5	91.350	.000
16c. “Non-Catholic faculty, administrators, and staff respect the Catholic identity of this institution.”	101	51.0	50.0	98.039	.000
20a. “Ex Corde Ecclesiae is a sort of ‘magna carta’ for Catholic colleges and universities.”	78	49.0	29.0	34.327	.000
20b. “Ex Corde Ecclesiae accurately captures what I believe to be an appropriate relationship between the Catholic Church and Catholic Higher Education.”	84	51.0	33.0	42.706	.000
21a. “Interdisciplinary studies are a key element of the curriculum.”	94	52.0	42.0	67.846	.000

Table 1 continues

Survey of Presidents of Catholic Postsecondary Institutions Item Number	Observed N Agree	Expected N Agree	Residual	Chi-Square Value	P-Value Asymptotic Significance
21b. "Courses in Catholic doctrine are available to all students and accommodated in their program of study."	96	52.0	44.0	74.462	.000
22. "Faculty here give adequate consideration to the moral, spiritual, and religious dimensions and implications of their research."	93	50.5	42.5	71.535	.000

between the observed and expected “agree” response, the Chi Square value, and the p-value. The degrees of freedom (df) for these data is 1. The expected “agree” response demonstrates the value if precisely 50% of respondents answered agree and 50% answered disagree on a survey item. The residual difference is the difference between the observed “agree” and the expected “agree”. A p-value is a measure of how much evidence one has against the null hypothesis, and the smaller the p-value, the more evidence there is against the null hypothesis. Generally, researchers will reject the null hypothesis if the p-value is less than .05. Worth noting, the Chi Square value for each survey item is higher than the critical value of 3.841 for a degree of freedom of 1 and the asymptotic significance (p-value) is .000 for each survey item, less than .05. This indicates that the data is statistically significant and reliable. The data in Table 1 generally suggests presidents’ believe their institutions are aligned with the norms as outlined by *Ex Corde Ecclesiae* and the USCCB *Application* document, which supports a rejection of the null hypothesis.

In addition to analyzing each Likert-type survey item individually for hypothesis 1, the researcher conducted a Z-test on these same survey items to discern if the average score of all respondents was significantly higher or lower than the mid-point or expected average if the null hypothesis were to be true. For the purposes of conducting this Z-test, each response was given a numeric value: strongly disagree = 1, somewhat disagree = 2, somewhat agree = 3, strongly agree = 4. In so doing, the exact midpoint or expected average response from these options would be 2.5. By conducting a Z-test, the researcher could further assess whether the average responses of presidents was significantly higher or lower than the midpoint and make a determination of whether to accept or reject the

null hypothesis. Table 2 illustrates the descriptive statistics associated with the Likert-type responses for hypothesis 1 which allow for a Z-test.

Table 2

*Descriptive Statistics for Likert Type Survey Items for Hypothesis One*

N	Mean Average	Standard Deviation
108	3.5135	.35534

We then use these data points to conduct a Z-test. Recalling that 
$$z = \frac{\bar{x} - \mu_0}{s/\sqrt{n}}$$

$$Z = \frac{3.51 - 2.5}{.355 / \sqrt{108}}$$

$$Z = 29.70$$

A Z score of 29.70 is greater than the critical value of 1.96 indicating that the presidents' mean score of 3.51 is statistically significantly higher than the mid-point score of 2.5.

This mean score supports a rejection of the null hypothesis.

In addition to the Likert-type survey items on the *Survey of Presidents*, answers to yes/no questions on the same survey and three questions on the *Survey of Academicians at Catholic Postsecondary Educational Institutions* further informs a decision to accept or reject the null hypothesis. The additional survey items from the *Survey of Presidents* include items 1, 2, 6, 9, 12, 13, 17 and 19 and results from these survey items are shown in Table 3.

As shown in Table 3, survey items 1, 6, 9, 12, 17, and 19 are statistically significant, with Chi Square values higher than the critical value of 3.841 and p values

Table 3

*Results from Select Yes/No Survey Items from the Survey of Presidents of Catholic Postsecondary Institutions for Hypothesis One*

Survey of Presidents of Catholic Postsecondary Institutions Item Number	Observed N Yes	Expected N Yes	Residual	Chi-Square Value	P-Value Asymptotic Significance
1. "Is Catholic theology taught within the curriculum?"	100	54	46	78.370	.000
2. "Does the institution have a department or a chair of Catholic theology?"	63	54	9	3.000	.083
6. "Catholics who teach the theological disciplines here have received a mandatum from the local Bishop."	52	29	23	36.483	.000
9. "The majority of this institution's Board of Trustees are Catholic."	96	50	46	84.640	.000
12. "A majority of faculty at the institution are Catholic."	39	26	13	13.000	.000
13. "Does your institution, in keeping with applicable laws, strive to recruit and appoint competent Catholic professors so, to the extent possible, they will constitute a majority of the faculty?"	54	46	8	2.783	.095
17. "Is the University President Catholic?"	100	51.5	48.5	91.350	.000
19. "Has the Board of Trustees analyzed Ex Corde Ecclesiae, the United States Conference of Catholic Bishops' document entitled "The Application of Ex Corde Ecclesiae for the United States," or related ecclesiastical materials?"	63	41	22	23.61	.000

less than .05. As such, these survey items support a rejection of the null hypothesis.

Survey items 2 and 13 are not statistically significant.

As previously stated, a few yes/no survey items from the *Survey of Academicians* were additional measures to assess hypothesis one. Results from these survey items are shown in Table 4. As was the case with presidents' responses, "yes" responses from academicians reflect an alignment with the norms as outlined in *Ex Corde Ecclesiae* and the USCCB *Application* document.

### **Results for Hypothesis Two.**

**Research Hypothesis Two.** In the general population, there is a difference in how campus presidents respond to the *Survey of Presidents of Catholic Postsecondary Educational Institutions* compared to academician responses to the same questions on the *Survey of Academicians at Catholic Postsecondary Educational Institutions*.

Variables include the beliefs, perspectives, biases, and characteristics of presidents and academicians and the measures of these variables include Likert-type responses from the *Survey of Presidents of Catholic Postsecondary Educational Institutions* and the *Survey of Academicians at Catholic Postsecondary Educational Institutions*. For each survey item, respondents could answer strongly disagree, somewhat disagree, somewhat agree, or strongly agree. Each response was given a numeric value: strongly disagree = 1, somewhat disagree = 2, somewhat agree = 3, strongly agree = 4. Survey item 7b is unique in that it is the only item for hypothesis two that presents a negative statement associated with Catholic mission and identity. Therefore, a low average response (less than 2.5) would indicate a positive institutional statement regarding mission and identity.

Table 4

*Results from Select Survey Items from the Survey of Academicians at Catholic Postsecondary Institutions for Hypothesis One*

Survey of Academicians at Catholic Postsecondary Institutions Item Number	Observed N Yes	Expected N Yes	Residual	Chi-Square Value	P-Value Asymptotic Significance
6. "Catholics who teach the theological disciplines here have received a mandatum from the local Bishop."	28	18	10.0	11.111	.001
34. "Do you teach theology courses at your institution?"	48	31.5	16.5	17.286	.000
35. "Have you received the mandatum from the local Bishop?"	27	29.0	-2.0	0.276	.599



Table 5 presents results from the surveys of presidents and academicians for Likert-type items associated with hypothesis two. Specifically, sample size, mean, and standard deviation are provided for both presidents and academicians for each survey item. In addition, a t score, degree of freedom, and p-value are shown. For each survey item, a p-value less than .05 denotes a statistically significant difference between academicians and presidents responses on the same survey items. When one constituency reflects a statistically significant higher mean score than the other, this indicates the constituency perceives the institution more compliant or favorably aligned with the norms as outlined in *Ex Corde Ecclesiae* and the *USCCB Application* document than the other. As shown in Table 5, survey items with significant differences include 4a, 4d, 5, 7a, 7b, 10a, 10b, 11b, 14a, 14c, 15a, 15d, 16a, 16b, 16c, 20b, and 22. Survey items 4b, 4c, 14b, 15b, 15c, 20a, 21a, and 21b were not significantly different, with p-values above .05. With a midpoint average of 2.5 on a 4-point scale, average scores below the midpoint would suggest a constituency is indicating a level of non-compliance with the norms in *Ex Corde Ecclesiae* or the *USCCB Application* document. An average score above the mid-point suggests a constituency is indicating a level of compliance with the norms.

A review of Table 5 shows statistically significant differences where p-values are less than .05 between academicians and presidents on 17 of the 25 survey items associated with hypothesis two. For all 17 survey items, the mean score for presidents is higher than that of academicians; reflecting presidents' view their institutions as more compliant or more favorably with the norms outlined in *Ex Corde Ecclesiae* and the *USCCB Application* document. Additionally, Table 6 shows those survey items

Table 5

*Results from Select Survey Items from the Surveys of Presidents and Academicians at Catholic Postsecondary Institutions for Hypothesis Two*

Survey Item	Constituency	N	Mean	Std. Deviation	t	Degrees of Freedom	P Value Significance 2-Tailed																																												
4a. "Students receive an adequate study of philosophy and theology at this institution."	President	107	3.22	.828	2.553	173	.012																																												
	Academician	68	2.87	1.006				4b. "Theology has a legitimate place within the institution alongside other disciplines."	President	106	3.78	.516	1.138	171	.257	Academician	67	3.69	.583	4c. "Theology at this institution serves all other disciplines in their search for meaning."	President	105	3.22	.832	1.602	170	.111	Academician	67	3.00	.937	4d. "Theology receives adequate resources at this institution."	President	105	3.40	.792	4.965	115.589	.000	Academician	67	2.67	1.021	5. How satisfied are you with the academic freedom enjoyed by theologians within the University?	President	105	3.85	.455	2.400	100.150	.018
4b. "Theology has a legitimate place within the institution alongside other disciplines."	President	106	3.78	.516	1.138	171	.257																																												
	Academician	67	3.69	.583				4c. "Theology at this institution serves all other disciplines in their search for meaning."	President	105	3.22	.832	1.602	170	.111	Academician	67	3.00	.937	4d. "Theology receives adequate resources at this institution."	President	105	3.40	.792	4.965	115.589	.000	Academician	67	2.67	1.021	5. How satisfied are you with the academic freedom enjoyed by theologians within the University?	President	105	3.85	.455	2.400	100.150	.018	Academician	67	3.61	.717								
4c. "Theology at this institution serves all other disciplines in their search for meaning."	President	105	3.22	.832	1.602	170	.111																																												
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Table 5 continues

Survey Item	Constituency	N	Mean	Std. Deviation	t	Degrees of Freedom	P Value Significance 2-Tailed																																																								
7a. "The Catholic identity of this institution is a key priority of the Board of Trustees."	President	105	3.82	.434	3.720	98.234	.000																																																								
	Academician	67	3.46	.703				7b. "It is difficult making the Catholic identity of this institution a priority given other pressing and relevant issues."	President	94	1.54	.838	-3.053	155	.003	Academician	63	1.98	.959	10a. "Catholic ideals, attitudes, and perspectives penetrate and inform institutional activities."	President	105	3.54	.572	4.533	170	.000	Academician	67	3.09	.733	10b. "Catholicism is vitally present and operative throughout this institution."	President	105	3.36	.695	3.232	169	.001	Academician	66	2.98	.813	11b. "Professors here are accorded freedom of inquiry and thought and freedom to express their minds on matters where they enjoy competence."	President	105	3.89	.423	2.522	102.298	.013	Academician	64	3.67	.592	14a. "This institution makes education accessible to all those who are able to benefit, especially the poor and members of minority groups."	President	104	3.74	.502	4.333	109.172	.000
7b. "It is difficult making the Catholic identity of this institution a priority given other pressing and relevant issues."	President	94	1.54	.838	-3.053	155	.003																																																								
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14b. "Participation in opportunities to practice the faith through participation in Mass, the sacraments, religious devotions and other authentic forms of Catholic spirituality is possible on my campus."	President	104	3.81	.523	1.813	123.625	.072																																																								
	Academician	67	3.64	.620				14c. "The campus culture is expressive and supportive of a Catholic way of life."	President	104	3.74	.521	5.604	114.944	.000	Academician	67	3.19	.680	15a. "The relationship between the local Bishop and president can be characterized as one of mutual trust."	President	95	3.69	.507	2.811	116.034	.006	Academician	66	3.42	.658	15b. "The relationship between the local Bishop and president is one of close and consistent cooperation."	President	97	3.46	.765	.895	161	.372	Academician	66	3.35	.868	15c. "Theologians at this institution respect the authority of the local Bishop and assent to Catholic doctrine."	President	93	3.47	.669	1.491	119.903	.138	Academician	66	3.29	.837	15d. "There exists a structure and strategy here for ongoing dialogue and cooperation by university and church authorities."	President	102	3.36	.806	2.701	112.176	.008
14c. "The campus culture is expressive and supportive of a Catholic way of life."	President	104	3.74	.521	5.604	114.944	.000																																																								
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Table 5 continues

Survey Item	Constituency	N	Mean	Std. Deviation	t	Degrees of Freedom	P Value Significance 2-Tailed																																																								
16a. “There is synergy among internal constituencies about our Catholic mission and the implementation of this mission in our policies, practices, curriculum, and activities.”	President	101	3.40	.679	4.157	163	.000																																																								
	Academician	64	2.89	.875				16b. “Faculty, administration, and staff, at their time of appointment, are informed about the Catholic identity of the institution and its implications, and about their responsibility to promote, or at least respect that identity.”	President	103	3.80	.472	2.836	90.804	.006	Academician	64	3.48	.797	16c. “Non-Catholic faculty, administrators, and staff respect the Catholic identity of this institution.”	President	102	3.75	.455	3.209	89.410	.002	Academician	64	3.41	.791	20a. “Ex Corde Ecclesiae is a sort of ‘magna carta’ for Catholic colleges and universities.”	President	98	3.04	.731	1.470	115.627	.144	Academician	64	2.84	.895	20b. “Ex Corde Ecclesiae accurately captures what I believe to be an appropriate relationship between the Catholic Church and Catholic Higher Education.”	President	102	3.18	.737	3.022	101.954	.003	Academician	63	2.73	1.019	21a. “Interdisciplinary studies is a key element of the curriculum.”	President	104	3.30	.695	1.496	168	.136
16b. “Faculty, administration, and staff, at their time of appointment, are informed about the Catholic identity of the institution and its implications, and about their responsibility to promote, or at least respect that identity.”	President	103	3.80	.472	2.836	90.804	.006																																																								
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Table 5 continues

Survey Item	Constituency	N	Mean	Std. Deviation	t	Degrees of Freedom	P Value Significance 2-Tailed
21b. "Courses in Catholic doctrine are available to all students and accommodated in their program of study."	President	104	3.53	.696	.875	167	.383
	Academician	65	3.43	.728			
22. "Faculty here give adequate consideration to the moral, spiritual, and religious dimensions and implications of their research."	President	101	3.28	.602	1.993	164	.048
	Academician	65	3.06	.788			

Table 6

*Survey Items for Hypothesis Two Reflecting the Largest Significant Difference between the Average Scores of Presidents and Academicians*

Survey of Presidents and Academicians at Catholic Postsecondary Institutions Item Number	Average Mean Score of Presidents	Average Mean Score of Academicians
4d. "Theology receives adequate resources at this institution."	3.40	2.67
14c. "The campus culture is expressive and supportive of a Catholic way of life."	3.74	3.19
10a. "Catholic ideals, attitudes, and perspectives penetrate and inform institutional activities."	3.54	3.09
7b. "It is difficult making the Catholic identity of this institution a priority given other pressing and relevant issues."	1.54	1.98
14a. "This institution makes education accessible to all those who are able to benefit, especially the poor and members of minority groups."	3.74	3.32
10b. "Catholicism is vitally present and operative throughout this institution."	3.36	2.98
7a. "The Catholic identity of this institution is a key priority of the Board of Trustees."	3.82	3.46

reflecting the largest statistically significant differences between presidents and academicians. In all cases, presidents' average responses reflect a more favorable alignment with *Ex Corde Ecclesiae*, the USCCB *Application* document, or issues of mission and identity than the average responses of academicians.

