

celebration. Under the heading (2111-1987), 111112 and 13, for instance, the Church proclaims that:

“The holy people of God shares in Christ’s prophetic office. It speaks about a living witness to Him.... Motivated by faith, it strives to discern an authentic sign of God’s presence and purpose among events, needs, and desires which this People share with others in our time .... This ‘office of education’ belongs to the Church by a unique title .... Most of all because it has the duty to announce the way of salvation to all the people, of communicating the life of Christ to those who believe, and of assisting them with continued concern so that they may grow into the fullness of that life.”

With these words the Church crystallizes the means, whereby Her teaching office is expressed more closely in the ministry of the Word, which includes preaching and catechetical formation, missionary activity and Catholic education. The latter includes the apostolate of schools, ecclesiastical faculties and other institutions of higher learning, most notable of which are Catholic universities.

The regulation and guidance of the teaching office of the Church, most especially through Catholic education, is prominently recognized in Church legislation, notably in the

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<sup>1</sup> Fr. Jose Maria Tinoko is

(18.XI.1965), *Inter Mirifica* (4.XII.1963) and *Ad Gentes* (7.XII.1965).

In 1990, the Apostolic Constitution *Ex Corde Ecclesiae* of Pope John Paul II was issued, adding impetus to the Church legislation regarding Catholic education.

The new *Code of Canon Law* has codified most of these legislative innovations in Book III, entitled "The Teaching Office of the Church", which is composed of 86 canons divided into five titles. Title III of this Book, "Catholic Universities and other Institutes of Higher Studies", composed of only seven canons, deals specifically with the topic at hand.

Of the seven canons wherein the new Code treats specifically of Catholic universities, four present special interest because they are the provisions least understood and, consequently, least appreciated, although they are most crucial in understanding and appreciating the nature and purpose of Catholic universities. These canons, of late, have received a further determination and concretization with the promulgation of *Ex Corde Ecclesiae*--so much so that a full understanding of this latter presupposes the preliminary light of the former and *vice-versa*. *Ex Corde Ecclesiae* expresses this clearly in Art.1, §1 of its "General Norms" when it says that the norms promulgated by it are based on and are further developments of the Code of Canon Law and the contemporary Church

“The Church has the right to establish and to govern universities which serve to promote that deeper culture and the fuller development of the human person, and to complement the Church’s own teaching office.”

Three correlative realities, which spell out the *raison d’être* of a Catholic university, are contained in this canon. First, the Church claims its right to found and administer universities which are Catholic. Second, it clearly spells out that the purpose of Catholic universities is to promote the deeper culture and perfect development of the person as a human being. Third, the Catholic university is an apostolate that complements the Church’s teaching or prophetic office.

The right of the Church to establish teaching institutions is a formalization of its right and duty to educate in a unique way, because the Church itself has been divinely entrusted with the mission to assist men and women to enable them to arrive at the fullness of Christian life.<sup>2</sup> This claim is based supernaturally on the divine mission of the Church to evangelize, although *Gaudium et Spes*, n.3 claims a natural basis as well, i.e., that the Church as a human society is likewise capable of education. In relation to this right and obligation, a distinction should be

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<sup>2</sup> Pius XI, in the Apostolic Constitution *Deus Scientiarum Dominus* (1931), bases the right and duty not only on this reason but also on the fact that Catholic education contributes to the growth and increment of superior knowledge and faith.

foreground, teachers of all kinds with their specific contribution, socio-cultural groups and professional associations, Church communities (...) all acting generously and disinterestedly in pursuit of the great enterprise in the service of the common good of which the public powers are the guarantors.

The main educational goal of Catholic universities stated in c.807 is to promote the integral formation of the human person, a formation which looks towards the person's final end, and at the same time, towards the common goal of societies. In this respect, c.795 of the Code further provides that "children and young persons are therefore to be cared for in such a way that their physical, moral, and intellectual talents may develop in a harmonious manner, so that they may attain a greater sense of responsibility and a right use of freedom, and be formed to take an active part in social life."

