The Application of Ex corde Ecclesiae
A Ten-Year Review from The Catholic University of America
# Table of Contents

- Introduction ........................................................3
- Catholic Identity and Mission ............................4
- Communion with the Church .........................7
- Incorporation of the Norms .............................10
  - Catholic Character in the University’s Guiding Documents ..............................................10
  - Strengthening the Catholic Identity ..........10
    - Board of Trustees ..............................................10
    - Administration and Staff ..............................11
    - Faculty ..............................................................12
- Granting of the mandatum ...............................15
- Communicating Gospel Values and Social Justice Initiatives ........................................16
- Pastoral Care of the University Community......16
  - Campus Ministry ..................................................16
    - Liturgy ..........................................................17
    - Student Ministry ............................................18
    - Student Groups ..............................................18
    - Gauging Success ..............................................19
  - Student Life ......................................................20
- Service to the Wider Church and Society ......21
  - Campus Ministry ..................................................21
  - Schools of the University ........................................22
    - Architecture and Planning .........................22
    - Arts and Sciences ..........................................22
    - Canon Law ........................................................23
    - Engineering ......................................................23
    - Law .............................................................24
    - Library and Information Science ................25
    - Music ...........................................................25
    - Nursing ..........................................................26
    - Philosophy .......................................................26
    - Professional Studies ......................................27
    - Social Service ..................................................27
    - Theology and Religious Studies ....................28
- Interdisciplinary Programs ............................29
  - Center for the Study of Early Christianity .......29
  - Center for Medieval and Byzantine Studies .....30
  - Department of Semitic and Egyptian Languages and Literatures .................................30
- Other University Entities ...............................30
  - University Honors Program ..........................30
  - University Libraries ..........................................30
  - Institute for Policy Research & Catholic Studies 31
- University-Wide Financial Commitments to the Church ................................................32
- Continued Cooperation ....................................33
- Appendices ........................................................36
The Application of *Ex corde Ecclesiae*  
A Ten-Year Review from The Catholic University of America

Introduction  
The purpose of this report is to provide an assessment of how The Catholic University of America has implemented The Application of *Ex corde Ecclesiae* for the United States since the norms of that application took effect on May 3, 2001. This document will show how, owing to its unique mission and structure and to the efforts of its President, administrators, faculty, and staff, the University has met the obligation articulated by its Chancellor, Cardinal Donald Wuerl, to “work out of a lived and concrete communion with its diocesan bishop”\(^1\) and with the Church at large.

This report contains five sections based on the review questions approved by the USCCB Committee on Catholic Education on Nov. 14, 2010, and offered as a guide for a dialogue between the local bishop and each Catholic university president in his diocese. They are:

- Catholic Identity and Mission  
- Communion with the Church  
- Incorporation of the Norms  
- Service to the Wider Church and Society  
- Continued Cooperation

The report will point out the positive developments that have occurred at Catholic University over the last decade in ensuring *Ex corde Ecclesiae’s* implementation and the remaining challenges that need to be addressed to build on the momentum that has been achieved.

\(^1\) “Solidarity Between Bishops and Catholic Institutions”: *Origins*, June 4, 2009.
Catholic Identity and Mission

The Catholic identity and mission of The Catholic University of America are on firm ground and the institution and its community are arguably in closer communion with the Church today than they have been in decades, perhaps even in a half-century. Some of this is attributable to the University’s unique legacy as the national university of the Catholic Church in the United States, a pontifically chartered institution founded by the Catholic bishops in this country. Some of it is also attributable to the governing structure of the University. As shown in Appendix A, the bylaws of the Board of Trustees require that fully half of the 48 elected members be clerics and that, of those, at least 18 be members of the United States Conference of Catholic Bishops. Cardinals who are bishops of dioceses in the United States are counted among the clerical members of the Board of Trustees, but they may opt out of service. In the decade covered by this review, every cardinal archbishop in the United States has served continuously on the University’s Board. The strong presence of the leadership of the American Catholic Church on Catholic University’s governing board is not replicated by any other of the 230 Catholic colleges and universities in the United States.

However, it should be noted that the governance structure described above is not sufficient on its own to ensure fidelity to Catholic identity and mission. The University’s history several decades ago, when dissenters from Catholic teaching were able to plant their flag in the University’s soil and were not easily dislodged, illustrates this point. Rather, the governance structure must be complemented by other elements, including strong leadership. Significant roles in advancing the University’s Catholic identity and mission over the course of the last decade have been played by a series of highly capable chancellors (the late Cardinal Hickey, Cardinal McCarrick, and Cardinal Wuerl) and chairmen of the Board of Trustees (Cardinal Law, Bishop William Lori, and Archbishop Allen Vigneron).

Very Rev. David M. O’Connell, C.M. (now the bishop of the Diocese of Trenton in New Jersey) played an important role in putting Catholic University’s Catholic identity on a firm foundation as its 14th President. Serving from 1998 to 2010, he was a forthright advocate for strengthening the University’s Catholic identity and an unabashed supporter of *Ex corde Ecclesiae* when it was promulgated. In September 1999, he hosted a conference on Catholic University’s campus to discuss the implementation of *Ex corde Ecclesiae*. 
Bishop O’Connell and his successor, John Garvey, have undertaken a number of practical initiatives to safeguard and foster the University’s Catholic identity, of which the following are illustrative:

• Revitalized Campus Ministry by arranging with the Conventual Franciscan Friars to have three of their priests live on campus and serve as chaplains. Under the direction of Rev. Robert Schlageter, O.F.M. Conv., the spiritual ministry on campus expanded dramatically and made great inroads among the student population (see pages 16–19 for more detail).

• Amended the process of recruiting new faculty to require that the President and the Provost be given an opportunity to review and approve the curriculum vitae of a candidate for a faculty position before that individual was invited for an on-campus interview.

• Ensured that formal offers of employment to faculty and staff were accompanied by explicit references to the expectations of employees to respect and support the University’s Catholic mission. The faculty handbook reinforces that theme and specifically references *Ex corde Ecclesiae*: “[E]ach member of the faculty has a responsibility to reflect on ways in which his or her research contributes to the University’s identity, especially as described in *Ex corde Ecclesiae*, whether in general or in specific, as is appropriate to the discipline in which the faculty member works.”

• Required that all faculty applying for tenure provide, as part of their application, a written description of how they contribute to the advancement of the University through their teaching, research, and service. In advance of drafting this statement, faculty are instructed to review the University’s mission statement and the paragraph on Catholic identity in the faculty handbook and to meet with the deans of their respective schools to discuss their contributions.

During the period under consideration, the Board of Trustees adopted the following new mission statement (Dec. 12, 2006):

“As the national university of the Catholic Church in the United States, founded and sponsored by the bishops of the country with the approval of the Holy See, The Catholic University of America is committed to being a comprehensive Catholic and American institution of higher learning, faithful to the teachings of Jesus Christ as handed on by the Church. Dedicated to advancing the dialogue between faith and reason, The Catholic University of America seeks to discover and impart the truth through excellence in teaching and research, all in service to the Church, the nation and the world.”

It is both more succinct than the one it superseded and more explicit in its reference to the University’s ties to the bishops and its fidelity to Catholic teaching. (For the previous mission statement, see Appendix B.)

By virtue of the authority vested in him ex officio as Chancellor of the University, and the role he fulfills as the institution’s liaison to the Vatican, the Archbishop of Washington occupies a key leadership position on the Board of Trustees and in the life of the University. During the period under review, the teaching authority within the University was accentuated when then-Archbishop Donald W. Wuerl was named the first William Cardinal Baum University Professor of Theology at
The Catholic University of America. Created by the CUA Board of Trustees and made effective Aug. 22, 2006, the professorship provides Cardinal Wuerl with the opportunity to lecture and teach periodically within CUA’s School of Theology and Religious Studies.

Perhaps the most striking visual symbol of the strengthening of the University’s Catholic identity over the last decade has been the Mass of the Holy Spirit, the opening Mass of the school year that occurs during the first week of classes. Though classes are cancelled to enable University community members to attend the Mass, participation is voluntary. For years the Mass was celebrated in the Basilica of the National Shrine of the Immaculate Conception’s Crypt Church, which seats 800 to 900, and was adequate for the University’s needs. As the spiritual outreach by the Franciscan Conventual friars took root, complemented by the exhortations of Father O’Connell, the number of concelebrants, faculty, staff, and students attending the Mass grew steadily each year, until in 2008 it was determined that the Crypt Church no longer held the overflow crowd. The Mass was moved to the Basilica’s Great Upper Church, which can seat three times the number of people as the Crypt Church. That year, and in the two that have followed, the Great Upper Church has been filled with members of the Catholic University community.

Another important innovation occurred at the Mass of the Holy Spirit in late August 2008 that was emblematic of the University’s conscious effort to underscore its Catholic identity. The University’s Chancellor now publicly presents the canonical mission — the obligation to teach in the name of the Church — to new members of the University’s ecclesiastical faculties. Previously this document was simply mailed to the professors receiving the authorizations to teach. Beginning in 2008 it was presented after the homily near the altar of the Great Upper Church, with 2,000 or more members of the Catholic University community in attendance. In 2010 EWTN televised the Mass for the first time, adding countless tens of thousands of TV viewers around the world to the ranks of those who witness the presentation of the canonical missions.

The Great Upper Church at the Basilica of the National Shrine of the Immaculate Conception, adjacent to CUA’s campus, during John Garvey’s inauguration, Jan. 25, 2011.
Communion with the Church

A powerful demonstration of the University’s communion with the Church came on Jan. 25, 2011, with the inauguration of Catholic University’s 15th President. During his investiture in the Great Upper Church of the Basilica of the National Shrine of the Immaculate Conception, and in the presence of the Catholic University community, more than a dozen bishops, and delegates from scores of other universities, as well as of a worldwide TV audience courtesy of EWTN, President Garvey recited the Profession of Faith and the Oath of Fidelity (shown on page 9). It was both an act of communion with the Church and a sign of continuity in the University’s leadership, for in that same basilica 12 years earlier his predecessor, Father O’Connell, had also made the Profession of Faith and taken the Oath of Fidelity.

The presentation of the canonical missions at the Mass of the Holy Spirit (see page 6) is a good example of an initiative undertaken by the University to strengthen its communion with the Church. Though a symbolic act, it serves as a teaching moment for the University community by demonstrating the special bond that ties the University’s ecclesiastical faculties to the Church.

A second initiative, more substantive in its consequences, also concerns the canonical mission. In spring 2002 the Board of Trustees approved the reorganization of the existing School of Religious Studies into the present School of Theology and Religious Studies. The former had been composed of five departments: theology, biblical studies, Church history, religion and religious education, and canon law. In the reorganization, the Department of Canon Law became its own School of Canon Law and the remaining departments were reconfigured into seven academic areas in the new School of Theology and Religious Studies. Before the reorganization, only faculty in the departments of canon law and theology were required to have canonical missions to teach. After the reorganization that requirement was extended to all faculty in the School of Theology and Religious Studies and the School of Canon Law.

Two other striking examples of the University’s communion with the Church occurred during the period under review. The first originated with a letter written in October 2004 by a key Vatican official to Father O’Connell. It requested that Catholic University organize symposia “in order to identify currents and points of agreement which may be productive in renewing and understanding of the natural moral law.” The author of the letter was the
prefect of the Congregation for the Doctrine of the Faith — Cardinal Joseph Ratzinger, the future Pope Benedict XVI — and he indicated that his request was being made with the encouragement of Pope John Paul II.

The University responded to this invitation in two ways. Each fall, the School of Philosophy sponsors a lecture series. Comprising 11 or 12 lectures on a theme, it is one of the longest large-scale philosophy lecture series in the U.S. Subject to normal editorial review and acceptance, a volume based on each Fall Lecture Series is published by The Catholic University of America Press in its series “Studies in Philosophy and the History of Philosophy.” In fall 2005 the featured theme was “Natural Moral Law in Contemporary Society.” A volume based on this series was published in fall 2010 by CUA Press, under the same title.

The University’s second response to Cardinal Ratzinger’s letter took longer to organize, in part because it was such an ambitious undertaking. Cardinal Ratzinger asked the University to consider hosting a major symposium on universally held moral principles, and to invite scholars of different religions to participate. The Cardinal hoped that such a symposium could generate ideas on how to

Pope Benedict XVI addresses Catholic educators at Catholic University, April 17, 2008.
foster a global culture possessing the moral insight to address the world’s pressing problems.

CUA’s Center for Law, Philosophy and Culture undertook to host “A Common Morality for the Global Age: In Gratitude for What We Are Given” on March 27–30, 2008. The four-day conference featured 23 main speakers who, according to William Wagner, director of the Center and a professor at the Columbus School of Law, represented a “Who’s Who” of some of the world’s leading thinkers in theology, philosophy, law, and political science. Though approximately half of the speakers were Catholic, the symposium emphasized ecumenism and the lecturers spanned world religions, including the Protestant, Jewish, Muslim, Buddhist, and Taoist faiths. The talks were subsequently published in the Spring 2009 issue of the Journal of Law, Philosophy and Culture.