The survey instruments asked respondents to score each survey item by choosing one of four possible Likert-type responses, namely; a response of 1, 2, 3, or 4. The expected mid-point then on this four point Likert scale was 2.5, exactly halfway between the lowest and highest possible Likert responses. For all 25 survey items, the actual

mean scores for both academicians and presidents was favorably beyond the mid-point reflecting an overall worldview or perception among the constituency that is positive regarding institutional alignment with *Ex Corde Ecclesiae* and the USCCB *Application* document. More specifically, 24 of the 25 positively stated survey items have a mean score for both academicians and presidents that are above the midpoint of 2.5. For example, the mean score of presidents was 3.85 when asked if they are satisfied with the academic freedom enjoyed by theologians within the University. Had the presidents been equally divided between those satisfied and those dissatisfied we would have found a mean score at the mid-point of 2.5. Had the presidents been dissatisfied with the academic freedom of theologians we would have found a mean score below 2.5. Instead, we had an observed mean score of 3.85, indicating that, as a constituency, they are generally satisfied on this issue. It is important to note that survey item 7b is worded in a way that presents a negative statement regarding mission. In light of this wording, the average response from both academicians (1.98) and presidents (1.54) below 2.5 actually reflects a positive worldview from both constituencies regarding mission.

Results from survey items associated with hypothesis two indicate a significant difference between responses from presidents compared with that of academicians. In particular, while both presidents and academicians generally believe their institutions are favorably aligned and complicit with the norms of *Ex Corde Ecclesiae* and the USCCB *Application* document, presidents respond more favorably in a statistically significant way on most measures. Therefore, these findings support a rejection of the null hypothesis.



### **Results for Hypothesis Three.**

**Research Hypothesis Three.** Assessing expectancy theory in relation to *Ex Corde Ecclesiae* within higher education, University presidents' motivational force is affected by low levels of expectancy, instrumentality, and/or valence.

Hypothesis three seeks to examine expectancy theory by assessing the motivational force of presidents of Catholic postsecondary institutions. Recall that motivational force is defined as follows:

$$\text{Motivational Force (MF)} = \text{Expectancy (E)} \times \text{Instrumentality (I)} \times \text{Valence (V)}$$

Expectancy involves the presidents' self-efficacy, goal difficulty, and perceived control. Instrumentality involves the presidents' belief that if they achieve their objectives they will be rewarded. Valence refers to the value the presidents' place on the rewards and involves the presidents' needs, preferences, and goals. The research hypothesis suggests University presidents' motivational force is negatively affected by low levels of expectancy, instrumentality, and/or valence with relation to mission and identity. In other words, the research hypothesis suggests a president may exhibit low motivation to address mission-related issues because their expectancy, instrumentality, or valence dissuades, discourages, or deters them from doing so. *Measures* of these variables are contained within the *Survey of Presidents of Catholic Postsecondary Educational Institutions*.

Table 7 presents results associated with the three survey items for hypothesis three. For each survey item, respondents could answer strongly disagree, somewhat disagree, somewhat agree, or strongly agree. Each response was given a numeric value: strongly disagree = 1, somewhat disagree = 2, somewhat agree = 3, strongly agree = 4.

Table 7

*Select Survey Item Results from the Survey of Presidents of Catholic Postsecondary**Institutions for Hypothesis Three*

Survey of Presidents of Catholic Postsecondary Institutions Item Number	Sample Size Response Count (n)	Average Score of Respondents
38a. "I believe my efforts to achieve goals and objectives in the area of Catholic mission and identity will lead to my desired outcomes."	104	3.65
38b. "I believe accomplishing goals and objectives in the area of Catholic mission and identity will be appropriately recognized and rewarded."	103	3.48
38c. "Because of my own personal needs, preferences, goals, and values, I highly value the benefits and rewards to the institution and/or me for achieving progress in the area of catholic mission and identity."	103	3.73

The mid-point average for this numeric scale is 2.5. Therefore, presidents' average scores above a 2.5 indicates a higher level of expectancy, instrumentality, or valence than the expected average, and presidents' average scores below a 2.5 would indicate a lower level of expectancy, instrumentality, or valence than the expected average.

For each item associated with hypothesis three, presidents' average responses indicate a higher than expected average for measures of expectancy, instrumentality, and valence. In all three instances, the presidents' average score exceeded the expected mid-point of 2.5 by 1.15 for expectancy, .98 for instrumentality, and 1.23 for valence. These findings support accepting the null hypothesis and suggest presidents' motivational force is unaffected by low levels of expectancy, instrumentality, or valence.

### Results for Hypothesis Four.

**Research Hypothesis Four.** In the general population, there is a relationship between Catholic theologians who generally agree with the principles of *Ex Corde Ecclesiae* and those who have received the *mandatum* from the local Bishop.

*Variables* include the beliefs expressed by theologians as well as the action of receiving a *mandatum* by the local Bishop. *Measures* of these variables are contained within the *Survey of Academicians at Catholic Postsecondary Educational Institutions*.

Table 8 shows results from survey items 33, 34, and 35 from the *Survey of Academicians at Catholic Postsecondary Institutions*. These results independently show the number of academicians who responded indicating whether they are Catholic, teach theology, and received the *mandatum*.

Table 8

*Results from Select Items from the Survey of Academicians at Catholic Postsecondary Institutions for Hypothesis Four*

Survey of Academicians at Catholic Postsecondary Institutions Item Number	Number of Respondents (n)	Respondents who Answered "Yes"	% "Yes" Response from Sample Size
33. "Are you Catholic?"	64	50	78
34. "Do you teach theology at your institution?"	63	48	76
35. "Have you received the <i>mandatum</i> from the Local Bishop?"	58	27	47

Table 9 and 10 more importantly shows cross-tabulated results associated with survey items 33, 34, and 35 for hypothesis four. Specifically, Table 9 presents cross tabulated results from Survey Items 33, 34, and 35 to discern specifically the cohort of Catholic academicians who are both teaching theology and have also received the *mandatum*. This is important because in total, 58 academicians responded to question number 35 asking if they have received a *mandatum* from the local Bishop. However, *Ex Corde Ecclesiae* and the USCCB *Application* document direct only Catholics who are teaching theology receive a *mandatum* from the local Bishop. As such, the researcher cross-tabulated survey items 33, 34, and 35 to filter only those who identify as Catholic (item 33) who teach theology (item 34). This reduced our sample size from 58 to 33. Of the 33 Catholic theologians in the sample size, 25 (76%) indicate they have received the *mandatum* from the local Bishop, whereas 8 (24%) indicate they have not.

Table 10 illustrates responses from Catholic theologians who either had or had not received the *mandatum* regarding whether they have read *Ex Corde Ecclesiae* and/or associated documents. Results reflected that all but one of the 32 respondents had read *Ex Corde Ecclesiae* and/or associated documents, and a Chi-Square test shows there is no statistical difference between those Catholic theologians who had received the *mandatum* and those who had not.

Table 11 illustrates results from Catholic theologians with and without the *mandatum* regarding their level of agreement that *Ex Corde Ecclesiae* is a “magna carta” for Catholic colleges and universities and whether it accurately captures what they believe to be an appropriate relationship between the Catholic Church and Catholic

Table 9

*Results from Cross-tabulated Survey Items from the Survey of Academicians at Catholic Postsecondary Institutions to Show Catholic Theologians who have Received a Mandatum from the Local Bishop for Hypothesis Four*

Survey of Academicians at Catholic Postsecondary Institutions Item Number	Number of Respondents (n)	Observed N Yes	Expected N Yes	Residual	% "Yes" Response from Sample Size	Chi-Square Value	P-Value Asymptotic Significance
35. "Have you received the mandatum from the Local Bishop?"	33	25	16.5	8.5	76	8.758	.003

Table 10

*Cross Tabulated Results from Survey Item 18 of Catholic Theologians with the Mandatum who have Read Ex Corde Ecclesiae and/or Associated Documents*

Survey Item	Constituency	N	Count who Indicate "Yes" Response	Chi Square	P-Value
18. "Have you read Ex Corde Ecclesiae and/or the United States Conference of Catholic Bishop's document titled "The Application of Ex Corde Ecclesiae for the United States?"	Catholic Theologians with Mandatum	25	24	.330	.566
	Catholic Theologians without Mandatum	8	8		

Table 11

*Select Survey Items from the Survey of Academicians at Catholic Postsecondary Institutions Distinguishing Catholic Theologians with or without a Mandatum and their Responses to Questions/Items Regarding Ex Corde Ecclesiae*

Survey Item	Constituency	N	Mean	Std. Deviation	t	Degrees of Freedom	P Value 2-Tailed
20a. "Ex Corde Ecclesiae is a sort of 'magna carta' for Catholic colleges and universities."	Catholic Theologians with Mandatum	25	3.16	.800	.498	31	.622
	Catholic Theologians without Mandatum	8	3.00	.756			
20b. "Ex Corde Ecclesiae accurately captures what I believe to be an appropriate relationship between the Catholic Church and Catholic Higher Education."	Catholic Theologians with Mandatum	24	3.04	.955	.976	30	.337
	Catholic Theologians without Mandatum	8	2.63	1.302			

Higher Education. For both survey items, the p-value is not less than .05, indicating there was no statistically significant difference in average responses from the Catholic theologians who have received the *mandatum* and those who have not. Results illustrated in Table 10 and Table 11 support accepting the null hypothesis.

### **Phase Two Interview Results**

Subsequent to the surveys of presidents and academicians, interviews were conducted with three presidents and three theologians who were chairs of theology and religious studies departments. The six interviewees worked at institutions located in five different states and six different cities, each within a separate diocese under the leadership of its own local Bishop. These interviews asked a series of questions to garner feedback and perspective on results from the survey findings.

Interviews were conducted between June 2, 2011, and July 1, 2011, and lasted between 40 minutes and 1 hour in length. Interviews were recorded, transcribed, open-coded, and categorized to identify themes emerging from the theologians, the presidents, and both. Interviews were semi-structured, with interviewees receiving the same initial questions from the researcher in advance. In addition, interviews were informal allowing the researcher to use discretion and ask additional questions when necessary.

Interview questions asked theologians and presidents their general reactions to the survey results and what findings they anticipated as well as what they found surprising. Moreover, questions explored the relationship between the local Bishop and the institution, issues of mission and identity within the institution, and general perspectives on *Ex Corde Ecclesiae*. An outline of the questions asked is located in the Appendix on page 185.

In addition, interviews asked presidents and theologians what implications these research findings have on the future of American Catholic higher education, one of seven central questions presented in this dissertation. No specific theme emerged from presidents and theologians on this question. As such, the forthcoming analysis does not include with specificity themes relating to this central question.

The profile of interviewees included the following;

- A lay female chair of religion at a 19<sup>th</sup> century institution located in the Northeastern United States with a student population of 5,000-10,000.
- A lay male chair of theology at a 19<sup>th</sup> century institution located in the Northeastern United States with a student population of 1,500-2,000.
- An ordained priest who is chair of religious studies and theology at a 19<sup>th</sup> century institution located in the Northeastern United States with a student population of 4,000-6,000.
- A religious male president of a nearly 50 year old institution located in the Midwestern United States with a student population of 500-1,000.
- A religious female president of a 19<sup>th</sup> century institution located in the Midwestern United States with a student population of 1,500-2,000.
- A lay male president of an 80 year old institution located in the East Central United States with a student population of 500-1,000.

### **Presidential Themes.**

*1. Presidents' relationships with the local Bishop are good and cordial, but somewhat random and unstructured.* All three presidents indicated they had a good working relationship with their local Bishop. Generally, the relationships were described



as cordial. Two of the three presidents indicated that the local Bishop has visited campus several times in the past year, attending commencements and other formal activities as well as less formal engagements.

...our relationship is very cordial. And the bishop has been here 3 times in the past 6 months, some by invitation and some by his own choosing. He'll call and say, "I'm in the area, can I stop by? Let's have dinner with the students."  
(Religious male president)

While all three presidents described their relationship with the local Bishop in positive terms, they did not describe the relationship as one that was particularly close. One president suggested their relationship was not close because there were no problems at the university, and bishops in the current era spend much of their time dealing with problems in the diocese.

I don't have a bad relationship with the bishop. You know he closed like 50 parishes here. He's got lots on his plate of which I'm not a high priority, because there are not problems . . . if I'm having an issue I will call him and leave a message and say I just wanted you to know that this is happening in case you get called or contacted or, whatever. I wouldn't say I have any kind of a close personal relationship with him. Given the current church situation, we have a lot of pedophile issues and cases here, and so that takes a lot of time and energy away from things. (Religious female president)

One president indicated the relationship between presidents and local Bishops seems unclear and somewhat unstructured. He said,

...in any of the relationships between the colleges and the local Bishop my question is, who goes first? Do we have to wait for the bishop to make the "ask" and initiate stuff...what's the expectation? I am just a little unclear. Is this a partnership or are we reporting? (Religious male president)

**2. Presidents' acknowledge the importance of consistently hiring strong, mission-focused institutional leaders.** A second theme emerging throughout the three presidential interviews was the recognition of how critical institutional leaders are to establishing, sustaining, and growing Catholic identity. Interviewees were asked why

they believed some presidents on the *Survey of Presidents* expressed that issues of mission are more difficult than they anticipated. The interviewees identified past neglect, current internal conflict, as well as a failure to plan accordingly for the future, all of which have significant negative consequences on Catholic identity. One president stated:

I served as a trustee at another Catholic institution of higher education where, because of a kind of laissez faire attitude on the part of past administration had little or no emphasis in terms of mission on hiring or even talking about mission over the years. All of a sudden the institution woke up since a new president came in . . . and they worked hard, but let me tell you, you're undoing 30 years of lived neglect. It doesn't turn around overnight. (Religious male president)

Another president said:

As to why president's felt it's more difficult, it's probably just generally internal politics, conservatives versus the liberals, the social issues that come up in a Catholic university. You know, you're always going to have half the people that love you and half the people that don't, and the stressors those create. (Lay male president)

Still another president said:

You know, priests and nuns had a lot of Catholic formation. I think the fear is what's going to happen now in the next generation. You know, whose going to really move it forward? Because it's one thing to be a catholic, it's another thing to have a solid formation. And that's what religious priests, brothers and sisters brought to the positions . . . We have to do a much better job of forming people in terms of Catholic leadership . . . Otherwise, we're going to be like all the public's, like the original institutions that started out as religious and now are almost all secular. You know, Harvard, Princeton, Yale, all of those. (Religious female president)

**3. Presidents' see value in *Ex Corde Ecclesiae*, but may not find it to be the 'magna carta' that the Holy Father suggested it to be.** The presidential interviewees referenced *Ex Corde Ecclesiae* in positive terms and acknowledged the contributions it had made to Catholic higher education over the past twenty years. However, one interviewee expressed with specificity that they do not see it as a "magna carta" and another interpreted the survey data as suggesting the

presidents, though accepting and positive about the document, may not be as enthusiastic as ecclesial leaders. Statements reflected this view:

I don't think it's the magna carta. I think it's another document that can help us, but I wouldn't say it's the Magna Carta. I think I'd go back to Vatican II and look at some of those documents and all the things that have been written on Catholic education and go back to Land 'O Lakes. I mean, there have been a lot of people who have been writing on Catholic education for a long time. So, that's why we can't call it the magna carta. An important document, yes. The end all and be all, I don't think so. (Religious female president)

We are all pretty much on board that catholic identity is an important thing in the institution . . . I wonder if that would have been so universal 15 years ago. I think it has become more and more a concern now and I think Ex Corde Ecclesiae raised it to the level of concern...it seems to be validated. (Religious male president)

The question you asked was whether Ex Corde Ecclesiae is a sort of magna carta for Catholic colleges and universities and most people answered at best "somewhat agree" . . . Possibly there still is a disconnect between bishops and their concern about Magisterium and orthodoxy and college presidents or college faculty, and their concern about being able to think and question and wonder and pose and debate . . . that can be a source of tension if both groups don't have a more common middle ground. So in the sense of a concern, I think I'm picking up perhaps different mindsets here. (Religious male president)

***4. Presidents see their institutions more favorably in the area of Catholic mission and identity than do academicians.*** All three presidents observed how the *Survey of Presidents'* results indicated much more favorable positions regarding how presidents view their institutions compared to how academicians viewed their institutions in regard to mission alignment. All three interviewees attributed this to the unique worldview, vantage point, and perspective a president has of the institution. Two interviewees suggested presidents, out of necessity and habit, reference their institutions in a more positive light than others would. Comments included these perspectives:

There was a pretty consistent discrepancy as far as the president's perception of the institution versus the academics and in many cases it was about a 30 to 40 percent discrepancy. I thought that was pretty significant but you know lots of

times I may perceive the institution doing one thing or looking this way or presenting it this way and somebody else within the institution may see it differently. We probably tend to over-inflate our own self-worth and our institution's self worth. (Lay male president)

I think (presidents) see areas of the entire university or college where Catholic identity is being lived out in some particular form. And they want to count lots of stuff. Or they count progress, or they count attitude, or they count engagement as symbols that this is actually happening. Because it's not an easy thing to nail down concretely, instantly . . . We are often "mouth to microphone" and obviously are trying to put the positive spin on most things for the sake of encouragement, not to necessarily deny questions or problems. But you don't want people to be discouraged. You want to encourage them. And so sometimes you can give a positive spin. So who knows how that might have affected this survey . . . ? (Religious male president)

A president's perspective is 100,000 feet, a vice president's might be 50,000, a dean might be 25,000, and a teacher is like a thousand. So I am not surprised because you just have a different perspective. (Religious female president)

**5. *Hiring Catholics is not easy and hiring for mission and hiring Catholics are two separate things.*** The interviewees were asked about their institutions hiring practices, whether they know how many Catholics are on their faculty and staff, and whether they have any specific policies or strategies in place to recruit competent Catholic faculty and staff. Replies to this probe acknowledged the complexities and nuances around "hiring for mission" and some of the very practical challenges presidents of Catholic postsecondary institutions face on this issue. As one president from a highly protestant state remarked,

I'd say about 25% (of our faculty and staff are Catholic). You know, it's something I always try to seize every opportunity I can. But it's just tough. When you're in an area like we are, it's tough. Now that we're getting ready to offer master's programs and we're growing, we're much more attractive to somebody that's a (Catholic) professional outside of the state that might consider moving here. You know, when I first came here we had to rely on people that would commute locally. (Lay male president)

Other presidents stated:

I'm not sure that I necessarily agree with the premise, that (Catholics) have to capture the majority. I think you want a Catholic faculty absolutely, but constitute a majority? Because you also want people who are the best and who are supportive of your mission . . . and what you're trying to accomplish . . . You don't have to be Catholic but you have to support who we are, and what we're trying to do. I don't know what Catholic faculty means. Baptized only? Does it mean that they practice? So I think there are a lot of implications that are very difficult to deal with. (Religious female president)

What if you have a big faculty? How many are Catholic? How do you assess that? And can you ask that question in the United States of America, and on, and on, and on. I think there is a real importance to understand how many of your faculty are in fact practicing Catholics, and then secondly of those who might be required by Canon Law and Ex Corde to (receive) the mandatum, (but) how do we know that? The institution has a responsibility, but how do you ask the question? (Religious male president)

### **Theologian themes.**

***1. There is little if any interaction and engagement between the local Bishop and the Catholic theologians.*** All three theologians interviewed acknowledged that a relationship between the local Bishop and university exists, albeit a somewhat inconsistent or periodic one. In addition, all interviewees expressed how there is no interaction or engagement between the local Bishop and campus theologians.

. . .there's conversations going on at the level of the board and the president and the local Bishop that chairs of theology department don't quite know about, and it seems like they would . . . be included on it or be informed of it, or be knowledgeable of it. . . . Like the mandatum issue . . . in some way that's supposed to be the mechanism by which that relationship between the bishop and the theologians are fostered, and it's sort of not that. It really hasn't done anything at all so everybody is sort of wary about this issue. What does it mean, and how is it going to be implemented and how is it going to be used? And I think there is a sort of question mark that hasn't been filled in yet. I think it's best if you foster that relationship between the bishop and the theologian, but, it just hasn't happened. (Lay male theologian)

Well you know (this city) is in the middle of a huge piece of the sex abuse stuff. I don't think the local Bishop right now is paying any attention to the colleges or universities . . . There's definitely some connection. But I don't see much evidence of it. (Lay female theologian)

I don't think (the local Bishop) is that involved. He was apparently sent here or brought here to consolidate parishes, and he's done that. . . . The previous bishop did meet with our faculty one day. We had a very interesting (conversation). He had a good theological mind I'd say. We had quite a good informative meeting . . . I think that the current bishop is not all that interested. He has other things he's supposed to do. . . . Ideally now, I think perhaps the Bishop could be a little more interested in what goes on in Catholic theology. But he has a seminary, too, which he is fairly active with and he's trying to keep that place going. So I think he's more interested in that than in us teaching undergraduate students unless there be a specific problem, and as far as I know there haven't been any specific problems. (Religious male theologian)

***2. Faculty priorities, competing job-related duties, and distance can negatively impact mission-related objectives as outlined in Ex Corde Ecclesiae and the USCCB***

***Application document.*** Theologians interviewed for this study thoughtfully identified certain inhibitors to attaining mission-related objectives associated with theology as outlined in *Ex Corde Ecclesiae* and the USCCB *Application* document. These included competing job responsibilities, distance between home and work, and faculty priorities.

(Faculty) have like 10,000 things on their plate . . . we're always talking about (how) we should be really doing more of this. Everybody's sort of encouraging everybody and sort of respects theology, but we're just so strapped for time that we don't get to do the things that we sort of dream about doing. (Lay male theologian)

Our faculty live in five counties. Once they're gone, they're not coming back. I'm not coming back, you know. And so that's really hard but that is not to say that people aren't interested, it's just to say that it's hard. . . . People say . . . we need to focus more on developing community, but that's really hard when people live so far away. I live 45 minutes away, I'm not coming back, you know? (Lay female theologian)

. . . our faculty was mainly hired on the basis of academic excellence or achievements. Many faculty, at least (here), are not very interested in mission and identity issues. They want to come in and teach their subject and I'll say go home or do their research and writing. Do faculty here give adequate consideration to the moral, spiritual and religious dimensions and implications of their research? Only just because I tend to waffle I am . . . confident I put somewhat disagree rather than strongly disagree. But, certainly from what I can see that's not a high priority in the research of faculty here. (Religious male theologian)

**3. Presidents see their institutions more favorably in the area of Catholic mission and identity than do academicians.** Like the presidential interviewees, theologians also identified the seemingly significant difference between presidents and theologians responses on the surveys of presidents and academicians. Specifically, the interviewees generally felt presidents responded more favorably across survey questions than did the academicians.

The president's job is to promote the institution and so you're going to have a more positive take on everything. But when you're asking the chairs of departments that is not the way that they're thinking. They're thinking how we make this better. We're not speaking to an outside audience; we're speaking to our own faculty, or our own administrator . . . here are things that we need to sort of fix that's going on here and now. So they are a little bit more critical-. Again, it wasn't like, it wasn't like they were negative. But a little bit more critical. It struck me that (presidents), for certain questions such as how many faculty do you have that are Catholic or other kinds of questions that (presidents) would know (these answers) if they were really confident in the perception of the Catholic identity. So it seems like sometimes that they had this sort of positive view but that it wasn't really grounded in some of the numbers or the information they should have at their disposal to make those judgments. (Lay male theologian)

It looks to me like the presidents were more positive than the academicians about issues of Catholic identity...The president has to present to their boards and whatever religious community that the college is sponsored by. They've had to make a case that they've retained their catholic identity. And so I think they've got the talking points down really well. I'm not saying they're not right, by the way. I'm just saying I think they're very clear about what they see their university being like. (Lay female theologian)

There were a couple of areas where presidents differed from the academicians. And they were usually more positive than the academics. I think we academics are more skeptical a lot. (Religious male theologian)

Despite these recognized differences, it is also important to note that theologians were not drastically different in their responses on survey items, and in most cases presidents and theologians agreed on survey items and the differences were more in the degree, level, or strength of agreement. One theologian stated: "I feel like sometimes there's a disconnect

between faculty and administration. So I thought that was a nice sign that . . . they were closer to agreement on those kinds of issues” (Lay male theologian).

**4. *Hiring Catholics isn't easy, and hiring for mission and hiring Catholics are two separate things.*** The theologians interviewed shared some of the same sentiments and referenced many of the same complexities in this area of “hiring for mission.” In particular, there seems to be a worldview that asking if someone is Catholic or not is not enough, and the legal implications or misunderstanding of what can be asked as a private Catholic institution during a hiring process creates apprehension and difficulty during the hiring process.

Asking are you Catholic, I don't know how well that sort of gets you the kind of member you want because you can have disengaged, disenfranchised Catholics. I think of the recent survey that came out and said that the second largest Christian denomination in the United States is ex-Catholics. It's like, Catholics are number one and then ex-Catholics are number two. So, in some ways, the Catholic question doesn't ask enough. As the president, trying to think about Catholic identity, that Catholic question doesn't quite get at really what they need.

And he added,

They want to hire a Catholic faculty and they want to recruit Catholic faculty but they are very hesitant to ask those kinds of questions sometimes (because) of discrimination law suits. They want to find out and they look at the resume or the CV and try to read it as best they can. (Lay male theologian)

I fully expected faculty not to know whether a majority of the faculty were Catholic or not. I don't know that I would have expected to see the presidents respond that way, although I guess I can understand it. 50% said that they simply didn't know. I would say at my institution I would not anticipate the president (knowing). The new president may meet with faculty hires, but the last president never met with faculty hires. (Religious male theologian)

I think the key word is “strive.” Do we strive to hire (Catholics), yes. How easy is that? Not so easy. For one thing, there are all kinds of legal issues about what you can ask and what you can't. Then, in all professional schools in business and nursing it gets really tough. For instance, nursing faculty, there's such an incredible shortage of them right now. I always say that during the worst of the



recession, if you had a PhD in nursing and wanted to teach at our institution, you could have gotten a job. (Lay female theologian)

Now you know, of course, you can't ask the question what religious persuasion are you when we interview although usually if they were interested in a job, the candidate will usually say something. But we ourselves, I know that the HR department reminds us all the time you cannot (ask). There's certain questions you cannot ask and that's one of them. (Religious male theologian)

**5. Theologians interviewed aren't convinced students receive an "adequate study of philosophy and theology."** The theologians acknowledged that most Catholic institutions have a rubric or core curriculum through which they attempt to address the study of religion and philosophy. Having said that, they hardly concur that such approaches are successfully providing a thorough study of philosophy and theology as called for by Pope John Paul II in *Ex Corde Ecclesiae*. In part, they attribute this challenge to the curriculum itself as well as student preparedness.

We've got three theology classes and so I think in many ways you have structurally enough sort of theology there but our students come in so unfamiliar with any kind of religious tradition, even their own tradition. After they've completed three theology classes you feel like you haven't done enough to really prep them. We are exploring whether they are just meaningless classes. . . . We try to talk about the relationship between the four gospels. How did they sort of develop it, and grow, and come out of the Christian church? And there are a lot of my students who are like, "there's 4 gospels? (Lay male theologian)

We have, like I suspect many colleges do a 6 credit requirement in religion and 6 credits in philosophy. But I wouldn't call that theology. I mean, for one of your religion courses . . . you can take eastern religion. I would say our students have a good grounding in religion and philosophy. I'm not so sure about theology . . . There's no rhyme or reason. Our two required 100 level courses are really an intro to religion and intro to Christianity. Our incoming freshmen are put in those classes by their advisors. Frankly, it's creating a schedule. So you might be in one of them just because that was the one that was open. After you know, if you're a nursing major, after Bio 101 and Chem 101 and all of that . . . It's got a lot to do with scheduling. I'm not as pessimistic as I sound but you know that's the reality of it. (Lay female theologian)

## Summary

In Chapter Four, the researcher provided a detailed explanation of phase one and phase two data collection timelines, processes, and results. In particular, the distribution and acquisition of results from phase one's *Survey of Presidents of Catholic Postsecondary Institutions* and the *Survey of Academicians at Catholic Postsecondary Institutions* were discussed. In addition, an outline and description of phase two interview protocol, questions and data collection was also presented. A description of research participants during phase one and phase two was given including a breakdown of the 110 participants in the *Survey of Presidents of Catholic Postsecondary Institutions*, the 69 participants in the *Survey of Academicians at Catholic Postsecondary Institutions*, and the phase two interviews of three presidents and three theologians at Catholic postsecondary institutions.

Chapter Four provided results with related tables for answering the four research hypotheses. An explanation of the variables, measures, and specific statistical tests used to answer each research hypotheses was specified. Results reflect findings that suggest presidents and academicians believe their institutions are generally fulfilling the visions and norms of *Ex Corde Ecclesiae*, that there is a statistically significant difference in the extent to which presidents and academicians believe they are fulfilling these visions, that presidential motivational force is unaffected by low levels of expectancy, instrumentality, or valence, and that there is no statistically significant difference found between Catholic theologians who have received the *mandatum* and those who have not in

regards to their support of *Ex Corde Ecclesiae*. Phase two interview results helped to further analyze phase one results and identified ten themes associated with presidents and academicians. These themes helped explain phase one results and further understand the worldviews of presidents and academicians on issues of Catholic mission and identity. Chapter five interprets the significance of these findings, and the wider implications of this research.

## Chapter 5

### Discussion

Presidents and academicians are two central figures in *Ex Corde Ecclesiae*, Pope John Paul II's Apostolic Constitution on Catholic Universities. This Constitution contains ever-present themes woven throughout addressing the significance of theology within the life of the institution and the responsibilities of those who teach it, faculty and staff acceptance and support of Catholic identity, the connectivity and synergy between the university and the local ecclesial community, and the student culture and sacramental life on campus. This research provides critical insights and perspectives from presidents and academicians on these important themes and in so doing is a first-ever examination on the perceived acceptance and implementation of *Ex Corde Ecclesiae* within Catholic colleges and universities across America. Phase one included a widely distributed survey of presidents and academicians. Specifically, 110 presidents and 69 academicians who oversee or teach within theology or religious studies departments participated in the survey. Phase two included interviews with three presidents and three theologians who reacted to and interpreted the survey findings. Together, this two-phase, dominant-less dominant study provides clear evidence to support or refute the four survey hypotheses and presents several significant conclusions and considerations for Catholic higher education professionals and ecclesial authorities.