*Gravissimum Educationis*, from which this canon was based, delineates the salient characteristics that Catholic education, especially in universities, should emphasize today. The document stresses that Catholic education should be:

- **Wholistic:** It should seek the integral formation of the whole person and concerns itself with the development of the physical, moral, and intellectual endowments.
- **Developmental:** It should foster a sense of gradual formation and evolution of talent and a heightened sense of responsibility and use of freedom.

learning, is to complement the Church's own teaching office. As mentioned earlier, the prophetic or teaching office of the Church is realized through the ministry of the Divine Word by way of preaching, catechetical formation, and its missionary activity. These three are to be complemented by Catholic education where Catholic universities perform a very important role. Consequent to this, the Code of Canon Law rules that if possible and appropriate, the Bishops' Conference are to see to it that within their respective territories or jurisdiction, there be "universities or at least faculties, in which the various disciplines, while retaining their own scientific autonomy, may be researched and taught in the light of the Catholic doctrine" (c.809).

*Ex Corde Ecclesiae* amplifies this Codal provision, adding that a Catholic university, being a community of scholars representing various branches of human knowledge, dedicates itself to research, teaching and various kinds of services precisely to realize its complementary prophetic mission.<sup>4</sup> Through teaching, research and service, a Catholic university, by

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<sup>3</sup> *Gravissimum Educationis*, n.1 *passim*.

<sup>4</sup> *ECE*, n.2, §1.

epistemology and reflection on what we really know and how we know them; metaphysics and the consideration on what is most fundamentally real; the study of the scripture--the prose and poetry that constitutes revelation is a special sense--; ethics and moral theology--the reflection of the values, virtues and norms that constitute moral reasoning--; the history of civilization and of the community of faith; the experience that treats all of the more abstract theories; the literature that celebrates and enshrines human experience, among others.<sup>6</sup>

Graduate students, on their part, require special attention within the research dimension of Catholic universities. Their goal is to become professional teachers and researchers; hence, their training involves a shift of effort, which introduces new tensions in the fabric of university life. This is due to the fact that there is no single core curriculum that defines for graduate students their participation in a Catholic institution. Perhaps, it is not superfluous to suggest that their participation in the research appropriate to their discipline should invoke at least some kind of questions particularly relevant to a Catholic

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<sup>5</sup> *Ibid.*, n.14.

<sup>6</sup> Cf. H.W. Attridge, "Reflection on the Mission of a Catholic University", in T.M. Hesburgh (ed.), *The Challenge and Promise of a Catholic University*, (Indiana: University of Notre Dame, 1994), 20-21.

are likewise expected to excel, not only by providing the best possible technical training, but also by emphasizing strongly the ethical standards appropriate to the different forms of professional life.

The initiative, realization, and channeling of research innovations in a Catholic university are another matter. For no university, Catholic or not, to be worthy of its name, can avoid the so-called tension between the demands of faith and academic freedom. Some faculty and graduate students argue that the Catholic character of a university prejudices consistency between teaching and action limits their ability to conduct research because some topics may or may not be allowed. Presently, research in areas related to biological sciences involving human reproduction and fetal tissue research are among the most controversial. J.A. Robertson in his article on research in genetic science voices this sentiment when he asserts that: "Researchers have a right to conduct research that they find to be of medical and scientific interest. They may not have a right to federal, state, or university funds; but if they find money from other sources, university administration or boards should not stop research because it will bring bad publicity, or because guides are lacking."<sup>7</sup>

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<sup>7</sup> J.A. Robertson, "Protecting Researching on the Cutting Edge of Great Science", in *Chronicle of Higher Education* (1993) A40.

requirements as part of their degrees.

A Catholic university engaged in serious research must also have an infrastructure capable of supporting research and scholarship at a world-class level. This involves upgrading library resources, laboratories, grant administration, technical support staff, competent faculty, and a host of other variables. And these are just the minimum to get into the game of serious university-level research and academics.

While the students are in the final analysis the principal agents of their education, a strong academically formed faculty who are likewise drawn into serious investigation, is necessary in a Catholic university to be able to synthesize and present a coherent framework in which education can proceed. Universities are characterized by more than just great teaching, for a university is precisely about learning and it is in the nature of a university that its faculty members are learners as well as teachers. Research, therefore, is as central to the concept of a university as teaching in the classroom. Research and scholarship are not just faculty prerequisites. A Catholic university, to be worthy of its name, must have a faculty of the highest caliber capable of advancing knowledge, not simply of transmitting it. In fact, the synergy between research and

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comprehensive research universities, are not yet at par with the likes of Harvard, Yale, Princeton, Stanford, Chicago, or Michigan. Instead, Catholic institutions, like the well-established Catholic University of America, Notre Dame University or Boston College have to be contented to concentrate their research efforts on such less financially demanding areas as the humanities--e.g., theology, philosophy and medieval studies, law, arts, history, business administration, ecclesiastical studies, etc.