The second striking example of the University’s communion with the Church occurred on the heels of the first one. The common morality symposium occurred just three weeks before Pope Benedict XVI’s historic visit to The Catholic University of America on April 17, 2008. The Holy Father’s visit to the campus to deliver a talk to Catholic educators from around the United States was both a great honor for the University and a vote of confidence in the institution. In the history of the United States, a pope has come to speak on a college campus only three times. Pope Benedict XVI’s talk at Catholic University was the second time a pontiff had favored the University with his presence. (The first was Pope John Paul II’s visit in 1979 for a similar purpose — to talk to educators.) The University worked closely on planning the visit to campus with Archbishop Wuerl, who was responsible for coordinating the Washington leg of the pope’s journey.

For The Catholic University of America community, one of the high points of the pope’s trip was the involvement of students from the School of Architecture and Planning in a key component of that visit. The Archdiocese of Washington and the School of Architecture and Planning invited the undergraduate and graduate students to participate in a competition to design the altar, pulpit, and chair for the pope to use during his Mass at Nationals Park in Washington.

Twenty-one teams representing more than 50 students participated. The winning team — a pair of graduate students — saw their design come to life in the Mass that drew tens of thousands of worshipers to the city’s new baseball stadium. Another set of students whose design was not chosen for the Nationals Park Mass was notified that their papal chair design would be used to create the chair in which the pope would sit during his speech at Catholic University.

When the pope came to the University campus on April 17, he was greeted with an outpouring of affection from the students, faculty, and staff of the University, one sign among many of the University’s communion with the Church.
Incorporation of the Norms

This review question suggests five categories in which respondents might articulate how the norms of The Application of *Ex corde Ecclesiae* for the United States have been incorporated within the actual situation of their institution. Each of the five categories is addressed separately below.

**Setting Out the Catholic Character in the University's Guiding Documents**

The first section of this report, “Catholic Identity and Mission” (pages 4–5), provides an explanation of how our Catholic character is set out in the guiding documents of the University. We refer there to the mission statement and the bylaws of the University’s Board of Trustees.

The Faculty Handbook of The Catholic University of America, (2006 Edition), contains a section entitled Current Governing Documents. Subsection 2, The University’s Catholic Identity, summarizes *Ex corde Ecclesiae* and explains how it applies to the faculty at Catholic University. Subsection 2 is reprinted in Appendix C.

The faculty handbook also features an appendix containing selected historical documents of the University. These include Pope Leo XIII’s letter approving the establishment of Catholic University on April 10, 1887, as well as the apostolic letter of March 7, 1889, signifying the pope’s canonical creation of the University. Along with the bylaws of the University’s Board of Trustees (also published in the handbook), these documents provide faculty members with information delineating the Catholic character of the institution and its special relationship with the U.S. bishops and the Holy See.

**Strengthening the Catholic Identity by Members of the University Community**

Part II, Article 4 of The Application of *Ex corde Ecclesiae* for the United States calls upon all members of the University community — the Board of Trustees, the administration and staff, the faculty, and the students — to participate in safeguarding and strengthening the Catholic identity of the institution in accordance with their specific roles. Each of these groups is discussed below.

**Board of Trustees**

The Application of *Ex corde Ecclesiae* for the United States calls for the majority of the Board of Trustees to be Catholics committed to the Church.
As we stated on page 4, the bylaws of the Board of Trustees require that fully half of the 48 elected members be clerics and that, of those, at least 18 be members of the United States Conference of Catholic Bishops. Though they do not require that every member of the board be Catholic, in fact that has been the case during the entire period under review.

The Trusteeship Committee of the Board is charged with developing criteria for membership on the Board and nominating and screening potential trustee candidates, using standards and qualifications detailed in the Statement of Responsibilities and Commitment of the Members of the Board of Trustees (see Appendix D). Among the selection criteria in that statement, the first one addresses commitment to the University’s Catholic mission: “Trustees must know, live and promote the Catholic identity and mission of the University. Ongoing educational opportunities will be regularly provided by the Administration.”

During the period under review, the Board of Trustees has been very engaged in its responsibility to safeguard and promote the Catholic identity of the institution. Members of the Board have carefully reviewed and discussed applications for tenure, evaluating not only applicants’ academic competency and achievements, but also paying close attention to their written descriptions of how they contribute to the advancement of the University’s mission and Catholic identity. Similarly, the Board of Trustees took an active role in crafting the new mission statement adopted in 2006.

**Administration and Staff**

Throughout its history the rector/president of The Catholic University of America has been a Catholic. Of its 15 presidents, 12 have been clerics. The current President, John Garvey, is the University’s third layman to hold that post.

The University informs all staff at the time of their appointment of their obligation to support the University’s Catholic mission. The appointment letter sent to each new employee by the University contains the following language: “The Catholic University of America was founded in the name of the Catholic Church and maintains a unique relationship with it. The University’s operations, policies and activities reflect this foundation and relationship and are conducted in accordance with its stated mission. Regardless of their religious or denominational affiliation, all employees are expected to respect and support the University’s mission in the fulfillment of their responsibilities and obligations appropriate to their appointment.”

All new staff employees participate in an orientation conducted by the Office of Human Resources. During the orientation new employees receive a copy of the University’s mission statement. In addition, in accordance with University policy, each supervisor is required to conduct an orientation with a new employee shortly after he or she begins work. The supervisor and employee are required to go through a checklist of items, which both of them sign after it has been completed. The first item on the checklist is “Mission of CUA.”

The Administration actively encourages staff members to participate in the spiritual life of the University. Classes are cancelled and the entire University community is invited to attend two University Masses. The first is the Mass of the Holy Spirit held during the first week of classes in the new academic year. The second occurs in
late January in celebration of the Patronal Feast of St. Thomas Aquinas. For those employees who wish to attend Mass during their lunch hour, two Masses are celebrated on campus each weekday, at 12:10 p.m. in Mary, Mirror of Justice Chapel (in the law school building) and at 12:15 p.m. in Caldwell Chapel. In addition the Office of Campus Ministry announces the names of the members of the University community who have passed away and invites the entire community to attend a monthly Memorial Mass. Within the last few years, the University President initiated the practice of scheduling a University Mass for all employees that immediately precedes the annual University Christmas Party. The University community observes days that have special meaning in the liturgical calendar. For example, the Ash Wednesday Masses are very well attended. The University is closed in observance of Holy Thursday, Good Friday, Easter Monday, the Feast of the Assumption, the Feast of the Immaculate Conception, and Christmas.

Among the staff who work at the University, those who have the most contact with the students are best positioned to model the values of the Catholic faith in a way that will have the greatest impact. Pages 16–19 discuss these pastoral efforts undertaken by the Office of Campus Ministry. It is worth noting here that, along with campus ministers, professional staff in the Division of Student Life also have the potential to be influential ambassadors for Catholic values. With that in mind, upon assuming the leadership of that division in 2002, the current Vice President for Student Life began a hiring-for-mission initiative to identify and actively pursue Catholic role models and generate a stronger applicant pool for professional positions. Within two years, applications from practicing Catholics increased 52%; within eight years the pool of applicants for critical positions increased 161%. Since then, the division has successfully hired 93% of the candidates pursued through this hiring-for-mission initiative.

Annually, since fall 2003, we have provided Catholic leadership workshops to the student life staff. They have been developed and delivered by faculty of the University’s ecclesiastical schools, professionals from the United States Conference of Catholic Bishops, and other Catholic educators. The programs from 2003 to 2005 with the CUA schools of philosophy and theology and religious studies focused on John Henry Newman’s *Idea of a University*, followed by sessions on the foundations and best practices of a Catholic university, including the application of *Ex corde Ecclesiae*. Throughout the past seven years, student life professionals have been required to refresh their knowledge and demonstrate applications of *Ex corde Ecclesiae* in student learning and holistic development programs provided in partnership with Campus Ministry.

**Faculty**
We mentioned earlier (see page 5) the various measures we have initiated to ensure that recruitment, appointment, and tenuring of faculty will yield academics who are both professionally qualified and respectful and supportive of the University’s mission. Throughout the period under review, as shown in Figure 1, the percentage of tenured and tenure-track faculty who are Catholic has remained above 50%.

It should be noted that the actual percentage of Catholics among these faculty may be higher than the percentages indicate. Faculty hired for positions that do not require canonical missions from the Church are not obligated to identify their religious affiliation. During the period under review the percentage of full-time faculty for whom the University did not have data on religious affiliation was at least 13%. As of fall 2010, religious affiliation was unknown for 22% of the faculty. The reason for this can be traced to a period that preceded the promulgation of *Ex corde Ecclesiae*.

![Figure 1](image-url)

As was the case at many other Catholic universities, the immediate post-Vatican II period of 1975 to 1995 at The Catholic University of America was marked by a
A sharp decline in available religious and clerical personnel and an increased dependence on lay faculty. During the same period the identity of Catholic colleges and universities was subjected to self-criticism and redefinition. The net result for Catholic University was a decrease in hires of committed Roman Catholics as well as a decreased emphasis on formally tracking the religious preference of new faculty hires.

Evidence of this phenomenon can be seen in Appendix E, which shows tenure/tenure track faculty by age range and religious preference as of fall 2010. As indicated in the table, the percentage of self-identified Catholics for the age group 45 to 54 is only 43.7%. By contrast, the percentage of Catholic faculty in the 55–64 and 65–and-above age groups is 50.5% and 69.4%, respectively. As these two older cohorts retire, the overall percentage of Catholics on the faculty will decrease. To counteract this, especially in the middle future (i.e., until the current 45–54 age group retires), the University will need to pay special attention to ensuring that well over 50% of new faculty hires are Catholics committed to the witness of the faith.

Under President Garvey, the mission-related practices initiated by his predecessor, Father O’Connell, with respect to faculty recruitment and tenure have continued. President Garvey plans to build on that foundation by taking an active role in full-time faculty recruitment and encouraging CUA’s deans, department chairs, and faculty members to do the same.

Key to President Garvey’s approach is to take control of the process at the front end. Rather than simply advertising faculty vacancies through the standard outlets such as professional associations and choosing the best candidate who applies, he advocates the following:

- Communicate the vision of The Catholic University of America as a Catholic university committed to intellectual rigor in the context of the Catholic faith.
- Build on-campus support by engaging faculty members in planning for the recruitment effort.
- Manage the leadership of departments and schools who are responsible for recruitment by insisting they be more pro-active.
- Control the agenda by rewarding departments and schools that aspire to academic excellence and aggressively seek out Catholic intellectuals.
- Feed the pipeline by partnering with other Catholic universities to share the names of prospective Catholic (and other sympathetic) candidates for faculty positions. Contact these candidates in advance of a new faculty search and invite them to apply. Catholic University already has initiated such a venture with the University of Notre Dame.

President Garvey has met with the Provost and each of the deans of the University’s 12 schools to discuss ways in which this strategy might be implemented.

Appendix F shows the breakdown of Catholic faculty by religious preference and school/department in fall 2001, fall 2006, and fall 2010 (the beginning, midpoint, and end of the period under review). As can be seen in Appendix F, in fall 2010 the large majority — 52 of the 60 members (87%) — of the tenured and tenure-track faculties in canon law, theology, and religious studies

*Martin Luther King, Jr. Day of Service at Ketcham Elementary School in Washington, D.C.*
were Catholic. The percentage was even higher in fall 2001. If the faculties of the ecclesiastical schools are excluded from the calculations of tenured and tenure-track faculty in fall 2010, the percentage of self-identified Catholics at the University decreases to 45%. In this context it is worth recalling the passage from the faculty handbook section on the University’s Catholic Identity (Appendix C): “By themselves and in isolation from other academic units, the University’s ecclesiastical faculties and its required courses in philosophy and theology cannot alone sustain the institution’s religious identity. Promoting the institution’s Catholic identity is the responsibility of the entire University community.” President Garvey’s initiative aims to mitigate the imbalance that exists between the ecclesiastical and the non-ecclesiastical faculties.

