Promising Practices
Collaboration Among Catholic Bishops and University Presidents

Why publish a booklet of promising practices? The short answer is to showcase examples of collaborative initiatives between bishops and presidents that have advanced the Gospel in colleges and dioceses, in hopes that the examples will inspire local initiatives. The long answer is rooted in a bit of history.

In May 2001, The Application of Ex corde Ecclesiae for the United States was promulgated, eleven years after the issuing of Ex corde Ecclesiae. Following the publishing of Guidelines Concerning the Mandatum in Catholic Universities in July 2001, the United States Conference of Catholic Bishops' (USCCB) Committee on Education reconstituted the Bishops and Presidents Subcommittee “as a forum for an ongoing conversation on higher education issues.” The subcommittee aimed to find ways to strengthen cooperation between Catholic higher education and the bishops.

Promising Practices is one example of the subcommittee’s excellent effort to advance best practices and collaborative ventures that have been going on nationwide for years. The ideas are intended to promote even better future partnerships, enabling Catholic universities and dioceses to collaborate as they jointly proclaim the Good News.

Michael Galligan-Stierle, Ph.D.
USCCB Assistant Secretary for Higher Education and Campus Ministry
Washington, District of Columbia

Sacred Heart University Press
Promising Practices
Collaboration Among Catholic Bishops and University Presidents

To Monika K. Hellwig
who modeled
Promising Practices
for all of us.
1929-2005

A Project of the
Bishops & Presidents Subcommittee
of the USCCB Education Committee,
in collaboration with the
Association of Catholic Colleges & Universities.
A Word of Thanks

Special thanks to all those who assisted with the publication of Promising Practices.

The authors, 20 bishops and 20 college and university presidents; Dr. Monika Hellwig and Most Reverend George H. Niederauer, assistant editors; Sister Carol Jean Vale, S.S.J., and Dr. Dennis C. Golden, ACCU board chairs; Most Reverend Donald W. Wuerl and Most Reverend John G. Vlazny, chairs of the USCCB Bishops and Presidents Subcommittee; those at Sacred Heart University Press: Dr. David L. Coppola, Christopher J. Sheehan, Roberta Reynolds, Michael Iannazzi, and especially its president, Dr. Anthony J. Cernera, who enthusiastically sponsored the first 1,500 copies for nationwide distribution to bishops and presidents; and finally, Mary Bowman, Martha Bogue, Mary Beth Conlee, and Andrea Panzcea who assisted in the final editing and assembling of the manuscript for publication.

May all of the bishops, college and university presidents, and Catholic institutions that have collaborated for the benefit of all God’s people, continue to be blessed for their commitment in the proclamation of the Gospel.

Abbreviations

Please note the following abbreviations used in this publication:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>ACCU</td>
<td>Association of Catholic Colleges and Universities</td>
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<td>Application</td>
<td>The Application of Ex corde Ecclesiae for the United States</td>
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<td>EcE</td>
<td>Ex corde Ecclesiae</td>
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<tr>
<td>Mission</td>
<td>Mission of the Holy See to the United Nations</td>
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<td>UN</td>
<td>United Nations</td>
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<td>USCCB</td>
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Introduction

Why publish a booklet of promising practices? The short answer is to showcase examples of collaborative initiatives between bishops and presidents that have advanced the Gospel in colleges and dioceses, in hopes that the examples will inspire local initiatives. The long answer is rooted in a bit of history.

In May 2001, *The Application of Ex corde Ecclesiae for the United States* was promulgated, eleven years after the issuing of *Ex corde Ecclesiae*. Following the publishing of *Guidelines Concerning the Mandatum in Catholic Universities* in July 2001, the United States Conference of Catholic Bishops (USCCB) Committee on Education reconstituted the Bishops and Presidents Subcommittee “as a forum for an ongoing conversation on higher education issues.” The subcommittee aimed to find ways to strengthen cooperation between Catholic higher education and the bishops.

Both bishops and presidents responded to the call to foster a productive dialogue. Under the initial two-year leadership of Bishop Donald W. Wuerl, followed by a three-year term by Archbishop John G. Vlazny, the subcommittee met twice yearly for five years. The subcommittee made a clear decision to build bridges of understanding. Its membership of seven bishops, seven presidents, and the president of the Association of Catholic Colleges and Universities (ACCU) strengthened understanding among the members. Contributing to the positive climate, ACCU approved a new strategic plan including the commitment “to continue to solidify the relationship between ACCU and the Church leadership...and to provide member institutions with resources to work collaboratively with bishops locally, regionally, and nationally.”

*Promising Practices* is one example of the subcommittee’s outstanding effort to advance best practices that have been going on nationwide for years. From university professors assisting with research for pastoral letters or representing the Church at the UN, to college students working in a service learning program in a poor urban area with Catholic Charities or in Africa with a diocesan twinning project, this collection is full of wonderful ways the Catholic community is making a difference through collaborative initiatives of faith.

As the Assistant Secretary for Higher Education and Campus Ministry, I have had the privilege to staff the subcommittee's collaborative conversations and creative programming initiatives. I hope you enjoy and profit from the sharing of these 40 authors. The ideas are intended to promote even better future partnerships, enabling Catholic universities and dioceses to collaborate as they jointly proclaim the Good News.

Michael Galligan-Stierle, Ph.D.
USCCB Assistant Secretary for Higher Education and Campus Ministry
Washington, District of Columbia
mgalligan-stierle@usccb.org
Promising Practices is an effort to collect the thoughts of bishops and college presidents on issues of paramount significance both to the Church and the university. It could not have been written without numerous conversations over the past 15 years. Through our dialogues, we have explored the application and implementation of the Apostolic Constitution, Ex corde Ecclesiae, and have opened new avenues for colleges and universities to serve the local Church.

The following 20 reflections of presidents—of both diocesan and congregationally-founded institutions of higher education—present a number of compelling initiatives that may be imitated in universities and dioceses nationwide. Underlying each of the reflections is the belief that the development and deepening of mutual respect and open communication between bishops and presidents lie at the heart of effective collaboration, a collaboration that holds immense importance for the future of the Church in the United States.

These authors deserve our thanks, not only for writing the pieces herein, but also for the initiative they took in beginning their own promising practices, and the willingness to nurture our efforts with their experiences.

Carol Jean Vale, S.S.J., Ph.D.
President, Chestnut Hill College
Philadelphia, Pennsylvania
ACCU Board Chair, 2003-2004
cvale@chc.edu
Welcome, my campus colleagues, to this collaborative effort of bishops and presidents.

The Application of Ex corde Ecclesiae for the United States calls for the development of practical methods of collaboration among bishops, Catholic college presidents, diocesan institutions, and university programs. The 20 bishop-authors of Promising Practices provide one with concrete ways to strengthen Catholic identity and enrich the relationship between a diocese and Catholic higher educational institutions. These rich examples provide tangible illustrations to inspire us as we go about enhancing the secure and lasting relationships with college and university presidents, administrators, and students.

This publication represents the excellent results our partnerships can inspire. My thanks go to all who contributed and to all who read it in the spirit of creative collaboration in the service of our Lord.

Most Reverend Bernard J. Harrington
Bishop of Winona, Minnesota
USCCB Committee on Education, Chair, 2002-2005
jtibor@dow.org
Promising Practices
Collaboration Among Catholic Bishops and University Presidents
Developing Mutual Trust Between Bishop and University

The primary source of guidance on the relationship between bishops and universities is *Ex corde Ecclesiae*. This document notes that “Mutual trust goes beyond the personalities of those involved in the relationship. The trust is grounded in a shared baptismal belief” (*Application*, 1, §4). These shared beliefs, with their secular and religious implications, are the basis for the spirit of *communio* and the relationship of trust. In my 40 years in Catholic higher education, although there have not been many occasions for interaction with bishops or provincials, shared experiences have been well worth the effort, and lead to the following six recommendations.

1. Discussions between the bishop and university faculty members on moral and intellectual issues should be scheduled on a regular basis. Many colleges began that structured and systematic dialogue for the first time in preparation for the implementation of the *mandatum*. It has generally turned out to be a very positive experience from which shared perspectives have been developed.

2. The university should invite the bishop to participate in university activities. The presence of the bishop witnesses to the Catholic identity of the institution. This will help permeate university activities with the presence of the Church, and will have an inevitable influence on the content and communication of the event. This becomes increasingly important as the leadership of the campus by lay people may give the erroneous appearance of a diminished tie to the Church.

3. The university and bishop can work together to promote social justice in fostering service to the community through Catholic agencies. In recent years, student and faculty involvement in community service and service learning has flourished. On most campuses, literally thousands of hours of service are provided. The work of Catholic Charities, USA, Catholic Relief Services, and other organizations can benefit spiritually, financially, and productively from the volunteer service provided by college students.

4. Encourage priests with an interest in the intellectual environment and an aptitude for working with young people to prepare for and participate in the apostolate of university ministry. This can have a profound effect on the Catholic culture of the campus. I have seen a single priest deeply affect the lives of hundreds of students. Leading and staffing chaplaincies and university ministry programs is a continuous challenge for universities. While there are many ministry activities such as retreats, lectures, community outreach, and counseling that are ably led by lay people, we need priests for daily liturgies, RCIA, and the sacraments. We need priests on campus to affirm and express the Catholic culture sacramentally in a faith community.
5. It is important that the bishop publicly affirm that Catholic education and the efforts of a Catholic university are valued. In the past, parishes would receive annual letters from their bishop seeking and expressing support for Catholic higher education, encouraging parents to consider Catholic colleges for their children. In recent years, there has been much more attention to criticism of universities than to their successes in working to build a Catholic culture. One controversial speaker gets more attention than hundreds of positive contributions. Although our universities have not achieved perfection as either universities or as Catholic, we are substantially different from the state universities in curriculum, faculty programs, and goals. Positive statements of support from the bishop for the university’s efforts are every bit as important to the recognition of the university’s Catholic identity as the university’s profession of Catholic commitment.