#### **Summary, Interpretation, and Significance of Main Results**

##### **1. Presidents believe their institutions are subscribing to *Ex Corde Ecclesiae*.**

Hypothesis one proposed presidents would indicate they are fulfilling the expectations of *Ex Corde Ecclesiae* and the USCCB's related *Application* document. Evidence of this

would be shown by their positive responses to survey items that addressed the ideals and requirements contained in these documents. The survey items associated with hypothesis one on the *Survey of Presidents* and *Survey of Academicians* mainly used exact language from both *Ex Corde Ecclesiae* and the USCCB *Application* documents. These survey items covered a range of topics examining the Catholicity of the institution, including questions on theology's place in the life of the university, the primacy of *Ex Corde Ecclesiae* as a guiding document, faculty and staff *literacy of* and *respect for* the Catholic institutional identity, the relationship between the university and the local church, among others.

Results from phase one for hypothesis one showed that presidents do indeed believe their institutions are behaving in ways consistent with the goals and objectives as outlined in *Ex Corde Ecclesiae* and the USCCB's *Application* document. For example, there were 24 survey items from the *Survey of Presidents* with precise statements from *Ex Corde Ecclesiae* and the USCCB *Application* documents. An affirmative or agreeable response would demonstrate alignment with the expectations set within the documents whereas disagreeable responses would indicate misalignment or disagreement. For all 24 survey items, presidents' responses were deemed statistically significant and reflected favorable and clear agreement and compliance with *Ex Corde Ecclesiae* and the USCCB *Application* document. While individual responses would occasionally show disagreement, there were no questions or survey items where presidents' responses in aggregate indicated disagreement or non-compliance with *Ex Corde Ecclesiae* and the USCCB *Application* document. Certain survey items elicited particularly high levels of agreement, such as whether theology has a legitimate place in the institution, whether the

Catholic identity is a key priority of the board, whether professors are afforded freedom, whether the campus culture is expressive and supportive of a Catholic way of life, and whether non-Catholic faculty, administration, and staff respect the institution's identity.

When examining the overall responses of presidents, they collectively averaged a statistically significant 3.51 average mean score on a scale of 4 for the 24 Likert survey items associated with hypothesis one. The expected average score, with potential responses of strongly disagree (1), somewhat disagree (2), somewhat agree (3), and strongly agree (4) is 2.5. Therefore, presidents indicated an average mean score between strongly and somewhat agreeing for all 24 items.

In addition to the Likert survey items for hypothesis one, 11 additional yes/no questions from the *Survey of Presidents* and the *Survey of Academicians* were examined that also asked specific questions or provided particular statements drawn directly from exact language contained within *Ex Corde Ecclesiae* and the *USCCB Application* document. For these survey items, a "yes" response would indicate alignment with these Church documents and a "no" response would indicate misalignment. Eight of the 11 yes/no survey items proved to be statistically significant, with all 8 demonstrating agreement and compliance with the tenets and expectations outlined in *Ex Corde Ecclesiae* and the *Application* document. Three of the 11 survey items were not statistically significant. As such, they neither support accepting or rejecting the null hypothesis. These included item 2 and item 13 from the *Survey of Presidents* asking if the institution has a department or chair of Catholic theology and if the institution strives to recruit and appoint Catholic professors to constitute a majority of the faculty, and item 35 from the *Survey of Academicians* asking the academician if they had received the

*mandatum* from the local Bishop. In all, 32 of 35 survey items from the *Surveys of Presidents and Academicians* were statistically significant when investigating hypothesis one, and in all circumstances they reflected a worldview or perception that the institutions were indeed fulfilling the visions and expectations set forth by the Holy Father in *Ex Corde Ecclesiae*. Therefore, this research rejects the null hypothesis for hypothesis one. These results are significant because they suggest with extraordinary consistency that presidents' believe their institutions are achieving the visions and expectations as outlined in *Ex Corde Ecclesiae*.

**2. Presidents are more optimistic than academicians that Catholic colleges are meeting the visions, expectations, and ideals set forth in *Ex Corde Ecclesiae*.**

Hypothesis two examined whether there is a difference in how campus presidents and academicians respond to the same questions on the *Surveys of Presidents and Academicians*. These survey items examined the beliefs, perspectives, biases, and characteristics of presidents and academicians on issues relating to Catholic mission and identity as specified in *Ex Corde Ecclesiae* and the USCCB's *Application* document. In particular, perspectives were explored on theology, academic freedom, the Catholic campus culture, the faculty and staff and their *support for* and *alignment with* mission, the relationship with the local ecclesial community, and viewpoints on *Ex Corde Ecclesiae*.

Both presidents and academicians generally reflected a spirit of optimism in their answers to survey items. Respondents could respond to each item with a response of strongly disagree (1), somewhat disagree (2), somewhat agree (3), or strongly agree (4). As such, the expected average midpoint is 2.5. However, presidents and academicians

consistently received an average response score above the midpoint, indicating an optimism and level of agreement that their institutions are aligned with *Ex Corde Ecclesiae*. For example, academicians had the lowest average score of 2.67 in response to the statement “theology receives adequate resources at the institution,” a score still .17 above the midpoint but .73 less than presidents. Worth noting, presidents had their lowest average score of 3.04 in response to the statement, “*Ex Corde Ecclesiae* is a sort of ‘magna carta’ for Catholic colleges and universities” which was still .20 higher than academicians for the same survey item. Academicians had their highest average score of 3.69 in response to the statement “theology has a legitimate place within the institution alongside other disciplines”, an item on which presidents responded with an average score of 3.78. Presidents received their highest average score of 3.89 in response to the statement “professors here are accorded freedom of inquiry and thought and freedom to express their minds on matters where they enjoy competence.” Coincidentally, this survey item was the second highest rating for academicians with an average score of 3.67.

Presidents and academicians were compared on 25 different measures. Seventeen of the 25 survey items demonstrated statistically significant differences between the 2 constituencies and in all 17 incidences the presidents proved to be more optimistic about the institution’s performance and achievement of key aspects outlined within *Ex Corde Ecclesiae*. The most significant differences emerged in responses to survey items examining whether theology receives adequate resources (.73 difference), the campus culture is expressive and supportive of a Catholic way of life (.55 difference), and whether Catholic ideals and attitudes penetrate and inform institutional activities (.45



difference). Follow-up interviews suggest these phenomena, whereby presidents respond more favorably than academicians, may be a consequence of seeing the institution from two different vantage points, as well as the propensity for presidents to speak positively about their institution and convey optimism and hope among those they encounter.

One theologian interviewed suggested the optimism shown by presidents on Catholic identity may be misplaced, since on several questions presidents lacked critical knowledge of key facts regarding faculty and staff that would appropriately inform these responses. There is some legitimacy to this criticism, as 41% of presidential respondents answered “no” when asked if they have a department or chair of theology and 35% responded “I don’t know” when asked if theologians have received the *mandatum*. Similarly, 51% of presidents responded “I don’t know” when asked if a majority of the faculty are Catholic, and 12% responded “no.” In other words, 63% could not state with confidence a majority of the faculty are Catholic. Additionally, 37% of presidents responded that their institutions do not strive to recruit and appoint Catholic professors so that to the extent possible they constitute a majority of the faculty, and 10% did not know if they did. With regard to *Ex Corde Ecclesiae*, 40% of presidential respondents answered “no” or “I don’t know” when asked if their boards of trustees had analyzed *Ex Corde Ecclesiae* or related documents, and over 20% disagreed that *Ex Corde Ecclesiae* is a sort of ‘magna carta’ for Catholic colleges and universities, with 17% disagreeing that *Ex Corde Ecclesiae* represents what they believe to be an appropriate relationship between the Catholic Church and Catholic higher education. Twenty-two percent of presidents indicated issues of mission and identity are more difficult than anticipated when they began at the University. These quantitative findings suggest presidents’

optimism may lack critical evidentiary support for such a positive worldview. As one theologian remarked, “it seems like sometimes they had this sort of positive view but it wasn't really grounded in some of the numbers or the information they should have at their disposal to make those judgments.”

**3. Presidents’ believe their efforts to achieve mission-related goals will lead to desired outcomes, they believe these outcomes will be recognized and rewarded, and they will personally value the progress made.** Hypothesis three scrutinized whether a president’s motivational force, or willingness to work toward mission-related goals, was impacted by variables identified first by Victor Vroom’s expectancy theory. These variables are acknowledged as expectancy, instrumentality, and valence. Expectancy involves the presidents’ self-efficacy, goal difficulty, and perceived control. Instrumentality involves the presidents’ belief that if they achieve their objectives they will be rewarded. Valence refers to the value the presidents’ place on the rewards and involves the presidents’ needs, preferences, and goals. Motivational force was represented by Scholl (2002):

$$\text{Motivational Force (MF)} = \text{Expectancy (E)} \times \text{Instrumentality (I)} \times \text{Valence (V)}$$

Presidential motivational force was scrutinized to identify if in fact any one of these three variables emerged as a negative contributor to presidential motivational force and reduced presidential desire and motivation to address mission-related goals and objectives. Had one of the three variables emerged as markedly lower than the other two, this significant finding could inform presidents and boards of trustees to focus and design appropriate responses or remedies to affect positive change and improvement in this variable. For example, had expectancy measured low, this would suggest presidents

believe that achieving mission-related goals is too difficult or overwhelming, and strategies and assessment could be undertaken to address this. Similarly, had instrumentality measured low, boards of trustees might consider building mission-related goals more concretely into presidential evaluations and reward/compensation plans. In like manner, had valence measured low, this could inform presidential search committees and strategic planning processes as they determine the priorities and preferences of presidential candidates as well as the priorities and goals of a strategic plan.

The survey results indicated presidential motivational force is unaffected by low levels of expectancy, instrumentality, or valence. All three variables measured remarkably high with average scores of 3.65, 3.48, and 3.73 respectively on a 4 point scale, indicating presidents believe strongly that they can achieve their desired mission-related goals, that once achieved these outcomes will be recognized and rewarded, and that they will personally value the progress, outcomes, and benefits of these mission-related achievements. Such findings strongly support acceptance of the null hypothesis and recognition that motivational force, as defined by Scholl, is largely unaffected by these three variables.

**4. A majority of Catholics teaching theology have received the *mandatum* from the local Bishop and the *mandatum* has not encumbered academic freedom on America's Catholic campuses despite critics' concerns. In fact, academic freedom is strong.** Receipt of the *mandatum* by Catholics who teach theology on America's Catholic campuses has been a central area of focus and controversy since the publication of *Ex Corde Ecclesiae* and the USCCB's *Application* document. As mentioned throughout this research, some have criticized the *mandatum* as an overreach of ecclesial

authority and a detriment to academic freedom. One aspect of this research sought to identify whether in fact Catholics teaching theology have received the *mandatum*, whether doing so suggests a stronger agreement and belief in the tenets of *Ex Corde Ecclesiae*, and if there is in fact any evidence of concern or correlation between the *mandatum* and academic freedom.

This research had 69 academicians participate. Specifically, 33 of the 69 respondents identified as Catholics who teach theology as opposed to those who identify as Catholic but may not teach theology or are not Catholic at all. Of these 33 respondents, 25, or 76%, had acknowledged receipt of the *mandatum* from the local Bishop. Although the sample size is somewhat small compared with the population of several hundred Catholics teaching theology on America's Catholic campuses, this does provide some of the first evidentiary perspective on whether bishops are asking for, and theologians are seeking, the *mandatum*.

Worth noting, despite all of the concerns regarding academic freedom, survey results do not show any evidence that academicians are feeling restrained or held captive by ecclesial or institutional oversight. In fact, the academic freedom enjoyed by academicians on America's Catholic campuses was expressed time and again from survey results. For example, when asked how satisfied they are with the academic freedom enjoyed by theologians within the University, 90% of academician respondents indicated completely or somewhat satisfied, as did 98% of presidents. In like manner, when asked if professors are accorded freedom of inquiry and thought and freedom to express their minds on matters where they enjoy competence, 94% of academician respondents indicated strongly or somewhat agree, as did 98% of presidents.

**5. There is no statistically significant difference between Catholic theologians who have obtained the *mandatum* and those who have not.** Hypothesis four suggested there is a relationship between Catholic theologians who generally agree with the principles of *Ex Corde Ecclesiae* and those who have received the *mandatum* from the local Bishop compared with those Catholic theologians who have not received the *mandatum*. *Variables* include the beliefs expressed by theologians as well as the action of receiving a *mandatum* by the local Bishop. The sample size revealed that all but one of the Catholics teaching theology, including those with and without a *mandatum*, had read *Ex Corde Ecclesiae*. Additionally, this research sought to identify whether Catholic theologians with the *mandatum* would report greater support for *Ex Corde Ecclesiae* than their counterparts who had not received the *mandatum*. Interestingly, the Catholic theologians with the *mandatum* scored on average higher than their counterparts on both survey items that probed this issue; “*Ex Corde Ecclesiae* is a sort of ‘magna carta’ for Catholic colleges and universities” with mean scores of 3.16 and 3.00 respectively, and “*Ex Corde Ecclesiae* accurately captures what I believe to be an appropriate relationship between the Catholic Church and Catholic Higher Education,” with mean scores of 3.04 and 2.63 respectively. However, statistical testing showed that the differences between the two groups were not statistically significant and as such required acceptance of the null hypothesis.

**6. The relationship between university presidents and the local Bishop are positive and reflect mutual trust. The clarity and closeness of this relationship appears uncertain.** Presidents reported having a trusting relationship with their local Bishop. In fact, 98% strongly or somewhat agree that their relationship can be

characterized as one of mutual trust. Similarly, 88% stated there is close and consistent dialogue with their bishop. These quantitative results suggested there is strong evidence of a productive and persistent relationship between the bishop and president, and this may indeed be the case. However, qualitative interviews give reason for pause, as all three presidents reported a trusting relationship, but would hardly define their relationship as close and consistent.

While in all cases the presidents acknowledged a very trusting and cordial relationship with periodic visits to campus by the bishop for formal, and at times, informal affairs, they also suggested that the relationship with the bishop is somewhat unstructured and unclear. The bishops seem otherwise engaged with more pressing issues, such as church closures and sex abuse issues, among other problems. While it must be acknowledged that these three interviews can hardly represent the more than 200 relationships between and among bishops and presidents, they do provide some insights into a relationship that may include some ambiguity and lack of structured dialogue.

**7. The Catholic Church appears more enthusiastic about *Ex Corde Ecclesiae* than Catholic Higher Education.** Both presidents and academicians were asked about whether they believed *Ex Corde Ecclesiae* is, as Pope John Paul II said, a “magna carta” for Catholic colleges and universities. In addition, they were asked if *Ex Corde Ecclesiae* accurately captured what they believed to be an appropriate relationship between the Catholic Church and Catholic higher education. On both questions, presidents and academicians responded in the majority that they agreed either somewhat or strongly that *Ex Corde Ecclesiae* was a “magna carta” that accurately represented their beliefs regarding the relationship between the church and Catholic higher education.