Does this mean that we in the Philippines have to abandon research altogether? How should we understand research in the context of our Catholic teaching ministry?

*Ex Corde Ecclesiae* reminds us that research in a Catholic university should rather focus on (a) the search for the integration of knowledge; (b) a dialogue between faith and reason; (c) ethical concerns; and (d) a theological perspective.<sup>9</sup>

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<sup>8</sup> Cf. Craig S. Lent, "Becoming a Great Catholic University", in T.M. Hesburgh (ed.), *op. cit.*, 146.

<sup>9</sup> Cf. *ECE*, n.15.

although a fair amount of scholarly works regularly published is a must--, where one's essential contribution is discovery, where pushing a discipline into new realms is an endeavor, or where the aim is to bring renown to one's self or one's institution. The historical mission of a Catholic university is mainly to teach young men and women who will be able to carry on as educated Catholics in the world. We do not aim to create a "Catholic physics", a "Catholic mathematics", a "Catholic architecture", or a "Catholic medicine and surgery", but to produce physicists, mathematicians, architects, doctors or engineers who are Catholics, who will work as part of a vibrant Catholic intellectual community. Catholic universities must seek to understand the whole of reality. Reflection upon and the development of what might be termed the Catholic intellectual and artistic tradition is essential. Catholic universities should manifest a different model of teaching and learning where both the intellectual and moral virtue witnessed and valued, where questions of ethics and character are not ignored.

In this connection, theology is called to play a very important role. Again, Pope John Paul II accords theology "a particularly important role in the search for a synthesis of knowledge as well as in the dialogue between faith and reason." Theology is called to serve "all disciplines in their search for meaning not only by helping them investigate how their discoveries will affect individuals and society, but also by bringing a perspective and an orientation not contained within

This connection of the Catholic university with the Church creates a special bond with the Holy See and entails adherence to the teaching authority of the Church in matters of faith and morals. Individual Catholics in the university community are called to personal fidelity to the same teaching authority. Likewise, non-Catholics are required to respect the catholicity of the university. The service mission in the Church of the Catholic university is included in its perennial quest for truth through research and the preservation and communication of knowledge. It is proclaimed through its services to the Church and society, through pastoral ministry, through cultural dialogue, and through continuing evangelization. It is, hence, commonly affirmed that the Catholic university is the place where the Church does its thinking.

A Catholic university, however, does not only seek the needs of the Catholic community, for according to her diaconal ecclesiology, the Catholic university regards the world as an appropriate locus of both anthropological and theological reflection and action. It aims to promote a critical understanding of the world, with the view of challenging everything that

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<sup>10</sup> John Paul II, *op. cit.*, n.19.

quality and depth of his life of discipleship. Summing these up, T.M. Scully says:

“To be good educators, we must become attentive students of the Lord. As educators, we find ourselves called to be witnesses of something which has existed since the beginning, that we have heard, and we have seen with our own eyes; that we have looked upon and touched with our hands: the Word, who is life (*Jn.* 1:1). In the classroom, in the laboratory, in the playing field, we give witness in multiple and diverse ways, both implicitly and explicitly, that we have been loved by God and seek to love Him in return.<sup>11</sup>

The Catholic university also seeks to collaborate in the Church’s larger mission in the evangelization of culture by the quality and character of our lives dedicated to a search for truth. For vitalized by the Holy Spirit, we come together in the hope of being transformed, knowing that alone, our efforts will be far short. And while we strive to move minds by the quality of our teaching and research, we can move hearts and change lives only if we have encountered Christ, are filled with His grace, and

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<sup>11</sup> T.R. Scully, "What is Catholic About a Catholic University", in T.M. Hesburgh (ed.), *op. cit.*, 320.

whatever is noble and good .... Through this wordless witness these Christians stir up irresistible questions in the hearts of all those who see how they live .... Such a witness is already a silent proclamation of the Good News and a very powerful and effective one."<sup>12</sup>

The Word powerfully and effectively proclaimed, cannot be absent from the environment of the Catholic university. This is the reason why once more, *Ex Corde Ecclesiae* notes that “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.... All the basic academic activities of a Catholic university are connected to 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 societies; education offered in a faith context that forms men and men 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.”<sup>13</sup>

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<sup>12</sup> *Evangelii Nuntiandi*, n.17.