6. The relationship between bishops and presidents formalized through the ACCU and the USCCB can lead to the production of new and revitalized programs for development of Catholic identity and culture. I would encourage continuing exchanges of information about these programs, and invite the bishops to support those that seem most promising and identify areas in which further programming would be useful.

By the development of these initiatives, bishops and presidents can work together to consider these ways in which we can achieve our common goals. In this way, we can hope to see the realization of the impetus set forth by the conception of *Ex corde Ecclesiae*.

Alice B. Hayes, Ph.D.
President Emerita of the University of San Diego
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hayesa@SanDiego.edu
Shepherding a Catholic University

The following principles are based on two sources, *The Good Shepherd* in John 10 and *Ex corde Ecclesiae* No. 28.

The starting place is *The Good Shepherd* in John 10, "I know mine and mine know me." As shepherd of the university, and especially of students, administration, and theologians, the bishop should know and understand their concerns. He may not always agree with them, but as a good shepherd of the university, he must convey that he really understands and listens to their anxieties which often come from the culture of academe. This is especially true of theologians. For many, the *manda­tum* has created anxiety. I have found that this anxiety eases if the bishop has understood it, listened to it, taken notes on it, and responded. To push the anxiety aside as insignificant is a grave mistake.

The second source is *Ex corde Ecclesiae* No. 28, where the bishop is told to have a relationship with the university which is both personal and pastoral. In other words, a friendship should be formed, highlighted, as *Ex corde Ecclesiae* advises, by mutual respect, trust, and good will. The following points offer some advice regarding this relationship:

1. Go public with all good things and handle difficult issues in private. In public, especially at university events, the bishop should highlight those positive aspects of the university. It is especially important to emphasize that the Catholic university respects and fosters both faith and reason.

2. There are often difficulties, some of them serious. To the extent possible, the bishop should handle them privately with the president. He can be forceful and make requests, realizing that the requests may not always be fully accepted. I have found that the presidents want a relationship of communion with the bishop. The bishop should not embarrass the university or the president.

3. Do a good job of Catholic education in your diocese. Faculty members are educators. They have children and often want them to go to Catholic schools. Strengthening Catholic schools, improving salaries, and improving the departments of religion are all very important. Training catechists for Catholic high schools and parish programs should be seen as a central pastoral initiative.

4. Strive to integrate faith and reason in the diocese. The bishop ought to strive for the integration of faith and reason through Catholic education programs in schools and catechetical programs.

5. Meet with the university theology department or with the individual theologians if that seems best, concerning the *manda­tum*. Listen to and understand the concerns that theologians have about the *manda­tum*. As the bishop, respond with the position of the Church and indicate why there should be some link with the institution.
6. The chairperson of the theology department is a key person. He or she is the one who helps build the relationship with the bishop and also the relationship of the department with the local bishop. In conversations with the president of the university, or whoever makes the appointment of the chairperson, it is vital that the bishop brings home to the president the importance of this appointment.

7. With regard to the seeking of the mandatum, write a personal letter to each theologian indicating that you know them personally and are aware of their professional accomplishments, their devotion to family, and the like. Discussions with presidents about the importance of the theology chair can best begin well in advance of the opening, at a time which is less tense.

8. As often as possible, be present on campus in various capacities. The longer a bishop is in the diocese, the more he can strengthen his relationship with the university by offering Mass, with the Sacrament of Reconciliation, serving as a guest lecturer in classes when invited, attending public lectures, and being part of panel presentations. Universities will often invite the bishop to speak at graduation or baccalaureate events. Always accept. Here again, one speaks positively of the university and its many accomplishments, holding concerns for private, friendly, but substantive conversations with the president or the one the president designates.

9. Having a Catholic university in one's diocese is a great privilege and should be seen as such. The more one becomes a friend and true pastor, the more his concerns will be respected and addressed. It may be necessary to take a public stand on a matter. There may be times when the bishop's pastoral responsibility requires it. Even here, tone and substance should be given attention. Always show respect.

Postscript: This presentation was delivered to the USCCB Bishops and Presidents Subcommittee on November 13, 2002. Since then, I have published three articles raising serious concerns about university approval of presentations on campus. These articles can be reviewed at our diocesan website, www.diocesefwsb.org.

Most Reverend John M. D'Arcy
Bishop of Fort Wayne–South Bend, Indiana
jkoch@fw.diocesefwsb.org
Scripture abounds with stories revealing that the Spirit gives new life and energy to those who are named. Accrediting bodies in higher education understand the wisdom of clearly identifying who we are as educational institutions. In the self-study process, much attention is given to articulating the university's identity. St. Thomas University experienced the convergence of these two streams of wisdom recently. In our self-study for accreditation by the Southern Association of Colleges and Universities, our Institute for Pastoral Ministries initiated a process of theological reflection aimed at naming our unique charism within our pastoral and social context, the Archdiocese of Miami. Our intention was to clarify our place and to claim our gift.

Unlike most Catholic colleges and universities who claim the charism of their founding congregations, we are an archdiocesan university for whom place is essential. We began to mine the meaning of being "archdiocesan." A brief position paper identified particularity as our charism. Our mission grows out of our geography. We are called and sent to the people of south Florida as our primary responsibility. They are the living essence of our mission.

Clarifying our Catholic identity in terms of our particularity has sparked new dialogue with the archbishop. We have had good conversations with the Presbyteral Council, priests at the deanery level, and other archdiocesan offices. Renewed conversations have already borne fruit, from an in-service day for Catholic high school teachers to dialogues on the film, *The Passion of the Christ*, with the Archdiocesan Interfaith Office. We now offer a certificate in Church Business Administration to meet needs of parishes. We have been empowered by a prayerful search into our reason for being, and we have called ourselves a university of this local Church. This naming is being confirmed in multiple ways and provides a hopeful vision for our future.

Reverend Monsignor Franklyn M. Casale
President of St. Thomas University
Miami, Florida
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Renewed Commitment for Creative Outreach

For the last ten years, Reverend Monsignor Franklyn M. Casale, president of St. Thomas University, and I have formed an active partnership, which has enhanced the relationship between the Archdiocese of Miami and St. Thomas University. Through regular meetings with a planned agenda, we are able to address our mutual concerns, both academic and pastoral. These have included the training of inner-city teachers, the support of the University of Notre Dame D'Haiti in Port-au-Prince, Haiti, and enhancement of pastoral services within the archdiocese. The university routinely serves as the site of archdiocesan pastoral gatherings, and both institutions co-sponsor lectures and symposia on campus.

In response to a renewed commitment of the university to extend its outreach and create programs for supporting the archdiocesan parishes and institutions, I facilitated a meeting that included Monsignor Casale, the university’s academic leaders, and the Archdiocesan Presbyteral Council, which acts as my advisory council on pastoral matters. This meeting resulted in a creative partnership between the Archdiocese of Miami and St. Thomas University. The harmony that exists between the archdiocese and St. Thomas is evident in the dynamic outreach to our community. This close collaboration has formed the springboard for many new initiatives. Through nine years of reflection and dialogue surrounding the *mandatum* for theological faculties, Monsignor Casale and I have opened the doors for further communication on the balance of the teachings of the Church with other Catholic academic leaders within the archdiocese.

Furthermore, the archdiocese actively supports the university. Our partnership has led to the archdiocese’s participation in the university’s capital campaign by providing a $5 million endowment for scholarships in the archdiocese’s campaign, "Vision 2000." Both in my capacity as the archbishop of Miami as well as the sole incorporator of the university’s governing Board of Trustees, I publicly state my support of the university. My presence is not as an outsider, but rather someone who is supportive and excited about the university’s work. The president and I collaboratively cultivate donors and approach board members for support of the university.

Our shared vision and the history of our successful partnership provide a sound basis for both institutions to explore further collaborations in developing faith, leadership, education, and pastoral care within our global community.

Most Reverend John C. Favalora
Archbishop of Miami, Florida
archbishop@miamiarch.org
Teaching the Doctrines of the Church

Sacred Heart University has undertaken two initiatives to teach the doctrines of the Church, including the Center for Christian-Jewish Understanding (CCJU) and the Institute for Religious Education and Pastoral Studies (REAPS). Both initiatives serve the local diocese and dioceses across the nation and provide vital opportunities for educational collaboration.

CCJU is an educational and research division of Sacred Heart University. An outgrowth of Vatican II teachings, it draws together clergy, laity, scholars, and educators to focus on current religious thinking within Judaism and Christianity to advance knowledge, understanding, and harmony between religions.

To achieve its goals, the Center develops programs and publications to promote scholarship and educate leaders and teachers of parishes and synagogues. An annual institute for seminarians and rabbinical students has gathered more than 140 future religious leaders. CCJU has sponsored seminars and conferences in the United States, Canada, Germany, India, Israel, Poland, and Italy. The topics include, “Judaism in the Catechism,” “What Do We Want the Other to Teach About Us?” and “Religion and Violence, Religion and Peace.” CCJU also publishes books, a journal called CCJU Perspective, and maintains a web site (www.ccju.org) filled with educational resources on Christian and Jewish concerns.

