

The Transformational Mission of a Diocesan University

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Abstract

This article advances the concept that the mission of a diocesan Catholic college / university is found in its geographic relationship with the local church and area community. Examples of this interaction and collaboration are cited.

The apostolic constitution, *Ex corde Ecclesiae*, identified—for the first time in the history of the Catholic Church—the *common* characteristics of all Catholic universities. According to this document, one of the essential characteristics of a Catholic college / university is “an institutional commitment to the service of the people of God” wherein “the great problems of society and culture” are confronted and transformed.¹ While all Catholic colleges and universities are encouraged to be transformational, diocesan schools exist with an explicit purpose to provide a preferential option for their immediate church and community environment.

Using *Ex corde Ecclesiae* and the diocesan “local” focus as the foundation, this article will explain how the “character and identity” of the diocesan Catholic college / university centers on the outward dynamic impulse of being sent on an educational mission, first and foremost, to the local church and area community. To present detailed accounts of the ways in which diocesan institutions engage their immediate church and community, we informally solicited input from all ten presidents of these institutions. Throughout this article the presidents’ observations will provide a

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¹ Pope John Paul II, *Ex corde Ecclesiae: On Catholic Universities* (Vatican City: Typis Polyglottis, 1990), Part I, ¶13.

closer look at how this relationship manifests in reality. First, we present an overview of the ecclesiastical relationship with the local diocese.

Part I: Identity and the Diocesan Catholic College / University

Ecclesiastically Based

While every college and university has a unique identity particular to its context, history, and demographic, to identify itself as Catholic, every Catholic college / university is required to have a connection with the diocese in which it is located. Canon law states, “No university may bear the title or name *Catholic University* without the consent of the competent ecclesiastical authority.”² Additionally, as recognized by Pope John Paul II, “Every Catholic university, without ceasing to be a university, has a relationship to the Church that is essential to its institutional identity. As such, it participates directly in the life of the local Church...”³ and makes an enormous contribution to the universal Catholic Church. “Every Catholic university...assists in the protection and advancement of human dignity and cultural heritage through research, teaching, and various services offered to the local, national and international communities.”⁴ The Catholic college / university is a place of dialogue among cultures and leads the effort to search for truth and the foundations of truth. Indeed, within the Catholic college / university, philosophy and theology uniquely contribute to a coherent world vision for the other disciplines within the institution.

Although there are diverse ways in which the ten U.S. diocesan colleges and universities are incorporated in civil law and canon law, these institutions understand themselves to be an integral part of their (arch)diocese apostolate. This holistic canonical vision is the basis of the unique relationship these schools have with the diocesan bishop, which is a distinguishing feature between them and other Catholic colleges and universities.

A diocesan college / university has specific characteristics that link it closely to the ecclesiastical community, leading it to play a prominent role in the life of the local church. A diocesan Catholic college / university

² *Code of Canon Law* (Washington, DC: Translated by Canon Law Society of America, 1983), canon 808.

³ John Paul II, *Ex corde Ecclesiae*, Part I, ¶ 27.

⁴ *Ibid.*, Part I, ¶ 12.

was purposely created in a particular geographic location—a diocese—to serve the people of that location. While it may attract students and provide services to people from outside the diocese, it exists *for* that local community. Its *location*, its *place*, is essential to its mission; its mission is to serve those in the local community by finding specific ways to improve the quality of life through offering educational resources. As stated by the president of St. Thomas University: “We are called and sent to the people of South Florida as our primary responsibility. They are the living essence of our mission.”⁵

Currently, there are ten diocesan colleges / universities. Table 1 lists these schools, their locations, and their corresponding dioceses. These ten diocesan schools are a cohort unto themselves and distinct from four other cohorts of Catholic colleges / universities:

1. Schools founded as independent (e.g., Ave Maria University);
2. Schools founded as diocesan that are now independent (e.g., Bellarmine University);
3. Schools founded as religious order that are now independent (e.g., University of San Diego); and
4. the approximately 200 schools founded and still sponsored by a religious order community.

While each cohort of the aforementioned Catholic institutions is in a unique relationship with the local diocese and, therefore, is worthy of independent analysis, this study focuses on the special relationship of the ten diocesan colleges / universities with their dioceses. This relationship is explored in the sections to follow.