However, there was a substantive minority of presidents and even a larger minority of faculty that disagreed. This is notable given that *Ex Corde Ecclesiae*, as an apostolic constitution, is the highest form of decree from the Roman Catholic Church and the USCCB *Application* document received overwhelming support from the US bishops. For example, 20% of presidents and 33% of academicians disagreed that *Ex Corde Ecclesiae* is a “magna carta” for Catholic higher education, and 18% of presidents and 40% of academicians stated that *Ex Corde Ecclesiae* does not accurately capture what they believe to be an appropriate relationship between the Catholic Church and Catholic higher education. Worth noting, only 25% of presidents strongly agreed *Ex Corde Ecclesiae* is a “magna carta” and only 36% strongly agreed it captured their view on the appropriate relationship between the Catholic Church and Catholic higher education. This seems to suggest a level of “lukewarm” enthusiasm for *Ex Corde Ecclesiae*. Considering that the 254 US bishops passed the *Application of Ex Corde Ecclesiae in the United States* with an overwhelming 223 supportive votes, or 88%, it seems evident there remains a gap between the enthusiasm that Catholic higher education has for *Ex Corde Ecclesiae* and the enthusiasm of the US bishops. This observation is supported by the presidents themselves. When interviewed, one president remarked, “I don't think it's the magna carta. I think it's another document that can help us, but I wouldn't say it's the magna carta...An important document, yes. The end all and be all, I don't think so.” And another said,

The question you asked was whether *Ex Corde Ecclesiae* is a sort of magna carta for Catholic colleges and universities and most people answered at best “somewhat agree. . . .” Possibly there still is a disconnect between bishops and their concern about Magisterium and orthodoxy and college presidents or college faculty, and their concern about being able to think and question and wonder and

pose and debate. . . . So in the sense of a concern, I think I'm picking up perhaps different mindsets here.

In light of these findings, it does appear that Church leaders are more enthusiastic about *Ex Corde Ecclesiae* than are leaders and teachers within Catholic higher education.

**8. Despite expressing a strong desire to “hire for mission,” presidents lack critical mission-related knowledge about their workforce.** Survey results reveal 22% of presidential respondents found issues of Catholic mission and identity more difficult than anticipated when they began at the institution. When asked about these findings, presidents interviewed expressed how important it was to hire personnel who can sustain and enhance the Catholic mission of the institution. For example, one president who had also served as a trustee at a Catholic institution spoke of witnessing more than 30 years of “lived neglect” at a Catholic university, in large part because of the institutional leadership who had a laissez-faire attitude regarding Catholic identity. He noted that changing this “lived neglect” takes time. Another president acknowledged the steep decline in religious sisters, religious brothers, and clerics on Catholic campuses and what she sees as a leadership gap and lack of formation for the next generation of largely lay leaders of Catholic institutions.

Despite these concerns, the survey results suggested a potential problem as Catholic institutions seek to sustain mission and prevent the secularization of campus. For example, when asked if a majority of faculty at the institution are Catholic, only 37% of respondents replied “yes,” with 12% replying “no” and 51% replying that they “do not know.” These results seem somewhat distressing, especially when *Ex Corde Ecclesiae* specifically stated that a majority of faculty ought to be Catholic. What is worse is that



when asked if the institution strives to recruit and appoint competent Catholic professors so they will constitute a majority of the faculty, only 53% replied “yes,” with 37% replying “no” and 10% not knowing their institution’s policy. One could conclude from these findings that there may be a looming crisis for many Catholic postsecondary institutions where sustaining mission becomes incredibly difficult given a largely non-Catholic workforce and no strategy to recruit competent Catholic faculty and staff.

Phase two interviews with presidents and theologians identified several perceived or real concerns and challenges that may contribute to the difficulty in hiring for mission. For example, one president remarked how his institution is in a largely protestant state and the ability to recruit Catholic faculty is limited by the regional and local reputation of the institution. Another president is unconvinced a majority of the faculty have to be Catholic and suggests doing so could prevent an institution from hiring the best person for the job. Instead, this president suggested hiring personnel, Catholic or non-Catholic, who can embrace the mission, is most critically important. She went on to say, “I don't know what Catholic faculty means. Baptized only? Does it mean that they practice? So I think there are a lot of implications that are very difficult to deal with.” Still another president alluded to the difficult and sensitive legal ramifications of trying to hire Catholic faculty by saying, “The institution has a responsibility, but how do you ask the question?”

Theologians interviewed shared the same sentiments and concerns as presidents on this issue of “hiring for mission.” One theologian said,

Asking are you Catholic, I don't know how well that sort of gets you the kind of member you want because you can have disengaged, disenfranchised Catholics. . . . In some ways, the Catholic question doesn't ask enough. . . . They want to hire a catholic faculty and they want to recruit catholic faculty but they

are very hesitant to ask those kinds of questions sometimes (because) of discrimination law suits.

Another said,

...you can't ask the question what religious persuasion are you when we interview. Although usually if they were interested in a job, the candidate will usually say something. But we ourselves, I know that the HR department reminds us all the time you cannot (ask). There's certain questions you cannot ask and that's one of them.

Statements on the legality of whether candidates can be asked about their Catholicism seemed to come up often. Whether real or perceived, it seems this notion of potential litigation adds another layer and potential barrier to an institution's efforts toward hiring for mission. Catholic higher education would do itself a favor to become well versed in what is permissible by law so it can enjoy the latitude afforded them by the Constitution and statutes while concomitantly mitigate fears around perceptions of potential litigation.

**9. Theologians face challenges achieving the goals and ideals outlined in *Ex Corde Ecclesiae*, some of which are self-imposed and others that are out of their control.** Theologians provided several data points in phase one and statements in phase two suggesting they face real challenges achieving the ideals of *Ex Corde Ecclesiae*. For example, 31% believed students do not receive enough philosophy and theology at their institutions, 34% did not believe theology receives adequate resources, 29% believed it is difficult making the Catholic identity of the institution a priority given other pressing issues, and 41% did not believe the faculty adequately incorporated the message of the gospel in their field of education. While none of these constitutes a majority, they do indicate sizeable minorities that suggest potential inhibitors to achieving mission-related objectives. Theologians also identified very practical, day-to-day challenges that also make it difficult to achieve mission-related objectives. They cited the under preparedness

of students, the negative effects of scheduling on a coherent theology curriculum, the competing demands on faculty time, as well as the distance between work and home.

Perhaps more concerning, 34% did not believe there is a structure or strategy for ongoing dialogue between university and church authorities. As one theologian remarked,

I think perhaps the Bishop could be a little more interested in what goes on in Catholic theology. But he has a seminary too, which he is fairly active with and he's trying to keep that place going. So I think he's more interested in that than in us teaching undergraduate students.

Another said,

Like the mandatum issue . . . in some way that's supposed to be the mechanism by which that relationship between the bishop and the theologians are fostered, and it's sort of not that . . . I think it's best if you foster that relationship between the bishop and the theologian, but it just hasn't happened.

Beyond communication and dialogue, 40% do not believe *Ex Corde Ecclesiae* captured what they believed to be an appropriate relationship between the Catholic Church and Catholic higher education. When asked if theologians at their institution respect the authority of the local Bishop and assent to Catholic doctrine, 18% somewhat or strongly disagreed. Taken together, these suggest a potential disconnect between the ecclesial interpreters of the gospel and the Catholic postsecondary teachers of the gospel. In light of these realities, it seems prudent that church and university authorities seek ways to enhance the dialogue between ecclesial leaders and theologians.

### **Wider Implications of this Research**

This study of *Ex Corde Ecclesiae* provided a first-ever critical assessment of its implementation and acceptance among Catholic postsecondary presidents and academicians. As we mark the 20th anniversary of *Ex Corde Ecclesiae* and the 10th

anniversary since the USCCB published its *Application* document, these research findings provided empirical and qualitative evidence that can inform and guide important conversations on *Ex Corde Ecclesiae*. Currently, there is an effort underway by the USCCB to assess Catholic postsecondary progress toward implementing *Ex Corde Ecclesiae*. In January 2011, the USCCB announced the commencement of a ten-year review of *Ex Corde Ecclesiae*, which includes bishop-initiated conversations with presidents and subsequent regional discussions with other bishops. These research findings could contribute to this assessment.

Research findings can also serve institutional leaders and academicians as they work to successfully inculcate the tenets of *Ex Corde Ecclesiae* and the *Application* document into the life of the university. In particular, the research identified challenges and areas of difficulty that boards of trustees, presidents, theologians, and others can be aware of, avoid, or strategize accordingly and successfully move past and through.

### **Problems and Limitations of this Research**

Each and every research project has limitations, and this one is no exception. The greatest limitation and problem encountered during this research emerged in phase one and specifically with the *Survey of Academicians*. Initially, the researcher was planning to survey chairs of theology at Catholic postsecondary institutions. However, these plans changed when it became evident that not every Catholic postsecondary institution has a chair, or even a department, of theology. Eventually, in an effort to include most Catholic postsecondary institutions, the researcher elected to survey academicians who teach within or oversee theology or religious studies departments. Obviously, this lends itself to potential participants who may or may not be Catholic and who may or may not

teach theology. A natural limitation then was that the survey of academicians cannot in its entirety be interpreted to be the representative worldview of theologians. Having said that, 76% of respondents on the survey indeed did teach theology and so the integrity of the research objectives was preserved.

An additional potential limitation includes the possibility of participant self-selection in the study given their interest and affinity toward the subject matter. In other words, it could be possible that academicians and presidents who are more passionate about and focused on Catholic institutional identity and *Ex Corde Ecclesiae* completed the surveys whereas those who are less passionate and less supportive chose not to participate. This could result in research findings from a sample size that suggest more alignment with and support of *Ex Corde Ecclesiae* than there actually is in the population.

### **Suggestions for Improvements and Future Research**

Subsequent research projects could build on the findings and outcomes of this research to further inform efforts to institutionalize *Ex Corde Ecclesiae*. For example, future research could examine variations between and among presidents and academicians in the degree to which they believe *Ex Corde Ecclesiae* accurately reflects what they believe to be a proper relationship between the Catholic Church and Catholic higher education. Although this may be difficult given the sensitivity of the subject matter, such research could attempt to identify concerns and points of contention and also suggest strategies and solutions on how to move forward.

In addition, research on bishops and their *expectations of* and *interactions with* Catholic postsecondary institutions would further illuminate the important and sometimes

sensitive relationship between bishops and Catholic college presidents. Such research could offer best practices on how this relationship can be sustained and improved.

Still other research could study theologians with and without the *mandatum* to discern if there are any statistically significant differences in their worldviews, beliefs, and support of *Ex Corde Ecclesiae*. This research study simply had too small a sample size to fairly assess statistical differences between these two populations.

Finally, future research could identify best practices and emerging “practices with potential” that appropriately animate the Catholic mission and identity of these Catholic postsecondary institutions. Throughout this study, the researcher engaged many presidents and academicians who care deeply about their institutional identity and are working diligently to preserve and sustain the Catholic integrity of their university. Catholic higher education would be well served to study these institutions so that the fruitful and productive work can be chronicled and shared for the benefit of all Catholic postsecondary institutions and the students who walk through their doors.

### **Conclusion**

In closing, this research offers a review of the historical relationship between the Catholic Church and Catholic higher education and looks specifically at the nature of this relationship 20 years after the publication of Pope John Paul II’s Apostolic Constitution on Catholic higher education, *Ex Corde Ecclesiae*. In particular, this two phase, dominant-less dominant research study examined the worldviews and perspectives of presidents and academicians who teach or oversee theology at America’s Catholic postsecondary institutions. Phase one surveyed 110 presidents and 69 academicians followed by phase two interviews with three presidents and three theologians to provide a

first-ever review of whether the tenets, ideals, and norms outlined in *Ex Corde Ecclesiae* and the subsequent publication of the USCCB's *Application of Ex Corde Ecclesiae for the United States* have been embraced and implemented on Americas' Catholic college campuses.

The research explored four specific hypotheses, including whether Catholic postsecondary institutions are fulfilling the visions set forth in *Ex Corde Ecclesiae*, whether differences exist between the responses of presidents and academicians perspectives regarding *Ex Corde Ecclesiae*, whether a president's motivation to address mission-related issues is affected by several variables, and whether there is a relationship between theologians who have received the *mandatum* and their level of agreement with *Ex Corde Ecclesiae*. Research findings showed that presidents believe their institutions are subscribing to *Ex Corde Ecclesiae* and are more optimistic than academicians on this issue. Additionally, the research found (a) presidents' motivational force is not negatively affected by the variables studied, (b) a majority of Catholic theologians teaching theology have received the *mandatum*, (c) academic freedom is strong on Catholic campuses, (d) there is no statistically significant difference between Catholic theologians who have received the *mandatum* and those who haven't with regard to their support of *Ex Corde Ecclesiae*, (e) presidents have trusting, cordial relationships with the local Bishop that do not appear particularly clear or close, (f) the Catholic Church appears more enthusiastic about *Ex Corde Ecclesiae* than does Catholic higher education, (g) despite a desire to hire for mission, presidents lack critical information in stating they are or can in this regard, and (h) theologians face self-imposed and external challenges in achieving the ideals of *Ex Corde Ecclesiae*.

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## **Appendix A**

### **The Apostolic Constitution *Ex Corde Ecclesiae***

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

**INTRODUCTION**

1. 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, "illumine 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.*

- 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.

**Appendix B**

***Ex Corde Ecclesiae: An Application to the United States***

## *Ex Corde Ecclesiae*

### An Application to the United States

#### Introduction

Catholic higher education in the United States is unique in the world. Its history, with the opening of Georgetown in 1789 and its growth into 230 Catholic colleges and universities, is matched by no other nation or church.

Catholic colleges and universities are related to the higher education enterprise of the United States, to the ecclesial community, 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 bring diversity to American higher education, where culture and faith intersect. 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 boards of trustees, university administration, faculty and staff.

#### 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*<sup>1</sup>. 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 the unique situation of colleges and universities in the United States.



## 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.<sup>2</sup>

From an ecclesial perspective, 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."<sup>3</sup> 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."<sup>4</sup>

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 bishops and of Catholic universities links 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, communities and structures 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."<sup>5</sup>

## 3. The Catholic University's Twofold Relationship

Catholic universities are participants in both the life of the Church and the higher education community of the United States. As such, they "are called to continuous renewal, both as 'universities' and as 'Catholic.'"<sup>6</sup> 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 . . .