REAPS was founded to enrich the faith, spirituality, education, and ministerial commitment of laity, clergy, and religious, especially in Connecticut. The Institute advances knowledge of the Catholic intellectual tradition, fosters personal spiritual growth, enhances ministerial and educational effectiveness, explores and discusses contemporary moral and ethical issues, religious education, and pastoral studies. Over 24,000 people have participated since 1990.

The Institute reaches laity, clergy, and religious working to bridge the gap between the world of work and the informed life of faith. It provides programs in ethics, which focus on those in Catholic health care, business, and pastoral ministry in Connecticut, Florida, Massachusetts, and Pennsylvania. (www.reaps.sacredheart.edu)

By reaching out to others locally, nationally, and internationally, Sacred Heart University works to provide a necessary educational service to the Church.

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A University Needs To Be Both Catholic and catholic

We do not live in a homogeneous world. Our universities should reflect this reality; a Catholic university should be truly catholic (small “c”). A variety of races, cultures, and religious denominations help to make the university a microcosm of our society, both among the students and the faculty. A faculty which reflects the diversity of the student body, as well as the reality of society, participates in portraying the variety of God’s creation and the reality of society today. As the world becomes ever more connected through rapid developments in science and technology, the diversity of a university’s faculty enhances its participation in the multi-cultural reality of the world in which we live. In this way, the university serves both Church and society (cf. EcE, 37).

This diversity, especially in terms of religion, does not negate the Catholicity of a university. A Catholic university must recognize the importance of presenting a diversity of opinions while always giving a pride of place to its Catholic convictions. The university must never be ashamed or embarrassed to proclaim its Catholicity, to state its positions when hiring faculty, or to encourage all professors and staff to live by Catholic ideals and moral standards. The deans of the University of St. Thomas in Houston are very faithful to this standard when hiring new professors, and they have my full support in this procedure. At the same time, the presence of non-Catholic Christians and non-Christians as members of faculty and staff promotes the spirit of dialogue encouraged by Vatican II. In the midst of this diversity, it is essential to present Church teachings as clearly, consistently, and convincingly as possible. Theology courses, especially but not exclusively, must be clear as to what the Church teaches. In so doing, the university helps students in forming their consciences and in searching for truth.

This does not stifle scholarly freedom. On the contrary, true scholarly freedom is “an essential component of a Catholic university” (Application, 2, §2). The theologian, just as any professor, is to be encouraged to do research and investigation, furthering the development of thought, all the while being a faithful son or daughter, observing the obsequium due to the Magisterium. The true scholar finds guidance and reassurance by doing research and inquiry within the context of the Church’s tradition, drawing on the wisdom and insight of those who have gone before us.

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Sharing a Virtual Classroom

The Institute for Pastoral Initiatives of the University of Dayton has partnered with dioceses worldwide to offer adult faith formation classes anytime and anywhere via the Internet (www.udayton.edu/~vlc). The Virtual Learning Community for Faith Formation initiative began as a pilot program between the University of Dayton and the Archdiocese of Cincinnati in 1997. It was expanded in 2000 to include 21 dioceses and three other Catholic organizations. Today, students are enrolled from more than 100 U.S. dioceses and come from seven countries. The partnership allows dioceses to share resources and expertise while offering low-cost, quality catechesis, lay ecclesial ministry training, and adult faith formation courses.

The program's reach is worldwide, and with the Federation for Asian Bishops' Office for Social Communications in Manila and St. John's University in Bangkok, the Institute for Pastoral Initiatives is developing classes for Catholics in Asian countries. To minister to a soaring Hispanic population, it will launch a pilot program of faith formation in Spanish in 2005.

Last year, more than 1,000 students took 26 classes on such topics as Catholic beliefs, Church history, Jesus, sacraments, Scripture, social justice, and media literacy. Participants earn continuing education credits from the University of Dayton. Diocesan catechists, lay ecclesial ministers, and youth ministers in training receive credit toward certification. Classes, which take four to six weeks to complete, cost $40 for students from a partner diocese and $75 for students from other dioceses. This collaborative program has proven to be a great way for lay ecclesial ministers, catechists, Catholic school educators, youth ministers, and others to tap into their faith by sharing a virtual classroom with a community of learners who span the globe.

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Regular Meetings Build Communication and Friendship

Since I became the director of educational services in the Archdiocese of Cincinnati in 1974, and now as the archbishop, I have had the custom of convening, for a social hour and dinner, the presidents of our four Catholic colleges and universities (i.e., University of Dayton, Xavier University, College of Mount St. Joseph, and Chatfield College), the president/rector of our seminary, the superintendent of schools of the archdiocese, and (when necessary) the auxiliary bishop. There is no formal agenda for these gatherings. They are rather an occasion for all of us to get to know one another better and to discuss matters anybody considers important.

The outcome is that each of us is better acquainted with the concerns of the others and, more importantly, considers the others as colleagues and friends. The college presidents get some information about Catholic education at the primary and secondary level, and the diocesan educational personnel gain insight into the goals and practices at the higher education level. When questions or tensions arise, they are most often dealt with by a phone call to a friend rather than by some sort of formal intervention or process.

I treasure these gatherings. Despite their informality, they are very important to the life of our local Church and, I suspect, to our institutions of higher education as well.

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Mount St. Mary’s College is an active participant in the Religious Education Congress of the Archdiocese of Los Angeles (LA Congress). The LA Congress attracts over 30,000 participants in an annual four-day festival of theologians, pastoral speakers, liturgies, concerts, celebrations, and vendors. The largest annual gathering of Catholics in the world, the LA Congress provides an unparalleled glimpse of the wide range and depth of the Catholic community.

Faculty and staff regularly host the college’s religious studies graduate program information table, and many others attend as participants. The student affairs staff participates in the LA Congress and witnesses to the vitality and diversity of the Archdiocese of Los Angeles and of the Catholic tradition. Our professional campus ministry staffers are active planners and workers throughout the four days. The director of campus ministry serves the LA Congress Liturgy Committee, helping to plan both the major closing liturgies and a dozen other cultural and themed liturgies. The campus ministry coordinator from our Doheny campus coordinates major events, such as the healing service and the young adult Mass, while the coordinator from our Chalon campus is a frequent cantor, as well as music director for a variety of Masses, including the young adult liturgy.

At least 20 Mount St. Mary students a year arrive at the LA Congress ready to serve as ministers in a wide variety of ways. They are acolytes for the closing liturgy who assist in the sprinkling of baptismal water, in the preparation of the Eucharistic table, and as cantors or lectors in their primary languages (including Vietnamese, Tagalog, or Spanish). These students also serve at all Masses as sacristans, lectors, Eucharistic ministers, ushers, and servers. Many go on to offer years of parish ministry and service to the Archdiocese of Los Angeles. Each LA Congress is an opportunity for reunions of Mount St. Mary’s alumnae who first went to an LA Congress as college students.

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Adult Formation Among the Cultures

In the case of a multicultural, multilingual reality, such as that encountered in Los Angeles, we have found that collaboration flourishes when observing a principle of subsidiarity. There are more than 40 languages in regular usage in our local Church, and almost twice as many cultural groups present in the life of our church communities. In this milieu, we have found that when men and women of faith gather together in consultation with one another, facilitated by diocesan leadership, and supported by the educational institutes, the formational needs of the diverse peoples are more clearly raised, more cogently articulated, and more intentionally addressed. The experiences of the people prove to be the best indicator of success when considering adult formation in a reality such as ours.

The archdiocese has benefited in a variety of ways from Loyola-Marymount University and Mount St. Mary's College. Through the joint development of certificate programs in such areas as Hispanic ministry, pastoral studies, theological studies, youth and young adult ministry, and Bible institutes, the archdiocese and the local institutes of higher learning have fostered and developed local leadership among the faithful. Programs of study in advanced catechetical ministries, building inclusive communities, pastoral theology, and Hispanic pastoral ministry may be taken for graduate credit, encouraging participants to go further and pursue graduate degrees in theological studies.

Early efforts were rewarding, but the numbers of people currently participating in adult formation opportunities is a testament to the successfully collaborative process which brought together local communities and cultural groups, diocesan leadership, and the faculty leaders of local colleges and universities. It is no exaggeration to note that currently there are thousands of adults in formation at certificate and graduate levels, most preparing for leadership roles in educational, parochial, and diocesan ministries.

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A Collegial Relationship with the Bishop

Soon after I arrived on Saint Mary’s College campus in the summer of 1997, the bishop appeared in my office and said he was there to welcome me to the diocese. That brief conversation became the beginning of a wonderful friendship that I will always cherish.

During my first year at the college, I was faced with a group of students and faculty who demanded that a homosexual club be authorized and supported by the college. That issue erupted into student/faculty protests, local newspaper publicity, and strong alumnae reaction on all sides. The bishop weighed in on the issue and reminded me of our being a Catholic institution that supports Church teaching. I remained steadfast in not allowing the formal organization but supported continued dialogue with the goal of understanding varying positions, as well as studying the document, All God’s Children. I appreciated the bishop’s position, as well as the fact that he did not interfere with the college’s politics. A few years later, a student/faculty group produced The Vagina Monologues on campus. Again, we received much publicity, alumnae reaction, and challenges from parents. As in the earlier instance, the bishop took a strong position, and he and I had very difficult, but respectful conversations.