Preparing Church Leadership and the Catholic College / University

A primary purpose for diocesan institutions is the preparation of future church and diocesan leaders. The genesis of these ten diocesan schools and the relationship to priest formation shed light on the diocesan-university connection. Diocesan bishops or priests founded most diocesan schools existing today, though some were founded by religious orders and later transferred to the diocese. Some diocesan schools were originally seminaries that later developed into liberal arts schools for lay

⁵ Franklyn Casale, “The Power of Naming,” in *Promising Practices*, ed. Michael Galligan-Stierle (New Haven, CT: Sacred Heart University Press, 2005), 6.

Table 1. Diocesan Institutions in the United States.

College / University Name	City Location	Arch / Diocese Connection
Carroll College	Helena, MT	Helena, MT
Donnelly College	Kansas City, KS	Kansas City, KS
Gannon University	Erie, PA	Erie, PA
Loras College	Dubuque, IA	Dubuque, IA
St. Ambrose University	Davenport, IA	Davenport, IA
St. Thomas University	Miami Gardens, FL	Miami, FL
Seton Hall University	South Orange, NJ	Newark, NJ
Thomas More College	Crestview Hills, KY	Covington, KY
University of Dallas	Irving, TX	Dallas-Ft. Worth, TX
University of St. Thomas	St. Paul, MN	Minneapolis-St. Paul, MN

students. Others began for and continue to serve lay students. Regardless of their founding origins, most diocesan colleges / universities have a strong partnership with or include a diocesan seminary, while others have a discernment program for men considering a vocation to the priesthood or diaconate. The following examples will help illustrate this point.

Carroll College works closely with the Helena diocese in fostering a call to the priesthood through the continuation of the program to prepare men for priestly vocation, a program established at Carroll's beginning. At Loras College, in cooperation with the Archdiocese of Dubuque, traditional undergraduate education is provided for seminarians at nearby St. Pius X Seminary; in addition, individuals with "late" vocations—those who already have undergraduate degrees—receive their philosophy and religion requirements at Loras while embarking on their seminary training at St. Pius X. Seton Hall University has a college seminary, as well as the Immaculate Conception Seminary School of Theology, which serves individuals primarily from the Archdiocese of Newark; in addition, Seton Hall provides theological training for the students of the Redemptoris Mater Missionary Seminary. These students will eventually serve as priests in the Newark Archdiocese and in dioceses around the globe. St. Ambrose is the site of the Diaconate Program for the Davenport diocese, providing theology courses to ordination candidates and their spouses. St. John Vianney Seminary at the University of St. Thomas (MN) is the largest college seminary in the United States with 165 seminarians enrolled for fall of 2009. Such programs offer a snapshot of the rich relationships that exist between dioceses and their colleges / universities.

When the diocesan college / university has a strong discernment program, seminary, or diaconal training on campus, bonds develop easily between the college / university and the local clergy who were

educated there. This provides a firm alumni base among diocesan leadership. This familiar relationship continues as diocesan colleges and universities are the primary hosts for the continuing education of priests and deacons. Such strong connections can enable future ministerial collaboration to evolve more easily.

Financial Responsibilities and the Diocese

While the finances of diocesan colleges / universities are usually independent from those of the diocese, there is often still a fiduciary connection between the diocese and the institution. These connections can affect how a college / university operates. Some diocesan colleges / universities have financial structures similar to those found in the majority of large Catholic colleges and universities in the United States; that is, they are financially independent. In the case of fiscally independent diocesan colleges / universities assets are held in trust by the board, and only by board action can the assets be transferred.