The University leadership recognizes that hiring for mission does not end with the arrival on campus of a newly hired faculty member. In 2007 Provost James Brennan, the chief academic officer at the University, introduced a yearlong program of orientation and socialization to the academic culture at CUA for new full-time tenure-track and tenured faculty. The mandatory program, conducted by the Provost, begins during the week prior to the beginning of classes for the academic year with a three-day mini-retreat on campus during which a number of sessions deal specifically with mission and Catholic identity. This is followed by six additional two-hour luncheon meetings spread throughout the first academic year. The overarching theme of the yearlong program is to inform new faculty about the available “tools for their success” at CUA and the supportive environment of the academic community. In each aspect of the curriculum we emphasize the importance of the match between the new faculty member and the University. The strength of that match lies in the faculty member’s deep understanding of mission and Catholic identity. The Provost introduces this theme during a session on the history of the University and its mission of service to the Church and the nation. The text of *Ex corde Ecclesiae* is distributed to the participants, and the papal constitution is reviewed in some detail. The nobility of the document is used to illustrate what is meant by faith and reason as modes of intellectual inquiry within a formal repository of the Catholic intellectual heritage. This introduction is followed by a panel discussion on the mission and Catholic identity of the University. The University Chaplain, a faculty member with research and teaching programs that are transparently Catholic, and a faculty member of long tenure who is not Catholic sit on the panel. Each gives a perspective on how he or she has been a successful part of the University community and, in the case of the faculty members, how they have embraced the mission and Catholic identity through their work. This theme of matching faculty with the University is repeated in varying ways during the six follow-up sessions. The last session consists of a panel of the deans of the schools represented by the new faculty, and again the notion of “match” is stressed by relating the potential of each new faculty member to embrace the mission and Catholic identity.

The ecclesiastical schools of the University regularly sponsor academic events to address theological and other issues of importance to the Church. For example, the School of Canon Law hosts two annual lectures. The James H. Provost Memorial Lecture series brings to campus experts in canon law. The Frederick R. McManus Memorial Lecture focuses on topics related to liturgy. In addition, the school hosts an annual spring canonical seminar for practicing canon lawyers who seek continuing education, and an annual institute on matrimonial tribunal practice for clergy, religious, and laypersons.

During the jubilee year of St. Paul the School of Theology and Religious Studies sponsored a one-day symposium on the saint in April 2009, featuring presentations by several faculty. Later that year, in October, together with Theological College, the school cosponsored a two-day academic and pastoral Symposium for the Year for Priests, which also included presentations by several of its faculty members. The papers delivered at the symposium were published by the Liturgical Press in a book titled *Priesthood for the Third Millennium: Faithfulness of Christ, Faithfulness for Priests*.

We have described (page 8) how the School of Philosophy responded to Cardinal Ratzinger’s invitation to consider the question of natural moral law by devoting its fall 2005 lecture series to that topic. The school cosponsored with the United States Conference of Catholic Bishops’ Diocesan Development Program for Natural Family Planning and others a conference on Human Fertility — Where Faith and Science Meet, which took place on campus Aug. 11 and 12, 2006. On Feb. 10, 2010, the School of Philosophy, together with the School of
Canon Law and the School of Theology and Religious Studies, cohosted a lecture by Cardinal Christoph Schönborn (Christianity—Alien Presence or Foundation of the West?). In summer 2010 the School of Philosophy was co-host for the University Faculty for Life Conference on campus.

This is but a sampling of the initiatives undertaken by and for the faculty of the schools of the University to strengthen the institution’s Catholic identity with mission-related programming. Additional examples may be found in pages 21–32.

Since John Garvey became President, the Office of the President has actively engaged the University’s faculty in a semester-long discussion of the interplay of faith and intellect. That was the topic of a January 2011 faculty roundtable discussion by professors from six schools of the University. It was followed by a lecture series throughout the semester that explored the intersection between faith and music, literature, science, and politics. In addition the President’s office hosted a major two-day symposium in early April on the topic of Garvey’s inaugural lecture, “Intellect and Virtue: the Idea of a Catholic University.” More than 300 people registered for the symposium. Attendance at the faculty roundtable and each of the lectures ranged from 100 to 250 participants, most of whom were faculty and students.

Granting of the mandatum

A discussion of the *mandatum* and its relevance to The Catholic University of America provides an opportunity to highlight the University’s distinctiveness among American institutions of higher education and to elucidate two important, related points. The first is that the University’s ecclesiastical faculties of philosophy and theology and religious studies are governed both by the norms of the apostolic constitution *Sapientia Christiana* (promulgated by Pope John Paul II on April 15, 1979), and by the norms of *Ex corde Ecclesiae* (promulgated on Aug. 15, 1990), in as much as these faculties grant both civil and ecclesiastical degrees. The ecclesiastical faculty of canon law is governed solely by *Sapientia Christiana*, since that faculty grants only ecclesiastical degrees. We include these faculties in this report about *Ex corde Ecclesiae* because of the foundational role they play in contributing to the Catholic mission and identity of the University.

The second point is that because the ecclesiastical schools are governed by the 1979 apostolic constitution, Catholic University’s faculty in these schools obtain not a *mandatum* from the diocesan bishop but rather a *missio canonica* (canonical mission) or *venia docendi* from the Chancellor of the University in the name of the Holy See. Permanent members of the faculty receive a *nihil obstat* from the Chancellor, who receives a *recognitio* of his decision from the Holy See.

The University’s 14th president, Father David O’Connell, a canon lawyer, explained the distinction this way:

“As a pontifical university with ecclesiastical faculties, the university has a special relationship to the Church, one that is different from her peer institutions. The schools of philosophy, theology and religious studies, and canon law, because they play a significant role within the Church by providing instruction in what used to be called the ‘sacred sciences,’ have an obli-
gation not only to be in full communion with the Church — an obligation expressed by the *mandatum* of canon 812 and *Ex corde Ecclesiae* for Catholic colleges and universities — but also, at CUA, to ‘teach in the name of the Church,’ an obligation expressed by the ‘canonical mission’ of canon 818 and *Sapientia Christiana* for pontifical universities and ecclesiastical faculties. Unlike the *mandatum, which is the obligation of the professor to obtain, the 'canonical mission' is the obligation of the institution to obtain for the professor before his/her appointment. Professors on ecclesiastical faculties who are non Catholic receive a *venia docendi*, or permission to teach in the name of the Church.*3” (emphasis added)

At present 63 faculty members at Catholic University have a canonical mission. Another six have received the *venia docendi*. They are distributed among the three schools as follows:

**Canon Law**
- Canonical mission: 7

**Philosophy**
- Canonical mission: 18
- *Venia docendi*: 3

**Theology and Religious Studies**
- Canonical mission: 38
- *Venia docendi*: 3

All of the tenured faculty in these schools who possess a canonical mission have also been granted the *nihil obstat*. Receipt of tenure is conditioned on granting of the *nihil obstat*.

**Communicating Gospel Values and Social Justice Initiatives**

This topic is covered in pages 21–32.

**Pastoral Care of the University Community**

A key component of Catholic University’s approach to education has been student formation. We believe that college education is not just a process of teaching, learning facts, and developing critical thinking skills. Students should grow in wisdom, age, and grace during their years in college. Besides teaching literature and physics, a Catholic university should teach its students habits of virtue. This approach differs from the standard model in place at public, secular private, and even many religious colleges and universities. Those institutions give primacy to teaching and learning that minimizes or excludes a moral dimension. They exhort students to study hard, get good grades, have fun, and obey the law. Teaching them to do the right thing, to be good persons, and to strive to become better ones are thought to be outside the proper scope of education. At The Catholic University of America they are the central mission of the University’s Office of Campus Ministry and Division of Student Life.

We described earlier how President Garvey has stressed this point through his inaugural year theme and the events associated with it. In addition to the lecture series and symposia we have already referred to (page 15), the first four months of 2011 have featured student programming about the cardinal virtues of justice (January), prudence (February), temperance (March), and fortitude (April). Next academic year we will see further changes aimed at creating an environment even more conducive to student formation. All freshman residence halls will be single-sex occupancy only — four will house females, three will house males. Two of the residence halls (Flather and Opus) will have chapels that will provide daily Mass at convenient times and places. And we begin, with Flather, a new practice of having a priest or religious sister in residence in each hall. Over time we will expand this approach to all the residence halls.

The success of these initiatives will depend in part on the leadership roles that Campus Ministry and Student Life will need to play. Based on the track record described below, there is every expectation that they will be up to the task.

**Campus Ministry**

The spiritual heart of Catholic University is the Office of Campus Ministry, which brings sacramental and pastoral care to CUA’s 6,900 students as well as to the University’s faculty and staff. Over the past 10 years, CUA’s Campus Ministry has continued the transformation begun in 1998 when the office was placed in the hands of Rev. Robert Schlageter, O.F.M. Conv., and other members of the Conventual Franciscan Friars of St. Anthony of Padua Province. Today the staff of Campus Ministry comprises three Franciscan Friars, four full-time lay campus ministers, and an administrative

---

assistant, all dedicated to guiding CUA’s students to a fully adult spiritual life through liturgy and service.

**Liturgy**

A CUA student’s spiritual guidance begins in August when Catholic University welcomes a new class of freshmen at Orientation, a program that helps ease the transition to university life. Freshman Mass is integral to that effort, for through that Mass new students begin to understand how CUA's Catholic identity and mission will imbue their university experience. A week later, when the rest of the students have arrived back on campus and classes have begun, the University community comes together for the Mass of the Holy Spirit, reinforcing for the entire campus the spiritual foundation of life at CUA.

With the help of priests from CUA's faculty, the Campus Ministry friars are able to offer four daily Masses: two in St. Paul's Chapel in Caldwell Hall at 12:15 and 5:10 p.m.; one in Mary, Mirror of Justice, the chapel in the law school, at 12:10 p.m.; and a new daily Mass at 10:30 p.m. in St. Vincent’s Chapel, which has attracted a dedicated group of students to worship. In addition, students can choose from three Sunday Masses — two in St. Vincent’s and one in the Basilica of the National Shrine of the Immaculate Conception. Thanks to the formation efforts of the Associate Campus Minister for Liturgy, students are actively involved in Mass as extraordinary ministers of communion, readers, servers, and ushers. The associate campus minister also works closely with the University’s school of music to offer undergraduate music majors opportunities to lead song and prayer at Mass.

The friars at Campus Ministry reach out to the students in many ways beyond the daily and Sunday Masses. The Sacrament of Reconciliation is offered twice a week during the academic year, during the seasons of Advent and Lent in each residence hall, on every University retreat, and upon request. Friars make pastoral visits to the sick. During Lent, daily adoration occurs between the 12:15 p.m. and 5:10 p.m. Masses. Throughout the semester a Holy Hour with Benediction is celebrated on campus twice a week. Priests are invited to preach at the Wednesday Holy Hour while Theological College, the University’s seminary, provides the ministers for the Thursday Holy Hour. The Holy Hours provide yet another way to bring the word of God to students. In fall 2011, during the first six weeks of school, the Wednesday Holy Hour will be celebrated by the University chaplain, who will preach on the Christian Character of a Catholic Man and Catholic Woman.

A particularly popular ritual with students is room blessing. During the first month of every academic year, friars visit every residence hall on campus, blessing the rooms of all who express interest. This offers friars the opportunity to meet and pray with undergraduate students individually and in small groups.

Room blessings, residence hall confessions, and the two Holy Hours were all established in the past 10 years. These programs have become expected traditions that foster the Catholic identity, mission, and community of CUA.

Catholic University counts among its students non-Catholics, a number of whom are moved to join the Church during their undergraduate years. Campus Ministry’s RCIA program, under the direction of the Associate Chaplain for Faith Development, is flourishing.
The associate chaplain also helps student leaders create weekly reflections on the Sunday readings and form Renew groups, which average about 200 participants in a given year, an initiative also created in the past decade. Most of the weekly Renew groups are held in the residence halls.

Catholic University’s student population is almost evenly divided between graduate and undergraduate students. Pastoral care to graduate students, who live primarily off campus, remains a challenge. Under the direction of the Associate Chaplain for Graduate Students, Campus Ministry is rebuilding a program of pastoral care for law school and graduate students, beginning with offering spiritual direction and a spring retreat. The next step to strengthening the Catholic identity and mission of the graduate and professional student programs is to identify strong student leaders among graduate and law students who can serve on an informal advisory council.

In the fall of 2011, at the end of each Mass, the celebrant will spend some time preparing students for the new edition of the Roman Missal. This catechesis will provide a great moment to reinforce the universal nature of our Church, as every Roman Catholic in the United States prepares for the promulgation of the missal beginning in Advent 2011.

**Student Ministry**

Student ministers are the face of the Church to their fellow students. This is Campus Ministry's flagship program and features House Ministers and Resident Ministers. The program has been rebuilt in the period covered by this review. At one time graduate students ministered to undergraduate students; now the ranks of student ministers are filled by undergraduates exclusively. This change coincides with a shift in CUA's student population from a graduate student majority to a rough balance between graduate and undergraduate students. In recent years the balance has tipped toward undergraduates.

Graduate students created The House, an intentional community founded to minister to the undergraduate community, in 1973. Over the years The House community drifted away from the Office of Campus Ministry. Graduate students also had served as Resident Ministers, but this program was disbanded in the 1990s. During the period under review, Father Schlager and the University reestablished Campus Ministry’s direction of the House Ministers. In 2004 Campus Ministry, with the assistance of the Division of Student Life, re instituted the Resident Ministry Program.

House Ministers concentrate their efforts on the first-year students. Resident Ministers work primarily with sophomores, juniors, and seniors. All student ministers undergo two weeks of intensive training by the pastoral team before the fall semester, and for several days before the spring semester. Throughout the semester, the student ministers meet privately with one campus minister each week to talk about their ministry, their faith life, and their social and academic life.