These examples illustrate the supportive and “hands off” involvement of the bishop. He regularly comes to campus to meet with students, especially seniors. He attended a Board of Trustees meeting to discuss the application of Ex corde Ecclesiae. He always presides at Baccalaureate Mass. In short, he offers unwavering support of the college, understands the challenges of a college president, always reminds us of Church teaching, but will not make decisions for the president. In my judgment, this is the best kind of relationship between a college and the bishop.

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A Shepherd's Presence on Campus

When Archbishop John J. Swint purchased a large family estate in the city of Wheeling, West Virginia, he hoped to establish a Catholic college of the highest caliber for the people of the diocese. His dream began to take shape in 1951 when the Society of Jesus accepted his invitation to break ground for an accredited college on the site, with the financial support of the Diocese of Wheeling. During the past 50 years, the Diocese of Wheeling-Charleston and Wheeling Jesuit University have grown together and reflect many wonderful developments.

I have become convinced that a Catholic college should offer not only the finest academic education possible but should also provide students, faculty, and staff with real opportunities for continuing their Catholic formation. This means continuing to teach young people how to pray and how to develop a real spirit of discernment. It means offering them an adult faith based on a personal relationship of love with the Lord, whom they have come to know in a personal way.

I have sought to participate in this mission of Catholic higher education by emphasizing the bishop’s role as shepherd, leading and guiding. Hence I have made my presence to Wheeling Jesuit's faith community a pastoral priority, by frequently celebrating Mass and other sacraments on campus, leading a weekend retreat for students, welcoming groups of students to my house to discuss vocational discernment, meeting regularly with the campus ministry staff, and being a bishop for the university community and a brother with them. At the same time, I have been pleased to share free, open, and positive discussion with the members of the theology faculty during an annual meeting. In recent years, Wheeling Jesuit has sponsored the Appalachian Institute, the Mother Jones House, and other projects reaching out into the local community and across the state and region. Thus, the spiritual formation offered to their students is being translated into service-learning in many new and wonderful ways. As bishop, I am proud to see the university living its motto, Luceat lux vestra.

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Addressing Urban Issues

The University of Detroit Mercy, with its seven colleges and schools, is part of the large Archdiocese of Detroit. The university collaborates with the archdiocese in many ways. For example, the Law School cosponsors the Immigration Law Clinic with the Church; the Department of Education works closely with the Catholic Schools Office to prepare teachers; the College of Health Professions manages several clinics housed in churches and other centers which offer basic health education and maintenance to the needy. The university also offers critical thought and analysis of issues facing the Church, the city, and the region through workshops, lectures, and special projects.

The archdiocese is concerned about the depopulation of Detroit, which has suffered from dramatic out-migration, a weakened tax base, abandoned properties, systemic poverty, and many physical and social problems. This has had a dramatic impact on the archdiocese leading to parish and school closings.

Together the archdiocese and the university have responded with the Institute for Sustainable Community and the Detroit Collaborative Design Center. The first brings together academic, religious, civic, and political communities to address problems of the "shrinking city." With local and state land-use committees, the Institute sponsors research, workshops, and public forums for these groups to explore solutions.

The Detroit Collaborative Design Center works with non-profit groups in creating a livable city. The Design Center engages all stakeholders, students, clients, end-users, builders, and designers in the process. Several of these ventures include new housing for Covenant House of Michigan, offices and a distribution center for St. Vincent DePaul, a gymnasium for disabled and senior residents, and contributions to various projects for the Friends School of Detroit. Recognizing its responsibility to address urban issues threatening the community, the university sponsors experiences that heighten students' awareness of the Church's dedication to justice and human dignity.

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How the University Taught the Diocese

When I became the 10th Archbishop of Portland in December of 1997, one of the first Church leaders to offer the hand of welcome and friendship was Father David Tyson, then president of the University of Portland. This was no new gesture on his part. Mutual support and collaboration had marked the relationship between our Catholic university and our archdiocese long before I arrived on the scene.

Before my arrival, the bishops of the Northwest had decided to write a pastoral letter on the environment, with a particular focus on our Columbia River watershed, a marvelous natural resource in this region. As a newcomer and a man without any great competence about environmental issues, I was pleased to learn that our Catholic university here in Portland was quickly becoming a significant partner in writing that letter. The Archdiocesan Office of Peace and Justice worked closely with scholars from the university in researching issues that were of importance here in the watershed, holding public hearings on the proposed letter, and preparing the final text for the review and eventual approval of bishops. On the day we promulgated the pastoral letter, I held a press conference at the University of Portland with the full support of the staff and administration.

As a bishop I was focused primarily on the evangelizing mission of the Church. I wondered why I should devote significant time and resources to the development of such a pastoral letter. When I became more familiar with the environmental issues that touched our watershed and the deep interest so many of our people had in these issues, I realized that this project gave me a marvelous opportunity to bring Gospel values to a discussion of concern to all our people.

The university helped our local Church confront problems that were timely and real for our people, in a way that would have been very difficult if left to our own resources.

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Enhancing Catholic Identity

In 1990, when Pope John Paul II published *Ex corde Ecclesiae*, and later when the United States Conference of Catholic Bishops began to discuss its implementation in the United States, dialogues between college presidents and their local bishops were animated. From those conversations and borne of the momentum to strengthen the Catholic identity of the campus, a new coalition was formed at Saint Mary's College of California, the Bishop John S. Cummins Catholic Institute for Thought, Culture and Action. Named in honor of the retired local bishop, this Institute creates connections among various constituencies. The resultant collaborative synergies energize greatly the Catholic mission of the campus and allow us to further enhance our Catholic identity.

The Institute connects the talents and forces of the Department of Religious Studies, the Catholic Institute for Lasallian Social Action, Campus Ministry, the John Henning Institute, and various activities that emerge through the Dean for Lasallian Mission. These groups collaborate to provide speakers to the campus community, sponsor faculty and staff for conference participation, encourage curriculum reform, and welcome campus-wide discussions on religious topics. The tradition of having the bishop speak on campus has been continued with the newly appointed Bishop Allen Vigneron, who recently discussed *Fides et Ratio* with our academic community.

The Institute was created to deepen appreciation among all constituencies of the campus for the beauty, wisdom, and vitality of Catholic tradition. The college president charged the Institute with three duties:

- foster a dialogue between faith and reason, a conversation between Catholic tradition in all its authentic diversity and contemporary intellectual life;
- promote a sacramental view of reality, the vision that this world "is charged with the grandeur of God" and that we grasp this reality in many ways; and
- support awareness and action informed by the principles of Catholic social teaching, so that all are inspired to live in a manner responsive to the dignity of others and the call of social justice.

The retired bishop of Oakland, Bishop John Cummins, serves in an advisory capacity to the Institute and has been named to the Nathaniel and Marian Seefurth Chair of Catholic Thought. His deep concern for justice and devotion to higher learning will help us strengthen our intellectual and spiritual community.

Brother Craig J. Franz, F.S.C., Ph.D.
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The Franciscan University of Steubenville and the Bishop of Steubenville enjoy an unusually cordial and mutually beneficial relationship. This relationship has existed throughout the almost 60-year history of the university which began with the bishop of the diocese inviting the Third Order Regular Franciscans to run the university. Together, we have always striven to serve the needs of the local Church.

Father Michael Scanlan, T.O.R., thirty years ago, was appointed as president of the university. During his long term, he led the school in a two-pronged renewal. One element of the renewal was charismatic-Franciscan spirituality; the other was a strong Catholic identity marked especially by fidelity to the Church’s Magisterium. The promulgation of Ex corde Ecclesiae inspired Father Scanlan to introduce the practice of new theology professors making an oath of fidelity to teach authentic Catholic doctrine in a public fashion and readily seeking the mandatum from the bishop.

Toward the end of each summer, the university president sends to the bishop the curriculum vitae for each new theology professor, and each of these professors writes to the bishop asking that he grant the mandatum to teach theology. The bishop meets with the new professors as a group at the chancery to discuss their theological interests and current theological issues. Included in the discussion are ways in which the professors might be of service to the diocese’s ministry of the Word. At the beginning of the academic year, the bishop celebrates Mass on campus, during which the new professors make their oath of fidelity and profession of faith. Then, the bishop sends the mandatum to each professor.

Satisfying the requirement for the mandatum in this fashion helps to strengthen the Catholic identity of the university and its ties to the local Church.

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Prominent among the president’s many relationships is that with the local ordinary. The guiding principle is universal and self-evident: no major surprises! When concerns arise, the president or the bishop should take the initiative to be in direct contact. A pattern of regular communication is especially beneficial when difficulties or misunderstandings occur. It is always advantageous to know each other’s priorities. At best, both can truthfully say, “Your concerns are mine; and thankfully, my concerns are also important to you.” Agreement may not always be possible, but in an atmosphere of mutual respect and trust, reasonable accords can be realized.

When a new bishop or president arrives, it is a priority to establish a good rapport. Formal conversations and informal socializing are beneficial. It is worthwhile early on to discuss major issues facing the diocese and the university. It takes a while to understand what matters most to each leader and to achieve an awareness of each other’s personality, relational style, and manner of dealing with conflict. With this awareness, the bishop and president can decide how best to handle future complaints as well as areas for possible collaboration.

Various services should be provided by Catholic universities for their dioceses. For instance, Lewis University has regularly hosted the Joliet Diocese’s annual Youth Leadership Conference and the Called and Gifted Conference for religious educators. Additionally, members of the college community can provide valuable consultation for various diocesan councils when invited to serve.

There is no substitute for the bishop’s presence on campus for the Baccalaureate Mass, for other significant liturgical celebrations, or as a participant in a forum. Other opportunities include meaningful conversations with faculty and staff, theologians and campus ministers, trustees and religious sponsors.

