



School of Arts and Sciences

Guide for New Arts and Sciences Faculty

Nota bene: This guide describes current policies and procedures as of August 2022. These policies and procedures are subject to change. In the case of any conflict between this document and the Faculty Handbook or other policies or governing documents of the University, this document is superseded.

Dear New Faculty:

Welcome to Catholic University and to the School of Arts and Sciences!

We are excited to have you join our community. Our School was founded in 1896 and is the largest and most complex school in the University. You are now part of an illustrious tradition of excellence.

The 17 departments and seven interdisciplinary programs in the school form the core of the humanities, social sciences and natural sciences at the University; we both serve the other schools and are the basis for the University's research efforts. We aim to change the course of students' lives and propel them toward a meaningful future by recruiting excellent faculty members who carry our research and Catholic mission forward, by building cutting-edge laboratories and facilities, and by providing professional development and networking opportunities in the heart of the nation's capital.

We are a beacon of light that draws people around the country and the world to freely investigate the profound questions of meaning and truth and to search for beauty and transcendence. It is our privilege and obligation to engage in ethical research and education that lays the strong foundation for clear, forward thinking, purposeful action dialogue and mutual understanding.

I know you will bring your own unique strengths and gifts to our community, and help us grow together in wisdom and grace.

I wish you every success in your time at CUA!

All the best,

Thomas W. Smith, Dean

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Onboarding

The Provost hosts an orientation for new faculty in the week before classes begin. This year's orientation is scheduled for **August 24th and 25th** (9am-3pm on each day), and then there will be an "extended orientation" that will run through the academic year. You should receive an invitation to this orientation from Kevin Ball of Academic Contracts in late July or early August. The dean will also host a lunch for new Arts and Sciences faculty at **noon on August 26th** at the Brookland Busboys and Poets (625 Monroe St. N.E.), in the Pearl Bailey Room. You'll receive an invitation to this lunch from Caroline Sherman, Senior Associate Dean and Associate Dean for Faculty, in early August.

New faculty should consult the [Human Resources webpage on new faculty onboarding](#), which includes a number of steps that new faculty should follow. This includes responding to Truescreen when they prompt you in the month before your employment starts to begin their background check, bringing [documents to complete an I-9](#) in the first three days of employment, activating your Cardinal Credentials before the start of the semester by submitting a [new employee personal data form](#) to Kevin Ball (ballkj@cua.edu), uploading a photo so that you can receive a [Cardinal ID card](#), completing payroll forms, verifying your information on the [Cardinal Station portal](#) in the Personal Details section of HR Payroll, and completing [required training modules](#) within the first three days of employment. You should receive an email to initiate these processes before the start of the semester.

You may also want to either purchase a [parking pass](#) through [myparking.catholic.edu](#) or set up a [payroll deduction](#) for a WMATA SmarTrip card through the SmartBenefits program.

Faculty can use CUA's [off-campus housing website](#), run in collaboration with apartments.com, to search for nearby housing. Housing services also maintains a list of [religiously affiliated housing](#) that may be of interest.

Syllabi and Books

The Bookstore will ask for you to submit adoptions several months in advance of the start of the semester; please honor their deadlines, which are important for our compliance with federal law. For your first semester of teaching, you may need to work with your chair and departmental administrator in order to submit these adoptions, but in future semesters the request should automatically come to you as long as you are listed as the instructor for the upcoming course in Cardinal Station.

Mullen Library will put books on [course reserves](#) if you request it, although they now encourage electronic reserves rather than reserves of hard copies, which are rarely consulted by undergraduates.

Every semester the Provost's Office will circulate the most recent syllabus template. Please use this template to construct your syllabi. You can also find the [link to the syllabus template](#) in the [Assessment section](#) of [Institutional Research](#)'s website.

Once you have written your syllabus, you should upload it to the [course syllabus system](#) before the first class. You should also upload it to the [Blackboard](#) site for your class. The blackboard site will come preloaded with suggestions to input course information according to a standard template: please modify this as you see fit as you design your blackboard site to suit your particular specifications, and then make the Blackboard site available to the students before the first class. Having a clear syllabus and materials on Blackboard are two of the most frequently suggested modifications to our courses that undergraduates request and have been the focus of recent resolutions passed by the Student Government Association. It is very important that your syllabus clearly address course expectations, so that students know what to expect and when—and so that you have documentation should any disagreements arise.

Please also bring enough paper copies of the syllabus for each student to have one to the first class, and a few extra copies to subsequent class meetings for students who join the course after the initial meeting.

You will be asked for your course syllabi in the teaching portfolio that is used for reappointments, tenure, and promotions.

Meetings and Events

Arts and Sciences holds a monthly **all-faculty meeting**, always on a Tuesday at 12:30pm. For AY22-23, these meetings are:

September 6, 2022: Welcome Back Luncheon (Heritage Hall)

October 4, 2022 (Caldwell Auditorium)

November 1, 2022 (location tbd)

January 10, 2023: Spring Semester Luncheon (Pryz Great Room A)

February 7, 2023 (Caldwell Auditorium)

April 4, 2023 (Caldwell Auditorium)

The Faculty Handbook also requires faculty members to “[b]e present, in proper academic apparel, at the annual Mass of the Holy Spirit officially inaugurating the academic year and at the annual commencement exercises.” Both the Provost’s office and the Arts and Sciences Dean’s Office have a few spare regalia that can be borrowed for this purpose if you make arrangements ahead of time. If you will miss the **Mass of the Holy Spirit** (September 1, 2022, 12:10pm), the **Mass of St. Thomas Aquinas** (January 26, 2023, 12:10pm), the **Baccalaureate Mass** (May 12, 2023), or the **Commencement Ceremony** (May 13, 2023), you are required to fill in a [Google Form](#) to explain your absence.

Academic Calendar 2022-23

Fall 2022

August 25 (Thursday): New student orientation begins
August 29 (Monday): Opening of classes
September 1 (Thursday): Mass of the Holy Spirit, 12:10pm (no classes between 11:50am and 2:10pm)
September 5 (Monday): Labor Day (Holiday: No classes)
September 9 (Friday): Add/drop deadline
September 14 (Wednesday): Class of 2026 Convocation, 9:30am
October 10 (Monday): Columbus Day (Holiday: No classes)
October 11 (Tuesday): Administrative Thursday (classes follow a Thursday schedule; Tuesday classes do not meet)
October 11-October 14: Faculty submit interim grades for undergraduates in Cardinal Students
October 14 (Friday): Midterm (Last day to resolve grades of Incomplete from the previous semester; last day to change to audit–must have dean’s permission)
October 31 (Monday): Pre-registration advising begins
November 8 (Tuesday): Registration for Spring 2023 begins
November 11 (Friday): Last day to withdraw from regular session classes
November 18 (Friday): Last day to request pass/fail (undergraduates only; must have dean’s permission)
November 23 (Wednesday): Thanksgiving recess begins
November 28 (Monday): Classes resume
December 8 (Thursday): Patronal Feast of the Immaculate Conception (Holiday and Reading Day, no classes)
December 12 (Monday): Last day of classes
December 13-17: Final exam period
December 20 (Tuesday): All grades due by 3pm

Spring 2023

January 9 (Monday): Opening of classes
January 16 (Monday): Rev. Martin Luther King, Jr. Day (Holiday: No classes)
January 20 (Friday): Add/drop deadline; March for Life–no classes between 11am and 3:10pm
January 26 (Thursday): Patronal Feast of St. Thomas Aquinas, 12:10pm (no classes between 11:50am and 3pm)
February 21 (Tuesday): Administrative Monday (classes follow a Monday schedule; Tuesday classes do not meet)

February 24 (Friday): Midterm (last day to resolve grades of Incomplete from the previous semester; last day to change to audit–must have dean’s permission)

March 6-10: Spring Recess

March 13: Classes resume

March 27 (Monday): Pre-registration advising for Fall 2023 begins

March 29 (Wednesday): Last day to withdraw from regular session classes

April 4 (Tuesday): Registration for Summer 2022 and Fall 2023 begins

April 5 (Wednesday): Last day to request pass/fail option (undergraduates only; must have dean’s permission)

April 6 (Thursday): Holy Thursday (Holiday: No classes); Easter Recess begins

April 11 (Tuesday): Classes resume

April 26 (Wednesday): Reading Day (No classes)

April 29 (Saturday): Last day of classes

May 2-May 6: Final examination period

May 8 (Monday): Final grades for graduating students due in Cardinal Students by noon

May 9 (Tuesday): All other final grades are due

April 20 (Thursday): University Research Day (classes cancelled until 5pm)
grades due in Cardinal Students by 3pm

May 12 (Friday): Baccalaureate Mass and University Honors Convocation

May 13 (Saturday): Commencement Exercises

FAQs about Teaching and Students

Q. Who should I contact if a student stops attending class, is underperforming, needs extra academic support, or has other difficulties that might be impacting their performance?