In contrast, some diocesan colleges / universities may be linked financially with their dioceses and may be considered part of the patrimony or assets of those dioceses. Should the college or university corporation dissolve, the assets of the institution would revert to the diocesan treasury. One example of this model comes from President Garibaldi, president of Gannon University:

The Bylaws articulate the sole and exclusive power and authority of the Ordinary of the Diocese of Erie to establish the mission and philosophy according to which the university operates, to amend the corporate Charter and Bylaws, to approve nominations to the Board of Trustees and to the offices of Vice Chairperson and Secretary, to lease or sell corporate assets in excess of \$100,000 or encumber corporate assets with liens of more than \$100,000, and to merge or dissolve the corporation.⁶

In some cases, the Catholic college / university participates in insurance and financial programs of the diocese, leveraging its resources by joining with the diocese in collaborative programs to manage cash or investments. At times, a diocese may assist a college or university in securing lower interest payments on short-term notes or long-term bond issues. Some colleges / universities participate in diocesan medical, property, casualty, and workers' compensation insurance programs, while

⁶ A. Garibaldi, personal communication.

others independently arrange such benefits. Diocesan bishops can be particularly helpful to their local colleges / universities when it comes to finances; many are active in fundraising or set aside a portion of donations collected in the annual bishop's appeal for the diocesan college's / university's building project, endowment or scholarship fund. For example, the bishop of Covington, KY, recently agreed to assist Thomas More College in raising the funds needed to build a free standing chapel.

Governance and Accreditation

Because of the relationship that exists between the diocese and its colleges / universities, a dynamic tension can exist between the obligations of the bishop and the autonomy of an institution. "The conference of bishops and the diocesan bishops concerned have the duty and right of being vigilant that in these universities the principles of Catholic doctrine are faithfully observed."⁷ Also, as stated by John Paul II, "The Church, accepting the legitimate autonomy of human culture and especially of the sciences, recognizes the academic freedom of scholars in each discipline in accordance with its own principles and proper methods, and within the confines of the truth and the common good."⁸ This delicate balance is navigated carefully to ensure faithfulness to Catholic identity while also maintaining the integrity of an academic institution.

On the level of governance, academic accrediting agencies require diocesan colleges / universities to maintain institutional autonomy so that academic decisions are internal and free from excessive influence. As an example, the Southern Association of Colleges and Schools (SACS) Commission on College requires that, "the board is not controlled by a minority of board members or by organizations or interests separate from it"⁹ and that "the governing Board is free from undue influence from political, religious or other external bodies."¹⁰

In many cases, the relationship of the institution to the diocese is prescribed in articles of incorporation and bylaws, allowing the diocesan ecclesiastical authority the ability to exercise its responsibility of oversight appropriately. For example, in some colleges / universities there is a two-tier structure. The diocese controls the first tier structure, giving it reserved

⁷ *Code of Canon Law*, canon 810.2.

⁸ John Paul II, *Ex corde Ecclesiae*, Part I, ¶ 29.

⁹ *The Principles of Accreditation: Foundation for Quality Enhancement, Commission on Colleges*, Southern Association of Colleges and Schools, 2008 Edition, CR 2.2.

¹⁰ *Ibid.*, CS 3.2.4.

power to influence the mission and planning of the school; approve the appointment of trustees and the president; review bylaw changes; and control mergers, dissolutions, and disposition of property. The diocesan bishop often chairs or may have a seat on the governing board, which allows him to participate directly in decisions. Table 2 presents a listing of the diocesan colleges / universities and the bishop's position on the board, if any.

The Association of Catholic Colleges and Universities collected data from 208 schools concerning the presence of a bishop on its board.¹¹ Of the 208 schools included in the study, 175 boards have no bishop members. In sharp contrast to this reality, all ten diocesan colleges / universities have at least one local bishop serving on their boards. Of the remaining 198 Catholic college and university boards, only three have a bishop as chair: The Catholic University of America, Sacred Heart University, and Catholic Distance University. At the ten diocesan schools, three boards have the local ordinary bishop as chair or president of the board of trustees: Gannon University, St. Ambrose University, and Seton Hall University.

On-going Communication

Because of the close relationship between dioceses and their colleges / universities, strong lines of communication are needed. Building and maintaining these lines of communication is one of the primary responsibilities of the college / university president. Many of the diocesan college / university presidents surveyed reported that they have frequent conversations with their bishops. They also stated that those discussions are different and more frequent than the interactions they had when they served as president at a college or university founded by a religious order. A few examples illustrate this point. The president of St. Ambrose University, Sr. Joan Lescinski, C.S.J., reports:

I have much more frequent interaction with my bishop [now] than in my prior presidency at a college sponsored by a religious congregation of women. I look to the bishop to help me make sure that our university continues in its mission to serve the diocese in special ways as well as to serve students beyond the diocese. I also use the bishop as a 'sounding board' on sensitive matters related to the university in ways similar to the ways I used the leadership of the religious congregation at my prior presidency.¹²

¹¹ See http://www.accunet.org/files/public/Bishops_on_Boards.pdf.