Mutually advantageous relationships can and should be formed between the local bishop and the university president. Everyone gains if unnecessary conflicts are avoided, a genuine dialogue is facilitated, and a strong relationship is forged.

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Establishing a Diocesan Academic Council

Several years prior to the publication of the Apostolic Constitution, *Ex corde Ecclesiae*, the president of Duquesne University and I met informally but regularly to discuss a wide range of issues including diocesan collaboration with the university regarding programs on campus. One program, for example, resulted in the Issues in Academic Freedom symposium.

With the publication of the Holy Father’s Apostolic Constitution, the president of Duquesne University and I decided to extend our informal gatherings to include the president of La Roche College and the president of Carlow College, the other Catholic institutions of higher learning within the diocese. These highly successful conversations led to the establishment of what we named the Diocesan Academic Council.

This Diocesan Academic Council provides a permanent forum for the leadership of the three schools and the bishop to meet regularly to discuss issues of mutual concern. Because it is the mission statement of each institution that is its declaration of purpose, and indicates where that institution intersects with the wider community and the diocesan Church, we focus on how the activities of the institutions fulfill the mission statements and the interactions and relationships with the diocesan Church and bishop. Over the years, this forum has been expanded to include the leaders of the three religious congregations sponsoring these institutions of higher learning, as well as the diocesan secretary for education, and a number of faculty members from each of the three institutions.

The Academic Council and its structured meetings were perhaps most noticeably effective in the discussion surrounding the application of *Ex corde Ecclesiae* and the implementation of the *mandatum*. The development of a procedure and process for requesting and granting the *mandatum* was not a problem for Duquesne, Carlow, and La Roche. In fact, at two meetings of the Diocesan Academic Council, all of the professors of the sacred sciences of the three institutions were invited to participate. Out of that exchange came the process that we now employ.

What has been most helpful is the ongoing structured conversation that our Diocesan Academic Council encourages and facilitates. It is against this very successful dialogical background that individual meetings between the president of any of the three institutions and the bishop can take place in a spirit of collaboration, cooperation, and solidarity.

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Gannon University was founded in 1925 when Archbishop John Mark Gannon, Bishop of Erie, recognized the need for local youth to have greater access to higher education and affirmed that the entrance to a college education should not be based on wealth or social standing, but on virtue and talent.

Gannon University remains committed to offering young men and women from our diocese the opportunity to attend. The president visits the six Catholic high schools in the diocese each year with the encouragement of the bishop. These visits typically include Mass with the students and an opportunity for the president to speak with the juniors and seniors about Gannon, as well as about the transition from high school to college. To encourage students from our own diocese to attend Gannon, the university offers those who are active members of a parish a $1,000 tuition grant; and if they enter Gannon after having graduated from one of the Catholic high schools in the diocese, they receive an additional $1,000 tuition grant.

Gannon collaborates with the Diocese of Erie in the college seminary formation program. In a typical year, 10 to 15 young men from the diocese are enrolled in St. Mark’s Seminary and take all their academic coursework at the university. Rectors of major seminaries have repeatedly complimented Gannon for providing the fine intellectual formation that prepares the seminarians for advanced theological studies. Almost all Erie diocesan priests attended Gannon as seminarians. Gannon has also become a diocesan hub for the continuing education of priests, deacons, women religious, and Catholic school educators. University facilities and personnel are made available to these groups on a regular basis.

The bishop supports the university by serving as chair of the Board of Trustees, presiding at important university liturgies, and engaging in the academic and spiritual life of the campus.

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A Virtual Learning Community

The Office of Catholic Education of the Diocese of Cleveland collaborates with local Catholic colleges: John Carroll University, Notre Dame College, and Ursuline College. One such effort in collaboration led to the creation of the Vocation of the Catholic Educator Committee. This committee is composed of a dedicated group of principals and college representatives who meet to discuss and problem-solve issues and involve the local Catholic universities in planning and implementing teacher-education programs. Many positive outgrowths have resulted from the efforts of this committee. For example, Future Catholic Teacher clubs began to meet, there was an increased participation in the college-sponsored job fairs, principals continued to place quality teachers in the diocesan schools, and work with Catholic colleges beyond the Diocese of Cleveland provided support and training for teachers.

In catechetical programming, the Diocese of Cleveland partners with the University of Dayton’s Institute for Pastoral Initiatives, which developed the Virtual Learning Community for Faith Formation (VLCFF), dedicated to providing online college-level courses in Catholic doctrine and tradition. The VLCFF has become a valued partner in the diocese’s catechist certification program, enabling the Cleveland diocese to have the highest possible participation in this particular adult faith formation initiative.

Since 1990, the Office of Catholic Education has been grateful for the Educational Administration Program at Ursuline College, a program that prepares teachers for the role of principal in Catholic schools. Ursuline College establishes networks of support and uses the experience and expertise of its program graduates to assist those taking Catholic school leadership roles. From time to time, staff members of the Office of Catholic Education have been asked either to present a course or to speak to classes in the program. In addition, Ursuline College has invited staff of the Office of Catholic Education to consult on the content of courses. The college has worked with both the education office and the Office of Catechetical Services to establish a concurrent catechetical leadership component to meet the diocesan certification requirement.

The Office of Catholic Education also collaborates with Notre Dame College and John Carroll University to provide professional development for teachers. An entry-year program for new teachers and a math seminar and symposium are supported by the colleges to maintain educational initiatives vital to the continued success of students in Catholic schools.

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Two of the ten presidents of the College of St. Catherine were blood sisters of two archbishops of St. Paul and Minneapolis. The first siblings were the founders. These facts have shaped an enduring and constructive relationship between the college and the archdiocese.

As an ex-officio member of the board, the archbishop attends meetings as his schedule permits, and when he is unable to be present, it is because he has pressing business that prevents his attendance. At the board plenary, trustees, including the archbishop, engage in spirited dialogue with administrators, faculty, staff, and students around a topic chosen for its timeliness and centrality to the college’s mission as a Catholic college for women. These meetings offer the opportunities to engage in sustained discussion with members of the college community around topics of significant importance, such as Ex corde Ecclesiae, St. Catherine’s Catholic identity, community service projects, and planning for college facilities.

St. Catherine’s also meets critical archdiocesan educational needs through programs that prepare teachers for Catholic schools or catechists for parishes.

The college invites the archbishop to preside at important college liturgies and events, such as commencement. This affords him opportunities to speak personally with students and their families. We also welcome and appreciate his participation in the dedication of a new facility, the celebration of a donor’s generosity, or an in-depth discussion among the archbishop, his auxiliaries, the president, and the college’s theology faculty.

The archbishop and I both know we can and do call each other when matters arise that affect the college or the archdiocese. Mutual trust, respect, and a clear understanding of our respective roles and responsibilities allow for a supportive collaboration that serves the Church’s mission well.

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The Archdiocesan Family Life Office and Creighton University have collaborated in producing several significant studies with the United States Conference of Catholic Bishops’ Committee for Marriage and Family Life, relative to marriage stability of different publics. These studies include the following:

- **Marriage Preparation in the Catholic Church: Getting It Right**, November 1995. A report of a study on the value of marriage preparation in the Catholic Church for couples married one through eight years;
- **Ministry to Interchurch Marriages: A National Study**, July 1999. Study of couples married between 1977 and 1997 whose first marriage was in a Christian Church. Catholics and Baptists made up the largest groups;
- **Time, Sex, and Money: The First Five Years of Marriage**, December 2000. Study on major strengths and challenges of couples in early years of marriage, the highest period of marital divorce. The study was used by dioceses, the national association of family life directors, and ministries such as Marriage and Engaged Encounter to aid ministries to newly married couples.

The Archdiocesan Office for Lay Ministry Formation has recently collaborated with Creighton University in establishing a master’s level program for professional lay ministers who will practice within the parishes and institutions of the archdiocese. Additionally, the graduate program in spirituality at Creighton University has been used by priests, religious, and laity in the archdiocese with a reduced rate per credit hour by those students endorsed by the archdiocese.

A new program, the Institute for Priestly Formation, which uses Creighton University’s facilities, has a summer program for intensive spirituality for seminarians from around the nation, and some seminarians from other countries. This program enrolled 110 seminarians in the summer of 2004. Priests of the archdiocese are involved in the program as instructors and spiritual directors, and a number of archdiocesan seminarians participated in the program.

There is a high degree of cooperation between Creighton University and the local Church in the work of priestly, diaconate, and lay ministry formation. The theology faculty of the university is involved in many continuing education programs in parishes and institutions of the archdiocese.

Most Reverend Elden Francis Curtiss
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Mutual Respect and Trust Are Key

The first bishop of San Diego, Charles F. Buddy, planned a Catholic university to serve the needs of his new diocese. He and his co-founder, Mother Rosalie Clifton Hill, R.S.C.J., built the University of San Diego and the San Diego College for Women in 1949, which merged to the present University of San Diego in 1972. The current independent Board of Trustees reserves trustee positions for the local bishop, a priest of the diocese, the provincial of the Society of the Sacred Heart, and a sister of that community, each contributing significantly to the character of this Catholic university.

Collegial relationships developed over time between the university and the diocese, which became characterized by mutual respect and trust. The following three examples demonstrate this point.