A. Please use <https://cardinalsucccess.campus.eab.com/> to “issue an alert.” If relevant, please also use the surveys of students’ academic performance sent from Lynn Mayer. You should also email the student directly to check in. If the problem persists, you might contact the student’s advisor (listed through Cardinal Station).

Q. What do I do if I have evidence of academic dishonesty?

A. Please consult the [Academic Dishonesty Policy](#) and [Academic Dishonesty Procedures](#). You will need to communicate in writing with the student and arrange a conference with the student to discuss the matter. If you decide that an act of academic dishonesty has taken place and impose a sanction, you must make a written record of the matter (including the conference), communicate the decision to the student, and report the decision to the Associate Dean for Undergraduate/Graduate Programs as well as the chair of your department.

Q. What do I do if a student is being disruptive in class?

A. Students are bound by the [Code of Student Conduct](#) and attendant [expectations](#). There is a policy that governs the [removal of a student from a course for disruptive behavior](#). This policy requires as the first step that “the instructor must make an explicit request of the disruptive student to cease and desist.” If faculty wish to file a complaint against a student under the Code of Student Conduct, then they should contact the [Office of the Dean of Students](#). If faculty are concerned about their own safety, they should contact the Department of Public Safety (202-319-5044) in addition to alerting their Chair, the Associate Dean for Undergraduate or Graduate Programs, and the Office of the Dean of Students (202-319-5619; cua-deanofstudents@cua.edu) in order to discuss the situation.

Q. What should I do if I am worried about a student’s well being?

A. If a student is struggling academically, then faculty should use <https://cardinalsucccess.campus.eab.com/> to alert the University. If the student seems to be struggling with out-of-classroom issues, you can contact the [Office of the Dean of Students](#) to discuss the situation. Faculty should always be careful not to diagnose students. However, if a student tells you that he or she is struggling and needs more support, there are many resources you can steer them toward, including the [Counseling Center](#), [PEERS](#), [Disability Support Services](#), [Student Health Services](#), and the [Center for Cultural Engagement](#).

Q. What should I do if a student wants to confide something in me but asks me to keep it confidential?

A. All full-time faculty are mandatory reporters for Title IX and have compliance duties toward the University that prevent them from guaranteeing confidentiality to students: some serious

matters—such as Title IX offenses and other abuses—must be reported. As a result, you should not promise confidentiality to students; however, you can steer them toward legally-protected resources where confidential assistance may be sought, including: professional mental health counselors (including but not limited to those in the University Counseling Center), physicians and others licensed to practice medicine in the District of Columbia who are acting in their health care role (including but not limited to those in University Student Health Services), clergy when the communication is made in their professional capacity of giving religious or spiritual advice, and appropriately licensed rape crisis/sexual assault counselors. If a student raises a Title IX issue, please contact [Lou Mejia](mailto:mejial@cua.edu) (mejial@cua.edu).

Q. Do I need to have grades available for undergraduate students at midterm?

A. You will receive an email request to submit midterm grades for all students through [Cardinal Students](#). You should submit the current grades for all students there. If you do not have a grade at midterm, then please do not submit a meaningless grade, which is confusing and harmful to students. However, in most circumstances you should have meaningful grades available for the students by the midterm: our students benefit from getting feedback about their performance throughout the semester, not just at the end. Students also appreciate when faculty use the gradebook in Blackboard to record assignment grades.

Q. Under what circumstances can I cancel a class meeting or move an in-person class online for a meeting?

A. Occasionally a class may need to be canceled due to illness or other serious circumstances. In that case, please contact your chair and the class as soon as is feasible to let them know. If you will be away from campus for a conference, you could use Zoom to record a lecture, move class online, or see if another faculty member would be available to cover your class. Arts and Sciences permits faculty to move up to 15% of their class meetings online at their own discretion when necessary (for quarantine, a childcare emergency, local bad weather, conference travel, or similar issues). If circumstances will require you to cancel more than 7.5% of classes or move more than 15% of classes online, then please discuss the situation with your chair and have them contact the dean's office. For reference, 15% of class meetings for a twice-a-week class would be 4 sessions. For a once-a-week class, it would be 2 sessions.

Q. What should I do if I have a medical accommodation that limits the classrooms I can use?

A. CUA has a [Reasonable Accommodations for Employees with Disabilities Policy](#). Faculty can apply for a handicapped parking permit, and they can also work with Human Resources to put a medical accommodation on file, with notes about classroom requirements. Enrollment Services pulls a report of all ADA instructors to room their classes prior to bulk rooming; however, department administrators should also immediately submit a Special Rooming Request form after adding you to the next semester's schedule.

Q. I would like to give my final exam on the last day of class. Can I do this?

A. Final exams must be given at the [time set](#) by Enrollment Services and cannot be given on the last day of class or on a Reading Day.

Q. When are absences excused?

A. At a minimum faculty must follow the [excused absences policy](#), which grants excused absences for intercollegiate competitive events, artistic performances at which their presence is requested by a University official, military orders or a unit battle assembly/drill schedule.

Reappointments

Both faculty probationary for tenure and continuing non-tenure-track faculty (that is, full-time appointed contract faculty not eligible for tenure, sometimes known as Clinical Faculty, Collegiate Faculty, Faculty of Practice, or Faculty of Teaching) are reappointed every other year during their first six years of service.

Ordinarily, probationary faculty will have reappointments in the third and eighth semesters of service and will go up for tenure in their sixth year of service, with tenure review beginning in the eleventh semester of full-time service—faculty have the right to go up early if they choose. In whatever year that they go up for tenure, if the application for tenure fails, then they are eligible for a final year of service in the following year but must leave the University after that final year.

Appointed full-time contract faculty generally have two-year appointments for the first six years of full-time service and become eligible for three- to five-year contracts after their sixth year of full-time service.

After the second year of service, both probationary and appointed contract faculty should be given a year's notice in the event of non-reappointment. For this reason, after the first reappointment, subsequent reappointments will be done a year before the end of the contract. For example, if an appointment ends in August 2025, then the reappointment will be done in AY23-24.

Tenure-track probationary faculty and clinical faculty who begin service in Fall of 2022 would, under ordinary circumstances, do their first reappointment in Fall of 2023 and should have their reappointment package ready for their chair by September 15, 2023. Probationary tenure-track faculty who began in Fall 2022 would ordinarily do their second reappointment in the spring semester of 2026 and should have their reappointment materials to their chair by January 15, 2026. Clinical faculty who began in Fall 2022 would ordinarily do their second reappointment in the spring semester of 2025 and should have their reappointment materials to their chair by January 15, 2025.

To submit a reappointment application, the candidate should fill in the [1-R form](#) available on the Provost's website and include a c.v. and a [teaching portfolio](#). The teaching portfolio should include all syllabi, complete student evaluations (with comments), and peer teaching evaluations since the last reappointment. For tenure, the portfolio should include all syllabi and evaluations for the entire probationary period. For promotion to Ordinary, the portfolio should include syllabi and student evaluations for the last five years as well as one peer teaching evaluation.

For non-renewals in the first or second year of service, please see Faculty Handbook II-B-3.026-.030.

Tenure and Promotion

All departments should have guidelines for [tenure and promotion standards](#) specific to their discipline. New faculty members should talk with their chair in the first year of their appointment about the departmental standards. In addition, the Faculty Handbook has general requirements for both tenure and promotion (see below). The departmental standards lay out the normative departmental and/or school considerations for appointment, reappointment, promotion, and tenure, but the ultimate authority for appointment, reappointment, and promotion rests with the President and the ultimate authority for the granting of tenure rests with the Board of Trustees, neither of which is bound by departmental standards. In addition, all voting bodies retain discretion and freedom of judgment in these matters.