<sup>13</sup> *ECE*, n.19.

The key challenge to contemporary Catholic universities, and more particularly, to the religious communities that inspired them, rests in the ways we articulate the relationship between the Gospel and the prevailing culture most often characterized by utilitarianism and individualistic values.<sup>14</sup>

This task is tricky, but not impossible. We only have to seek to insert ourselves in the prominent culture in order to transform it, while at the same time insuring that we--and our students--do not simply become an uncritical part of it.

## **B. What is a Catholic University?**

The most controversial provision in the law of the Church in connection with the Catholic education is the notion of the Catholic university. The new Code of Canon Law states:

Can.803, §1: A Catholic school is understood to be one which is under the control of the competent ecclesiastical

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<sup>14</sup> Cf. C. Taylor, *The Ethics of Authenticity*, (Cambridge: Harvard University, 1992), 36 *passim*.

n.3, §1: A Catholic university may be established or approved by the Holy See, by an Episcopal Conference, or another assembly of the 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/lay person; such a university may refer to itself as a Catholic university only with the consent of competent ecclesiastical authority, in accordance with the conditions upon which both parties shall agree.

§4: In the case of §§1 & 2, the Statues shall be approved by the competent ecclesiastical authority.<sup>15</sup>

At first glance these descriptions of a Catholic university seem simple enough; however, this has not been the contention of many Catholic institutions. During the 17th General Assembly of the IFCU in Toulouse, France (1991) and the 18th General Assembly of the same Federation at the Notre Dame University in Indiana, USA (1994), these among the many provisions of the New Code and especially of *Ex Corde*

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<sup>15</sup> Cf. also *CIC*, c.816, §2.

according to them, was the defective ecclesiology of the Code and *Ex Corde Ecclesiae*. They observed that in every reference to the word *Church*, the document meant the hierarchy or the official Church, rather than the whole People of God. Hence, to them, these documents seemed to claim or assume that the hierarchy formed Catholic universities. Of course, this is not true, they contend, for in fact, most were founded exclusively by religious communities, with charters obtained from the State. In short, those universities were neither founded nor chartered by the hierarchy.

Another objection raised was that a cursory reading of the mentioned provisions of both the new Code *and Ex Corde Ecclesiae* indicates that there are only four ways for a university or institution to become “Catholic”, namely: (1) the institution is established and approved by the Holy See; (2) the institution is approved by the Episcopal conference; (3) the institution either depends upon or is administered by a religious family or some other canonical entity; and (4) the institution has a juridical connection with diocesan Ordinaries concerned. Because of these manners of recognizing what a Catholic university is, the Americans complained that of the 235 Catholic colleges and universities in the USA, very few could qualify or be considered Catholic.

Finally, what turned off the majority of the delegates to both IFCU Assemblies were the law providing or asserting the

*ECE*, n.5, §3: Periodically, each Catholic university ...is to communicate relevant information about the university and its activities to the competent authority ...

The academic authorities of the Catholic colleges and universities in the USA insist that these provisions are contrary to their much-revered values of academic freedom and due process. These and other provisions of ecclesiastical legislation, especially those of *ECE*, would be for them, simply unenforceable. They ask, for example, how precisely would a bishop see to it that the professors in a university or college observe the principle of Catholic doctrine. Who makes the determination? By what process? Would there be appeal beyond the judgment of the local Bishop or any other competent authority? Since the law is silent regarding these questions, they concluded that the said provisions of Church law are unnecessary.

Far from amplifying the problem, the answer to these objections can totally be gleaned from a thorough and objective reading of Church laws themselves. If the Church reserves to herself the authority to declare an institution Catholic or not, it is because “every Catholic university, without ceasing to be a university, has a relationship to the Church that is essential to its institutional identity ... 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 this

authority. This can be attained effectively only as long as a close personal and pastoral relationship exists between the university and the competent Church authorities, based and characterized by mutual trust, close and consistent cooperation, and continuing dialogue.<sup>17</sup> Fr. T.R. Scully, summing up this sentiment, says that "any discussion of the university as Catholic must consider the institutional dimension of its commitments, without allowing mere formalism to predominate .... Any university that claims to call itself Catholic must be 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 .... Academic freedom, essential for the full and unobstructed pursuit of scholarship and teaching, need not be violated in any substantive way. At the same time, the bishops have a duty and responsibility to protect and defend doctrinal orthodoxy for the Catholic community."<sup>18</sup>

Ultimately, *Ex Corde Ecclesiae* clearly points out that

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<sup>16</sup> *ECE*, n.27 *passim*.