- Religious Studies Courses: Faculty from theology and religious studies prepare graduates for pastoral ministries and share expertise with parishes and schools for adult education, retreats, etc.
- Lectures and Research Programs: The university’s centers and institutes are a major educational resource for the diocese. For example, the university’s Center for the Study of Latina/o Catholicism helps the local Church understand the needs of its exponentially growing Hispanic population. Similarly, the university’s Center for Christian Spirituality sponsors many regional programs, including a series for executives on business, leadership, and spirituality.
- Community Service: The university’s Office of Community Service Learning coordinates the placement of hundreds of volunteers, many who provide direct service to those seeking assistance from diocesan sponsored agencies. On occasion, the university acts as a broker on behalf of those needing services. Catholic Charities is often among the first responders to recent immigrant groups seeking resettlement, and the agency alerts the university’s school of education. In turn, the school puts training programs into high gear for teachers from the local public schools who must prepare for these new populations.

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Collaboration in Theology

Remarkable collaboration exists between the Archdiocese of New Orleans and Our Lady of Holy Cross College (OLHCC), a mission of the Marianites of Holy Cross. The college has established a bachelor of arts program in theology which is thoroughly responsive to the needs of the Archdiocese of New Orleans in its mission of evangelization and catechesis.

Foundational to this collaboration is the commitment of the OLHCC theology program to be faithful to the Church’s Magisterium. The goal of the program is an accurate, enthusiastic, and compelling proposal of the truth about God and the human person revealed in Jesus Christ and promulgated in Sacred Scripture and the teaching of the Catholic Church. In this regard, OLHCC requires the mandatum of all who teach theology at the college, and seeks theology faculty who desire “to educate the mind, but never at the expense of the heart” (Fr. Basil Moreau, founder of the Marianite family).

On this basis, the following programs have been implemented:

- The Archdiocesan Office of Religious Education has qualified the theology program at OLHCC as a partner institution in its handing on the faith program. Catechists are eligible for full tuition remission for all theology courses.
- The Lumen Catechetical Training Program offers undergraduate courses in theology and education for the benefit of religious educators. The program, offered in summer, includes full tuition remission, a stipend, and archdiocesan certification credit.
- Theology faculty members are used as resources for the evaluation/planning of the Hofinger Catechetical Conference and other issues which require theological expertise.

This collaboration has inspired research for development of the OLHCC theology program, including:

- Full-time faculty positions in Sacred Scripture and moral theology;
- The addition of a bachelor of arts in catechetical studies which combines educational courses and student teaching with major courses in theology; and
- A graduate program with two courses of study: theology and catechetical studies.

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Celebrating Our Faith in Education

Siena College collaborates with the educational community, Church, and wider community in many ways. We have hosted symposia such as “Trusting the Clergy? The Churches and Communities Come to Grips with Sexual Misconduct.” We are the home of the Reinhold Niebuhr Institute of Religion and Culture, and the Institute for Jewish-Christian Studies. Siena also collaborates with our local diocese in the Summer Institute for Religious Studies and the Diocesan Spring Enrichment Program.

Siena’s Franciscan friars serve as faculty and administrators and celebrate liturgies on campus as well as in nearby parishes. Some serve as part-time prison or hospital chaplains, while others are Friars-in-Residence who are available 24/7 to young adults facing joys, speed bumps, or crises of faith.

Siena College’s Franciscan Center for Service and Advocacy is a hub for collaboration. The Franciscan Center has cultivated relationships with many agencies that are part of Catholic Charities and other non-profit organizations. College students are offered a valuable environment for learning as they volunteer for inner-city after-school programs and youth enrichment, emergency assistance, community maternity services, programs to assist the elderly and caregivers, services for persons living with HIV/AIDS, services for individuals with disabilities, and many more populations/programs.

The Franciscan Center also has students serving as catechists and retreat team leaders at five area parishes. Most important, the Center provides education and ministry training through seminars and a minor field of study. This draws students to learn Catholic social principles behind the commitment to service. People rightly expect Siena College to be a place of solid study and celebration of Catholic values, including putting the Gospels to work.

Siena College strives to be a place where faith in God is taken seriously as an intelligent, morally responsible, and decisive option. We hope to offer a college environment in which the study of complex topics can take place in a rigorous academic environment.

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Sharing the Church’s Mission

We are charged by Jesus our Brother to preach the Gospel to the entire world, to make disciples of all nations. Our best hope to accomplish this charge is through cooperation in our ministry, working, not as different departments, but ministering and collaborating as one Body of Christ. As Bishop of Spokane, I have been gratified by the relationship I have enjoyed with Gonzaga University.

Since 1956, the Bishop White Seminary has been a house of formation for our seminarians. This college-level program is adjacent to Gonzaga University’s campus. The connection is not only geographic, but academic: the seminarians attend classes at the university; several of the university’s Jesuit priests have served on the seminary’s formation faculty; the university’s philosophy department is very sensitive to the needs of college seminarians; and the rector of the seminary enjoys a close working relationship with university administrators.

The Dean of Education at Gonzaga University has made great contributions to the work of our diocesan school board. In recent years, the dean has assisted in the formation and operation of our Diocesan School Advisory Council, a group consisting of pastors, administrators, representatives of our teachers and families, and our diocesan superintendent for Catholic schools. The dean’s work has been invaluable as we address our common mission of Catholic education.

Our Catholic Charities office is completing the building of a new St. Anne’s Care Center. This facility, capable of serving 200 children, is a cooperative venture among Gonzaga University, Sacred Heart Medical Center, and Catholic Charities. The basic service of the center will be child care. However, early childhood development students of Gonzaga University will work at St. Anne’s as part of their academic program. This venture is a powerful example of how a Catholic medical center, a Catholic university, and a Catholic Charities office together can serve our Church’s common mission.

These examples of building relationships for a common mission and cause give vibrant witness to the opportunities for collaboration, to good stewardship, and to the abundant potential realized when members of the faith community work together.

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Combining Strengths to Create a Win-Win

It began with a call from the Bishop of the Oakland Diocese who inquired about an educational and formational program for professional lay ministers tailored to the needs of the diocese. This resulted in a highly collaborative process to create a new Master of Arts program in Pastoral Ministries. The program continues to strengthen the relationship between the diocese and the university:

- It was designed in consultation with the Lay Ecclesial Ministers Council of the Oakland Diocese and is tailored to the diocese’s needs and vision.
- An advisory board, composed of university faculty, diocesan representatives, and students, is responsible for the design, evaluation, and oversight of the program.
- Both the diocese and the university financially support this program in order to make it affordable to practicing lay ministers.
- Cohorts of 15 to 20 lay ministers are recruited by the diocese, who are evaluated and admitted through the university’s admission office.
- The university is committed to offering a theological and pastoral formation program that serves the diocese’s multicultural reality (55% of the Catholic population is from under-represented cultures speaking 25 different languages).
- The integration of the diocese’s strong sense of lay vocation and calling with the university’s commitment to theological rigor and Catholic intellectual thought is a powerful combination.

In May 2004, the first graduates received their Master of Arts in Pastoral Ministries with the bishop of the diocese offering the final blessing at the university’s commencement and addressing the entire gathering.

Holy Names University is honored to assist the diocese and the larger Church in the training of lay ministers, especially when the request for that training comes from the bishop. We look forward to the continued strengthening of the relationship between the diocese and our university.

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Meeting and Sponsoring Events Together

Positive working relationships make it possible for the diocese and Catholic universities to mutually sponsor events and organize holiday celebrations. To accomplish this goal concretely, two conditions are fundamental: there must be formal moments of association, and the diocese must take the initiative.

The Bishop of Oakland, since the early days of the diocese, has been at St. Mary’s College on the first Sunday after Easter for Baptisms and Confirmations, preceded of course, by the Rite of Election. For many years, the Christian Brothers hosted the bishop one afternoon each fall for one-and-a-half hours of discussion with students, followed by an hour with faculty, then drinks and dinner. For the past 27 years, the bishop has hosted a dinner in Berkeley in which Catholic university presidents and administrators participate.

This last illustration moves us to the second arena of action. My experience is that the responsibility for initiative falls more on the bishop and the diocese than on the university. Though the university has broad perspective, as well as the continuing introduction and dialogue between students and the great personalities of history, it has also a somewhat enclosed quality about it, a limited pastoral view that asks for stimulation. The initiative of the bishop is felicitously imperative.

Over the years, therefore, the diocese has offered fruitful invitations. The bishop asked the faculty of Holy Names University to facilitate the structure of the first Diocesan Pastoral Council. The bishop suggested that the ecclesial lay members approach Holy Names University for the possibility of a master’s degree in pastoral leadership adapted to lay people’s schedules. The universities were gracious in their response. Reciprocal invitations followed.

These points of association and their history contributed to a series of spirited conversations around Ex corde Ecclesiae. These initiatives created an atmosphere of understanding both for working together and dealing with sensitive issues that may arise.

Although Catholic identity has been a concern of Catholic universities for some time, Ex corde Ecclesiae has brought this issue into focus more recently for bishops. Together, we realize that we are recipients of a heritage to which we have much to contribute.

Most Reverend John S. Cummins
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A Catholic Home Away from Home

What does it profit us if we gain the whole world but lose our souls in the process? That question, derived from Mark 8:36, weighs heavily on my mind as I reflect upon our mission within Catholic institutions of higher learning. There are so many organizations that review, accredit, and affirm our academic and scholarly pursuits. What about the religious dimension of life on campus? Our students, more than ever, need to learn how theology and faith are applied in the concrete situation of college life and beyond. Campus ministers are, in some sense, professors of Catholic life.