This relationship is clarified 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 community<sup>8</sup> as well as to the broader society<sup>9</sup> and the higher education academy.<sup>10</sup> 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]<sup>11</sup>

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"<sup>12</sup> to which universities and bishops aspire. 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* are 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.<sup>13</sup>

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:

- a. Christian inspiration in individuals and the university community;
- b. Reflection and research on human knowledge in the light of the Catholic faith;
- c. Fidelity to the Christian message in conformity with the Magisterium of the Church;
- d. Institutional commitment to the service of others.<sup>14</sup>

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."<sup>15</sup> 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:

- e. Commitment to be faithful to the teachings of the Catholic Church;
- f. 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;<sup>16</sup>
- g. Commitment to serve others, particularly the poor, underprivileged and vulnerable members of society;
- h. 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;
- i. 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;
  - j. Commitment to care pastorally for the students, faculty, administration and staff;
  - k. 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.
  - l. 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."<sup>17</sup>

## 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.<sup>18</sup>

### 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.<sup>19</sup>
2. Catholic universities are to observe the general norms of 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 established or approved by the Holy See, by the NCCB, by a group of diocesan bishops or by an individual diocesan bishop 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 approval 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.<sup>20</sup>
  - c. Changes in statutes of universities established by the hierarchy, religious institutes or other public juridic persons that affect the nature, mission or Catholic identity of the university require the approval of competent ecclesiastical authority.<sup>21</sup>
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.<sup>22</sup>

## Art. 2. The Nature of a Catholic University

1. The purpose of a Catholic university is education. 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<sup>23</sup>
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."<sup>24</sup> 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."<sup>25</sup>
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.<sup>26</sup>

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.<sup>27</sup>
5. A responsibility of every Catholic university is to affirm its essential characteristics, in accord with the principles of *Ex corde Ecclesiae*, through public acknowledgment in its mission statement and/or its other official documentation of its canonical status<sup>28</sup> and its commitment to the practical implications of its Catholic identity, including but not limited to those specified in Part One, Section VII 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.<sup>29</sup>

### 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, or an individual diocesan bishop or group of 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<sup>30</sup>
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.<sup>31</sup>
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.<sup>32</sup>
4. No university may assume the title Catholic without the consent of the local ordinary or other competent ecclesiastical authority.<sup>32</sup>

### 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 board of trustees, the administration and staff, the faculty, and the students.<sup>34</sup> 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. To the extent possible, the majority of the board should be Catholics committed to the Church.
- b. 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.
- c. The board should develop effective ways of relating to and collaborating with the local Bishop and diocesan agencies on matters of mutual concern.<sup>35</sup>
- d. The board should analyze ecclesiastical documents on higher education, such as *Ex corde Ecclesiae* and these particular norms, 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
- 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. Professors who are not Catholic are expected to be aware and respectful of the Catholic faith tradition.
- b. All professors are expected to exhibit not only academic competence and good character but also respect for Catholic doctrine.<sup>37</sup> 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.<sup>38</sup>

- 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.<sup>39</sup>
  - 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.<sup>40</sup>
    - i. The *mandatum* is fundamentally an acknowledgment by Church authority that a Catholic professor of a theological discipline teaches 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.
    - 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.<sup>41</sup>
    - iv. The following procedure is given to facilitate, as of the effective date of this Application, the process of requesting and granting 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.
      2. Without prejudice to the rights of the local Bishop, a *mandatum*, once granted, remains in effect wherever and as long as the professor teaches unless and until withdrawn by competent ecclesiastical authority.
      3. The *mandatum* should be given in writing. The reasons for denying or removing a *mandatum* should also be in writing.
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.<sup>44</sup>

- 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.<sup>45</sup> 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.<sup>46</sup>
- b. The university plan should address intellectual and pastoral contributions to the mission of communicating Gospel values,<sup>47</sup> service to the poor, social justice initiatives, and ecumenical and inter-religious activities.

### 2. *The Local Church*

- a. In accordance with Church teaching and canon law, 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.<sup>48</sup>
- 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.<sup>49</sup>
- 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.<sup>50</sup>
- 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.
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.<sup>51</sup>
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. 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.<sup>52</sup>

#### 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.<sup>53</sup>

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.<sup>54</sup>

## Conclusion

This Application will become effective one year after its *recognito* 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 . . .<sup>55</sup>

## Endnotes

<sup>1</sup> Pope John Paul II, Apostolic Constitution on Catholic Universities *Ex corde Ecclesiae*, August 15, 1990, *AAS* 82 (1990) pp. 1475-1509. English translation: *Origins*, CNS Documentary Service, October 4, 1990 [cited throughout the remainder of this document as *ECE*].

<sup>2</sup> 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.

<sup>3</sup> *ECE*, II, Art. 5, §1.

<sup>4</sup> *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.

<sup>5</sup> *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, Nov. 20-29, 1972, Sec. 1.

<sup>6</sup> *ECE*, Introduction, n. 7.

<sup>7</sup> "The Church's Presence in the University and in University Culture," , II, §2, *Origins*, June 16, 1994, 74-80.

<sup>8</sup> *ECE*, I, nn. 27-29, 31.

<sup>9</sup> *Ibid.*, I, nn. 32-37.

<sup>10</sup> *Ibid.*, I, nn. 12,37; II, Art. 7, §§1-2.

<sup>11</sup> *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., 12 September 1987, n.4: *AAS* 80 (1988) 764.

<sup>12</sup> *ECE*, I, n. 28.

<sup>13</sup> 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.

<sup>14</sup> *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, Nov. 20-29, 1972, Sec. 1].

<sup>15</sup> *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.

<sup>16</sup> *See ECE*, II, Art. 2, §§4-5.

<sup>17</sup> *ECE*, I, n. 4.

<sup>18</sup> *See ECE*, II, Art. 1, §§1&2.

<sup>19</sup> *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*.

<sup>20</sup> *See ECE*, II, Art. 1, §3.

<sup>21</sup> *See ECE*, II, Art. 3, §4.

<sup>22</sup> *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.

<sup>23</sup> *See above* footnote 15.

<sup>24</sup> 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.

<sup>25</sup> C. 218.

<sup>26</sup> See *ECE*, II, Art. 2, §5.

<sup>27</sup> 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.

<sup>28</sup> See footnote 31 for a listing of canonical categories.

<sup>29</sup> 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.

<sup>30</sup> *ECE*, II, Art. 3, §§1-3. 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).

<sup>31</sup> 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 a 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.

<sup>32</sup> *ECE*, II, Art. 3, §4.

<sup>33</sup> C. 808.

<sup>34</sup> *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.

<sup>35</sup> 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.

<sup>36</sup> 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 AAS* 81 [1989] 104-106, 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 is expected to uphold the university's Catholic identity and to respect and promote Catholic principles and ideals.

<sup>37</sup> 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.

<sup>38</sup> C. 810, §1.

<sup>39</sup> *Gravissimum educationis* 10.

<sup>40</sup> C. 812 and *ECE*, II, Art. 4, §3.

<sup>41</sup> "*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).

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).

<sup>42</sup> 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*.

<sup>43</sup> 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.

<sup>44</sup> 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."

<sup>45</sup> *See* above footnotes 27 and 37.

<sup>46</sup> *See* ECE, I, n. 38 ff. and footnote 44.

<sup>47</sup> *See* ECE, I, nn. 48-49.

<sup>48</sup> *See* ECE, II, Art. 5, §2.

<sup>49</sup> 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.

<sup>50</sup> 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 taking into account the requirements of the common good and the rights of the individuals and institutions involved.

<sup>51</sup> See *ECE*, II, Art. 6, §2.

<sup>52</sup> See 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.

<sup>53</sup> See *ECE*, I, n. 35.

<sup>54</sup> See *ECE*, I, nn. 32-35.

<sup>55</sup> *Ibid.*, Introduction, n. 11.

## **Appendix C**

### **U.S. Mail Survey of Presidents Pre-Notice Letter**

January, 2011

First Name Last Name  
Title  
Institution Address

Dear INSERT NAME

I am conducting a **Survey of Presidents of Catholic Postsecondary Educational Institutions** as part of my dissertation research focusing on Catholic higher education in America. This dissertation is being conducted with the approval of the University of Nebraska-Lincoln Graduate College as partial fulfillment for the Doctor of Philosophy degree.


A few weeks from now you will receive a preliminary email alerting you to the pending distribution of the survey. A few days thereafter, you will receive an email directing you to a link for the **Survey of Presidents of Catholic Postsecondary Educational Institutions**. This survey is being hosted by SurveyMonkey Pro, the world's leading provider of web-based surveys used by 100% of the Fortune 100. This survey is being sent to all Catholic postsecondary presidents in America.

This multiple choice survey asks about your experience as a president of a Catholic college or university. It examines Catholic identity by specifically exploring the strategic vision of the Board of Trustees, your relationship with the Local Bishop, the institution's faculty and students, the place of theology and faith within curriculum and research, hiring for mission, and the Apostolic Constitution *Ex Corde Ecclesiae*. This is a rare comprehensive assessment of Catholic postsecondary presidents in U.S colleges and universities exploring Catholic mission and identity with a unique opportunity to study this issue at the twentieth anniversary since the release of Pope John Paul II's Apostolic Constitution on Catholic colleges and universities, *Ex Corde Ecclesiae*. This is a first-ever study of the relationship Catholic presidents have with their local Bishop.

I am writing in advance because I want you to know you will be receiving this survey. The study is an important one that will help Catholic leaders understand the realities facing Catholic presidents on their campuses. Your participation should take approximately twenty minutes.

Please let me know of any questions you may have by contacting me at 614.251.4595 or [caridij@ohiodominican.edu](mailto:caridij@ohiodominican.edu). Thank you for your time and consideration. It's only with the generous help of presidents like you that my research can be successful.

Sincerely,



James A. Caridi

P.S. As a token of appreciation for your participation, you will receive the results of this research upon its anticipated completion in fall, 2011.

## **Appendix D**

### **Survey of Presidents Notice Letter**

February, 2011

Dear [CustomValue],

Good morning. Last week, I sent an advance notification via US Mail about this Survey of Presidents of Catholic Postsecondary Educational Institutions. I am conducting this survey as part of my dissertation research focusing on Catholic Higher Education in America. This dissertation is being conducted with the approval of the University of Nebraska-Lincoln (UNL) Graduate College and IRB.

This survey is being sent to all presidents of Catholic postsecondary institutions. I understand how valuable your time is, and went to great lengths to make this survey very brief given your busy schedule. This multiple choice survey should take you 10 minutes to complete and asks about your experience as a president of a Catholic college or university.

I would greatly appreciate your participation in this pilot-tested survey. This rare, comprehensive assessment of Catholic postsecondary presidents explores Catholic mission and identity. Your individual responses will be kept strictly confidential.

This survey is being hosted by SurveyMonkey Pro, the world's leading provider of web-based surveys used by 100% of the Fortune 100 Companies. The link below is uniquely tied to this survey and your email address. I want to reiterate that your individual responses to this survey will be kept strictly confidential.

Here is a link to the survey:

<http://www.surveymonkey.com/s.aspx>

Thank you in advance for your assistance and participation. I ask that you please complete this survey by February 28th. I will send you aggregate results of my research findings as a token of my appreciation for your participation. If you have any questions, please contact me at caridij@ohiodominican.edu or at 614.251.4595.

Sincerely,

Jamie Caridi  
Principal Investigator

Donald F. Uerling, J.D., Ph.D  
Secondary Investigator  
402.472.0970

Please note: If you do not wish to receive further emails, please click the link below, and you will be automatically removed from our mailing list.

<http://www.surveymonkey.com/optout.aspx>

**Appendix E**

**Electronic Survey of Presidents Reminder**

February, 2011

Dear [CustomValue],

On February 10th, you should have received an invitation to participate in the Survey of Presidents of Catholic Postsecondary Institutions as part of my dissertation research.

This research has been approved by the University of Nebraska-Lincoln Graduate College and IRB.

This multiple choice survey has been sent to all presidents of Catholic postsecondary institutions and should take you 10 minutes to complete. Your individual responses will be kept strictly confidential. Your participation by February 28th is greatly appreciated.

Here is a link to the survey:

<http://www.surveymonkey.com/s.aspx>

I will send you aggregate results of my research findings as a token of my appreciation for your participation. If you have any questions, please contact me at caridij@ohiodominican.edu or at 614.251.4595.

Sincerely,

Jamie Caridi  
Principal Investigator

Donald F. Uerling, J.D., Ph.D  
Secondary Investigator  
402.472.0970

Please note: If you do not wish to receive further emails from us, please click the link below, and you will be automatically removed from our mailing list.

<http://www.surveymonkey.com/optout.aspx>

**Appendix F**

**Final Survey of Presidents Contact Letter**



February, 2011

Dear [CustomValue],

We want you to know that the Survey of Presidents of Catholic Postsecondary Institutions will remain open until the end of this week at which time the survey will be closed. We are pleased by the generous response to-date and want to provide you one final reminder of your opportunity to participate.

This survey should take you 10 minutes to complete. As previously stated, your individual responses will be kept strictly confidential and participants will receive aggregate results from the survey.

Here is a link to the survey:

<http://www.surveymonkey.com/s.aspx>

If you have any questions, please contact me at caridij@ohiodominican.edu or at 614.251.4595. Thanks again for your consideration and best to you for a successful spring semester.

Sincerely,

Jamie Caridi  
Principal Investigator

Donald F. Uerling, J.D., Ph.D  
Secondary Investigator  
402.472.0970

Please note: If you do not wish to receive further emails from us, please click the link below, and you will be automatically removed from our mailing list.

<http://www.surveymonkey.com/optout.aspx>

**Appendix G**

**Survey of Academicians Notice Letter**

April, 2011

Dear [CustomValue],

I am conducting a Survey of Faculty and Academic Administrators at Catholic Postsecondary Educational Institutions as part of my dissertation research focusing on Catholic Higher Education in America. This dissertation is being conducted with the approval of the University of Nebraska-Lincoln (UNL) Graduate College and UNL Institutional Review Board as partial fulfillment for the Doctor of Philosophy degree.

This survey is being sent to those who are currently, or who have in the past, served in a leadership capacity within the religious studies or theology department. I would greatly appreciate your participation in this pilot-tested survey. This multiple choice survey should take you approximately 7 minutes to complete and asks about your experience working at your Catholic college or university.

Results from this research will provide a rare but valuable look at American Catholic institutions from the unique perspective of faculty and academic administrators who have worked in religious studies or theology. Your individual responses will be kept strictly confidential.

As a token of my appreciation for your participation, you will receive a free copy of the aggregate results from this research. In addition, you will be eligible to win a \$25 Amazon.com Gift Card for completing this survey. One participant who completes this survey will be randomly selected to win this Gift Card.

This survey is being hosted by SurveyMonkey Pro, the world's leading provider of web-based surveys used by 100% of the Fortune 100 Companies. SurveyMonkey utilizes some of the most advanced technology for Internet security commercially available today using both server authentication and data encryption, ensuring that user data is safe, secure, and available only to authorized persons.

Here is a link to the survey:

<http://www.surveymonkey.com/s.aspx>

This link is uniquely tied to this survey and your email address. Please do not forward this message. I want to reiterate that your individual responses to this survey will be kept strictly confidential.

Thank you in advance for your assistance and participation. I ask that you please complete this survey by April 22nd. If you have any questions, please contact me at caridij@ohiodominican.edu or at 614.251.4595.

Sincerely,

Jamie Caridi  
Principal Investigator

Donald F. Uerling, J.D., Ph.D  
Secondary Investigator  
402.472.0970

## **Appendix H**

### **Final Survey of Academicians Contact Letter**

May, 2011

Dear [CustomValue],

On April 3rd, you should have received an invitation to participate in the Survey of Faculty/Academic Administrators of Catholic Postsecondary Educational Institutions as part of my dissertation research. This research has been approved by the University of Nebraska-Lincoln Graduate College and IRB.

If you have already responded, I want to express my sincerest gratitude. Your participation has already made this research a success.

If you have not yet responded, I do want to provide this brief reminder inviting your participation. The survey will remain open until Friday, April 29th. This multiple choice survey should take you 7 minutes to complete. Your individual responses will be kept strictly confidential.

As a token of my appreciation for your participation, you will receive a free copy of the aggregate results from this research. In addition, you will be eligible to win a \$25 Amazon.com Gift Card for completing this survey. One participant who completes this survey will be randomly selected to win this Gift Card.

Here is a link to the survey:

<http://www.surveymonkey.com/s.aspx>

This link is uniquely tied to this survey and your email address. Please do not forward this message.

If you have any questions, please contact me at [caridij@ohiodominican.edu](mailto:caridij@ohiodominican.edu) or at 614.251.4595.

I hope you have a blessed and peaceful Easter.

Sincerely,

Jamie Caridi  
Principal Investigator

Donald F. Uerling, J.D., Ph.D  
Secondary Investigator  
402.472.0970

## **Appendix I**

### **Interview Protocol for Catholic Presidents and Theologians**

## **Interview Protocol of Catholic Presidents And Theologians for Phase Two**

1. You have had an opportunity to review results from the *Survey of Presidents of Catholic Postsecondary Educational Institutions* and *Survey of Academicians at Catholic Postsecondary Educational Institutions*. What are your general reactions to the research findings?
2. What findings from the research would you have anticipated?
3. What findings from the research surprise you?
4. Are there findings from this research that concern you regarding the future of Catholic Higher Education in America?
5. Are there findings from this research that give you hope regarding the future of Catholic higher education in America?
6. The research asked several questions about the relationship between the church and postsecondary institutions and specifically the relationship between the Local Bishop and the President. Do you have any thoughts or recommendations on this important relationship and whether it needs improved?
7. Based on the findings from this research, do you believe Catholic higher education in America is subscribing to the call of Pope John Paul II's *Ex Corde Ecclesiae* and the USCCB's *The Application of Ex Corde Ecclesiae in America*?
8. How do you believe this research can best be used to make a contribution to the Church or Catholic Higher Education?
9. Is there anything else you would like to share with me regarding this study?