¹² J. Lescinski, personal communication.

Table 2. Diocesan Institutions and Bishop Relationships.

College / University Name	Bishop's Institutional Relationship
Carroll College	Chancellor
Donnelly College	President of the Corporation; Ex-officio member of the Board of Trustees
Gannon University	Chair of the Board of Trustees
Loras College	Chancellor & Ex officio member of Board of Trustees; Member Board of Regents
St. Ambrose University	Chair of the Board of Trustees
St. Thomas University	Sole Member of the Corporation
Seton Hall University	President and Chair of Trustees; President (but not Chair) of Regents
Thomas More College	Chancellor and a member of the Board of Trustees
University of Dallas	Chancellor and Ex officio member of the Board of Trustees; Member of the Executive Committee
University of St. Thomas	Ordinary is not a member; Retired Bishop is Chair of the Board of Trustees; Auxiliary Bishop is Board member and archbishop's designated representative on the Board.

The past president of the University of Dallas, Dr. Frank Lazarus, reflects on the rapport with his local bishops this way:

My relationship with both of the bishops here in my five years has been very close and very good. I speak regularly with the bishop, including outside of board meetings. I do have a special access to the bishop's office, which his administrative assistant always honors. Both bishops have gone out of their way to work hard at both establishing and maintaining *communio*, and I have tried my best to reciprocate.¹³

Dr. Thomas Trebon, president of Carroll College, offers this summary of the relationship with the bishop of Helena:

As president, I meet regularly—usually monthly—with the bishop, with an agenda developed mutually, to discuss matters of common interest and importance. There are other instances when I, as president, will be in contact with the bishop (as Chancellor): to review major issues on campus which have arisen in between regular meetings, to consult with him regarding matters which are of importance to him / the diocese / the college about which I have concerns, and when there are significant events on campus to which a personal invitation is appropriate. Compared to other institutions which I served—affiliated with a religious order or independent Catholic—the relationship of the college to the

¹³ F. Lazarus, personal communication.

diocese is significantly different. We were (and continue to be) in collaboration in service, especially, to the “people of God” within the diocese.¹⁴

While it is likely that not all diocesan college / university presidents and their respective bishops have such a working relationship, in the minds and practice of the ten presidents with whom we spoke, there is a dynamic and interactive dimension to this relationship not found in their previous presidencies.

While having the bishop on the board and developing good personal relationships between the bishop and the president are beneficial, clear legal structures and procedures between diocese and institution are also needed. Such procedures, unique to each individual context and institution, are especially important when the bishop or president changes. In many situations, as Sr. Joan of St. Ambrose University states, “without doubt, changes will occur in leadership in either the diocese or the university, but the programs would remain.”¹⁵ Dr. Garibaldi, the president of Gannon, succinctly states in affirmation, “The institutional relationship does not change with the change of personnel.”¹⁶

Developing a collaborative relationship between a bishop and a president and between a college and a diocese takes time. The president of Carroll College reflects:

I believe that the “culture of collaboration” is deep, [is] publicly acknowledged, and is expected both at the college and the diocese. Thus, I would expect that regardless of who might serve in either position, there will continue to be ongoing close collaborative work. The sense of our being “diocesan” is imbedded in practice beyond the relationship of the two individuals. In the future, a president will “learn”—as did I—from the Carroll community (including the Board) that collaboration is important and to be supported, fostered and enhanced.¹⁷

Beyond the personalities of any one person, either president or bishop, there are tremendous opportunities for cooperation, for cross-training, for mutual resourcing, and for admission to the university of students from the parishes and schools of the diocese. Communication, mutual respect, and cooperation are essential to fostering this symbiotic relationship.

¹⁴ T. Trebon, personal communication.

¹⁵ J. Lescinski, personal communication.

¹⁶ A. Garibaldi, personal communication.

¹⁷ T. Trebon, personal communication.