It is critically important that campus ministry receives my personal attention as president. For that reason, early in my tenure, I changed the reporting structure so that the Office of Campus Ministry is accountable directly to me. That was more than a mere "symbolic change." It signaled to the university community the priority I have given to campus ministry within the university's work. To make it work, ample financial resources have been allocated in the university budget.

In addition to our emphasis on personal prayer and the spiritual life, all of our efforts to serve in Washington, D.C. are meant to exemplify for our students the importance of collaboration between our university and the larger Church. As the Catholic Church in Washington, D.C. serves its people, so do our students serve in the area and beyond. Community outreach programs have introduced the following initiatives: the establishment of a Community Service Council; an active community volunteer program that includes St. Ann’s Maternity Home and Northwest Center Maternity Home; Family Life Services, Kids on Campus days; tutoring in the federally funded D.C. Reads program that reaches out to children in local underperforming schools; outreach to the elderly in local nursing homes; outreach to the homeless and needy through CUA Food Runs, Martha’s Table, Exodus Youth Ministries, an annual Homelessness Awareness Week, culminating in a Homeless Walk-a-thon, Best Buddies; Habitat for Humanity Spring Break trips; and service-learning mission trips to Jamaica, Guatemala, and Panama, supported by student fundraising.

I often refer to our universities and colleges as a student’s “Catholic home away from home.” It is our obligation, then, while they are with us, to prepare them for the fullest and best participation in Catholic life; so that when they graduate they might, indeed, both gain the whole world and save their souls and those of others in the process.

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Georgetown University has always had a special role among American Catholic institutions of higher education, not only as the first and the oldest of these institutions, but also as a prestigious, resourceful, and prominently located university. Under the leadership of many influential and visionary presidents, Georgetown has helped to set the tone of Catholic higher education in our country. I was anxious to cultivate the important relationship that such a prominent institution should have with the Church and the Catholic community. The Catholic and Jesuit roots of Georgetown are too important to the life and mission of the institution – these must be fostered and developed, as St. Ignatius would proclaim, “for the greater glory of God.”

When I began my service as Archbishop of Washington in the District of Columbia, it seemed that the best way of developing a relationship was by personal presence. During the years I have served in this local Church, I have been a frequent visitor to the university, attending academic functions, offering Mass for the students, and participating in seminars and other programs. I have always insisted that I do this not as a guest, but as a member of the university family since the bishop is always a part of the family in every Catholic institution.

Today I feel very much at home at this institution. I believe that my relationship with the administration and the faculty – and in a special way with the Jesuit community – is excellent. If problems arise, they are always handled honestly and directly, with mutual respect and trust. I feel that as bishops, we must take the initiative in building – or, if necessary, rebuilding – this relationship, since it is essential to the mission of the institution and its own fidelity to its roots in history.

The challenges are two-fold, of course. On one hand, we cannot be content with being mere window dressing to give a plausible veneer of Catholic identity. On the other hand, we must recognize the authentic freedom of higher education in its pursuit of its own vision, as long as that vision is faithful to its Catholic character. This, of course, will always be a challenge and sometimes a struggle, but I am confident that the bishop’s place is to be present to the university as part of the family, part-time prophet and full-time friend. I look forward to working closely with the Georgetown family in actualizing these challenges.

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Two Principles of Collaboration

The first principle of collaboration between a Catholic university and a diocese is the development of a positive relationship with the bishop before an issue arises. I visited the archbishop before arriving at the University of San Francisco (USF) so that we would not meet for the first time over some crisis. The archbishop has been my guest for dinner with the Jesuit community several times a year. He also came to cocktails and dinner with the Catholic members of our Theology/Religious Studies Department for a free-wheeling discussion of the mandatum. The archbishop has attended meetings of the board of trustees and has discussed issues facing Catholic higher education. This supplements an annual invitation to the archbishop to join board members for one of their dinners.

The second principle of collaboration is the concept of “no surprises.” USF is the only Catholic university in the city. Because of this position, the archbishop should be advised in advance of decisions or actions of the university that may impact the local Church. Several examples follow which demonstrate this point. The chair of the board and I met over lunch with the archbishop to explain the board’s impending decision to extend medical benefits to adults who are “legally domiciled” with members of faculty and staff. He had previously dealt with this issue negotiating city funding for Catholic Charities. This was an opportunity to alert him but also benefit from his experience. In my first year as president, I notified the archbishop about a forthcoming decision to appoint a new director of a Catholic studies living-learning community that enjoyed strong support among conservative Catholics who would likely register their disagreement about the decision with him. This spring, I phoned the archbishop to advise him that Voice of the Faithful was one of four co-sponsors of a symposium that would bring four nationally recognized theologians to campus. At his request, we met twice in his office to review his concerns and broader issues associated with this event.

Following these principles engages the president and the bishop in necessary, valuable dialogue which will help build the bridge needed to meet the intended goals of Ex corde Ecclesiae and ultimately benefit both the university and the diocese.

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Building a Legacy

Two years ago, the Archdiocese of San Francisco celebrated its sesquicentennial; this year, the University of San Francisco holds its own celebration of 150 years. A long shared history invites us to see the larger picture of how the Church and the university can be of mutual service. While the news is frequently generated by crises and conflicts, genuine growth takes place in a thousand quiet ways. Our families and parishes educate children prepared to enter a Catholic university, and the alumni of the university enrich the life of the Church and carry the Gospel into the marketplace. This is not news that will find its way into the press, but it is the fruit of courage, dedication, and sacrifice over the long haul.

A single manifestation of this mutual relationship is the Institute for Catholic Educational Leadership (ICEL), which came into being in 1976 through the combined efforts of the university and the archdiocese. For almost thirty years, ICEL has formed and inspired leaders in Catholic education nationally and internationally. The past decades have seen tremendous changes in the world of Catholic education; ICEL has equipped new leaders for this rapidly changing world. Catholic educational leaders at every level need both the solid conviction of a lively faith and the intellectual imagination to translate that faith into the idiom of the modern world. ICEL has been effective in meeting that challenge and is an example of how cooperation between the Church and the university can make an impact far beyond the borders of the campus or local Church.

Today, those who serve in the Church and the university strive to embody the positive leadership and principles of those who have previously left a wonderful legacy on which to build. Tensions are part of life, and they will occur from time to time in ecclesial and academic circles. Being mindful of the gift of the past can put such tensions into a broader context and suggest solutions to contemporary problems.

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Like many other Catholic colleges and universities, Marywood University, throughout its 90-year history, has "tended the flame" of Catholic education. The university assists the bishops of our diocese in preparing leaders for Catholic schools through educational offerings for teachers and principals, in-service, and grants procurement. Additionally, Marywood has offered an on-campus principals' certification program for several years, including modules specifically for Catholic school principals. The university has offered a significant discount to teachers in the diocese in order to keep these programs affordable.

Efforts extend beyond course offerings. In addition to acting as consultants to parishes and pastors in their administration of schools, Marywood personnel assist Catholic schools by offering assistance in placing principals, developing job descriptions, serving on search committees, and training lay advisory boards. These contributions by the university are intended to strengthen diocesan Catholic schools and better position them for the future.

Marywood University has also made commitments beyond its home diocese. In summer 2004, for example, Marywood sponsored the Principals' Academy for the Diocese of Harrisburg. The Academy, initiated through Marywood's graduate program in education, the diocesan superintendent of schools, and the director of the diocesan institute, assists qualified personnel to meet certification requirements for principals and prepare them for leadership in the Catholic school system. Collaboration with diocesan personnel enabled the university to adapt the program to specific diocesan needs. In addition to awarding the certification, Marywood University offered a special consideration in tuition. Further financial assistance from diocesan funds also contributed to program affordability.

The leadership skills of teachers and principals in diocesan schools will determine the ability of the Catholic school system to provide the level of religious formation and educational preparation needed by students in the twenty-first century. Collaborative efforts between dioceses and their Catholic colleges and universities can be a major conduit for this leadership development.

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Good Exchanges Regarding Ex corde Ecclesiae

In response to the directives provided in Ex corde Ecclesiae regarding the dialogue and harmony that should be promoted and fostered between university/college presidents and the residential bishop, I established the practice of meeting with the presidents twice a year on an informal basis at my residence. Each meeting was followed by a reception and dinner. These occasions provided the opportunity for the following:

• to discuss major issues contained in Ex corde Ecclesiae;
• to highlight major endeavors within the colleges and universities;
• to explore ways to develop Catholic identity within institutions of higher education; and
• to discuss creative means in which the colleges and universities and the Archdiocese of Philadelphia could work together in teaching and proclaiming the Good News with clarity, conviction, and compassion.

An important element of these meetings was the occasion for the archbishop and presidents to establish and sustain a trusting and respectful relationship. In addition to the agenda items submitted by the archbishop, the presidents were encouraged to forward items for discussion and clarification. The atmosphere of the meetings was conducive to a relaxed, honest, and frank discussion on the issues impacting Catholic education. The meetings provided the venue for the archbishop and presidents to speak about the issues, challenges, struggles, and rewards they were experiencing. Over a period of time, the archbishop and presidents overwhelmingly appreciated the need to support and encourage one another.

The importance of the reception and dinner that followed the meeting cannot be overestimated. These gatherings allowed us to begin to know one another on a personal level. This development led to an increase of productivity and accomplishments within the structure of the meetings. The ultimate success of these gatherings was the building of a respect for each other and our work, with the clear realization that the harmony of the archbishop and university/college presidents offered more effective service to the Church and to those entrusted to our care.