## **Appendix J**

### **Wave Analysis**



## **Wave Analysis of Survey Responses from Survey of Presidents of Catholic Postsecondary Institutions and Survey of Academicians at Catholic Postsecondary Institutions**

A wave analysis of responses was conducted by selecting three questions from each survey and determining the average score of the first ten responses received and the last ten responses received for each respective survey item. In both the presidents and the academicians' results, the wave analysis found exact or similar average scores in two of the three selected survey items. In general, results from this analysis reveal no significant change that would suggest non-respondents would have significantly affected the outcomes of the results had they completed the survey.

### **Survey of Presidents Wave Analysis**

Survey Item	Constituency	Average Response Score
5. How satisfied are you with the academic freedom enjoyed by theologians within the University?	First 10 Respondents	3.9
	Last 10 Respondents	3.4
20b. "Ex Corde Ecclesiae accurately captures what I believe to be an appropriate relationship between the Catholic Church and Catholic Higher Education."	First 10 Respondents	3.1
	Last 10 Respondents	3.0
38c. "Because of my own personal needs, preferences, goals, and values, I highly value the benefits and rewards to the institution and/or me for achieving progress in the area of Catholic mission and identity."	First 10 Respondents	3.8
	Last 10 Respondents	3.7

### **Survey of Academicians Wave Analysis**



Survey Item	Constituency	Average Response Score
5. How satisfied are you with the academic freedom enjoyed by theologians within the University?	First 10 Respondents	3.4
	Last 10 Respondents	3.4
10b. "Catholicism is vitally present and operative throughout this institution."	First 10 Respondents	2.9
	Last 10 Respondents	3.0
20b. "Ex Corde Ecclesiae accurately captures what I believe to be an appropriate relationship between the Catholic Church and Catholic Higher Education."	First 10 Respondents	2.3
	Last 10 Respondents	3.2

## **Appendix K**



### **Results of Survey of Presidents of Catholic Postsecondary Institutions**

Survey of Presidents of Catholic Postsecondary Educational Institutions  SurveyMonkey






1. Is Catholic theology taught within the institution?

		Response Percent	Response Count
Yes		92.6%	100
No		7.4%	8
<b>answered question</b>			<b>108</b>
<b>skipped question</b>			<b>2</b>

2. Does the institution have a department or a chair of Catholic theology?

		Response Percent	Response Count
Yes		58.3%	63
No		41.7%	45
<b>answered question</b>			<b>108</b>
<b>skipped question</b>			<b>2</b>





### 3. If you answered yes to the previous question, how many full-time faculty of Theology are there at your institution?

		Response Percent	Response Count
1		3.1%	2
2		12.3%	8
3		20.0%	13
4		10.8%	7
5 or more		53.8%	35
I don't know		0.0%	0
answered question			65
skipped question			45




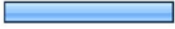
### 4. To what extent do you agree or disagree with the following statements:

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "Students receive an adequate study of philosophy and theology at this institution."	43.0% (46)	41.1% (44)	11.2% (12)	4.7% (5)	3.22	107
b. "Theology has a legitimate place within the institution alongside other disciplines."	82.1% (87)	15.1% (16)	1.9% (2)	0.9% (1)	3.78	106
c. "Theology at this institution serves all other disciplines in their search for meaning."	45.7% (48)	32.4% (34)	20.0% (21)	1.9% (2)	3.22	105
d. "Theology receives adequate resources at this institution."	57.1% (60)	27.6% (29)	13.3% (14)	1.9% (2)	3.40	105
answered question						107
skipped question						3

### 5. How satisfied are you with the academic freedom enjoyed by theologians within the University?

		Response Percent	Response Count
Completely satisfied		87.6%	92
Somewhat satisfied		10.5%	11
Somewhat dissatisfied		1.0%	1
Completely dissatisfied		1.0%	1
		answered question	105
		skipped question	5




### 6. Catholics who teach the theological disciplines here have received a mandatum from the Local Bishop.

		Response Percent	Response Count
Yes		48.6%	52
No		5.6%	6
Some have, but not all		10.3%	11
I don't know		35.5%	38
		answered question	107
		skipped question	3




### 7. To what extent do you agree or disagree with the following statements:

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "The Catholic identity of this institution is a key priority of the Board of Trustees."	83.8% (88)	14.3% (15)	1.9% (2)	0.0% (0)	3.82	105
b. "It is difficult making the Catholic identity of this institution a priority given other pressing and relevant issues."	4.3% (4)	9.6% (9)	22.3% (21)	63.8% (60)	1.54	94
answered question						105
skipped question						5

### 8. Are issues of Catholic mission and identity easier than you expected or more difficult than you anticipated when you began at the University?

		Response Percent	Response Count
Easier		12.3%	13
As anticipated		66.0%	70
More difficult		21.7%	23
answered question			106
skipped question			4

### 9. The majority of this institution's Board of Trustees are Catholic.

		Response Percent	Response Count
Yes		90.6%	96
No		3.8%	4
I don't know		5.7%	6
answered question			106
skipped question			4




### 10. To what extent do you agree or disagree with the following statements:

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "Catholic ideals, attitudes, and perspectives penetrate and inform institutional activities."	58.1% (61)	38.1% (40)	3.8% (4)	0.0% (0)	3.54	105
b. "Catholicism is vitally present and operative throughout this institution."	47.6% (50)	41.9% (44)	9.5% (10)	1.0% (1)	3.36	105
answered question						106
skipped question						4

### 11. To what extent do you agree or disagree with the following statements:




	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "Faculty at this institution respect Catholic doctrine and morals in their research and teaching."	52.9% (55)	43.3% (45)	2.9% (3)	1.0% (1)	3.48	104
b. "Professors here are accorded freedom of inquiry and thought and freedom to express their minds on matters where they enjoy competence."	91.4% (96)	6.7% (7)	1.0% (1)	1.0% (1)	3.89	105
answered question						105
skipped question						5

### 12. A majority of faculty at the institution are Catholic.

	Response Percent	Response Count
Yes 	37.1%	39
No 	12.4%	13
I don't know 	50.5%	53
answered question		105
skipped question		5



**13. Does your institution, in keeping with applicable laws, strive to recruit and appoint competent Catholic professors so, to the extent possible, they will constitute a majority of the faculty?**

		Response Percent	Response Count
Yes		52.9%	54
No		37.3%	38
I don't know		9.8%	10
answered question			102
skipped question			8

**14. To what extent do you agree or disagree with the following statements:**

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "This institution makes education accessible to all those who are able to benefit, especially the poor and members of minority groups."	76.9% (80)	20.2% (21)	2.9% (3)	0.0% (0)	3.74	104
b. "Participation in opportunities to practice the faith through participation in Mass, the sacraments, religious devotions and other authentic forms of Catholic spirituality is possible on my campus."	86.5% (90)	7.7% (8)	5.8% (6)	0.0% (0)	3.81	104
c. "The campus culture is expressive and supportive of a Catholic way of life."	76.9% (80)	21.2% (22)	1.0% (1)	1.0% (1)	3.74	104
answered question						105
skipped question						5



**15. To what extent do you agree or disagree with the following statements:**

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "The relationship between the Local Bishop and me can be characterized as one of mutual trust."	71.6% (68)	26.3% (25)	2.1% (2)	0.0% (0)	3.69	95
b. "The relationship between the Local Bishop and me is one of close and consistent cooperation."	60.8% (59)	26.8% (26)	10.3% (10)	2.1% (2)	3.46	97
c. "Theologians at this institution respect the authority of the Local Bishop and assent to Catholic doctrine."	55.9% (52)	36.6% (34)	6.5% (6)	1.1% (1)	3.47	93
d. "There exists a structure and strategy here for ongoing dialogue and cooperation by university and church authorities."	53.9% (55)	31.4% (32)	11.8% (12)	2.9% (3)	3.36	102
<b>answered question</b>						<b>105</b>
<b>skipped question</b>						<b>5</b>



### 16. To what extent do you agree or disagree with the following statements:

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "There is synergy among internal constituencies about our Catholic mission and the implementation of this mission in our policies, practices, curriculum, and activities."	49.5% (50)	41.6% (42)	7.9% (8)	1.0% (1)	3.40	101
b. "Faculty, administration and staff, at their time of appointment, are informed about the Catholic identity of the institution and its implications, and about their responsibility to promote, or at least respect that identity."	82.5% (85)	14.6% (15)	2.9% (3)	0.0% (0)	3.80	103
c. "Non-Catholic faculty, administrators and staff respect the Catholic identity of this institution."	76.5% (78)	22.5% (23)	1.0% (1)	0.0% (0)	3.75	102
answered question						103
skipped question						7




### 17. Is the University President Catholic?

		Response Percent	Response Count
Yes		97.1%	100
No		2.9%	3
answered question			103
skipped question			7

**18. Have you read Ex Corde Ecclesiae and/or the United States Conference of Catholic Bishop's document entitled "The Application of Ex Corde Ecclesiae for the United States"?**

		Response Percent	Response Count
Yes		98.1%	102
No		1.9%	2
answered question			104
skipped question			6

**19. Has the Board of Trustees analyzed Ex Corde Ecclesiae, the United States Conference of Catholic Bishop's document entitled "The Application of Ex Corde Ecclesiae for the United States", or related ecclesiastical materials?**

		Response Percent	Response Count
Yes		60.0%	63
No		18.1%	19
I don't know		21.9%	23
answered question			105
skipped question			5



**20. To what extent do you agree or disagree with the following statements:**

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "Ex Corde Ecclesiae is a sort of 'magna carta' for Catholic colleges and universities."	26.5% (26)	53.1% (52)	18.4% (18)	2.0% (2)	3.04	98
b. "Ex Corde Ecclesiae accurately captures what I believe to be an appropriate relationship between the Catholic Church and Catholic Higher Education."	36.3% (37)	46.1% (47)	16.7% (17)	1.0% (1)	3.18	102
<b>answered question</b>						<b>102</b>
<b>skipped question</b>						<b>8</b>

**21. To what extent do you agree or disagree with the following statements:**

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "Interdisciplinary studies is a key element of the curriculum."	41.3% (43)	49.0% (51)	7.7% (8)	1.9% (2)	3.30	104
b. "Courses in Catholic doctrine are available to all students and accommodated in their program of study."	62.5% (65)	29.8% (31)	5.8% (6)	1.9% (2)	3.53	104
<b>answered question</b>						<b>105</b>
<b>skipped question</b>						<b>5</b>

22. To what extent do you agree or disagree with the following statement:						
	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
"Faculty here give adequate consideration to the moral, spiritual, and religious dimensions and implications of their research."	35.6% (36)	56.4% (57)	7.9% (8)	0.0% (0)	3.28	101
answered question						101
skipped question						9

23. Was your institution founded by or is it currently sponsored by a religious order?			
		Response Percent	Response Count
Yes		90.4%	94
No		9.6%	10
answered question			104
skipped question			6

24. If you answered yes to the previous question, which religious order is associated with your institution?	
	Response Count
	93
answered question	93
skipped question	17






### 25. What is your institutional-type?

		Response Percent	Response Count
Two-year		1.9%	2
Four-year baccalaureate		19.0%	20
<b>Masters granting</b>		<b>67.6%</b>	<b>71</b>
Doctoral granting/research		8.6%	9
Seminary that offers baccalaureate and/or masters		2.9%	3
		<b>answered question</b>	<b>105</b>
		<b>skipped question</b>	<b>5</b>



### 26. What is the size of full time enrolled (FTE) students at your institution?

		Response Percent	Response Count
Under 1000		20.2%	21
<b>1000 to under 2000</b>		<b>32.7%</b>	<b>34</b>
2000 to under 3000		15.4%	16
3000 to under 5000		14.4%	15
5000 to under 10000		14.4%	15
Over 10000		2.9%	3
		<b>answered question</b>	<b>104</b>
		<b>skipped question</b>	<b>6</b>

### 27. When was your institution founded?








		Response Percent	Response Count
0-25 years ago		5.8%	6
26-50 years ago		8.7%	9
51-100 years ago		41.7%	43
101-150 years ago		26.2%	27
151-200 years ago		17.5%	18
More than 200 years ago		0.0%	0
		answered question	103
		skipped question	7

### 28. What is your gender?



		Response Percent	Response Count
Male		69.5%	73
Female		30.5%	32
		answered question	105
		skipped question	5





### 29. What is your age?

		Response Percent	Response Count
40 or under		0.0%	0
41-45		1.0%	1
46-50		10.7%	11
51-55		10.7%	11
56-60		21.4%	22
61-65		28.2%	29
66-70		22.3%	23
71 or older		5.8%	6
<b>answered question</b>			<b>103</b>
<b>skipped question</b>			<b>7</b>





### 30. What is your race?

		Response Percent	Response Count
American Indian or Alaskan Native		0.0%	0
Asian		1.0%	1
Black or African American		0.0%	0
Native Hawaiian or Other Pacific Islander		0.0%	0
White		99.0%	97
<b>answered question</b>			<b>98</b>
<b>skipped question</b>			<b>12</b>






### 31. Do you have a terminal degree (PhD or EdD)?

		Response Percent	Response Count
Yes		89.4%	93
No		10.6%	11
		<b>answered question</b>	<b>104</b>
		<b>skipped question</b>	<b>6</b>




### 32. What is your background in Catholic education?

		Response Percent	Response Count
I did not attend Catholic grade school, Catholic high school, or a Catholic postsecondary institution.		7.8%	8
<b>I did attend a Catholic grade school, Catholic high school and a Catholic postsecondary institution.</b>		<b>57.3%</b>	<b>59</b>
I did not attend Catholic grade school or Catholic high school but I did attend a Catholic postsecondary institution.		18.4%	19
I did attend either a Catholic grade school or Catholic high school but did not attend a Catholic postsecondary institution.		16.5%	17
		<b>answered question</b>	<b>103</b>
		<b>skipped question</b>	<b>7</b>

### 33. In what field or specialization is your educational background?

		Response Percent	Response Count
Theology/Religion		17.9%	15
Business		7.1%	6
<b>Education/Higher Education</b>		<b>41.7%</b>	<b>35</b>
Social Sciences		22.6%	19
Natural Sciences/Mathematics		10.7%	9
	Other (please specify)		37
	answered question		84
	skipped question		26

### 34. Are you a layperson, priest, or religious sister or brother?

		Response Percent	Response Count
Layperson		54.3%	57
Priest		24.8%	26
Religious Sister or Brother		21.0%	22
	answered question		105
	skipped question		5




### 35. How long have you served as president/chancellor of your institution?

		Response Percent	Response Count
0 to less than 1 year		10.5%	11
1 to less than 2 years		8.6%	9
2 to less than 3 years		5.7%	6
3 to less than 4 years		5.7%	6
4 to less than 5 years		12.4%	13
<b>More than 5 years</b>		<b>57.1%</b>	<b>60</b>
		answered question	105
		skipped question	5

### 36. How would you define your work experience in the years prior to becoming the president of a Catholic institution?