The Timeline for Tenure and Promotion Cases

March of the fifth year of service (assuming no extensions, this would be March 2027): The candidate should meet with the chair of his/her department to suggest possible names for external evaluations. The candidate can propose up to 8 names, although no more than half of the evaluators selected by the chair can be taken from the names suggested by the candidate. At this point the faculty member should also discuss any potential evaluators who should not appear on either list.

April and May: The chair should send solicitation letters to the prospective external evaluators, giving them two weeks to indicate their willingness to serve. The deadline given to receive the evaluations is September 15th. A template for the solicitation letter can be found [here](#).

June 1: The candidate should give to the chair the complete pdf files to be sent to the external reviewers, including: a c.v., a statement summarizing the candidate's research interests, and all publications.

September 1 and 15: The chair sends reminders to any evaluators who have not turned in their reviews. The final deadline is September 30th. It is necessary to have at least six letters (no more than three from evaluators proposed by the candidate) in order for the Senate CAP to consider a file, and all letters should be available for the departmental vote.

October: The department votes on the dossier for tenure and promotion.

November: The School CAP (Committee on Appointments and Promotion) votes on the dossier for tenure and promotion. Then, in a subsequent meeting, the Ordinary faculty of the School of Arts and Sciences vote on the dossier for promotion only.

December 15th: The application is submitted by the dean's office to the Office of the Vice Provost and Dean of Graduate Studies.

Spring: The dossier is considered at the Senate CAP and the Academic Senate for tenure and promotion. The President then reviews the dossier and approves or disapproves of the tenure and promotion. If he or she approves, he or she transmits the file through the Provost to the Board of Trustees. Promotion to Associate Professor is concluded by the final recommendation of the President.

June: The application for tenure only is considered at the Board of Trustees meeting.

Nota Bene: If any two reviewing bodies, or the Academic Senate, fail to recommend the candidate for tenure, the negative recommendation is considered conclusive. Candidates can appeal to the Provost. If the President or Board of Trustees fail to approve the tenure application, then the Senate can ask for a joint Board-Senate committee to review the application, but the Board of Trustees will make the final determination.

Tenure and Promotion Checklist

A complete tenure and promotion dossier should include:

At least six letters from outside evaluators, no more than three of whom should be chosen from the candidate's list of suggested evaluators (candidates can also exclude potential reviewers from being used)

The candidate's c.v.

A 1-T form, completed through the departmental votes and chair's signature in Part IV

A 1-P form, completed through the departmental votes and chair's signature in Part IV

Pdfs of all publications

A research statement

A sample letter used to solicit the external evaluations

A teaching portfolio, with all course evaluations, including comments.

A chair's letter (2-4 pages) that provides an overview of the case, including summative assessments of the external letters and the candidate's teaching, research, and service. The chair's letter should indicate which external reviewers were nominated by the candidate and which by the department. It is desirable to include a discussion of the relationship between the candidate's work and the mission of the University.

Faculty Handbook Criteria for Promotion and Tenure

II-D-3.143-145: On Promotion

Associate Professor. Appointment or promotion to the rank of Associate Professor requires:

- a. Sufficient experience, i.e., (i) four years of service as a regular Faculty member in this University or elsewhere; or (ii) acquisition by the candidate of such professional experience as may reasonably be considered the equivalent of the teaching service;
- b. Possession of the appropriate academic degree, ordinarily the terminal degree;
- c. Demonstrated competence as a teacher; and
- d. Consistent research productivity, giving evidence of a high level of scholarly ability and the expectation of future recognition and advancement in academic achievement. Reasonable rates of publication on the part of a productive university scholar and teacher vary among fields of specialization, and such norms are to be given careful attention by the reviewing bodies. In case of publications with multiple authors the candidate's contribution must be clearly defined.

.144 In exceptional cases, appointment or promotion to the rank of Associate Professor may be based primarily on:

- a. Outstanding and widely recognized achievement as a teacher and director of students; or
- b. Other extraordinary contribution or service to the academic aims of the University or the scholarly community at large; or
- c. Distinctive professional service related to the candidate's field of competence.¹
- d. Even in these instances, however, some scholarly publication appropriate to the academic field is required if the candidate teaches at the graduate level.

.145 Professor. Appointment or promotion to the rank of Ordinary Professor requires:

- a. Four years in the rank of Associate Professor in this University or elsewhere, or such professional experience as may be reasonably considered its equivalent; and
- b. Fulfillment of the criteria listed above for the rank of Associate Professor; and
- c. Achievement of recognized standing in the academic field or profession, evidenced by continuing research productivity acknowledged as significant by the scholarly community at large (C-11.120-124).

For equivalent criteria in arts and the professions, please see II-D-4-147-157.

II-D-8.160: Criteria for Tenure

Conferral of tenure requires consideration not only of the qualifications of the individual Faculty member, but also of the needs and purposes of the institution. The judgment must be based on an aggregate assessment of the duties that the candidate will be expected to carry, and no single factor should govern, although research and teaching are primary. The following are important factors to be considered in all recommendations:

- a. The purpose of the appointment in relation to the mission and needs of the Program, Department, School, and University;
- b. The candidate's present and projected competence and scholarly productivity at least at the level required of an Associate Professor (*D-3.143-144*), including his or her standing among scholars at comparable stages of their careers in the same field of specialization;
- c. The candidate's competence as a teacher, including where applicable ability as a director of dissertations or as a director of clinical or field training as well as such matters as the updating and introduction of new material into courses, the offering of new courses, and pedagogical soundness and effectiveness;
- d. The indications that the candidate is not merely competent at a minimal level but is one of the most qualified among those available for the position; accordingly, the reviewing bodies must explicitly weigh the candidate's qualifications against the advisability of seeking to recruit another Faculty member who might prove more promising and, in time, better qualified for tenure;
- e. The candidate's moral integrity, including respect for the ethical obligations of the teaching profession;
- f. The candidate's commitment to the stated aims and goals of the University, School and Department;
- g. The candidate's active participation in Departmental, School, and University activities and willingness to carry committee and other Faculty responsibilities;
- h. The candidate's ability to work in a collegial fashion with other members of the academic community, including students and other Faculty members;
- i. The candidate's participation in the activities of the appropriate learned societies and professional organizations, meetings, and conferences and, where applicable, professional registration, licensing, or certification.

FAQs and their Faculty Handbook References

Q: Can a candidate apply for promotion to Associate Professor before applying for tenure?

A: Yes, but it is now a University norm to require external letters for promotion to Associate Professor and not just for tenure, so the candidate will ultimately need two sets of external letters.

Q: Do clinical faculty require letters for promotion to Clinical Associate Professor and Clinical Ordinary Professor?

A: Yes, this is also a norm of the University now; however, these letters should not be evaluations of research unless the candidate desires this to be part of their promotion package. Please contact the Associate Dean for Faculty to talk about your particular case for promotion and the kinds of letters that would be suitable for it.

Q: Can the tenure clock be extended?

A: II-B-3.021. Yes, usually for a new child or a leave of absence, although a recent motion through the Senate has excluded research fellowships from granting automatic extensions to the tenure clock. Faculty can apply for a tenure clock extension through a Google form linked through the Provost's office website.

Q: Do chairs present their faculty's cases for appointments and reappointments?

A: II-C-5.079-080. It is expected in Arts and Sciences that chairs will present the case for appointments, reappointments, tenure, and promotion at the School CAP and, if necessary, at the Ordinary Professors meeting. The dean presents all cases at the level of the Senate CAP and Academic Senate.

Q: How should a faculty member answer Question 5 on the 1-P Form (also used as a summary in the Teaching Portfolio for reappointment), which asks for average scores from my student evaluations for both course and instructor?

A: The faculty member has two choices. He or she can either average all of the course scores and instructor scores for each class from all of the evaluations and then put that average into those columns. Or, he or she can use the average score for question 10 from each section of the teaching evaluations (i.e., "I would recommend this instructor to a fellow student" and "I would recommend this course to a fellow student") in lieu of calculating the average scores. However, in this case the faculty member should clearly indicate on the form (and in the Teaching Portfolio) that Question 10 was used to provide the scores.

Children and Caregiving Responsibilities

The [Faculty Handbook III-B-10](#) offers eight weeks of full paid parental leave for a parent to care for a newborn child, newly adopted child, new foster child, or a child newly placed in the parent's legal custody. Faculty will be relieved of all teaching duties during the semester in which the leave occurs. This leave can be taken in the semester in which the child arrives or in the semester after the child's arrival. To receive this benefit, you must submit a [parental leave application](#) to the Provost's Office at least 30 days in advance, if possible, of the requested dates of the leave. This leave must be taken concurrently with any unpaid FMLA leave for the child.