Part II: Mission and the Diocesan Catholic College / University

In addition to the inward focus of *identity* which helps create an identifiable character unique to each institution, every Catholic college / university has an explicit outward orientation of *mission*. The difference between the concepts of *mission* and *identity* is important. The word *mission* comes from the Latin *missio* meaning “to send,” while *identity* comes from the Latin *identitas* meaning “the same.” As an outward focus, the mission provides “the impetus for creativity, productivity, and quality in the work and in [one’s] personal development.”¹⁸ In addition to the inward and outward emphasis of both words, *mission* has a dynamic or active perspective, while *identity* has a static or fixed viewpoint. Thus, it is the mission orientation that we now consider.

The Charism and Mission of Diocesan Schools

Diocesan colleges and universities have a unique mission to proclaim the Catholic faith and to respond to the needs of the geographic diocese or state in which they reside; a religious order school sees its mission most often in the incorporation of the charism of the founder into the curriculum and pastoral programs. A diocesan school is challenged to use, intentionally and creatively, the lens of geography in deepening, initiating, and incarnating Catholicism and its intellectual tradition locally. In the words of Loras College’s Catholic Identity Statement, this Catholic lens enables diocesan colleges and universities to:

...view our study and scholarship, our professional and social interactions, and our service to our respective communities. Our commitment to the Catholic intellectual tradition establishes the foundation for life at the college.¹⁹

This wording is but one example of the way diocesan colleges and universities try to capture their mission. Mission statements of the ten campuses range in content and size (28-507 words), yet the common mission of all ten diocesan schools centers around the dynamic, concrete, and evolving relationship with the local community and the

¹⁸ W. Pollard, “Mission as an Organizing Principle,” in *On Mission and Leadership: A Leader to Leader Guide*, eds. F. Hesselbeing and R. Johnston (San Francisco: Jossey-Bass, 2000), 53-61.

¹⁹ Loras College Catholic Identity Committee, *Moments of Grace: Catholic Identity at Loras College* (Dubuque, IA: Loras College, 2008), 1.

diocesan church.²⁰ Once again, the mission of a diocesan Catholic college / university grows out of its geography. While the bishop is the teacher in a geographic area, the diocesan college / university assists in proclaiming the good news, and in many cases, connects this proclamation to the diocesan mission.

Listening and Responding to the Local Community

Our informal survey of ten diocesan college and university presidents confirmed a preferential option for improving the life in the local community and church. They described ways that their schools listened to specific needs and then worked hand-in-hand with the local church and the neighborhood community to find practical solutions for the challenges of everyday life. In this way, the diocesan charism of geographic particularity initiated the transformational mission of local service. In the sections to follow, we present ways that diocesan colleges / universities listened and responded to their local communities and churches.

As at any Catholic college / university, good communication between the diocesan bishop and the president of a diocesan college can lead to a fruitful collaboration. For example, Gannon University has initiated a program wherein service-learning students are placed in local agencies and public service programs to assist the local community; recently, the university assessed the needs of Catholic social service agencies to increase the involvement of the university's Center for Social Concerns and the Office of Service-Learning. Additionally, St. Ambrose recently opened a facility hosting graduate programs in Social Work and Speech / Language Pathology across the street from a diocesan grade school where university faculty and students will do work with the students of that community school.

One way that all diocesan colleges and universities reach out to the local community is by offering scholarships to local Catholic students. A few examples will help to illuminate this commitment. According to Bishop Trautman of the Erie diocese,

Gannon University offers a special 40% discount to our diocesan teachers and staff who pursue M.Ed. degrees. All graduates from the Catholic high schools in the diocese, who meet admission requirements, will be given a \$1,500 award. In addition, grants of \$1,000 are available to all new undergraduate full-time

²⁰ Nicholas Rouch and David Cochran, *Mission Statements, Vision Statements, Catholic Identity Statements* (Dubuque, IA: Loras College, 2008).

students who are registered members of one of our parishes in the diocese. At Gannon all students from the seven Catholic high schools in the Diocese of Erie who rank in the top 5% of their graduating class receive a \$4,000 Academic Award or \$16,000 over four years. This is in addition to the Diocesan High School Grant and the Diocesan Parish Grant. The combination of the Academic Award, the High School Grant and the Parish Grant means that qualified students may be eligible for \$22,000 to \$26,000 over four years. These grants are given because of the historical link between Gannon and the diocese. ...the Diocese of Erie is proud of the fact that we offer Catholic education from kindergarten to the university level and try to make it affordable for all.²¹

To communicate this fiscal geographic commitment in a personal way, the Gannon president, the vice president for mission and ministry, and an enrollment staff member visit the seven Catholic high schools in the Erie diocese every year.