		Response Percent	Response Count
Professor/Instructor in Higher Education		17.5%	18
<b>Academic Administrator in Higher Education</b>		<b>51.5%</b>	<b>53</b>
Non-Academic Administrator in Higher Education		14.6%	15
Business Professional		4.9%	5
Non-Profit Professional		3.9%	4
Religious (Priest, Religious Sister or Brother, etc.)		7.8%	8
		answered question	103
		skipped question	7

**37. How important is it to you that issues of Catholic mission and identity become a hallmark of your presidency?**

		Response Percent	Response Count
Very Important		84.8%	89
Somewhat Important		14.3%	15
Somewhat Unimportant		1.0%	1
Not Important At All		0.0%	0
<b>answered question</b>			<b>105</b>
<b>skipped question</b>			<b>5</b>

**38. To what extent would you agree or disagree with the following statements:**

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "I believe my efforts to achieve goals and objectives in the area of Catholic mission and identity will lead to my desired outcomes."	66.3% (69)	32.7% (34)	1.0% (1)	0.0% (0)	3.65	104
b. "I believe accomplishing goals and objectives in the area of Catholic mission and identity will be appropriately recognized and rewarded."	56.3% (58)	35.0% (36)	8.7% (9)	0.0% (0)	3.48	103
c. "Because of my own personal needs, preferences, goals, and values, I highly value the benefits and rewards to the institution and/or me for achieving progress in the area of Catholic mission and identity."	74.8% (77)	23.3% (24)	1.9% (2)	0.0% (0)	3.73	103
<b>answered question</b>						<b>105</b>
<b>skipped question</b>						<b>5</b>

**39. A second phase of this research will interview Catholic postsecondary presidents. If you are willing to consider participating in a 30 minute telephone interview, please provide your contact information below. Otherwise, please leave this section blank.**

		Response Percent	Response Count
Name:		100.0%	38
Institution:		100.0%	38
Address:		73.7%	28
Address 2:		5.3%	2
City/Town:		84.2%	32
State:		89.5%	34
ZIP:		81.6%	31
Phone Number:		97.4%	37
answered question			38
skipped question			72



## **Appendix L**

### **Results of Survey of Academicians at Catholic Postsecondary Institutions**



**Survey of Academicians at Catholic  
Postsecondary Educational Institutions**



**1. Is Catholic theology taught within the institution?**







		<b>Response Percent</b>	<b>Response Count</b>
Yes		94.0%	63
No		6.0%	4
<b>answered question</b>			<b>67</b>
<b>skipped question</b>			<b>2</b>

**2. Does the institution have a department or a chair of Catholic theology?**

		<b>Response Percent</b>	<b>Response Count</b>
Yes		58.2%	39
No		41.8%	28
<b>answered question</b>			<b>67</b>
<b>skipped question</b>			<b>2</b>







### 3. If you answered yes to the previous question, how many full-time faculty of Theology are there at your institution?

		Response Percent	Response Count
1		4.3%	2
2		8.7%	4
3		15.2%	7
4		10.9%	5
5		17.4%	8
6 or more		43.5%	20
answered question			46
skipped question			23





### 4. To what extent do you agree or disagree with the following statements:

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "Students receive an adequate study of philosophy and theology at this institution".	30.9% (21)	38.2% (26)	17.6% (12)	13.2% (9)	2.87	68
b. "Theology has a legitimate place within the institution alongside other disciplines."	73.1% (49)	23.9% (16)	1.5% (1)	1.5% (1)	3.69	67
c. "Theology at this institution serves all other disciplines in their search for meaning."	32.8% (22)	44.8% (30)	11.9% (8)	10.4% (7)	3.00	67
d. "Theology receives adequate resources at this institution."	20.9% (14)	44.8% (30)	14.9% (10)	19.4% (13)	2.67	67
answered question						68
skipped question						1

**5. How satisfied are you with the academic freedom enjoyed by theologians within the University?**

		Response Percent	Response Count
Completely satisfied		73.1%	49
Somewhat satisfied		16.4%	11
Somewhat dissatisfied		9.0%	6
Completely dissatisfied		1.5%	1
answered question			67
skipped question			2

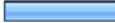

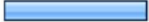
**6. Catholics who teach the theological disciplines here have received a mandatum from the Local Bishop.**

		Response Percent	Response Count
Yes		42.4%	28
No		12.1%	8
Some have, but not all		18.2%	12
I don't know		27.3%	18
answered question			66
skipped question			3




### 7. To what extent do you agree or disagree with the following statements:

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "The Catholic identity of this institution is a key priority of the Board of Trustees."	56.7% (38)	34.3% (23)	7.5% (5)	1.5% (1)	3.46	67
b. "It is difficult making the Catholic identity of this institution a priority given other pressing and relevant issues."	7.9% (5)	20.6% (13)	33.3% (21)	38.1% (24)	1.98	63
answered question						67
skipped question						2

### 8. Are issues of Catholic mission and identity easier than you expected or more difficult than you anticipated when you began at the University?

		Response Percent	Response Count
Easier		23.9%	16
As anticipated		46.3%	31
More difficult		29.9%	20
answered question			67
skipped question			2

### 9. The majority of this institution's Board of Trustees are Catholic.

		Response Percent	Response Count
Yes		46.3%	31
No		1.5%	1
I don't know		52.2%	35
answered question			67
skipped question			2




### 10. To what extent do you agree or disagree with the following statements:

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "Catholic ideals, attitudes, and perspectives penetrate and inform institutional activities."	28.4% (19)	55.2% (37)	13.4% (9)	3.0% (2)	3.09	67
b. "Catholicism is vitally present and operative throughout this institution."	25.8% (17)	53.0% (35)	15.2% (10)	6.1% (4)	2.98	66
answered question						67
skipped question						2




### 11. To what extent do you agree or disagree with the following statements:

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "The faculty adequately incorporate the message of the Gospel within their field of education"	14.3% (9)	44.4% (28)	31.7% (20)	9.5% (6)	2.63	63
b. "Professors here are accorded freedom of inquiry and thought and freedom to express their minds on matters where they enjoy competence."	73.4% (47)	20.3% (13)	6.3% (4)	0.0% (0)	3.67	64
answered question						66
skipped question						3

### 12. A majority of faculty at the institution are Catholic.

		Response Percent	Response Count
Yes		22.4%	15
No		31.3%	21
I don't know		46.3%	31
answered question			67
skipped question			2

**13. Does your institution, in keeping with applicable laws, strive to recruit and appoint competent Catholic professors so, to the extent possible, they will constitute a majority of the faculty?**

		Response Percent	Response Count
Yes		26.9%	18
No		52.2%	35
I don't know		20.9%	14
answered question			67
skipped question			2



**14. To what extent do you agree or disagree with the following statements:**

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "This institution makes education accessible to all those who are able to benefit, especially the poor and members of minority groups."	42.4% (28)	48.5% (32)	7.6% (5)	1.5% (1)	3.32	66
b. "Participation in opportunities to practice the faith through participation in Mass, the sacraments, religious devotions and other authentic forms of Catholic spirituality is possible on my campus."	70.1% (47)	25.4% (17)	3.0% (2)	1.5% (1)	3.64	67
c. "The campus culture is expressive and supportive of a Catholic way of life."	32.8% (22)	55.2% (37)	10.4% (7)	1.5% (1)	3.19	67
answered question						67
skipped question						2

**15. To what extent do you agree or disagree with the following statements:**



	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	I Don't Know	Rating Average	Response Count
a. "The relationship between my president and the Local Bishop can be characterized as one of mutual trust."	25.8% (17)	<b>39.4% (26)</b>	9.1% (6)	0.0% (0)	25.8% (17)	2.39	66
b. "The relationship between my president and the Local Bishop is one of close and consistent cooperation."	25.8% (17)	27.3% (18)	12.1% (8)	4.5% (3)	<b>30.3% (20)</b>	2.14	66
c. "Theologians at this institution respect the authority of the Local Bishop and assent to Catholic doctrine."	<b>39.4% (26)</b>	31.8% (21)	15.2% (10)	3.0% (2)	10.6% (7)	2.86	66
d. "There exists a structure and strategy here for ongoing dialogue and cooperation by university and church authorities."	<b>29.2% (19)</b>	26.2% (17)	23.1% (15)	10.8% (7)	10.8% (7)	2.52	65
<b>answered question</b>							<b>66</b>
<b>skipped question</b>							<b>3</b>

16. To what extent do you agree or disagree with the following statements:						
	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "There is synergy among internal constituencies about our Catholic mission and the implementation of this mission in our policies, practices, curriculum, and activities."	23.4% (15)	51.6% (33)	15.6% (10)	9.4% (6)	2.89	64
b. "Faculty, administration and staff, at their time of appointment, are informed about the Catholic identity of the institution and its implications, and about their responsibly to promote, or at least respect that identity."	64.1% (41)	23.4% (15)	9.4% (6)	3.1% (2)	3.48	64
c. "Non-Catholic faculty, administrators and staff respect the Catholic identity of this institution."	56.3% (36)	31.3% (20)	9.4% (6)	3.1% (2)	3.41	64
answered question						64
skipped question						5




17. Is the University President Catholic?			
		Response Percent	Response Count
Yes		96.8%	61
No		3.2%	2
answered question			63
skipped question			6



**18. Have you read Ex Corde Ecclesiae and/or the United States Conference of Catholic Bishop's document entitled "The Application of Ex Corde Ecclesiae for the United States"?**

		Response Percent	Response Count
Yes		93.9%	62
No		6.1%	4
answered question			66
skipped question			3

**19. Has the Board of Trustees analyzed Ex Corde Ecclesiae, the United States Conference of Catholic Bishop's document entitled "The Application of Ex Corde Ecclesiae for the United States", or related ecclesiastical materials?**

		Response Percent	Response Count
Yes		42.4%	28
No		4.5%	3
I don't know		53.0%	35
answered question			66
skipped question			3

**20. To what extent do you agree or disagree with the following statements:**

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "Ex Corde Ecclesiae is a sort of 'magna carta' for Catholic colleges and universities."	25.0% (16)	<b>42.2% (27)</b>	25.0% (16)	7.8% (5)	2.84	64
b. "Ex Corde Ecclesiae accurately captures what I believe to be an appropriate relationship between the Catholic Church and Catholic Higher Education."	27.0% (17)	<b>33.3% (21)</b>	25.4% (16)	14.3% (9)	2.73	63
<b>answered question</b>						<b>64</b>
<b>skipped question</b>						<b>5</b>



**21. To what extent do you agree or disagree with the following statements:**

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
a. "Interdisciplinary studies is a key element of the curriculum."	37.9% (25)	<b>39.4% (26)</b>	19.7% (13)	3.0% (2)	3.12	66
b. "Courses in Catholic doctrine are available to all students and accommodated in their program of study."	<b>53.8% (35)</b>	38.5% (25)	4.6% (3)	3.1% (2)	3.43	65
<b>answered question</b>						<b>66</b>
<b>skipped question</b>						<b>3</b>

**22. To what extent do you agree or disagree with the following statements:**

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Rating Average	Response Count
"Faculty here give adequate consideration to the moral, spiritual, and religious dimensions and implications of their research."	29.2% (19)	52.3% (34)	13.8% (9)	4.6% (3)	3.06	65
answered question						65
skipped question						4

**23. Was your institution founded by or is it currently sponsored by a religious order?**

		Response Percent	Response Count
Yes		90.9%	60
No		9.1%	6
answered question			66
skipped question			3

**24. If you answered yes to the previous question, which religious order is associated with your institution?**

	Response Count
	58
answered question	58
skipped question	11





### 25. What is your institutional-type?

		Response Percent	Response Count
Two-year		0.0%	0
Four-year baccalaureate		34.8%	23
Masters granting		42.4%	28
Doctoral granting/research		22.7%	15
Seminary that offers baccalaureate and/or masters		0.0%	0
answered question			66
skipped question			3



### 26. What is the size of full time enrolled (FTE) students at your institution?

		Response Percent	Response Count
Under 1000		13.8%	9
1000 to under 2000		35.4%	23
2000 to under 3000		16.9%	11
3000 to under 5000		16.9%	11
5000 to under 10000		10.8%	7
Over 10000		6.2%	4
answered question			65
skipped question			4

### 27. When was your institution founded?

		Response Percent	Response Count
0-25 years ago		0.0%	0
26-50 years ago		9.2%	6
51-100 years ago		41.5%	27
101-150 years ago		33.8%	22
151-200 years ago		15.4%	10
More than 200 years ago		0.0%	0
answered question			65
skipped question			4

### 28. What is your gender?

		Response Percent	Response Count
Male		70.8%	46
Female		29.2%	19
answered question			65
skipped question			4



### 29. What is your age?

		Response Percent	Response Count
40 or under		7.8%	5
41-45		10.9%	7
46-50		12.5%	8
51-55		14.1%	9
56-60		26.6%	17
61-65		20.3%	13
66-70		4.7%	3
71 or older		3.1%	2
<b>answered question</b>			<b>64</b>
<b>skipped question</b>			<b>5</b>





### 30. What is your race?

		Response Percent	Response Count
American Indian or Alaskan Native		0.0%	0
Asian		0.0%	0
Black or African American		1.7%	1
Native Hawaiian or Other Pacific Islander		0.0%	0
White		98.3%	59
<b>answered question</b>			<b>60</b>
<b>skipped question</b>			<b>9</b>



### 31. Do you have a terminal degree (PhD or EdD)?

		Response Percent	Response Count
Yes		92.3%	60
No		7.7%	5
answered question			65
skipped question			4



### 32. What is your background in Catholic education?

		Response Percent	Response Count
I did not attend Catholic grade school, Catholic high school, or a Catholic postsecondary institution.		21.5%	14
<b>I did attend a Catholic grade school, Catholic high school and a Catholic postsecondary institution.</b>		52.3%	34
I did not attend Catholic grade school or Catholic high school but I did attend a Catholic postsecondary institution.		15.4%	10
I did attend either a Catholic grade school or Catholic high school but did not attend a Catholic postsecondary institution.		10.8%	7
answered question			65
skipped question			4



### 33. Are you Catholic?

		Response Percent	Response Count
Yes		78.1%	50
No		21.9%	14
answered question			64
skipped question			5

### 34. Do you teach theology courses at your institution?







		Response Percent	Response Count
Yes		76.2%	48
No		23.8%	15
answered question			63
skipped question			6

### 35. Have you received the mandatum from the Local Bishop?

		Response Percent	Response Count
Yes		46.6%	27
No		53.4%	31
answered question			58
skipped question			11



### 36. How long have you been at your current institution?

		Response Percent	Response Count
0 to less than 5 years		7.9%	5
5 to less than 10 years		17.5%	11
<b>10 to less than 15 years</b>		<b>28.6%</b>	<b>18</b>
15 to less than 20 years		14.3%	9
20 to less than 25 years		11.1%	7
More than 25 years		20.6%	13
		answered question	<b>63</b>
		skipped question	6

**37. A second phase of this research will interview former/current chairs of theology/religious studies at Catholic postsecondary educational institutions. If you are willing to consider participating in a 30 minute telephonic interview, please provide your contact information below. Otherwise, please leave this section blank.**

		Response Percent	Response Count
Name:	<input type="text"/>	100.0%	25
Institution:	<input type="text"/>	100.0%	25
Address:	<input type="text"/>	100.0%	25
Address 2:	<input type="text"/>	8.0%	2
City/Town:	<input type="text"/>	100.0%	25
State:	<input type="text"/>	100.0%	25
ZIP:	<input type="text"/>	100.0%	25
Phone Number:	<input type="text"/>	96.0%	24
	answered question		25
	skipped question		44