New parents are also eligible for a one-year extension to the probationary period for each new child ([II-B-3.025](#)). To receive this extension, you must [submit a request](#) to the Provost's Office.

The University has a [Nursing/Breastfeeding Policy](#) that stipulates that “any woman on campus may breastfeed her child in any location, public or private, where she has a right to be present with her child.” The University has designated wellness rooms that can be used for nursing purposes or expressing breast milk: Maloney Hall 141, Gowan Hall 109, and McMahan Hall 313-2.

These policies do not undermine faculty member's rights to unpaid Family Medical Leave, which is supervised by the Office of Human Resources.

Faculty can also choose to go part-time for reasons of child-bearing or caregiving for children, parents, siblings, or spouses. Please see [FH III-B-8](#) and the Policy website for more detail.

Conflicts of Interest, External Consulting, Outside Activities, and Conflicts of Commitment

All staff and faculty are expected to avoid even the appearance of impropriety in the performance of their duties on behalf of the University. The [Conflict of Interest Policy](#) describes common conflict situations, and potential conflicts of interest should be [disclosed in advance](#) before any transaction or decision. Annually, designated employees, including some faculty members, are required to disclose any outside conflicts by submitting a University disclosure statement to the Provost. If you receive a notice to submit a disclosure statement please do so promptly.

During the academic year, it is expected that a faculty member's primary professional responsibility is to the University. Please see the [Conflict of Commitment Policy](#) for more information. If faculty engage in an outside activity that may present a conflict of commitment, they should request permission for the activity from the Dean. Examples of activities that ordinarily require permission include: teaching at another institution; regularly scheduled part-time employment during the academic year; advertised professional or business practice; activities that require frequent and/or protracted absence from campus; assumption of responsibilities and/or offices in organizations that demand extensive and continuous commitment of time and energy.

Faculty who engage in external consulting or outside activities [should report to the dean on an annual basis](#) any compensated activities that are not part of normal scholarly work in accordance with the University's [External Consulting Policy](#). Work supported by a sponsored grant or contract to the University for which the University compensates the faculty member does not constitute outside activity and does not need to be reported here. Similarly, none of the following activities, even if compensated, need to be reported: the writing of books or articles or the creation of works of art; the giving of lectures and speeches, participation in colloquia, symposia, site visits, and the like; refereeing of manuscripts; attendance at professional meetings; holding office in a scholarly or professional organization; or editorial responsibilities for a learned journal.

Leaves, Course Buyouts, and Sabbaticals

Currently there are no junior sabbaticals at CUA. Faculty holding an appointment with continuous tenure may apply for [sabbatical leave](#) during every seventh year of full-time service. If there is a reason to delay the sabbatical, such as an accreditation process or service duties taken up, then faculty may request from the Provost's office that the sabbatical be taken late but with no penalty towards the next eligibility. Sabbaticals can either be one year leave at half pay for the year or one semester's leave at full pay. Ordinarily no service or teaching duties should be undertaken while on sabbatical, nor should faculty engage in gainful employment beyond what is normally allowed during the academic year. Applications for sabbatical are due on December 15th of the year before the anticipated sabbatical and can be submitted [here](#). After the sabbatical, faculty must submit to the Dean and Provost's office an account of how the sabbatical was used and how it advanced their research agenda.

Clinical faculty are not ordinarily eligible for sabbatical but can petition the Dean and the Provost's office to request it (II-B-4.036).

In pursuit of grants and fellowships, faculty can work with the Associate Dean for Graduate Programs and Research as well as Sponsored Research in order to arrange for course buyouts (see below) or research leave. If the fellowship salary is less than the base salary, Arts and Sciences may be able to "top up" the salary to its regular level, but this is contingent on the amount of fellowship received and the other needs of the School at the time. Faculty can work with the Associate Dean for Graduate Programs and Research and Sponsored Research in order to determine whether a fellowship or research leave will be run through the University (with the University receiving the funds and then distributing the salary to the faculty) or separate from the University (with the faculty taking unpaid leave of absence).

Faculty can request unpaid leave for up to two years at a time through the Provost's office. A Google form to submit the request is [here](#). Faculty who are on unpaid leave are not eligible for benefits. Faculty can also request to move to part-time status for a period of time: in order to do this, they should discuss the situation with their chair and write a proposal of what their service and teaching would look like during the period of part-time service. This proposal should then be submitted to the dean.

Faculty are not eligible for leave of any kind during their first year of service. Under normal circumstances there should be a year of full-time service between leaves.

Tenured associate faculty who are close to being ready to go up for promotion to Ordinary and who have performed significant service for the University are eligible to apply for the dean's office [mid-career sabbatical](#) program.

Course Buyout Policy

In order to encourage faculty research, the Provost has established a university-wide course buyout policy for externally funded research.

Each course taught is assumed to be equivalent to 10% of faculty effort. Understanding that it is by no means universal, the 10% of faculty effort per course is determined from several baseline effort assumptions. For example, (1) a nominal 3+3 teaching load with effort distributed as 60% teaching, 30% research, and 10% service, (2) a nominal 3+2 teaching load with effort distributed as 50% teaching, 40% research, and 10% service, (3) a nominal 2+2 teaching load with effort distributed as 40% teaching, 50% research, and 10% service, and (4) a nominal 2+2 teaching load with effort distributed as 40% teaching, 40% research, and 20% service all result in each course representing 10% of faculty effort.

Therefore, to buy out courses, the externally-funded research grant should include 10% of the faculty member's annual base salary for each course. The budget must also include the fringe benefits (23.75%) for that salary amount. The number of courses to be bought out would be subject to chair (if applicable) and dean approval, but there would be a limit of three courses that could be bought out per academic year.

Only courses can be bought out under this policy. All other duties (supervision of graduate students, university service on committees, departmental appointments, etc.) would still be required of the faculty member. If the faculty member desires to buy out of these duties as well, that can be accomplished only by doing so for a full semester, and the grant budget should then show salary (and fringe) equal to one half of the annual base salary. Again, this would need chair (if applicable) and dean approval.

Please note that for either of these cases, the approval of the chair (if applicable) and dean must be obtained prior to submission of the grant proposal.

Start Up Funds Policy

Introduction:

Start-up funds are made available to tenure-track junior faculty in the School of Arts and Sciences in the first few years of their appointment at The Catholic University of America (CUA) for two interrelated reasons:

1. To facilitate the quick initiation of the faculty's research agenda (e.g., through the set up of a lab, hiring of a graduate assistant, travel to an archive)
2. To enable the faculty to apply for external research funding, such as grants and fellowships. In a sense, these funds are a pay-it-forward loan, as it is intended that faculty will subsequently earn indirect cost returns for Arts and Sciences through grants, and that these indirect cost returns will then be used by Arts and Sciences to fund the start-up costs of new junior faculty.

Questions regarding faculty start-up funds and guidelines outlined below should be directed to the Associate Dean of Finance and Administration.

Responsibilities of Department Chairs and Candidates:

Start-up funds are granted at the discretion of the Dean of the School of Arts and Sciences in consultation with the relevant department chair. When submitting Part I proposals for tenure-track junior faculty, department chairs should include an estimate of start-up funds associated with the position. Upon selection of a final candidate, chairs should submit a letter to the Dean that confirms the requested start-up fund offer amount and shares a non-binding budget estimate for how the funds could be used by the new hire in order to justify the requested total.

In order to be eligible for the start-up funds outlined in their offer letter, tenure-track junior faculty must submit the following within 60 days of hire:

1. Brief description (3 pages maximum) of the candidate's proposed research, detailing how the proposed use of these funds would make them more competitive for grants or fellowships
2. Itemized budget spreadsheet with all major items listed (quotes are not required)

Responsibilities of Start-Up Fund Recipients:

Training and Documentation:

Before accessing start-up funds for the first time, faculty must meet with the grants division of Advancement to discuss successful grant application practices. On an annual basis, all faculty start-up fund recipients must submit the following:

1. A spending plan detailing proposed expenditures for the coming fiscal year.¹
2. A brief description (one page maximum) of completed supplementary actions related to grants and fellowships, such as grant applications submitted, meetings taken with Institutional

¹ CUA's fiscal year runs from May 1 through April 30.