Donnelly College, in Kansas City, KS, makes, as part of its explicit mission, an extraordinary commitment to financially supporting students in recognition of the community it serves. Donnelly was established in 1949 to serve the needs of urban immigrants who might otherwise go “unserved” by postsecondary education. Today the College enrolls a student body that is 78% first generation students, is designated as both a Minority Serving Institution and a Hispanic Serving Institution, and has a student body in which 78% of students come from families that earn less than \$33,000 per year. To respond to the community, tuition is kept low—typically less than that of a Catholic high school—and the College provides generous scholarships to help students access postsecondary education. Through its sponsorship of Donnelly, the archdiocese is fundamentally involved in addressing substantial needs of the surrounding community in terms of educational offerings, service, support, and spiritual needs. As described by the president of Donnelly College, Dr. Steven LaNasa,

The Archdiocese encompasses both the wealthiest county in the state as well as the poorest, and the College is located in the urban core of the poorest county. As the proportion of the urban core that is Catholic grows, the educational needs also grow. In many respects the College and Archdiocese are increasingly focused on how the College can play an even greater role in support of new and growing communities that will impact our local area, as well as the future of the Archdiocese overall.²²

²¹ Bishop Trautman, “The Value of a Catholic Education in These Troubled Times,” public lecture for National Catholic Colleges Week at Gannon University, February 24, 2009.

²² S. LaNasa, personal communication.

In addition to the monetary commitment, streamlining the application process with the local students is also important. At Thomas More, the college hosts a breakfast twice a year for the local Catholic high school counselors; school officials listen and respond to counselor concerns and make certain that the college's best admissions counselor is assigned to those schools. This is one more way that the diocesan college / university listens and responds to local community needs.

Listening and Responding to the Local Church

Ex corde Ecclesiae reinforces the concept of a close working relationship with the local church by reiterating nine times that all schools are to have a significant relationship with the diocesan bishop. While there is always more that can be done to strengthen the working relationship between diocese and university, most diocesan Catholic colleges / universities and diocesan officials / agencies have very positive working relationships. These positive working relationships manifest themselves in a variety of concrete initiatives often found at diocesan colleges and universities. These include the following:

Service projects, service-learning classes, internship placements, and club projects with diocesan / parish institutions;

Research, writing, and seminars by faculty that respond to local church and society issues;

Scholarship dollars for students who are Catholic high school graduates and / or active Catholic parishioners referred by the local pastor;

Majors and academic programs that directly serve the educational needs of the local church: Catholic school teaching and administration, parish ministry, catechetical education, youth ministry, and lay ministry;

Diocesan and parish entities using the university facilities at a discount rate to host a variety of events including youth rallies, sport events, deacon training, Catholic teacher or religious life gatherings.

Some Specific Examples of Local Initiatives

From our informal communications with all ten presidents from diocesan colleges / universities, we collected several specific examples of local initiatives. These programs and initiatives may serve as models for other colleges and universities to strengthen their relationships with their local dioceses.

Carroll College:

Carroll College was established to educate students well, so that they could go into the world to serve, with particular attention to the needs of the people of God in the diocese. In the early years, the diocese included all of Montana. Currently, there are two dioceses in the state, and the college continues to serve the needs of both. Alignment with the diocese(s) happens through service-learning endeavors, diocesan efforts in Guatemala where students from various majors work with local citizens in a diocesan-sponsored collaborative effort, and the initiation of the Parish Nursing Program, to name but a few.