The friars and staff of Campus Ministry rely heavily on the student ministers. It is they who run Renew groups; minister three to five hours each week by their presence in the residence halls; develop wholesome social programs through Friday Nights with The House; and bring Catholic speakers to campus to enhance the faith life of the students through CUA on Tap. Personally supported by the University’s President, these student ministers have proven to be very serious about the Catholic mission of the University and demonstrate that they treasure the trust the University and the Church place in them.

**Student Groups**

While the House Ministers and Resident Ministers are the backbone of Campus Ministry’s work, student groups offer multiple ways to express faith life for students as they reach adulthood. Student groups active on CUA’s campus include the following:

- Students for Life hosts speakers who support the Church’s teaching on the sanctity of human life. Members participate weekly in sidewalk ministry in front of a local clinic (for which they must attend a training weekend each year).

- Retreat Program, directed by the Associate Campus Minister for Retreats and Men’s Ministry, runs nine annual retreats. More than 400 students went on retreats during the 2010–2011 academic year.

- Esto Vir, the University’s homegrown men’s spirituality group, was created nine years ago and continues to gain membership.

- Gratia Plena, a women’s spirituality group that was formed on campus several years ago, had 41 women participants during its most recent day of recollection.
• Students considering a vocation to the priesthood or consecrated life are encouraged to join the Men’s Discernment Group or the Women’s Discernment Group (Fun with Nuns). The two groups offer a program of invited guest speakers, prayer, study, and discussion. From 1998 to 2010 more than 80 young men and 30 young women decided to enter the priesthood or religious life following graduation.

• The CUA Knights of Columbus chapter, with approximately 70 members, has consistently taken on roles of service and leadership in campus life.

• The University’s pro-life hospitality and student participation in the Annual March for Life are organized by the Associate Campus Minister for Women’s Ministry and Social Justice. Each year, more than 200 student volunteers mobilize to provide hospitality for over 1,200 high school and college-age pilgrims who stay overnight at CUA. Many of the volunteers also participate in the March itself. This year more than 525 CUA students did so.

• Students on the Mount plans vigils for social justice, educates the campus on the Church’s response to hunger and homelessness, and coordinates prayer and other activities for peace. This group was founded three years ago by students who approached the Office of Campus Ministry with the idea of forming a social justice group that would base its activities in the teachings of the Church.

• Live Out Love is a group of about 30 students who support one another in God’s call to chastity. They also speak to middle-school and high-school students in the local area about the topic. Student leaders receive training though Church-sponsored programs centering on the Theology of the Body.

In addition to the groups and activities described above, the Office of Campus Ministry directs community service activities among the students (see page 21).

Gauging Success

Campus Ministry is committed to continued progress in reaching out to CUA students to guide their spiritual formation into adults. Two years ago the Office of Campus Ministry conducted a survey to measure the effectiveness of its programs. Campus Ministry will conduct another survey in spring 2011 to identify areas of effectiveness, growth, and change, and help direct its future efforts.

The highlights of the 2009 survey include the following:

• 50% of self-identified Catholics attend Mass each weekend, either on campus or at the Basilica of the National Shrine of the Immaculate Conception.

• 32% of our students participate in the spiritual life on campus in a meaningful way. The majority participate in Student Ministry programs.

• Students who participate in Campus Ministry programs are 10% more likely to persist for four years at CUA than those who don’t.

Though the percentage of students attending Mass regularly at Catholic University is roughly double the national average for college students, the Office of Campus Ministry concluded from the survey that it needs to find new ways to preach the Gospel in order to reach the unchurched.

Student Life

Though the pastoral care of students at The Catholic University of America falls most heavily on the shoulders of the Office of Campus Ministry, the practice at the University during the period under review has been to extend it beyond that office, integrating it into the work of the Division of Student Life.

Since 2002 Student Life has developed, in partnership with the Office of Campus Ministry and the Division of Academic Affairs, the following initiatives for CUA students that foster the development of their faith:

- The Cardinal Residential Experience, a curriculum for all resident students that includes ongoing student faith formation programs.

- The Dialogue-on-Demand series, presentations conducted by the Office of Campus Activities that enable students to have small group conversations with distinguished faculty, including prominent philosophers and theologians at CUA.

- Special discussions, such as the highly successful Exploring Faith and Forming Intellect series in which undergraduate students received a special invitation to participate from the Vice President for Student Life. In this series, faculty members from the schools of philosophy and theology and religious studies delivered brief talks followed by a highly interactive discussion period.

- Since 2002 students actively engaged in faith-enriching practices have been more actively recruited and hired for Resident Assistant and other Peer Educator leadership positions in the Division of Student Life.

- In summer 2006 Student Life and Campus Ministry undertook a student leadership renewal initiative. As a result, for fall 2006, faith-infused student programs were enhanced, helping to ensure the cultivation of student leaders able to help campus professionals advance excellence and distinction in the University’s Catholic campus life. More than 160 new and seasoned student leaders return early to campus each fall to be renewed, to pray, and to celebrate a special Student Leadership Mass together — all before other students arrive.
Service to the Wider Church and Society

Campus Ministry

To ensure that the Gospel values of the Catholic Church inform all of the community service and social justice activities undertaken by the students, the Office of Campus Ministry is the University’s coordinator for all community service initiatives among its student body. Under the Associate Campus Minister for Service, CUA students can choose from among 21 regular service opportunities. Some of these include:

• DC Reads. Each week more than 200 students tutor young children through this program.

• Homeless Food Runs. Twice each week students prepare food donated by the University’s dining services provider (Aramark) and distribute it to homeless people in Washington, D.C. The students offer these homeless people food, treating them with dignity and hospitality.

• Service to the Poor and Underserved. Each week CUA students volunteer at sites off campus that serve members of the D.C. community in need, such as Community of Hope, Little Sisters of the Poor Senior Residence, So Others Might Eat, and St. Ann’s Infant and Maternity Home.

• Tutoring at St. Anthony Catholic School. At this Brookland neighborhood school, CUA students serve the local Church through the tutoring program.

• Christmas Giving Tree. This University-wide effort provides many gifts for agencies serving families in Brookland.

• Halloween on Campus. More than 200 children from Brookland enjoy a safe October holiday hosted by the University’s students.

Campus Ministry has a long tradition of sponsoring foreign and domestic mission/service trips. During spring break 2011 more than 80 students volunteered. One group went to Jamaica. Three others traveled to U.S. locales to work on Habitat for Humanity projects. At the conclusion of the current academic year more than 20 students will spend two weeks working in Costa Rica and Belize. See Appendix G for a breakdown of the number of students who participate in Campus Ministry programs.
Schools of the University

Each of the University’s 12 schools contributes in its own way to the life of the local and universal Church and of society, addressing contemporary issues in the light of the Catholic intellectual tradition. Below are some illustrative examples from each of the schools of the University. They are by no means comprehensive.

Architecture and Planning

The School of Architecture and Planning has instituted new Master of Architecture concentrations and sponsored or cosponsored symposia that directly address the importance of architecture in service to the Church and society.

• Cultural Studies and Sacred Space. This concentration in the Master of Architecture program is unique nationally. To head this effort, the school recruited an internationally recognized expert in sacred architecture. The core issues of this concentration are intrinsic to the University’s mission. The program also explores ecumenical and broader definitions of sacredness.

• Architecture, Culture and Spirituality Forum. When the school hired the head of our new master’s program, we were able to bring the ACS Forum to the school. The forum is the major organization related to the study of sacred space by academics internationally. CUA now houses its website and related materials.

• Sacred Architecture Symposium. In 2010 the school hosted “A Living Presence: Extending and Transforming the Tradition of Catholic Sacred Architecture.” The symposium brought academics and professionals from around the country for a focused consideration of the history and future of this tradition.

• Master of Science in Sustainable Design. Created within the last few years, this is one of only four or five such programs nationally. It resonates with the Church’s teachings on environmental stewardship. It provides students with an opportunity for full immersion into the theory and application of sustainable design. Courses cover topical concerns such as greenhouse gas emissions, water conservation and management, and low energy building materials.

Arts and Sciences

Arts and sciences is the largest school at Catholic University, with 18 departments. In the time covered by this report the school has established several new degrees and sponsored programs that serve the Church and society. Among them are:

• Master of Science in Business Analysis program. This academic year the Department of Business and Economics opened a one-year master’s degree program in business for non-business majors. The curriculum is built on the core Catholic social teaching principles of solidarity, subsidiarity, and respect for human dignity.

• Spanish for Health Care Professionals. A new 15-credit hour undergraduate certificate program helps meet the critical need for health care workers with Spanish language skills.

Architecture students Ryan Mullen (left) and John Paul Mikolajczyk shown with models of the chair and altar they designed for Pope Benedict XVI.
• Hispanic Civic and Global Engagement Talk Series. This series aims to strengthen collaboration between CUA and the Washington, D.C., area Hispanic community. The series was launched in the fall 2010 semester with four lectures and has been drawing upwards of 100 students at each lecture.

• “An Exploration of Torture from the Legal, Religious, and Survivor’s Perspectives.” Cosponsored by the Department of Drama and School of Arts and Sciences, this symposium about the legal, moral, and religious issues surrounding the ongoing debate on the torture of military and political prisoners included discussion by a panel of experts on the Catholic Church’s stance on torture, the Military Commissions Act of 2006, the status of detainees at the Guantanamo Naval Air Station in Cuba, and actions that can be taken to abolish torture.

• “Media and Islam.” The Department of Media Studies held a series of lectures on media and Islam that featured faculty speakers from CUA as well as Georgetown University. Among the topics were Media and Public Perceptions of Guantanamo and Constructing News: Al-Jazeera’s and the U.S. Government’s Truth.

• “Charism and Religious Authority: Jewish, Christian, and Muslim Preaching, 1200–1600.” The school cosponsored this international conference in London.

Canon Law
As the only graduate school of canon law in the United States, the School of Canon Law contributes significantly to the Catholic Church in this country and throughout the world by educating scholars and practitioners in all areas of canon law. The purpose of instruction in this school is to familiarize students with the body of law of the Catholic Church, its development, interpretation, and application. The school meets its mission through two degree offerings; a series of annual continuing education opportunities for practicing canon lawyers; and a well-respected scholarly journal.

• Diversity of Students and Faculty. The student body is composed of priests, deacons, religious, and laity from the United States and other countries around the globe who intend to serve the Church as canonists. The faculty members are also diverse, having obtained their canonical training from six different schools of canon law located in Europe, Canada, and at CUA. They are well respected in their fields and have contributed considerable research in and published commentary on various aspects of Church law.

• Two Degree Programs. Students in the school are eligible to earn Licentiate in Canon Law (J.C.L.) and Doctor of Canon Law (J.C.D.) degrees authorized by the Apostolic See. Requirements for the licentiate degree are completed in six semesters. Studies for the doctorate require one additional year of coursework and residency as well as the writing and successful defense of a doctoral dissertation. The courses are planned to prepare the student for the professional practice of canon law in diocesan and religious curias and in ecclesiastical tribunals; for the teaching of canon law; and for scientific canonical research.

• Seminars, Lectures, and Institutes. In addition to instruction of current students, the school fulfills its mission through the ongoing education of canonists. As explained on page 14, the school sponsors two annual lectures and its annual spring canonical workshop presented by the faculty for practicing canon lawyers who seek continuing education. The annual Institute on Matrimonial Tribunal Practice, which began in 1967, provides an introduction to the terms and concepts of diocesan tribunal practice and an overview of the procedures and jurisprudence that apply to marriage cases processed in Church courts. The program also offers case study sessions to add a practical dimension to the program.

• The Jurist. The school publishes The Jurist, the only journal in the United States devoted to the study and promotion of canon law. It provides a vehicle for the exploration of canon law issues relating to the life of the church today, its historical sources, and various applications in diverse church ministries.

Engineering
With departments of biomedical, civil, electrical, and mechanical engineering, the School of Engineering addresses service in its curriculum while also providing students with service opportunities off campus. A sample follows.
• Engineers Without Borders (EWB). The school’s very active chapter of EWB, which aims to develop sustainable engineering solutions for communities in the developing world, has worked with a community in El Salvador to develop a potable water system.

• Earthquake Mitigation. Through a combined curriculum/learning service project, a different group of students worked with the same Salvadoran community to develop earthquake mitigation solutions for existing structures.

• In conjunction with a parish in the Diocese of Arlington, in northern Virginia, students designed and installed a water pumping system in the Dominican Republic.

Law
The Columbus School of Law is founded upon and deeply cherishes the Catholic intellectual tradition. The school creates opportunities to serve the Church and society in its clinics and curriculum as well as through lecture series and conferences open to the public.

• Social Justice and the Law: Introduction to Catholic Social Thought. All students take this first-year required course. It examines the application of the Catholic Church’s tradition of social thought to issues of social justice and law, and familiarizes students with the social encyclicals of the popes and with the relevant documents of the Second Vatican Council.