Partnerships or Sponsored Research, trainings completed, or other similar activities from the prior year and/or intended actions for the coming year.

Any deviations from the proposed annual spending plan of \$500 or more must be requested in advance to the Associate Dean of Finance and Administration.

Timeline:

All start-up funds are to be spent according to the following timeline:

- By end of Fiscal Year 1 and 2: 70% of budgeted start-up funds spent
- By end of Fiscal Year 3: 30% of budgeted start-up funds spent

With Fiscal Year 1 referring to the fiscal year in which the faculty is originally hired. Start-up funds that are unused at the end of Fiscal Year 3 will be forfeit by the faculty and reallocated to the small research support grants offered to all Arts and Sciences faculty through the dean's office.

Requests to extend access to start-up funds up to five years may be submitted in writing to the Associate Dean of Finance and Administration and the Associate Dean for Faculty. These requests can be submitted during the hiring process or at any point during Fiscal Years 1-3 but must be submitted no later than three months prior to the end of the Fiscal Year 3.

Additional Guidance:

Faculty use of start-up funds must follow all relevant university policies and procedures, including but not limited to:

- [Procurement Policy](#)
- [Financial Transaction Authority Policy](#)
- [Contract Approval and Signature Authority Policy](#)
- [Procurement Card Policy](#)

Faculty cannot use start-up funds for the faculty's own salary expenses (including summer) or for any purchases outlined in the [Prohibited Transactions Policy](#). All proposed purchases will be reviewed by the Associate Dean of Finance and Administration and the Associate Dean for Faculty to confirm that proposed purchases will be made with the intent of furthering the faculty's research. Purchases for other professional expenses (e.g., office or instructional equipment and supplies) may be approved on a case-by-case basis. Purchases deemed personal in nature (e.g., academic regalia, university parking passes) will not be permitted.

If faculty are successful in grant-making early on, it is expected that faculty will use external funds before start-up funds for all necessary research expenditures whenever possible. However, faculty may request continued access to start-up funds by submitting a proposal for how the start-up funds will be used in the pursuit of a new grant.

Access to start-up funds remains subject to the discretion of the Dean of the School of Arts and Sciences, and funds can be eliminated in circumstances including, but not limited to: inadequate performance, a vote by the department or School CAP for non-reappointment, or an announced departure from the University.

Policies, Compliance, and the Faculty Handbook

A complete list of [policies pertaining to faculty](#) can be found on the Policies website, which also houses the Faculty Handbook. Faculty are urged to complete their [compliance trainings](#) on time (advance notice will be given by email). Failure to do so can put the University at risk.

The Annual OCAR

Every year in May faculty must submit an Out-of-the-Classroom Activity Report to Institutional Research. You can find the template for this report [here](#). The submission of the OCAR is important for Middle States Accreditation, and it is also a useful opportunity for faculty members to review the past year, update their c.v.s, and organize information that will be useful for tenure, reappointments, and promotions.

However, CUA has recently purchased access to [Academic Analytics](#), which is a useful tool for faculty development, helping you track your own work and find new opportunities in grants and awards. Your Cardinal Credentials should allow you to log in, but if they do not, you should contact Tech Services (techsupport@). Moving forward, since Academic Analytics will supply publication information, it is likely that Institutional Research will modify the OCAR template for supplemental data.

On Campus Resources

The Center for Teaching Excellence has ongoing [events](#) that offer live pedagogical training and opportunities for faculty to connect with each other. They have also developed a number of [training reference materials](#) covering Blackboard, Zoom, online course design, and other topics. Their instructional coaches will work with you on your particular concerns, and they offer a [fellowship program](#) for faculty.

The [Center for Cultural Engagement](#) promotes intercultural education and awareness, offering many events, sponsoring intercultural dialogues, hosting resources for immigrants, and running the Take Flight program to support the transition of first generation students to life at CUA.

The [Writing Center](#) works with both students and faculty. Faculty who would like to workshop their drafts with an outside reader are encouraged to contact Associate Dean Kevin Rulo (cua-writingcenter@cua.edu)

The Associate Dean of Students and Director of Residence Life run a Faculty in Residence program for faculty who would like to live in a residence hall and support the undergraduate experience. Please contact Dean Amy Kerr (kerra@) for more information.

The dean's office offers two kinds of funding. The first is [small research support grants](#), for which all full-time faculty (tenured, tenure-track, and clinical) are eligible; applications are accepted on September 1, December 1, and March 1. These grants can support travel, conference fees, supplies, books, equipment, software, stipends for research assistants, or other research costs. They can also be used to request resources for pedagogical development. They cannot support capital expenditures, faculty salaries, or course releases.

The second is [dean's funding for departmental or faculty activities](#), which can help support collaborative activities such as conference hosting, resources that can be used by many faculty, student or alumni activities, or events. Applications are accepted on September 15 and January 15.

The Provost's office sometimes also accepts applications for Grants-in-Aid. These will be announced by email when available.

All offices should have a desk, chair, and desktop. If you wish to purchase a laptop using start up funds, you will need to work with [CUA's Storefront](#) and the Associate Dean for Finance and Administration. Any technology purchased with University funds remains the property of the University and should be returned if the faculty member leaves the University or if new technology is purchased to replace it. If your office desktop needs to be replaced, please check with the [desktop replacement program](#).

Travel and Visas

[CUAbroad](#) offers a number of opportunities for faculty to teach abroad, including the Oxford Summer Institute, Catholic University in Rome, and other faculty-led programs. Faculty are encouraged to apply to these programs.

All faculty and accompanying guests or family who travel abroad for University-related activities should register with the [Travel Registry](#) and the [Smart Traveler Enrollment Program](#). Travel to countries under [OFAC sanctions](#) or a [Level 4 Department of State travel advisory](#) is subject to additional review and may require pre-approval from the Provost. Faculty should consult the University's [International Travel Policy](#) and [Travel Finance Policy](#). Any travel, domestic or international, that will interfere with teaching commitments during the semester requires your Chair's approval.

Gudrun Kendon (kendon@cua.edu, Pryzbyla 201, 202-319-5894), the Director of International Student and Scholar Services, helps international faculty with visa issues. Arts and Sciences requests that faculty who require visas notify her and the Associate Dean of Faculty of any action needed on our part with ample time to avoid expedited processing fees.

Who Do I Contact?

In the Dean's Office

For matters relating to **graduate students** and questions on **research and grants**: Associate Dean Sandra Barrueco (barrueco@); for **routine matters with enrolled students**, please email Stavroula Angelopoulos (angelopoulos@); for **admissions**, please email Julie James (jamesj@)

For matters relating to **undergraduate students**: Associate Dean Seth Smith (smithsr@) For help with **processing student forms/requests and degree audits**: as-ugprogramsoffice@

For **faculty issues**, including **hiring, reappointments, tenure and promotion**: Senior Associate Dean Caroline Sherman (shermanc@)

For **assessment and accreditation** questions: Associate Dean Cindy Sanders (sanderscy@)

For issues relating to **budgets, procurement, administration, and staff**: Associate Dean Erin Niday (niday@)

For questions related to **travel purchases, Cardinal Contracts, Cardinal Financials requisitions and PO's, and PBRs**: Jordan Blackwell (blackwellj@)

For **faculty personnel problems**: Senior Associate Dean Caroline Sherman (shermanc@) and Dean Tom Smith (smiththo@)

Outside of the Dean's Office

Human Resources

For **benefits** issues: Terry Shields (fletchet@); for issues relating to the **hiring of staff and job descriptions**: Neha Pearson (pearsonnm@)

Courses

For **enrollment/course scheduling problems** that can't be solved with a form: Tiffani Perry (perryt@) or (cua-classes@); for **complete course evaluations**, including comments, to be used for reappointments, tenure, and promotion cases: Maritza Casas (casashernandez@)

Communications

To **notify the Division of University Communications** about publications, presentations, performances, awards, grants, or honors: thisweek@; for **webpage issues**: David Williams (williamsdavi@)

Compliance

For **compliance questions**: Lou Mejia (mejial@); for **Title IX violations**: Lou Mejia (mejial@), Jon Sawyer (sawyerj@), Kim Gregroy (gregoryk@), Amy Love (lovea@), Heidi Zeich (zeich@), Amy Kerr (kerra@), Kathryn Jennings (jenningsk@), or the Department of Public Safety (202-319-5111)