<sup>17</sup> *Ibid.*, n. 28.

<sup>18</sup> T.R. Scully, *CSC*, *op. cit.*, 325.

be conscious that a Catholic university has a dual reality--that it is at once religious and academic. Therefore, they have the primary duty and obligation to honor, preserve, and nurture both its Catholic identity and its academic identity. In other words, a great Catholic university must begin by being a great university that is also Catholic.<sup>19</sup>

University teachers in their turn, are tasked with the improvement of their competence and should constantly strive to set the content, objective, methods, and results of teaching and research within the purvey of Catholic theology and a coherent vision of the world. Although not all of them may be Catholics, the non—Catholic teachers are all expected to at least respect the Catholic identity of the university.<sup>20</sup> The Catholic teacher, hence, is always called “to be witness and educators of authentic Christian life which evidences an attained integration between faith and life, and between professional competence and Christian wisdom.”<sup>21</sup>

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<sup>19</sup> T.M. Hesburgh, CSC, *op. cit.*, 5.

<sup>20</sup> *ECE*, n.4, §2.

<sup>21</sup> *Ibid*, n.22.

Having assembled a group of first-rate teachers and researchers does not, however, assure a great university, much less a great Catholic university. The students which make up the bulk of the university community, and the *raison d'être* of its existence, are expected to share and reflect the academic and professional development which the Catholic university is obliged to perform. They are to be molded in moral and religious principles and in the social teachings of the Church. Their program of studies in the various professional levels should include an appropriate degree of ethical formation achieved through Catholic doctrine made available to them.<sup>23</sup>

Education that combines excellence in humanistic and cultural development is the challenge that the students in a Catholic university face today. In their professional training, they should be taught and trained to search for truth constantly, and for life's meaning, since in the words of *Gaudium et Spes*, "the human spirit must be cultivate in such a way that there

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<sup>22</sup> C.S. Lent, *op. cit.*, 146.

<sup>23</sup> *ECE*, n.4, §5.

exact, 11 are in Luzon, 5 in the Visayas, and another 5 in Mindanao.<sup>24</sup> Except for Angeles University, all these Catholic

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<sup>24</sup> They are:

In Luzon:

1. ADAMSON UNIVERSITY, Manila
2. ANGELES UNIVERSITY, San Fernando, Pampanga
3. AQUINAS UNIVERSITY, Legaspi City
4. ATENEO DE MANILA UNIVERSITY, Quezon City
5. DE LA SALLE UNIVERSITY, Manila
6. HOLY ANGEL UNIVERSITY, San Fernando, Pampanga
7. ST. LOUIS UNIVERSITY, Baguio City
8. ST. MARY'S UNIVERSITY, Bayombong, Nueva Viscaya
9. ST. PAUL UNIVERSITY, Tuguegarao, Cagayan
10. UNIVERSITY OF ASSUMPTION, San Fernando, Pampanga
11. UNIVERSITY OF SANTO TOMAS, Manila

In the Visayas:

12. DIVINE WORD UNIVERSITY, Tacloban City
13. UNIVERSITY OF NEGROS OCCIDENTAL-RECOLETOS, Bacolod City
14. UNIVERSITY OF SAN AGUSTIN, Iloilo City
15. UNIVERSITY OF SAN CARLOS, Cebu City
16. UNIVERSITY OF SAN JOSE RECOLETOS, Cebu City

In Mindanao:

17. ATENEO DE DAVAO UNIVERSITY, Davao City
18. NOTRE DAME UNIVERSITY, Cotabato City

national heroes of the country were either alumni or students of the university in one time or another. In 1987, Pope John Paul II canonized, together with St. Lorenzo Ruiz, eight other martyrs who were former administrators, professors or students of this university.