• Law, Philosophy, and Religious Traditions Lecture Series. This was inaugurated in 2001 to establish a venue for multidisciplinary conversation on the role of religion in grounding normative reasoning about law.

• National Press Club Series — “Critical Insights in the Law and Law Practice: Ethical and Moral Responsibility.” Intentionally held in a highly public forum, this annual series of four symposia invites examination of the role that ethical and moral responsibility should play in today’s legal practice.

• International Human Rights Summer Law Program in Rome. This program, offered for the first time in summer 2011, will enable participants to earn three or four credits over a three-week period in a neighborhood near the Vatican, a leading center for the advocacy of human rights.

• Innocence Project Clinic. This yearlong graded course offers students the opportunity to learn and develop lawyering skills, while providing direct assistance to inmates who have been convicted of violent crimes and sentenced to long jail sentences or to death, but who assert that they are actually innocent of the crimes for which they have been convicted.

• Interdisciplinary Program in Law and Religion. This program explores the relationship of law to religion and of religion to public policy, through interdisciplinary research, conferences, and publications. It arranges clinical placements for students and pro bono volunteer opportunities for practicing lawyers.

• Columbus Community Legal Services. Faculty members and students partner with the Archdiocesan Legal Network of Catholic Charities, District of Columbia School of Law Community Legal Services at work.
Columbia Bar Pro Bono Program, House of Ruth, Legal Aid Society, Legal Counsel for the Elderly, My Sister's Place, Neighborhood Legal Services, Washington Legal Clinic for the Homeless, and Women Empowered Against Violence to provide legal services to local residents.

Library and Information Science
As the only school of library and information science in Washington, D.C., SLIS is uniquely positioned to bring a Catholic perspective to the profession of librarianship in society. The School of Library and Information Science is notable for its strong connections with local libraries and its commitment to cooperative efforts, as illustrated below.

- Catholic Research Resources Alliance. Leaders from eight Catholic universities formed this alliance in 2008. Catholic University's library school was a founding member of the alliance, which promotes access to scholarship that represents the Catholic intellectual tradition and disseminates knowledge and services reflecting that tradition.

- Religious Archives Institute. Offered every other summer in the last decade, this institute prepares priests, nuns, and faculty members from religious houses in D.C. and students in the library science school to organize and manage religious archives by introducing them to the management and operations of religious archives, records, manuscripts, and objects collections. Special emphasis is placed on new technological applications and the complexities of modern communication in contemporary religious archival institutions.

Music
Sacred music heightens the experience of the Catholic liturgy. Through its commitment to the tradition of sacred music the Benjamin T. Rome School of Music offers its students deep grounding in its performance and creation. In addition, the school has recommitted itself to outreach to local schools and parishes.

- A Commitment to Expertise in Sacred Music. Since 2001, we have appointed 10 faculty members with interests across the spectrum of sacred music.

- Institute of Sacred Music and Associated Degree Programs. In 2001 the master's and doctoral curricula in sacred music were revitalized. The school created the Institute of Sacred Music to integrate the comprehensive study of music with the worlds of sacred and liturgical, theological, classical, and humanistic studies. Each student in these programs is required to serve as a parish music director during the course of his or her studies. The requirements for organ study in these degrees focus on training highly skilled organists for parish and cathedral worship.

- Sacred Music: Performance. The school remains the pre-eminent center for the performance of sacred music in Catholic higher education. The Institute of Sacred Music and the Division of Sacred Music are headed by a composer whose published sacred and liturgical works are widely used throughout the United States. He is considered one of the leading authorities on performance of Catholic liturgical music. The choral ensembles of the school perform almost exclusively sacred music repertoire.

- Sacred Music: Composition. Students are encouraged to use genres of sacred music in their compositions. The structure of the Doctor in Musical Arts degree program in composition allows for an accompanied Mass as one of the dissertation works.

- Center for Ward Method Studies. Under the direction of an internationally recognized authority on chant performance and research, the Ward Center gives teachers the tools to teach American Catholic school children the fundamentals of music that would enable them to sing the chant of the Roman Catholic Church.

- Outreach to Catholic Schools. The music school’s interaction with local area Catholic schools includes a Catholic Honor Band, orchestra programs, and chamber choir tours. All music education students are required to observe 10 hours minimum in Catholic schools.

- Community Outreach. The school engages in community outreach, with an emphasis on low income students and underserved populations. Examples include a voice recital with music school alumni at an Alzheimer’s care facility, free music lessons given by music education and vocal pedagogy students to students at local public and charter schools, and concerts for nursing home residents.
Nursing

In light of nurses’ special vocation, CUA’s nursing school is called upon to educate its students in Catholic ethics as well as in clinical skills. The school also helps address the continuing need for diversity in nursing as well as the demand for nurses in underserved areas in the following ways:

• Word Alive School of Nursing (WASON). Since the publication of *Ex corde Ecclesiae*, one faculty member has served as the school’s representative in establishing WASON, one of only five community health nursing programs in Ghana. The first class graduated in 2005; now approximately 300 students graduate annually. This interreligious initiative has had a tremendous impact on health care in villages throughout western Ghana.

• School-Based Health Services. The nursing school received funding from the D.C. Area Health Education Center to provide school-based primary care health services to children in Montgomery County, Md. elementary schools, which have a high proportion of minority students. This year the program has been expanded to two high schools in that area.

• Healthy Families in Vulnerable Communities. In 2001 the school received a grant of $260,000 to establish the Promoting Healthy Families in Vulnerable Communities program. The program later expanded to a Master of Science in Nursing degree in community/public health nursing.

• Latino Nursing Career Opportunity Program. From 2004 to 2010 one assistant adjunct professor received $2 million in grant monies to establish and maintain this initiative, which provided academic support and a summer camp on careers in health care to minority students from the Washington Metropolitan area who were interested in pursuing a career in nursing. A number of these students have gone on to nursing programs.

• Brothers of Charity. Over the past five years the nursing school has initiated a partnership with the Brothers of Charity, located in Ghent, Belgium. Selected members of this order come to CUA’s nursing school to obtain a Bachelor of Science in Nursing. (See also Professional Studies below.)

• Instilling Hope Conference Series. This annual conference hosted by the school focuses on the latest evidence about mental illnesses and provides expert consultation on mental health issues in health care, including information about treating returning veterans whose suicide rates are higher than those of the general population.

Philosophy

The School of Philosophy, in addition to its responsibility for the symposia, lectures, and publications already noted (pages 8 and 14–15), serves the wider Church and society through its academic programs and initiatives. Pursuing philosophy as a search for truth about ultimate principles and human good, the school stands firm in the Catholic intellectual tradition in contrast to modern philosophical skepticism about the very possibility of those principles. Cultivating an intellectual awareness adequate to confront the anti-philosophical tendencies of the times is a principal goal of the School of Philosophy.

• Areas of Excellence. The school is known for its work in classical and medieval philosophy, for its contributions to the study of 19th-century German philosophy, and for its advancement of the phenomenological movement.

• Education of Tomorrow’s Leaders. During the review period, the school has educated significant numbers of seminarians, priests, and religious. Per-semester enrollment has included, on average, 29 seminarians, nine priest graduate students, and eight Catholic religious graduate students.

• Faculty Hires. Since 2001, the school has appointed 10 faculty members with specific expertise in the history of philosophy, ethics, metaphysics, philosophical anthropology, and philosophy of religion.

• Joint Ph.B.–S.T.B. Program. In 2003, the school initiated a six-year joint Ph.B.–S.T.B. program with the School of Theology and Religious Studies to provide philosophical and theological formation for seminarians. Fourteen students have graduated from the program; eight are currently enrolled.

• Certificate in Pre-Theology. A post-baccalaureate nondegree Certificate in Pre-Theology Studies for Seminarians, founded in 2008 in cooperation with Theological College, the University’s seminary, incorporates essential elements of the Program of
Priestly Formation developed by the United States Conference of Catholic Bishops.

- Philosophy and Law. A joint J.D./M.A. program with the Columbus School of Law equips students for a career in law by teaching them to think about the law with philosophical depth and facility.

- Basselin Fellowships. The school’s Basselin Foundation fellowships for diocesan seminarians who have demonstrated superior performance in their studies support students through three years of intensive work in philosophy: two years on the undergraduate level and one year of postgraduate work leading to the master’s degree. In addition to the regular degree requirements, Basselin students are required to take three courses in the area of public speaking in preparation for later pastoral responsibilities. During the review period, the school has averaged 13 Basselin scholars per semester.

- Leadership in American Catholic Philosophical Association. The school is an active participant in the American Catholic Philosophical Association. During the review period, two members of the faculty have served as president of the ACPA; others have been members of its executive council.

Professional Studies
The Metropolitan School of Professional Studies serves nontraditional students and extends the mission of the University beyond its campus boundaries to the greater community. It is closely aligned with the norms involving social justice, service to the poor, and service to the wider Church and society.

- Substance Abuse Counseling. The school developed a certificate and associate’s degree program in human services for graduates of the Catholic Charities’ training program in substance abuse counseling.

- Brothers of Charity. The school offers associate’s degrees in international health studies and special education studies on-site in Belgium as a part of the brothers’ formation. The program prepares the brothers to serve in less developed countries.

- Scholarships for Needy Students. One of the school’s core constituencies has been adult learners who are residents of the District of Columbia. In the past decade, the school has garnered more than $2 million in private donations and $8 million in training grants, which have gone directly into scholarships for students with need. U.S. Department of Labor training grants have prepared unemployed and under-employed D.C. residents for high-demand, high-growth occupations of information technology, business management, and health information technology. U.S. Department of Education grants have trained para-educators to work for D.C. Public Schools in the field of special education.

Social Service
The National Catholic School of Social Service focuses on empowering vulnerable, oppressed, and impoverished people and communities within the context of social justice, a focus that stems from the University’s mission of service to the Church and nation. As part of that mission, the school also partners with Church-related institutions and offers its expertise to areas in need around the world.

The nursing school serves the wider community by addressing diversity in nursing and commitment to the underserved.
• Strong Links with Catholic Institutions. NCSSS and the United States Conference of Catholic Bishops offer joint lectures through the school's Center for International Social Development. Students engage in internships and practica with Catholic Charities USA as well as in the dioceses/archdioceses of Washington, D.C., Baltimore, Md., and Arlington, Va. One faculty member, appointed by the Archbishop of Washington, has served on the board of directors of the Catholic Spanish Center for 17 years.

• Integration of Catholic Social Teaching in Courses. One faculty member has developed two courses that integrate Catholic social teaching. Through her work with the Association of Catholic Colleges and Universities she leads an effort to develop a Certificate in Catholic Social Teaching for faculty teaching in Catholic institutions of higher education.

• Center for Spirituality and Social Work. Created in 2004, this center focuses on research and continuing education training in the area of spirituality as an important component of social work.

• Partners for Peace. In 2006, NCSSS entered into a partnership with three Philippine universities and two nongovernmental organizations to support peace-making between the local Muslim community and the Philippine government after a decades-old conflict that has left hundreds of thousands of people internally displaced. NCSSS offers a Master of Teaching in Social Work program for social work educators and leaders in Mindanao that supports international programs to resettle the displaced and to aid them in reconstructing their lives. NCSSS has graduated 64 individuals in the program, with 42 more in the pipeline. The number of graduates exceeds the sum for all universities combined in the Philippines over the past 20 years.

• Children's Center in East Jerusalem and the West Bank. One faculty member is on the board of the Spafford Children's Center in East Jerusalem and the West Bank that was founded by her great-grandparents in the 1890’s and provides holistic medical, psychological, social, and cultural services to children and families in need regardless of race, religion, or cultural background.

Theology and Religious Studies

The School of Theology and Religious Studies seeks to promote international excellence in teaching, research, and publication. The school is particularly well known for educating scholars for the academic community and for providing the professional training of lay and clerical leaders who will serve the Roman Catholic community in the United States and throughout the world.

• Seven Academic Areas. Following its 2002 reorganization (see page 7), the school was broken down into the following seven academic areas, each offering a variety of degrees: Biblical Studies; Historical and Systematic Theology; Church History; Religion and Culture; Moral Theology and Christian Ethics; Liturgical Studies and Sacramental Theology; and Pastoral Studies, including Religious Education and Spirituality.

• A Wide Variety of Degrees. The school offers ecclesiastical and civil degrees as well as pastoral certificates. The ecclesiastical degrees include Bachelor, Licentiate, and Doctor of Sacred Theology. The civil degree offerings are Master of Arts and Doctor of Philosophy. Professional degrees include Master of Religious Education, Master of Divinity, and Doctor of Ministry. Joint master’s degrees are offered with the School of Library and Information Science (Master of Arts/Master of Science in Library Science) and with the Department of Education (Master of Arts in Catholic Educational Leadership). In conjunction with the Consortium of Washington Universities, the school offers a Master of Arts in the History of Religions. It provides courses in the bachelor’s degree for majors in theology and religious studies in the School of Arts and Sciences. Undergraduate certificates are offered in Pastoral Ministry and Hispanic Pastoral Leadership. A graduate certificate is offered in Pastoral Ministry.