Events

For help with **scheduling** and planning events: Chanece Bigelow (bigelow@); please use [25live](#) for booking a room

Finances

For questions about a **requisition or purchase order**: CUA Procurement (askprocurement@); for **financial training** (e.g., Cardinal Contracts, Cardinal Financials, P-Card Refresher): Bob McHale (mchalem@); for **P-Card questions** or troubleshooting: Teresa Chandler (chandler@)

Tech Services

For a Tech Services **Ticket Submission**: techsupport@ or 202-319-4357; for questions about **User Services** within Tech Services (e.g., Website and Account Security, Enterprise Application Management): Gurvinder Rekhi (rekhi@); for questions about **Operations** within Tech Services (e.g., Network, Telephone Applications, File Sharing, Storage Tools, System Engineering Support): Ronald Montague (montague@)

Other

For questions about **Military and Veteran Services** (e.g., Yellow Ribbon Program, GI Bill, ROTC programs): Stephan Murphy (murphysk@)

For issues or questions pertaining to the **Provost's Office**: Main Administrative Email (office-of-the-provost@) or contact Kaitlin Patella (schiele@)

Departmental Administrative Staff

Anthropology: TBD

Biology: Wavell Pereira (pereira@)

Chemistry: Justin McPherson (mcpersonj@)

Economics: TBD

Education: Tsedale Mammo (mammo@)

English: John Cogoli (cogoli@)

Greek and Latin: Paul Cooper

History: Mary Tesfaye (tesfayem@)

Library and Information Science: Louise Gray (grayl@)

Mathematics: Mona Salous (salous@)

Media and Communication Studies: TBD

Modern Languages and Literatures: Flor Argueta (arguetaf@)

Physics: Adrienne Black (black@)

Politics: Lena Prince Nchako (nchako@)

Psychology: Vince Bunuan (bunuan@); Brittany Hunter (hunterb@)

Semitics: Paul Cooper

Sociology: Angela Mayerle (mayerle@)

Faculty Code of Conduct

As the national university of the Catholic Church in the United States, The Catholic University of America is committed to being a comprehensive Catholic institution faithful to the teachings of Jesus Christ as handed on by the Church. Faithful to the University's *Catholic Intellectual Tradition and Mission* (<http://www.cua.edu/catholic-identity/catholic-intellectual-tradition.cfm>) the University has unique responsibilities to be of service to Christian thought and education in the Catholic community, to promote Catholic social teaching, and to serve the nation and the world.

Regardless of our religious affiliation, each of us must honor the University's mission and adhere to the commitments set forth in this Code of Conduct, which forms the foundation for the University's *Compliance and Ethics Program* (<http://compliance.cua.edu/>). This Code of Conduct applies to all staff and faculty, student employees, and vendors and contractors acting on behalf of the University.

Our Commitment to the University and the Community

The University's distinctive character and its ability to meet its responsibilities to Church and nation depend upon the decisions we make as members of the University community. Accordingly we must:

- Discharge our duties in good faith and in a manner that will advance the University's values and mission, safeguard its human, financial and physical resources, and protect its academic and research reputations;
- Take individual responsibility and be accountable for our own actions;
- Be stewards for the property and resources entrusted to us and protect them against theft or misuse;
- Protect the privacy of students, employees, donors and others who entrust confidential, privileged, or proprietary information to us, and use such information only for the purposes for which access was provided;
- Ensure all documents prepared or used in furtherance of University operations are accurate and complete;
- Avoid even the appearance of impropriety and exercise care so that our personal relationships and interests do not result in situations that conflict with the University's interest or interfere with our objective judgment;
- Act honestly, fairly, and courteously at all times towards students, parents, advisees, colleagues and members of the greater community;
- Promote a culture of equality, inclusiveness and diversity free from unlawful discrimination; and
- Refrain from abusing the authority entrusted to us or harassing others.

Our Commitment to Following Applicable Laws and Standards

We each must comply with all laws and policies pertaining to our positions and activities. All University-wide policies are published on the *University Policy website* (<http://policies.cua.edu>). Questions about the application of policies can be directed to the Responsible Official listed in the policy or to the Chief Ethics and Compliance Officer and Chief Privacy Officer (tel. 202-319-6170, CUA-COMPLIANCE@CUA.EDU).

If situations arise where a specific law or University policy does not govern, we should seek guidance from our supervisor, from a University Official who has responsibility for the area in question, or from the Chief Ethics and Compliance Officer and Chief Privacy Officer (tel. 202-319-6170, CUA-COMPLIANCE@CUA.EDU) or the Office of General Counsel (tel. 202-319-5142, CUA-OGC@CUA.EDU).

Our Commitment to Report Unethical Conduct

We are all responsible for bringing suspected unethical conduct to the attention of University officials when we have a good faith belief that the conduct has occurred. Unethical conduct means non-compliance with a law, University policy, the Code of Conduct, or other standard or requirement applicable to the University.

All inquiries, and all good faith reports of suspected non-compliance regardless of whether they are substantiated and regardless of the method of reporting, can be made free from fear of retaliation per the University's *Non-Retaliation Policy* (<http://policies.cua.edu/governance/nonretaliation.cfm>).

Matters that must be reported include, but are not limited to:

- Theft, fraud, or other financial irregularity;
- Misuse of University resources;
- Misuse of grant funds;
- Activities undertaken for personal benefit or the benefit of family or friends at the expense of the University (conflicts of interest);
- Unlawful discrimination; or
- Crimes of violence.

Wherever possible, we should report our concerns by talking with our supervisor or a University official who has responsibility for the area of concern, or by contacting the Chief Ethics and Compliance Officer and Chief Privacy Officer (tel. 202-319-6170,

CUA-COMPLIANCE@CUA.EDU) who will respond promptly and confidentially to the extent possible by law. Concerns also may be raised anonymously using the University's *Compliance and Ethics Helpline* (toll free at tel. **855-350-9396** or online at <https://secure.ethicspoint.com/domain/media/en/gui/31756/index.html>).

The University will investigate all reports of suspected non-compliance, regardless of source, and implement corrective action or disciplinary action when necessary. We are all responsible for cooperating with investigations.

Faculty Duties (from the Faculty Handbook)

III-A-1 General Obligations

A member of a Faculty is immediately responsible to the cognizant Chair and Dean and, according to enactments of the Academic Senate, must:

1. Teach and examine effectively and with due awareness of developments in the field; advise students; supervise students in the conduct of research and/or professional practice;
2. Conduct and publish research (or its equivalent in the professions), report scholarly activities to the Dean and the Provost, and provide copies of published books and monographs to the University Archives;
3. Observe the appropriate norms of ethical conduct expected of teachers, researchers, and other professionals;
4. Attend and participate in departmental and school faculty meetings;
5. Serve on committees and assist in administrative work as needed;
6. Undertake no activities or responsibilities that may interfere with the proper fulfillment of the duties of a faculty member.

In addition, a faculty member is also expected to:

1. Attend University-wide faculty meetings;
2. Be present, in proper academic apparel, at the annual Mass of the Holy Spirit officially inaugurating the academic year and at the annual commencement exercises;
3. Take part in campus activities and events that contribute to the intellectual, social, and cultural life of the University;
4. Participate in the activities and meetings of professional associations.

Faculty members must also observe the following rules governing external University relations:

1. Make no public statement that might be interpreted as an official statement of the University;
2. Consult the Office of Institutional Advancement before any solicitation of funds from past, present or potential benefactor(s), including members of the hierarchy;
3. Apart from personal or social relationships or obligations, consult the President's Office prior to any contact or correspondence with members of the Board of Trustees on any University matter;
4. Notify the President's Office of any invitation to the campus of a government official, or a foreign or ecclesiastical dignitary.

III-A-2 Work Load

The full-time duties of a member of a Faculty comprise teaching, research, and service.

The normal teaching load is three 3-credit courses per semester, to the extent this measure applies to the academic discipline. The mode of delivery of instruction varies widely among and within the

disciplines and according to level of instruction (graduate vs. undergraduate; lecture vs. seminar vs. laboratory vs. individual tutoring). The time required to prepare for a given teaching assignment also varies (new or repeated course; duplicate sections of the same course; class small or large). Accordingly, the appropriate workload and the proportions of time allocated to formal classroom teaching, to student advising and other teaching (e.g. direction of dissertations, independent study), to research, and to administration can vary according to individual circumstances. The responsibility for the determination of an individual workload rests with the Chair of the Department or, in non-departmentalized schools, the Dean of the School. The determination of an appropriate workload is subject to review by the academic administrator to whom the Chair or the Dean reports.