On April 25, 1973, the then eleven existing Catholic universities, following the lead of *Gravissimum Educationis* and the encouragement of the Catholic Bishops Conference of the Philippines (CBCP), banded together and formed the Association of Catholic Universities of the Philippines (ACUP). The association aims to satisfy the need for mutual cooperation among the universities themselves, in order to promote social justice and development in the country. This was in answer to the challenge of *Gravissimum Educationis* for Catholic

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19. NOTRE DAME UNIVERSITY OF MARBEL, Koronadal, South Cotabato
  20. UNIVERSITY OF IMMACULATE CONCEPTION, Davao University
  21. XAVIER UNIVERSITY, Cagayan de Oro City
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<sup>25</sup> Angeles University was founded as a private non-sectarian educational institution, but its request to become a Catholic university was eventually approved by the CBCP.

realized in different manners and degrees. A recent survey, indicating the 50 leading universities in Asia, listed four universities from the Philippines, three of which are Catholic universities.<sup>27</sup>

To continue turning out outstanding graduates, the Association of Catholic Universities of the Philippines continues to upgrade its facilities, curricula and vision. It has aggregated itself to various international organizations, like the IFCU (International Federation of Catholic Universities), and networked with other institutions of high learning in the form of academic exchanges and visits. It has sponsored several researches, symposia, conferences, etc., in various fields of education. Its service to the Philippine hierarchy has been going on since its foundation. Not to be left out is its cooperation with the government through research projects commissioned by FAPE (Fund for Assistance to Private Education) and studies for

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<sup>26</sup> *ECE*, nn.1-3.

<sup>27</sup> They are, alphabetically, Ateneo de Manila University, De La Salle University, University of Santo Tomas and University of the Philippines.

its research programs, exchanges, visits, seminars, etc., to meet the challenge of the New Millennium.

#### **D. Fruits of Catholic Education**

It is commonly believed that a great Catholic university is measured by the quality of its products--the alumni formed in the mold of the genuine education that the Catholic university is expected to provide them. If we desire to frankly consider our institutions as genuine Catholic universities, our graduates are expected to possess certain qualities.

They should be graduates imbued with an *animae naturaliter catholicae*, i.e., graduates with a Catholic vision. They should shine as persons who have assimilated a Catholic culture so personally and deeply that their attitudes, habits, spontaneous reactions, judgments and actions make them symbols of a way of viewing the world and relating to everything in it through the mystery of God's self-gift which is the ground of experience.<sup>28</sup>

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<sup>28</sup> M.J. Hume and K.R. Hume, OFM, *Fullness of Faith: The Public Significance of Theology*, (New Jersey: Paulist Press, 1993): 82.

landing a job, but is the continuous searching, questioning, and reading of the curious and inquiring mind, which has been convinced that true education only begins after graduation.

A college graduate of a Catholic university should be open-minded--an openness which should combine a respect for others with a respect for complexity. This openness above all should be concerned with the search for truth--with vigorous exchange of ideas, and a manner of reconciling differences.

Together with openness, a Catholic university graduate should be endowed with a *critical capacity*, i.e., the ability to think through a problem, lift up its *pros* and *cons*, develop coherent reasons and arguments, and situate one's conclusions and opinions within a sufficiently broad context of human and religious values. They should be able to recognize and avoid biases, narrow self-interest, cultural distortions, etc.; but through the ability to think unhampered, they should be able to step down the road of critical thinking.

The *ability to learn* is absolutely essential to continuing the educational process throughout life. Hence, the person who

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<sup>29</sup> *The Catholic Mind*, vol. 67, (1972): 29-42 *passim*.

competence in; hence, authorities need to listen to them.”<sup>30</sup>

Finally, a university education in a Catholic context should foster a certain generosity of spirit that seeks opportunities to come to the aid of others. This means that students should possess *a willingness to serve*--by educating, by defending rights, by relieving suffering, by affecting public policy, in short, by being concerned.

The Catholic university, Pope John Paul II proclaims in *Ex Corde Ecclesiae*, is born from the heart of the Church because the university participates in, and indeed activates the mission of the Church. The unique vocation, characteristics, and task of a Catholic university, and the unique way it pursues its commitments to teaching, research, and service are likewise the means by which the Church preaches the Gospel.

While the Church adverts the autonomy and academic freedom of Catholic universities, she also affirms that they assist the Church to discern cultural treasures new and old. Through them the Church is able to dialogue with peoples of every culture.

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<sup>30</sup> cc. 212, §3; 218; 229 §§1-3.

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<sup>31</sup> *ECE*, n.16.