• Student Body. The school welcomes lay men and women; seminarians and candidates for ministry; priests and members of religious congregations, both male and female; and Catholics and those from other religious traditions, both Christian and non-Christian. The school currently enrolls 94 seminarians and 45 ministerial students.
Faculty. The past decade has seen a significant turnover of faculty, with the hiring of 30 of the present 40 full-time faculty during that period at all levels: ordinary (or full), associate, assistant, and clinical professors. Eight members of the faculty have endowed professorships. Several edit prestigious academic journals, including Old Testament Abstracts, the Catholic Historical Review, and U.S. Catholic Historian. Another professor serves as executive secretary of the Catholic Biblical Association of America.

Quasten Medal and Lecture. Every year since 1985, the school has awarded the Quasten Medal to honor excellence in scholarship and leadership in religious studies. The recipient delivers a lecture at CUA associated with the medal.

Symposia. On occasion the school hosts symposia such as the one on St. Paul during his jubilee year and the Symposium for the Year for Priests (see page 14). It has already begun to plan for a four-day conference on the 50th anniversary of Vatican II, to be held on campus Sept. 26–29, 2012.

Interdisciplinary Programs
Sharing resources and faculty from around CUA’s campus, the University’s Center for the Study of Early Christianity, its Center for Medieval and Byzantine Studies, and the Department of Semitic and Egyptian Languages and Literatures are well known for their deep scholarship in the formative periods of Catholicism.

Center for the Study of Early Christianity
The center fosters an interdisciplinary approach to the study of early Christianity across the university, enlisting faculty and including courses from Greek and Latin, Semitics, Medieval and Byzantine Studies, the School of Philosophy, and the School of Theology and Religious Studies. The CUA Studies in Early Christianity series, published in conjunction with The Catholic University of America Press, presents collections of essays around a single theme. In addition to its courses on CUA’s campus and its publications, the center sponsors or cosponsors

The combined CUA Orchestra and University Chorus, conducted by Professor Leo Nestor, perform in the Basilica of the National Shrine of the Immaculate Conception at the 22nd Annual Christmas Concert for Charity, Dec. 3, 2010. CUA’s music school and the Basilica present the annual concert jointly.
(with research organizations such as Dumbarton Oaks) seminars and colloquia featuring world-renowned scholars as well as works of the center’s scholars. In 2011, for example, the center hosted David Frankfurter, Ph.D., Boston University, who spoke on “Reconstructing Ancient Emotions: The Value of Coptic Magical Texts and Egyptian Christian Votive Figurines.”

Center for Medieval and Byzantine Studies
The Center for Medieval and Byzantine Studies involves more than 40 CUA faculty members from various schools and departments and offers an interdisciplinary program in Medieval and Byzantine Studies at the undergraduate and graduate levels. In addition to exploring the historical and cultural developments within the traditional boundaries of medieval Europe from ca. A.D. 300 to 1500, students in the program can study Byzantium, Islam, Judaism, and Near Eastern Christianity.

Department of Semitic and Egyptian Languages and Literatures
The Department of Semitic and Egyptian Languages and Literatures offers programs in Ancient Near East and Christian Near East studies that lead to the M.A. and Ph.D. degrees. Students in Ancient Near East studies focus on the languages of the Hebrew Bible (Hebrew and Aramaic) with considerable coursework in other ancient Near Eastern languages. The department offers more different forms of Aramaic than any other program in North America. Students in Christian Near East studies can specialize in Arabic, Coptic, or Syriac with crossover studies among these specialties.

The department sponsors a number of lectures and special events. For example, on March 30 and 31, 2011, the department hosted a lecture series titled New Directions in the Study of the Christian Near East that featured scholars from Saint John’s University, Collegeville, Minn.; the Library of Congress; and Dumbarton Oaks.

Other University Entities
In addition to the Office of Campus Ministry, the 12 schools of the University, and the interdisciplinary programs, other University entities contribute, each in their own way, to the wider Church and society.

University Honors Program
The University Honors Program is one of the crown jewels of the undergraduate program at the University, attracting not only highly motivated students but also tenured faculty who are among the University’s most accomplished and dedicated scholars. During the period under review, the honors program introduced a four-course Theology track, which joined existing offerings in Philosophy, the Christian Humanities, the Social Sciences, and Environmental Studies. The new track is based on the four constitutions of Vatican II. Students typically choose up to three of the five tracks, with Philosophy and Theology having the highest enrollments.

University Libraries
The purpose of the library system of The Catholic University of America is to support and enrich the instructional, research, and service programs of the University. In recognition of the University’s position as a Catholic institution of higher education, the library also has the responsibility for sharing resources and
services with both the Catholic Church and the scholarly community.

The library organizes, manages, and preserves unique books and materials that serve as records of our Catholic intellectual heritage and culture through special collections, including those in the Rare Books/Special Collections, the American Catholic History Research Center and Archives, and the Semitics/ICOR Library.

The Department of Rare Books and Special Collections holds approximately 70,000 volumes. The department is rich in early theology, writings of the Church Fathers, and church history from the 16th to the 19th centuries. It is also the holder of one of the nation’s premier collection of canon law. The most significant collection in the department is the Clementine Library, the remains of the library of the Albani family, whose most prestigious member was Pope Clement XI (1700–21). A large collection of Roman and canon law held both in the Clementine collection and elsewhere in the department includes early printings of Justinian and Gratian, together with records of councils and writings of jurists and canonists from the medieval and early modern periods.

The American Catholic History Research Center and University Archives collects, organizes, preserves, makes accessible, and promotes scholarly and public understanding of the records of The Catholic University of America and more generally the documentary and artifactual heritage of the American Catholic people. Its manuscripts department collects records, personal papers, films, videos, photographs, and artifacts documenting the history of Catholics in the United States. Among the most important collections are papers and records of national Catholic organizations and individuals who worked with or on behalf of workers, immigrants, international peace, and the poor, or that document the history of Catholic intellectual, educational, and cultural life as well as the everyday religious and spiritual lives of Catholic lay men and women.

One of the ways in which the center serves the community of educators and students beyond the confines of the University is through the American Catholic History Classroom, a continuously updated primary document site featuring a range of materials related to the American Catholic experience.

The Semitics/ICOR Library supports teaching and research in the Semitics department and its Institute of Christian Oriental Research (ICOR). The library contains approximately 45,000 volumes of monographs and periodicals supporting a broad spectrum of Near Eastern studies, including pre-Islamic epigraphy, biblical studies, Syriac patristics, medieval Christian-Muslim apologetics, and Byzantine-Coptic papyrology, with significant collections of Coptic, Syriac, and Christian Arabic materials. The history of early western scholarship on the Christian Orient is well represented here.

**Institute for Policy Research & Catholic Studies**

The Institute for Policy Research & Catholic Studies at The Catholic University of America is a community of scholars and researchers engaged in the analysis of public policy issues related to Catholic social thought. The work of the institute serves and speaks to the University, the Church, the country, and the disciplines of its fellows. Organized in 1974 and originally known as the Life Cycle Institute (until 2009), this academic think tank taps the knowledge and experience of the 40 researchers, scholars, and policy experts who are its fellows. It has sponsored and organized research, analyzed public policy, published national studies, worked closely with law- and policymakers, promoted and developed its own cadre of students and young researchers, and offered hundreds of symposia, conferences, debates, and lectures for academia and the American public square. During the current academic year alone, the institute has sponsored or cosponsored the following events:

- “Catholic Social Teaching in Action: A Symposium on the Catholic Campaign for Human Development.” April 6, 2011

31
University-Wide Financial Commitments to the Church

Through scholarships, sponsorships, and other kinds of financial support, Catholic University makes significant contributions to the wider Church. The types of annual support range from thousands to millions of dollars. Below are some examples.

In FY 2010, the University’s direct costs (instruction and departmental research costs as well as library costs) for the three schools with ecclesiastical faculties totaled close to $11 million. The total direct costs by school were:

- School of Canon Law: $1,255,570
- School of Philosophy: $3,007,329
- School of Theology and Religious Studies: $6,645,115

In the last academic year, the University helped support Campus Ministry’s Resident Ministers with awards totaling $144,150.

For the 2009–2010 academic year the University aided undergraduate education with CUA Parish Scholarships in the amount of $4,020,650. CUA also offers 50% tuition scholarships to Catholic schoolteachers. In the last academic year that figure was $217,319.

The University supports the priesthood through several scholarships to seminarians. The highly acclaimed Basselin Scholars Program last academic year received $412,620. Seminarians received financial aid totaling $214,000 through the McShain Seminarian Scholarship and $1,927,660 through Seminarian Scholarships.

Another way in which the University supports priests is by maintaining Curley Hall, the priests’ residence on campus.

Each year in January during the March for Life, the University hosts more than 1,000 high school and college attendees as well as their chaperones and advisers for two nights at the Raymond A. DuFour Athletic Center at a cost of $3,000.
Continued Cooperation

Various academic deans and administrators contributed information for this report. In the subsequent analysis of that information, two major themes emerged. One is that a close relationship between the diocesan bishop and the president is hardwired into the framework of the University through the position of the Chancellor. The University’s close ties to the Church are further cemented by the permanent presence of a significant subset of the country’s Catholic bishops on the University’s Board of Trustees and by the institution’s historical role as the provider of graduate education for future bishops. To illustrate, a dozen current bishop members of the Board of Trustees, including the Chancellor, have personal knowledge of what the University is and what it offers, not only through their work on the board but also by virtue of having matriculated here and received the education that prepared them to be leaders of the Church in America. Finally, the University benefits from the extraordinary support and solicitude demonstrated for it by the current Cardinal Archbishop over and above any formal obligations he may have to it through his role as Chancellor.

A second theme is that the University and its schools, departments, and individual faculty members are much more than just symbols of Catholic mission and identity. Rather, in so many ways they are toilers in the vineyard, communicating Catholic teachings, values, and culture to the faithful and to the outside world. Expressed in dollar figures, their contributions to the Catholic Church in the United States are enormous. It is hard to imagine how the Church in this country could thrive without the existence of Catholic University. If The Catholic University of America did not exist, someone would have to invent it.

Given these circumstances, one would expect The Catholic University of America to be thriving. And, indeed, it has many centers of academic excellence including but not limited to its ecclesiastical faculties. But its growth is stunted by the resource limitations that have been the norm for decades — indeed, for the better part of the institution’s history.

This is a central — perhaps the central — challenge that faces the University, extending even to its Catholic identity. The preceding pages demonstrate the solid track record that the University has compiled in implementing *Ex corde Ecclesiae* in the course of the past decade. With regard to support for the Catholic mission, the will of the University’s leadership and the
general consensus of the campus community have not been lacking. In fact, the common thread throughout the multiple town hall meetings that have been held on campus this semester to solicit input for the new strategic plan that will guide the University for the next 10 years has been the solid support among the attendees for strengthening the University’s Catholic identity. But this is occurring against a backdrop in which the percentage of our fulltime faculty who are Catholic inches downward toward the 50% level. Though there is no single reason for that phenomenon, it is undeniable that we cannot recruit many of the faculty who would best advance our mission because they cannot afford the financial sacrifice that accepting a position at Catholic University would entail for their personal lives and their academic research.

It is not just a question of faculty. Tremendous progress has been made in developing a model Campus Ministry program for our students. But it could be much better with additional resources so that, for example, we could expand the opportunities for students to take mission trips both at home and abroad, increase the number of resident student ministers, and adequately serve the Latino student population, whose numbers we are committed to expanding. A properly endowed Campus Ministry would provide comprehensive spiritual outreach not only to students but to faculty and staff as well.

More resources would enable us to do the following:

- Take two rooms off-line in each residence hall and convert them to a residence for a priest or consecrated religious.
- Take several rooms off-line in each residence hall and add a chapel (following the student formation model so successfully implemented at the University of Notre Dame).
- Convert all our residence halls to single-sex. Single-sex dorms will be the norm for all freshmen beginning in fall 2011, but we are not yet sufficiently selective in our admissions that we can make the numbers of men and women come out exactly right each year.

All three of these changes require the construction of new residence hall space to make up for the rooms we have taken off-line.

With substantial additional resources, we could think seriously about constructing a residence hall for priest graduate-students.

And finally, were resources available in abundance, we could promote the University nationally and recruit extensively from all major regions of the United States in a manner befitting the flagship University of the Catholic Church.

None of what is explained above will come as a surprise to the Chancellor or to the other bishop members of the Board of Trustees. Thanks to the close collaboration described in the first paragraph of this section, all of them are aware of the University’s strengths and challenges. The task before us is to celebrate and support the former while grappling with the latter in a way that moves the institution forward. One important and necessary step in that process is to more fully educate the other bishops of the United States and the Catholic faithful of this country so that they will embrace our successes and our aspirations.