III-A-3 Obligations to Students

The faculty member is expected to meet a class punctually and regularly and to notify the Chair or Dean when unable to do so. Only those students who have completed registration for the course are to be admitted to class or to dissertation guidance. A faculty member may not reschedule the regular time or place of classes without authorization from the Registrar (cf. III A 7, Class Schedule).

The faculty member is expected to assess the quality of the students' work by examination at the scheduled time and place, or by other appropriate means. The faculty member is responsible for preparing and monitoring examinations. When requested, a faculty member must serve as an examiner at oral examinations required for advanced degrees.

The faculty member must submit grades earned in courses according to the announced schedule. A grade that has been reported may not be changed except for a valid reason stated in writing to the Dean. Explanations of grading systems are found in the Announcements and the Student Handbook, as are regulations governing incomplete work in course and appeals of failing grades.

The faculty member is expected to report to the Chair or the Dean instances of academic dishonesty (cf. Student Handbook).

The faculty member must observe the privacy and confidentiality of all student records (cf. Student Handbook).

III-A-4 Familiarity with University Rules

A faculty member must be familiar with the University's policies and procedures insofar as they apply to faculty rights and obligations, in particular with respect to students, as well as those rules of the University that apply to all personnel. In addition to policies and procedures explicitly defined in the Faculty Handbook, every faculty member is also bound by the rules promulgated in the Announcements of academic programs and the Student Handbook, which are updated and published annually, and by any other rules and regulations issued from time to time through recognized University channels.

III-A-5 Service on Dissertations

Every faculty member shares in the institutional obligation to extend to each student those academic services to which the student is entitled by virtue of matriculation and progress in the course of studies. The direction and supervision of graduate students in their research is a teaching responsibility explicitly prescribed (Cf. III-A-1, General Obligations). The faculty member is accountable in that respect to the Chair of the department and to the Dean. The choice of the major professor is subject to mutual agreement between the student and the professor. The choice must then be approved by the faculty of the cognizant academic unit, in departmentalized schools the Chair of the department, the Dean of the school, and the Vice Provost and Dean for Graduate Studies. The readers of the dissertation or thesis and any subsequent changes in the composition of the dissertation or thesis committee must be similarly approved.

The responsibility of a faculty member to direct or supervise a student's research is circumscribed by three considerations: 1) competence to provide such direction or supervision; 2) reasonable limits of workload of the faculty member; and 3) compelling circumstances that abridge the faculty member's ability to serve in a particular instance.

Inasmuch as each faculty member shares in the collective responsibilities of the academic department, no faculty member is entitled to unilateral self-exemption from those responsibilities. A faculty member may decline to serve as a major professor on a dissertation of a given student, for reasons stated above, but the faculty member cannot be the sole judge of those considerations. Therefore, a faculty member who has reservations about serving as major professor in a given instance must consult with the chair of the department as to reasons for the reservations and as to alternatives available to the department for discharging its obligations to the student.

III-A-6 Assistance in Graduate Student Research

The guidelines below refer to academic assistance given to graduate students by persons other than their faculty advisors or, in the case of candidates for the doctorate, their major professors and other dissertation committee members. Approval given for legitimate assistance referred to below should be in writing so that it will be available to the members of an oral examination board or to other members of the faculty who may review the work of the student.

Utilization of assistance in the preparation of term papers and dissertations refers not only to the writing of such papers and dissertations, but also to the design and execution of the work on which the writing is based.

Routine assistance that is strictly technical, mechanical or clerical, i.e., that is subsidiary in level and scope to the work itself, is permitted. Examples of such legitimate assistance include: typing, coding, rating, proofreading, search for specific bibliographical materials, computer programming, and computer operation.

The following types of assistance may or may not be permitted:

1. Relegation of specific and circumscribed tasks in the execution of the project (e.g., interviewing subjects; organization or pre-processing of data for the application of a particular statistical procedure).

2. Limited editorial help in the writing of the dissertation.
3. Consultation with an outside expert for the improvement of analysis and interpretation of the results.

In determining the legitimacy of assistance in such or similar cases three governing principles should be observed:

1. Specific approval of the major professor or of the faculty advisor is to be secured in advance, as to both the nature and source of such assistance.
2. Whenever called upon, the student must demonstrate his or her complete and full command, in substance and in reasonable detail, of any aspect of the paper or dissertation. Request for such demonstration is not limited to formal examinations. This means that the student ordinarily should not use instruments, procedures, or methods beyond the scope or level at which he or she is formally trained in course work or which, to the satisfaction of cognizant faculty, he or she has acquired through self-study.
3. While particular instances of assistance may be legitimate individually (e.g. minor text editing or some help with data processing or relegation of some phases of data collection), they may not be legitimate in the aggregate (text editing and help in data processing and help with data collection). These guidelines are applicable whether assistance is secured gratis or for payment. For their own protection, however, whenever students engage technical or other legitimate assistance for payment, they should seek competent guidance as to the quality and reasonable cost of such services.

III-A-7 Class Schedule

The Registrar prepares a preliminary schedule for pre-registration and the final class schedule for each semester of the academic year. Class schedules list the time and place of each course, the instructor, and the time and place of the final examination.

Individual instructors may not unilaterally change the schedule of courses to which they have been assigned. Requests for changes must be made to the Department Chair or the Dean according to the following procedure:

1. The request must be accompanied by a written statement of reasons;
 2. In the departmentalized schools, the Chair must forward the request to the Dean of the School;
 3. If the Dean approves, the request is forwarded to the Registrar;
 4. The Registrar will review the request to assure that it conforms to the policies and procedures for the scheduling of classes and to determine if classroom space is available;
 5. If the change is made after the publication of the Final Class Schedule but before the opening of the registration period, the Registrar will inform the registrants of the change;
 6. If the change is made after the registration period opens, the Dean or, in departmentalized schools, the Chair who initiates the request for the change is responsible for notifying affected students.
- Without the approval of the Provost, faculty may not schedule or require attendance in classes on days on which the University is closed.

III-A-8 Final Examinations

Final examinations are not to be conducted before the final examination period begins. The final examination period for each semester and examination times for individual courses are published in the Class Schedule.

Examinations are held in the regular classroom. Information and forms for requesting an assignment or change of rooms will be distributed to members of the faculty approximately one month before the final examination period. All requests for changes should be returned to the Office of the Registrar no later than two weeks before the examination period.

If additional proctors are needed to supervise examinations, faculty members should consult with the Chair of the Department or the Dean of the School.

Any student reporting two examinations scheduled for the same time should be referred to the Registrar.

Ex Corde Ecclesiae

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

INTRODUCTION

BORN FROM THE HEART of the Church, a Catholic University is located in that course of tradition which may be traced back to the very origin of the University as an institution. It has always been recognized as an incomparable centre of creativity and dissemination of knowledge for the good of humanity. By vocation, the *Universitas magistrorum et scholarium* is dedicated to research, to teaching and to the education of students who freely associate with their teachers in a common love of knowledge (1). With every other University it shares that *gaudium de veritate*, so precious to Saint Augustine, which is that joy of searching for, discovering and communicating truth (2) in every field of knowledge. A Catholic University's privileged task is "to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth" (3).

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

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

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

3. Since the beginning of this Pontificate, I have shared these ideas and sentiments with my closest collaborators, the Cardinals, with the Congregation for Catholic Education, and with men and

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

4. It is the honour and responsibility of a Catholic University to consecrate itself without reserve to *the cause of truth*. This is its way of serving at one and the same time both the dignity of man and the good of the Church, which has "an intimate conviction that truth is (its) real ally ... and that knowledge and reason are sure ministers to faith" (7). Without in any way neglecting the acquisition of useful knowledge, a Catholic University is distinguished by its free search for the whole truth about nature, man and God. The present age is in urgent need of this kind of disinterested service, namely of *proclaiming the meaning of truth*, that fundamental value without which freedom, justice and human dignity are extinguished. By means of a kind of universal humanism a Catholic University is completely dedicated to the research of all aspects of truth in their essential connection with the supreme Truth, who is God. It does this without fear but rather with enthusiasm, dedicating itself to every path of knowledge, aware of being preceded by him who is "the Way, the Truth, and the Life" (8), the *Logos*, whose Spirit of intelligence and love enables the human person with his or her own intelligence to find the ultimate reality of which he is the source and end and who alone is capable of giving fully that Wisdom without which the future of the world would be in danger.