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In 1998 Saint John's University and the College of Saint Benedict initiated a partnership with the six dioceses in Minnesota to provide theological education and formation for lay ecclesial ministers, and to create a certification process to ensure competent, educated, well-formed lay ministers formalizing their relationship with the Church through the office of the bishop. Nearly six years of collaboration with the Minnesota Catholic Education Association (MCEA) and the dioceses have produced significant results. The bishops of Minnesota have approved a common certification handbook for lay ecclesial ministers, the first instance of statewide, multi-diocesan standards. The MCEA certification handbook utilizes national standards for lay ecclesial ministers recently approved by the USCCB's Commission on Certification and Accreditation (USCCB-CCA).

Developing these standards involved the following: convening and hosting discussions among theologians, diocesan representatives, MCEA officials on the theological, ecclesial, legal, and pragmatic aspects of certification; developing draft standards; providing a certification consultant to work with the dioceses; and helping coordinate efforts with the Catholic colleges and universities of the state to enable candidates to meet these standards. In March 2004, the USCCB-CCA approved the MCEA certification handbook.

Certification for lay ecclesial ministers has been a significant means by which Saint John's University can collaborate with and provide service to the dioceses of Minnesota. A recent letter from the executive director of the MCEA, Peter Noll, highlights this contribution. Mr. Noll writes, "Saint John's School of Theology has been an important partner in advocating for and achieving a common certification process in the six dioceses of Minnesota. [Its] contribution has been instrumental in this historic development and, most importantly, in improving the quality of ministry in the Catholic parishes of our state."

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Meeting to Share Words and Works

With two Catholic institutions of higher learning situated in the Diocese of Saint Cloud, the most effective means toward developing mutual respect and principled dialogue between these institutions and the diocese is the scheduling of regular, free-flowing meetings of the presidents of both institutions with the bishop. Far from the more scripted and formalized appearances together at commencements and convocations, presidents and the bishop meet candidly, if not casually, to discuss issues of common concern. This environment has made the impact of *Ex corde Ecclesiae* a lived and positive reality of collaboration for the good of the Church in university and diocesan settings.

Of course, the mutual respect and trust between the parties in the dialogue then sets the tone for the further relationship within the institutions and the diocese. Given the open and respectful sense of dialogue between bishop and presidents, other relationships can take a new, positive course as well. Even the sometimes cautious or challenging discussion between the theologians and the bishop is influenced positively by trust and open respect between the bishop and the presidents.

Most of all, I believe the effort to have a good relationship between heads of the university or college and the diocese impacts the attitude of the student body towards the life of the Church, including the living of the faith in the local Church. When students know of the mutual respect and experience between persons in the leadership of the Church, it goes a long way to enhance the development of a greater and more enthusiastic participation among the student body with the local Church. This dialogue has also enhanced the local Church's understanding of the role of the Catholic colleges.

One example of such participation will suffice. Because of the ongoing commitment to dialogue between the presidents and the bishop, the university/college communities have become more directly invested in the global partnership initiative between the Diocese of Saint Cloud and the Diocese of Homa Bay, Kenya. Faculty and students have participated in delegation on-site visits to Kenya and have hosted delegation visits to Saint Cloud.

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Operation TEACH

Operation TEACH (Teachers Enlisted to Advance Catholic Heritage) helps meet the need for teachers in parish elementary schools and helps students pursuing the Master of Arts in Teaching at the College of Notre Dame of Maryland to fund their education. It is an example of a successful partnership between Catholic higher education and a local archdiocese. A member of the fourteen-school University Consortium for Catholic Education, the Operation TEACH program began as a collaborative effort between the Archdiocese of Baltimore and College of Notre Dame in 2001.

Operation TEACH is a corps of highly motivated and academically accomplished young college graduates who commit two years to service in Baltimore-area Catholic schools while living in small, cooperative Christian communities. Meeting the recruitment needs of the archdiocese, they acquire hands-on classroom experience as they study the theory and principles of education pursuant to a Master of Arts in Teaching from the College of Notre Dame. They share in the Judeo-Christian tradition of the college where the learning experience is infused with the celebration of human dignity and themes of tolerance, compassion, and hope. Within the mission of the Catholic Church, they reach into their school and parish communities to provide quality teaching and service to others.

It is the focus on spiritual development that distinguishes Operation TEACH teachers and makes them exceptional within the communities in which they live and serve. Their spiritual goal is to grow in faith and commitment to service. Their social goal is to be Christ to all with whom they come in contact. Their educational goal is to teach as Jesus did. While difficult to reach in isolation, these goals are developed cooperatively in the faith community that is Operation TEACH.

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A Catholic College Resources the United Nations

Gaudium et Spes reminds us that the Church is “truly linked with mankind and its history by the deepest of bonds” and must, therefore, be actively present in the world’s arenas. Today, the United Nations (UN) serves as one such arena where “the joys and the hopes, the griefs and the anxieties” of the human family are shared, and the goal of global solidarity for present and future generations is lifted up. The Church participates in that arena through the Office of the Permanent Observer of the Mission of the Holy See to the UN.

The work of the UN, as that of the Church, is as diverse as its members. It demands a breadth of knowledge and a depth of expertise to deal with contemporary challenges in our cosmos. Two years ago, aware of the comprehensive agenda of the UN and the need for a spectrum of knowledge and experience to address the complexity of world issues, I discussed a collaborative project with Father Donald J. Harrington, C.M., president of St. John’s University in New York. That initial conversation led to meetings with the university coordinator of this project. Since then Vincentian Center for Church and Society, a cadre of St. John’s professors, participates in a range of UN sessions as well as UN-sponsored conferences.

To date, faculty from the disciplines of theology, anthropology, law, environmental biology, linguistics, and economics have expanded the Mission’s ability to be present at these highly specialized sessions and meetings. The faculty members’ written reports as well as their informal conversations at the UN and the Mission are valuable and mutually enriching.

Mutuality in service is the key: the Mission gains supportive affiliation and faculty expertise from the university; the faculty appreciate viewing their academic interests through a practical global prism while meeting with colleagues from around the world. This project, while in its beginning stages, is a practical example of the goal expressed in Ex corde Ecclesiae that “Catholic universities will be particularly attentive to the poorest and to those who suffer economic, social, cultural, or religious injustice. This responsibility begins within the academic community, but it also finds application beyond it.” (cf. EcE 40)

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Two Ways to Help the Archdiocese

For the past decade, Marquette University has offered the Summer Institute in Christian Doctrine, an adult study of the Creeds, for Catholic elementary school teachers who also learn how to use the *Catechism of the Catholic Church* for information on the Catholic faith.

Each summer 20 to 25 teachers at archdiocesan elementary schools are invited. With generous grants from Catholic foundations, the university can provide them with texts, bibliographies on catechetics, and a small stipend. The teachers are required, as participants in the institute, to take back three or four practical suggestions for improving religious education in their own classrooms and schools. An increasing number of teachers have little or no prior formal religious education. The institute helps them reflect on their faith, giving them the language they need to communicate that faith to their students. It successfully meets a real need in the Archdiocese of Milwaukee. On the Marquette University web site (www.marquette.edu), there are helpful links to information for continuing education of institute teachers and others who cannot attend the institute.

The Archdiocesan Social Concerns Office “strives to build the capacity of the diocesan Church to act effectively in defense of human dignity, human rights, and the pursuit of justice and peace... Whenever possible, an ecumenical and interfaith perspective is sought.” Faculty in the department of theology spearheaded the organization of the Urban Faith Roundtable to discuss theological education. This group gathers central city pastors and lay ministers, mostly African-American Protestants. As a nonprofit organization enjoying university assistance, it offers a certificate program in Urban Ministry through Marquette’s College of Professional Studies, and provides ministers and lay leaders the opportunity for theological development, vocational enrichment, the enhancing of personal leadership skills, and a link to Christian faith and social justice. Through the Urban Faith Roundtable, Marquette theology faculty contributes to the realization of the archdiocese’s mission to address racism and poverty.

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Continuing Education of the Bishop

The Archdiocese of Milwaukee is privileged to have, within its boundaries, five Catholic universities/colleges and two major seminaries, including Marquette University, Cardinal Stritch University, Alverno College, Mount Mary College, Marian College in Fond du Lac, St. Francis Seminary, and Sacred Heart School of Theology.

In the early 1980s, I created an Archdiocesan Medical Ethics Committee composed of doctors, nurses, administrators, and a chaplain. It is overseen by the Archdiocesan Coordinator of Health Affairs. I added professors of ethics and moral theology from the institutions of higher learning. That group met with me monthly for lunch and discussion about problems that had surfaced in the hospitals the previous month, or about other pertinent and current bio-ethical questions. The issues probed ranged from spina bifida babies and in vitro fertilization to social justice and labor questions. The meetings kept me abreast of the latest literature in the field, new papal pronouncements, and the never-ending challenges of advances in medical ethics.

A few years later, I began another monthly luncheon with about a dozen members of the theological faculties of the institutions of higher learning, with rotating members on and off about every three years. We called this group the Archbishop's Consultation on Theological Issues (ACTI), and it was overseen by the auxiliary bishop, Bishop Richard Sklba. At these luncheons, we would discuss any recent articles on theology or scripture that seemed significant and noteworthy, including current papal and curial documents. In many ways, this discussion became a source of continuing education for me and provided a chance to get to know personally these dedicated and learned teachers in our schools of higher learning.

These meetings turned out to be some of the most positive and encouraging moments of my years as archbishop. I am eternally grateful for them. In addition, these two initiatives gave members of the theological faculties a chance to address the needs of the archdiocese.

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