Rev. Jude DeAngelo, director of Campus Ministry, is one of three Conventual Franciscans in residence who minister to students.
Intellect and Virtue: The Idea of a Catholic University

The Catholic University of America
Appendix A

Excerpts from the
Bylaws of the Board of Trustees

Section II — The Board Of Trustees

1. The determination of policy and the supervision of
the management of the corporation and the control
and disposal of its property and funds shall be vested
in the Board of Trustees whose total number shall
not exceed fifty (50), of whom two (2) hold mem-
bership by right of office and forty-eight (48) are
members elected for specific terms. The chancellor
of the university shall be a member of the Board of
Trustees during the period in which he holds the
Office of Chancellor. The president of the university
shall be a member of the Board of Trustees during
the period in which such person holds the Office
of President. The remaining forty-eight (48) (except
for the cardinals who are diocesan bishops as set
forth in Par 1.a. below) will serve for a specific
term, not more than four (4) years in duration. Of
these forty-eight (48) elected members, twenty-
four (24) shall be clerics and twenty-four (24) shall
be laypersons. Of the required twenty-four (24)
elected clerics, at least eighteen (18) shall be members
of the United States Conference of Catholic Bishops.

a. Cardinals who are diocesan bishops in the
United States shall normally be counted
among the clerical members of the Board of
Trustees, but they may resign or decline to
serve. Because of their office, their member-
ship shall not be subject to any limitations
imposed regarding length of service. In any
case, their number will count as part of the
twenty-four (24) clerical positions on the
board. Should a new cardinal be appointed
when there is no clerical vacancy on the
board, his appointment to the board would
be delayed until the next clerical vacancy.

b. For the purpose of this section, the word
“cleric” shall be defined to include bishops,
priests and deacons; all other persons are
deemed to be lay...

Termination of Schools:
Tenure and Removal of Faculty

8. The Board of Trustees is empowered to create any
new school or department or to eliminate any existing
school or department of the university after first
consulting with the Academic Senate and the
administration of the university through the
university president, except that any action relating
to the status of the Schools of Philosophy, Canon
Law, and Theology and Religious Studies can be
taken only after prior consultation with the Holy
See through the chancellor...

9. Recommendations for tenure shall be initiated
according to procedures specified by the Academic
Senate and shall be submitted to the president for
approval or disapproval except for the special pro-
cedure required for members of the ecclesiastical
faculties whose tenured appointment requires the
nihil obstat...

Ecclesiastical Faculties

10. The Board of Trustees does hereby authorize the
existence and operation of ecclesiastical faculties of
the university. The Academic Senate, in consultation
with these ecclesiastical faculties, and observing
appropriate ecclesiastical requirements, shall adopt
statutes for these faculties, which shall be subject to
the approval of the Board of Trustees in conformity
with article I.9. of the Canonical Statutes of the
Ecclesiastical Faculties of The Catholic University
of America.

Board of Trustees Publications

11. The Board of Trustees does hereby authorize the
preparation and publication of a Faculty Handbook
which shall set forth the relationship of the faculty
members to the university corporation; guarantees
with respect to academic freedom; the nature of the
tenure of the members of the faculty; and other
pertinent matter, when approved by the Board of
Trustees, and which shall constitute the university’s
representation to the faculty generally with respect
to such matters. The handbook, which will include
the Canonical Statutes of the Ecclesiastical Facul-
ties of The Catholic University of America, will,
when approved by the Board of Trustees, have the
same force of law as do these bylaws...
Section VII — The Chancellor

1. The local ordinary, i.e., the Archbishop of Washington, shall be *ex officio* the chancellor of the university.

2. The chancellor of the university shall serve as a liaison between the university and the United States Conference of Catholic Bishops, as well as between the university and the Holy See.

3. The chancellor, in his relationship with the ecclesiastical faculties, will fulfill the requirements under *Sapientia Christiana*, general norms Art. 12-14, and special norms, Art. 8.

*Approved December 14, 2010*

Appendix B

Statement of Aims and Goals of The Catholic University of America

Aims of The University

The Catholic University of America is a community of scholars, both faculty and students, set apart to discover, preserve, and impart the truth in all its forms, with particular reference to the needs and opportunities of the nation. As a university, it is essentially a free and autonomous center of study and an agency serving the needs of human society. It welcomes the collaboration of all scholars of good will who, through the process of study and reflection, contribute to these aims in an atmosphere of academic competence where freedom is fostered and where the only constraint upon truth is truth itself.

As a Catholic university, it desires to cultivate and impart an understanding of the Christian faith within the context of all forms of human inquiry and values. It seeks to ensure, in an institutional manner, the proper intellectual and academic witness to Christian inspiration in individuals and in the community, and to provide a place for continuing reflection, in the light of Christian faith, upon the growing treasure of human knowledge.

Faithful to the Christian message as it comes through the Church and faithful to its own national traditions, The Catholic University of America has unique responsibilities to be of service to Christian thought and education in the Catholic community as well as to serve the nation and the world.

Goals of The University

The Catholic University of America was founded in the name of the Catholic Church in the United States by Pope Leo XIII and the bishops of this country as a national institution of learning. Given its origins and the historic role of its ecclesiastical faculties, this university has a responsibility to the Church in the United States that is special to it: It is called to be an intellectual center of highest quality, where the relation between revealed truth and human truth can be examined in depth and with authority. It seeks, moreover, to do this in the light of the American experience. It is for this reason that, from its inception, the university has enjoyed a unique relationship with the Holy See and the entire Catholic community.

Established as a center for graduate study, The Catholic University of America has evolved into a modern American university, committed not only to graduate but also to undergraduate and professional education and to the cultivation of the arts. At every level, the university is dedicated to the advancement of learning and particularly to the development of knowledge in the light of Christian revelation, convinced that faith is consistent with reason and that theology and other religious studies themselves profit from the broader context of critical inquiry, experimentation and reflection.

The university aims at achieving and maintaining in higher education a leading place among Catholic and other privately endowed, research-oriented institutions of comparable size, purpose and tradition. In particular, it seeks to maintain a position of special excellence in the fields of theology, philosophy and canon law.

The university seeks the advancement of knowledge within a context of liberal studies, a context which reflects both its concern for the whole person and the distinctive wisdom to which it is heir as a Catholic institution. This dimension of learning is reflected particularly in its undergraduate programs where religious studies and philosophy are regarded as integral to curricula that include requirements in the arts and humanities, language and literature, and the natural and social sciences. Through its professional programs, the university seeks to educate men and women who can represent their respective professions with distinction and who are formed by the learning and values inherent in its academic and Catholic traditions.
In selecting disciplines or fields of specialization to be supported at an advanced level of study and research, the university accords priority to religious and philosophical studies and to those programs which advance the Catholic tradition of humanistic learning and which serve the contemporary and future needs of society and the Church. In supporting particular programs the university takes into account the present and potential quality of programs, making an effort to maintain present academic strengths, especially when these are not represented elsewhere.

The university recognizes that its distinctive character ultimately depends on the intellectual and moral quality of its members. To create an environment that is intellectually stimulating and characterized by the generosity and mutual support required for collegial life and personal growth, the university seeks men and women who are not only professionally competent but who also can contribute to its Catholic, moral and cultural milieu. The university seeks to preserve its tradition of collegial governance, fostering a climate within which all members of the university community have sufficient opportunities to influence deliberation and choice.

Though a research and teaching institution, the university recognizes that it is part of a larger community to which it has certain obligations consistent with its character. Its presence in the nation's capital and its unique relationship with the Catholic Church in America provides it with opportunities for influencing the resolution of the crucial issues of our time. In providing information and criteria by which public policy is shaped and measured, the university seeks to be of special service to the nation. Similarly, it seeks to be of service to the Church, not only through the preparation of clergy and other leaders for specific roles in the Church, but also through factual investigations and discussions of principles which influence policy. Thus, in dialogue and cooperation with contemporary society, The Catholic University of America sees itself as faithful to the challenge proposed by the Second Vatican Council for institutions of higher learning, namely, to put forth every effort so that “the Christian mind may achieve ... a public, persistent, and universal presence in the whole enterprise of advancing higher culture” (Gravissimum educationis, n. 10).

Approved by the Board of Trustees on June 21, 1980

Appendix C

Faculty Handbook, Subsection 2, The University’s Catholic Identity

The very name of the University and its historic relationship to and within the Catholic Church from the time of its establishment by the bishops make abundantly clear its Catholic nature and character. In addition to its Mission Statement, the University is guided with regard to its Catholic identity by the apostolic constitution on ecclesiastical universities and faculties Sapientia Christiana (1979), the 1983 Code of Canon Law (especially canons 807 – 821), the apostolic constitution Ex corde Ecclesiae (1990) and other relevant ecclesiastical documents that include, among others, the documents of the Second Vatican Council and other pronouncements of the Holy See and the United States Conference of Catholic Bishops governing Catholic higher education. The apostolic constitution Sapientia Christiana (1979) pertains specifically to the ecclesiastical faculties in the Schools of Canon Law, Philosophy, and Theology and Religious Studies, as do canons 815 through 821 of the 1983 Code of Canon Law. The apostolic constitution Ex corde Ecclesiae (1990) pertains to all the other schools of the university and the university in its entirety as do canons 807 through 814.

Ex corde Ecclesiae presents four essential characteristics of a Catholic university: (1) a Christian inspiration not only of individuals but of the entire university community; (2) continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge to which the university seeks to contribute by its own research; (3) fidelity to the Christian message as it comes through the Church; and (4) an institutional commitment to the service of the people of God and of the human family (n. 13). The apostolic constitution goes on to state that: “In a Catholic university, therefore, Catholic ideals and principles penetrate and inform university activities in accordance with the proper nature and autonomy of these activities” (n. 14). And, further, “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.... 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 (n. 15).
The founders of The Catholic University of America desired an internationally respected institution that accentuated the Catholic contribution to American culture and maintained the highest standards of academic research. The ideal of a Catholic university becomes a reality when the faculty at The Catholic University of America affirms and acts upon the principles contained in the University’s Mission Statement. Each member of the faculty, indeed every employee of the university, regardless of his or her religious affiliation, is expected in virtue of their contract of employment to respect and support the University’s Mission Statement. In addition, each member of the faculty has a responsibility to reflect on ways in which his or her research contributes to the University’s identity, especially as described in *Ex corde Ecclesiae*, whether in general or in specific, as is appropriate to the discipline in which the faculty member works. By themselves and in isolation from other academic units, the University’s ecclesiastical faculties and its required courses in philosophy and theology cannot alone sustain the institution’s religious identity. Promoting the institution’s Catholic identity is the responsibility of the entire University community. Indeed, a candidate’s willingness to respect and contribute to the mission of the University is a consideration in the tenure process.

The Catholic University of America aspires to the pursuit of knowledge through the lens of faith and reason. The University recognizes that no genuine question is outside the potential interest of a Catholic university. “[A]ccepting the legitimate autonomy of human culture and especially of the academic disciplines,” a Catholic university “recognizes the academic freedom of scholars in each discipline in accordance with its own principles and proper methods, and within the confines of the truth and the common good.” (n. 29) There are, however, areas of investigation that one might expect to be promoted at a Catholic university and other areas that one might not expect. These derive, most obviously, from the concerns of such an institution: (a) to transmit the heritage of Catholic thought and life to a new generation; (b) to advance an understanding of that heritage in itself; and (c) to relate that heritage to new problems, theoretical and practical, as these arise.

Appendix D

Excerpts from the Statement of Responsibilities and Commitment of the Members of the Board of Trustees

For more than a century, The Catholic University of America has benefited from the commitment, devotion, service and contributions of the bishops of the United States and from many thousands of its alumni and friends. From this broad constituency, a few individuals have been asked to assume the special responsibility and honor of serving as University Trustees. The high standard of performance asked of those who serve in this capacity is essential to the continued vitality and strength of the institution. For that reason, individuals who are honored with the privilege of trusteeship must understand clearly the responsibilities of that position.

Members of the Board of Trustees of The Catholic University of America serve as ultimate fiduciaries for the University. Their oversight of institutional affairs, in accordance with the statutes of the University, is implemented through periodic statements of mission and purpose and institutional plans. Trustees of The Catholic University of America accept the privilege and responsibility of office by being engaged, motivated leaders eager and willing to provide the University with their best counsel and assistance. Trustees are selected and their performance is reviewed and evaluated according to their expected fulfillment of certain obligations as follows:

(1) Trustees must know, live and promote the Catholic identity and mission of the University. Ongoing educational opportunities will be regularly provided by the Administration.

(2) Trustees must demonstrate a continuing dedication and commitment to the University by making the University a very high service and philanthropic priority. Trustees should strive to uphold and strengthen the historic role and reputation of the University as the national university of the Catholic Church in our country and one of the outstanding research universities in the country ...