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

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

7. In the world today, characterized by such rapid developments in science and technology, the tasks of a Catholic University assume an ever greater importance and urgency. Scientific and technological discoveries create an enormous economic and industrial growth, but they also inescapably require the correspondingly necessary *search for meaning* in order to guarantee that the

new discoveries be used for the authentic good of individuals and of human society as a whole. If it is the responsibility of every University to search for such meaning, a Catholic University is called in a particular way to respond to this need: its Christian inspiration enables it to include the moral, spiritual and religious dimension in its research, and to evaluate the attainments of science and technology in the perspective of the totality of the human person.

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

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

9. The present Document is addressed especially to those who conduct Catholic Universities, to the respective academic communities, to all those who have an interest in them, particularly the Bishops, Religious Congregations and ecclesial *Institutions*, and to the numerous laity who are committed to the great mission of higher education. Its purpose is that "the Christian mind may achieve, as it were, a public, persistent and universal presence in the whole enterprise of advancing higher culture and that the students of these institutions become people outstanding in learning, ready to shoulder society's heavier burdens and to witness the faith to the world" (12).

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

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

Together with all my brother Bishops who share pastoral responsibility with me, I would like to manifest my deep conviction that a Catholic University is without any doubt one of the best instruments that the Church offers to our age which is searching for certainty and wisdom. Having

the mission of bringing the Good News to everyone, the Church should never fail to interest herself in this Institution. By research and teaching, Catholic Universities assist the Church in the manner most appropriate to modern times to find cultural treasures both old and new, "*nova et vetera*", according to the words of Jesus (13).

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

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

PART I

IDENTITY AND MISSION

A. THE IDENTITY OF A CATHOLIC UNIVERSITY

1. Nature and Objectives

12. Every Catholic University, *as a university*, is an academic community which, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through research, teaching and various services offered to the local, national and international communities (14). It possesses that institutional autonomy necessary to perform its functions effectively and guarantees its members academic freedom, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good (15).

13. Since the objective of a Catholic University is to assure in an institutional manner a Christian presence in the university world confronting the great problems of society and culture(16), every Catholic University, as *Catholic*, must have the following *essential characteristics*:

- "1. a Christian inspiration not only of individuals but of the university community as such;
2. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3. fidelity to the Christian message as it comes to us through the Church;
4. an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life" (17).

14. "In the light of these four characteristics, it is evident that besides the teaching, research and services common to all Universities, a Catholic University, by *institutional commitment*, brings to its task the inspiration and light of the *Christian message*. In a Catholic University, therefore, Catholic ideals, attitudes and principles penetrate and inform university activities in accordance with the proper nature and autonomy of these activities. In a word, being both a University and Catholic, it must be both a community of scholars representing various branches of human knowledge, and an academic institution in which Catholicism is vitally present and operative" (18).

15. A Catholic University, therefore, is a place of research, where scholars *scrutinize reality* with the methods proper to each academic discipline, and so contribute to the treasury of human knowledge. Each individual discipline is studied in a systematic manner; moreover, the various disciplines are brought into dialogue for their mutual enhancement.

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

In a Catholic University, research necessarily includes (a) the search for an *integration of knowledge*, (b) a *dialogue between faith and reason*, (c) an *ethical concern*, and (d) a *theological perspective*.

16. *Integration of knowledge* is a process, one which will always remain incomplete; moreover, the explosion of knowledge in recent decades, together with the rigid compartmentalization of knowledge within individual academic disciplines, makes the task increasingly difficult. But a University, and especially a Catholic University, "has to be a 'living union' of individual organisms dedicated to the search for truth ... It is necessary to work towards a higher synthesis of knowledge, in which alone lies the possibility of satisfying that thirst for truth which is profoundly inscribed on the heart of the human person" (19). Aided by the specific contributions of philosophy and theology, university scholars will be engaged in a constant effort to determine the relative place and meaning of each of the various disciplines within the context of a vision of the human person and the world that is enlightened by the Gospel, and therefore by a faith in Christ, the *Logos*, as the centre of creation and of human history.

17. In promoting this integration of knowledge, a specific part of a Catholic University's task is to promote *dialogue between faith and reason*, so that it can be seen more profoundly how faith and reason bear harmonious witness to the unity of all truth. While each academic discipline retains its own integrity and has its own methods, this dialogue demonstrates that "methodical research within every branch of learning, when carried out in a truly scientific manner and in accord with moral norms, can never truly conflict with faith. For the things of the earth and the concerns of faith derive from the same God" (20). A vital interaction of two distinct levels of coming to know the one truth leads to a greater love for truth itself, and contributes to a more comprehensive understanding of the meaning of human life and of the purpose of God's creation.

18. Because knowledge is meant to serve the human person, research in a Catholic University is always carried out with a concern for the *ethical* and *moral implications* both of its methods and of its discoveries. This concern, while it must be present in all research, is particularly important in the areas of science and technology. "It is essential that we be convinced of the priority of the ethical over the technical, of the primacy of the person over things, of the superiority of the spirit over matter. The cause of the human person will only be served if knowledge is joined to conscience. Men and women of science will truly aid humanity only if they preserve 'the sense of the transcendence of the human person over the world and of God over the human person'" (21).

19. *Theology* plays a particularly important role in the search for a synthesis of knowledge as well as in the dialogue between faith and reason. It serves all other disciplines in their search for meaning, not only by helping them to investigate how their discoveries will affect individuals and society but also by bringing a perspective and an orientation not contained within their own methodologies. In turn, interaction with these other disciplines and their discoveries enriches theology, offering it a better understanding of the world today, and making theological research more relevant to current needs. Because of its specific importance among the academic disciplines, every Catholic University should have a faculty, or at least a chair, of theology (22).

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

Through research and teaching the students are educated in the various disciplines so as to become truly competent in the specific sectors in which they will devote themselves to the service of society and of the Church, but at the same time prepared to give the witness of their faith to the world.

2. The University Community

21. A Catholic University pursues its objectives through its formation of an authentic human community animated by the spirit of Christ. The source of its unity springs from a common dedication to the truth, a common vision of the dignity of the human person and, ultimately, the person and message of Christ which gives the Institution its distinctive character. As a result of this

inspiration, the community is animated by a spirit of freedom and charity; it is characterized by mutual respect, sincere dialogue, and protection of the rights of individuals. It assists each of its members to achieve wholeness as human persons; in turn, everyone in the community helps in promoting unity, and each one, according to his or her role and capacity, contributes towards decisions which affect the community, and also towards maintaining and strengthening the distinctive Catholic character of the Institution.

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

23. *Students* are challenged to pursue an education that combines excellence in humanistic and cultural development with specialized professional training. Most especially, they are challenged to continue the search for truth and for meaning throughout their lives, since "the human spirit must be cultivated in such a way that there results a growth in its ability to wonder, to understand, to contemplate, to make personal judgments, and to develop a religious, moral, and social sense"(23). This enables them to acquire or, if they have already done so, to deepen a Christian way of life that is authentic. They should realize the responsibility of their professional life, the enthusiasm of being the trained 'leaders' of tomorrow, of being witnesses to Christ in whatever place they may exercise their profession.

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

25. Many Catholic Universities were founded by Religious Congregations, and continue to depend on their support; those Religious Congregations dedicated to the apostolate of higher education are urged to assist these Institutions in the renewal of their commitment, and to continue to prepare religious men and women who can positively contribute to the mission of a Catholic University. *Lay people* have found in university activities a means by which they too could exercise an important apostolic role in the Church and, in most Catholic Universities today, the academic community is largely composed of laity; in increasing numbers, lay men and women are assuming important functions and responsibilities for the direction of these Institutions. These lay Catholics are responding to the Church's call "to be present, as signs of courage and intellectual creativity, in the privileged places of culture, that is, the world of education-school and university" (24). The future of Catholic Universities depends to a great extent on the competent and dedicated service of lay Catholics. The Church sees their developing presence in these institutions both as a sign of hope and as a confirmation of the irreplaceable lay vocation in the Church and in the world, confident

that lay people will, in the exercise of their own distinctive role, "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, Sermon. 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.