Trusteeship at The Catholic University of America offers to those who serve the privilege of contributing to the continuing growth and development of the University for
they have made the university a very high philanthropic and service priority. Board service provides the unique stimulation of working with a body of committed, self-motivated individuals who seek to insure the continuing success of Catholic research university education and the satisfaction of knowing that they follow in a tradition of almost 120 years. By accepting the responsibilities set forth in this Statement, the Trustees of the University recognize that their work will produce an intellectual environment that will shape the careers and lives of future generations of alumni. Trustees acknowledge a collective responsibility and privilege to aid The Catholic University of America to remain the leader in defining a Catholic higher education in the future.

Approved Dec. 13, 2005

---

**Appendix E**

**Tenure/Tenure-Track Faculty by Age Range and Religious Preference**

**Fall 2010**

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Unknown</th>
<th></th>
<th>Other</th>
<th></th>
<th>Roman Catholic</th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>25 to 34</td>
<td>10</td>
<td>45.5%</td>
<td>5</td>
<td>22.7%</td>
<td>7</td>
<td>31.8%</td>
<td>22</td>
</tr>
<tr>
<td>35 to 44</td>
<td>20</td>
<td>26.7%</td>
<td>14</td>
<td>18.7%</td>
<td>41</td>
<td>54.7%</td>
<td>75</td>
</tr>
<tr>
<td>45 to 54</td>
<td>19</td>
<td>26.8%</td>
<td>21</td>
<td>29.6%</td>
<td>31</td>
<td>43.7%</td>
<td>71</td>
</tr>
<tr>
<td>55 to 64</td>
<td>21</td>
<td>21.2%</td>
<td>28</td>
<td>28.3%</td>
<td>50</td>
<td>50.5%</td>
<td>99</td>
</tr>
<tr>
<td>65 and above</td>
<td>4</td>
<td>6.5%</td>
<td>15</td>
<td>24.2%</td>
<td>43</td>
<td>69.4%</td>
<td>62</td>
</tr>
<tr>
<td>Unknown</td>
<td>0.0%</td>
<td>0.0%</td>
<td>1</td>
<td>50.0%</td>
<td>1</td>
<td>50.0%</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>74</td>
<td>22.4%</td>
<td>84</td>
<td>25.4%</td>
<td>173</td>
<td>52.3%</td>
<td>331</td>
</tr>
</tbody>
</table>

---

![Bar Chart](chart.png)

- **Roman Catholic**
- **Other**
- **Unknown**

Number

<table>
<thead>
<tr>
<th>25–34</th>
<th>35–44</th>
<th>45–54</th>
<th>55–64</th>
<th>65+</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>50</td>
<td>80</td>
<td>100</td>
<td>120</td>
</tr>
</tbody>
</table>
### Appendix F

**Tenure/Tenure-Track Faculty by Religious Preference and School/Department — Fall 2001, 2006, and 2010**

<table>
<thead>
<tr>
<th>School/Department</th>
<th>Catholic</th>
<th>Non-Catholic</th>
<th>Unknown</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Architecture and Planning</td>
<td>6</td>
<td></td>
<td>8</td>
<td>14</td>
</tr>
<tr>
<td>Arts and Sciences</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anthropology</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Art</td>
<td>2</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Biology</td>
<td>2</td>
<td>1</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Business and Economics</td>
<td>5</td>
<td>4</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Chemistry</td>
<td>4</td>
<td>1</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Drama</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Early Christian Studies</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Education</td>
<td>5</td>
<td></td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>English</td>
<td>7</td>
<td>1</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Greek and Latin</td>
<td>4</td>
<td></td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>History</td>
<td>3</td>
<td>2</td>
<td>8</td>
<td>13</td>
</tr>
<tr>
<td>Mathematics</td>
<td>1</td>
<td></td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Media Studies</td>
<td>1</td>
<td></td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Modern Languages</td>
<td>6</td>
<td>2</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Physics</td>
<td>3</td>
<td>1</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>Politics</td>
<td>11</td>
<td></td>
<td>4</td>
<td>15</td>
</tr>
<tr>
<td>Psychology</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td>13</td>
</tr>
<tr>
<td>Semitics</td>
<td>3</td>
<td></td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Sociology</td>
<td>2</td>
<td></td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Arts and Sciences — Total</td>
<td>65</td>
<td>21</td>
<td>60</td>
<td>146</td>
</tr>
<tr>
<td>Canon Law</td>
<td></td>
<td></td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>Engineering</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biomedical Engineering</td>
<td>1</td>
<td></td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Civil Engineering</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Electrical Engineering and Computer Science</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>Mechanical Engineering</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Engineering — Total</td>
<td>7</td>
<td>5</td>
<td>14</td>
<td>26</td>
</tr>
<tr>
<td>Law</td>
<td>20</td>
<td>3</td>
<td>14</td>
<td>37</td>
</tr>
<tr>
<td>Library and Information Science</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Music</td>
<td>6</td>
<td>3</td>
<td>6</td>
<td>15</td>
</tr>
<tr>
<td>Nursing</td>
<td>10</td>
<td></td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>Philosophy</td>
<td>15</td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>Social Service</td>
<td>11</td>
<td></td>
<td>4</td>
<td>15</td>
</tr>
<tr>
<td>Theology and Religious Studies</td>
<td>43</td>
<td>2</td>
<td></td>
<td>45</td>
</tr>
<tr>
<td>TOTAL</td>
<td>184</td>
<td>33</td>
<td>113</td>
<td>330</td>
</tr>
</tbody>
</table>
### Appendix F cont.

**Tenure/Tenure-Track Faculty by Religious Preference and School/Department — Fall 2001, 2006, and 2010**

<table>
<thead>
<tr>
<th>School/Department</th>
<th>Catholic</th>
<th>Non-Catholic</th>
<th>Unknown</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Architecture and Planning</td>
<td>8</td>
<td>7</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>Arts and Sciences</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anthropology</td>
<td>2</td>
<td>2</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Art</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Biology</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Business and Economics</td>
<td>6</td>
<td></td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>Chemistry</td>
<td>4</td>
<td>2</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Drama</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Early Christian Studies</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Education</td>
<td>6</td>
<td>3</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>English</td>
<td>7</td>
<td>4</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>Greek and Latin</td>
<td>5</td>
<td></td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>History</td>
<td>4</td>
<td>5</td>
<td>4</td>
<td>13</td>
</tr>
<tr>
<td>Mathematics</td>
<td></td>
<td></td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Media Studies</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Modern Languages</td>
<td>6</td>
<td>3</td>
<td>2</td>
<td>11</td>
</tr>
<tr>
<td>Physics</td>
<td>3</td>
<td>5</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Politics</td>
<td>9</td>
<td>4</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>Psychology</td>
<td>6</td>
<td>5</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Semitics</td>
<td>2</td>
<td>1</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Sociology</td>
<td>2</td>
<td>1</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Arts and Sciences — Total</td>
<td>73</td>
<td>45</td>
<td>20</td>
<td>138</td>
</tr>
<tr>
<td>Canon Law</td>
<td>6</td>
<td></td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Engineering</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biomedical Engineering</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Civil Engineering</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Electrical Engineering and Computer Science</td>
<td>1</td>
<td>2</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Mechanical Engineering</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Engineering — Total</td>
<td>7</td>
<td>7</td>
<td>11</td>
<td>25</td>
</tr>
<tr>
<td>Law</td>
<td>19</td>
<td>13</td>
<td>3</td>
<td>35</td>
</tr>
<tr>
<td>Library and Information Science</td>
<td></td>
<td></td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Music</td>
<td>7</td>
<td>6</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>Nursing</td>
<td>9</td>
<td>4</td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>Philosophy</td>
<td>16</td>
<td></td>
<td></td>
<td>16</td>
</tr>
<tr>
<td>Social Service</td>
<td>11</td>
<td>5</td>
<td>1</td>
<td>17</td>
</tr>
<tr>
<td>Theology and Religious Studies</td>
<td>32</td>
<td>4</td>
<td>2</td>
<td>38</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>188</td>
<td>93</td>
<td>43</td>
<td>324</td>
</tr>
</tbody>
</table>
## Appendix F cont.

Tenure/Tenure-Track Faculty by Religious Preference and School/Department — Fall 2001, 2006, and 2010

<table>
<thead>
<tr>
<th>School/Department</th>
<th>Catholic</th>
<th>Non-Catholic</th>
<th>Unknown</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Architecture and Planning</td>
<td>7</td>
<td>7</td>
<td>4</td>
<td>18</td>
</tr>
<tr>
<td>Arts and Sciences</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anthropology</td>
<td>2</td>
<td>2</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Art</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Biology</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Business and Economics</td>
<td>5</td>
<td></td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>Chemistry</td>
<td>4</td>
<td>2</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Drama</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Early Christian Studies</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Education</td>
<td>7</td>
<td>1</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>English</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Greek and Latin</td>
<td>5</td>
<td></td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>History</td>
<td>3</td>
<td>5</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Mathematics</td>
<td>1</td>
<td>3</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Media Studies</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Modern Languages</td>
<td>5</td>
<td>2</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>Physics</td>
<td>3</td>
<td>7</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Politics</td>
<td>9</td>
<td>3</td>
<td>1</td>
<td>13</td>
</tr>
<tr>
<td>Psychology</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Semitics</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Sociology</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Arts and Sciences — Total</td>
<td>65</td>
<td>40</td>
<td>31</td>
<td>136</td>
</tr>
<tr>
<td>Canon Law</td>
<td>6</td>
<td></td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Engineering</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biomedical Engineering</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Civil Engineering</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Electrical Engineering and Computer Science</td>
<td>2</td>
<td>1</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Mechanical Engineering</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Engineering — Total</td>
<td>6</td>
<td>6</td>
<td>15</td>
<td>27</td>
</tr>
<tr>
<td>Law</td>
<td>20</td>
<td>14</td>
<td>4</td>
<td>38</td>
</tr>
<tr>
<td>Library and Information Science</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Music</td>
<td>6</td>
<td>7</td>
<td>4</td>
<td>17</td>
</tr>
<tr>
<td>Nursing</td>
<td>6</td>
<td>2</td>
<td>6</td>
<td>14</td>
</tr>
<tr>
<td>Philosophy</td>
<td>16</td>
<td>1</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Social Service</td>
<td>11</td>
<td>4</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td>Theology and Religious Studies</td>
<td>30</td>
<td>2</td>
<td>4</td>
<td>36</td>
</tr>
<tr>
<td>TOTAL</td>
<td>173</td>
<td>84</td>
<td>74</td>
<td>331</td>
</tr>
<tr>
<td>Activity</td>
<td>Participation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>---------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catholic Athletes for Christ</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Altar Server</td>
<td>28</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Altar Server Leader</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Athletes' Retreat</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Athletes' Retreat Team</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Campus Catechesis</td>
<td>344</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bethlehem House</td>
<td>12</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brookland Community Outreach</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chastity Outreach</td>
<td>43</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chastity Outreach Core Team</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CM Events 3+</td>
<td>62</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community of Hope</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Service Participant</td>
<td>228</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Service Site Leader</td>
<td>24</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confirmed at CUA</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DC Reads</td>
<td>174</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DC Reads Team Leader</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Esto-Plena Retreat</td>
<td>34</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Esto Vir</td>
<td>41</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Esto Vir Officer</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eucharistic Adoration Society</td>
<td>130</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eucharistic Minister</td>
<td>49</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eucharistic Minister Leader</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eucharistic Ministry to the Sick</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Food for Friends</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Freshman Retreat Team</td>
<td>12</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gratia Plena</td>
<td>48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gratia Plena Leadership Team</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Habitat for Humanity</td>
<td>67</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Head Lector</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homeless Food Runs</td>
<td>30</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hospitality Ministry</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hospitality Ministry Leader</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>House Student Ministry Staff</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jamaica Mission Trip</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jamaica Mission Trip Leader</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lector At Mass</td>
<td>34</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Little Sisters of the Poor</td>
<td>30</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liturgical Planning Committee</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Long-Term Service Fair</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Martin Luther King Service Day</td>
<td>166</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men's Discernment Group</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission Belize</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission Belize Leader</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission Latin America</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission Latin America Leader</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Music Ministry (Cantor)</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Music Ministry (Instrumental)</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Music Ministry (Vocal)</td>
<td>48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Praise/Worship Adoration Music</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pro-Life Hospitality</td>
<td>179</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pro-Life Hospitality Leader</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pro-Life March</td>
<td>376</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RCIA</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RCIA Team</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Renew</td>
<td>195</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Renew Core Team</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Renew Leader</td>
<td>48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Resident Minister</td>
<td>11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Retreat Team</td>
<td>13</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sacristan</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Senior Retreat</td>
<td>32</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Service and Justice Committee</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Justice Committee Leader</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>So Others Might Eat</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spring Retreat (Level II)</td>
<td>35</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Ann's Infant and Maternity Home</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student Office Staff</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Triduum Minister</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Triduum Music</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women's Discernment Group</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women's Discernment Group Leader</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total level of student participation for Campus Ministry: 2,894
Total level of distinct student participation: 1,138