Gannon University:

Gannon University has initiated numerous cooperative initiatives with the Diocese of Erie. Some distinctive initiatives include Campus Ministry staff and students providing Confirmation retreats for local parishes; students working as religious education teachers in local parishes; the Director of Campus Ministry acting as the Coordinator for Catholic Campus Ministry of the Diocese; and the Director of the Center for Social Concerns conducting, in collaboration with the Diocese, Just-Faith workshops that train parish leaders in social justice ministry.

Loras College:

Loras provides local Catholic school teachers with in-depth training on incorporating Catholic Social Teaching into the curriculum and, during Catholic Schools' Week, hosts a reception honoring all Archdiocesan teachers / staff. President Jim Collins hosts annual dinners on campus to recognize and to celebrate retired priests as well as the service of current priests, and Loras students host and facilitate Catholic high school retreats on campus. Additionally, the director of the Bio-Ethics Resource Center serves as the Medical Moral Ethicist for the Archdiocese and a local Catholic hospital, and a Liturgical Music program has been established to support and strengthen the worship experience throughout the Archdiocese of Dubuque.

University of St. Thomas (MN):

In 1992, the University of St. Thomas established the Murray Institute, which collaborates with the archdiocese in identifying and serving

the needs of its teachers and lay ministers. Since its inception, this institute has provided tuition-free graduate programs and conferred 464 graduate degrees and 32 graduate certificates to archdiocesan educators; 87% of these graduates have remained in Catholic education for at least three years after graduation. Programs offered include Master of Arts degrees in Curriculum and Instruction, Religious Education, and Educational Leadership as well as an Education Specialist degree, which Catholic school principals need to receive state licensure in Minnesota.

Seton Hall University:

At Seton Hall University in New Jersey, the Educational Partners in Catholic Schools (EPICS) trains uncertified or recently certified teachers to serve in the Catholic schools; other students pursue an M.A. in Education while teaching in a Catholic school and participating in spiritual and ethical development activities.

Thomas More College:

Thomas More College begins every freshmen orientation on a Sunday and intentionally makes visible the diocesan-college link by having the bishop as the main celebrant; it also opens the entire campus for the annual gathering of Youth 2000 which is a nationwide initiative to lead young people to a personal encounter with Christ through Eucharistic-centered retreats.

University of Dallas:

The University of Dallas' School of Ministry offers five graduate degrees, deacon formation and adult faith formation in several dioceses, a summer program in Rome, certificate programs, and more. It is home to the largest four-year Catholic Bible program in the nation, offered in English and in Spanish, face-to-face and online. The annual ministry conference held in October attracted more than 4,600 people in 2009.

The exemplary programs recounted above by the ten college / university presidents are good examples of collaboration between the Catholic college / university and the local or diocesan church. Diocesan colleges and universities continue to explore ways in which there can be future collaboration. For example, faculty and administrators of diocesan colleges and universities could more readily offer the diocese or local

parish their research skills, presentations on the Catholic Intellectual Tradition, or their tactics on building a more inclusive community. The diocese could offer many more Catholic-centered internships in the parish, in a diocesan office, or at a Catholic social agency; the diocese could also highlight National Catholic Colleges Week in the parish, list college pastoral presentations in their bulletins, or offer scholarships to students attending Catholic higher education institutions.

While the specific examples above are but a few of the many programs that could have been listed, they do present a representative sample. What follows is a longer example of local programming commitments from one diocesan school: St. Thomas University.

St. Thomas University, FL, and the Archdiocese of Miami:

In 2004, the dean of the School of Theology and Ministry at St. Thomas University created a “white paper” describing how the parishes and the pastoral services of the diocese could work together with the university to enrich the pastoral life of the Archdiocese of Miami. At the invitation of the Miami Archbishop, the president and dean of the university made presentations to both the presbyteral council and the subsequent meetings with the pastors in each deanery. These presentations turned into listening sessions that resulted in the following initiatives: the training of parish personnel, the formation of a Catholic Biblical Scholars series, and the establishment of a Legacy Program for health care institutions that helps to form their staff in Catholic identity and the charism of the institution. Also, at the request of the Archbishop, the university enabled the teachers in some of the inner city schools to complete their degrees through the university’s modified dual-enrollment type program. Through all these initiatives, the university has seen increased applications from the Catholic high schools of the Archdiocese and is looked upon as a resource for the Catholic institutions therein.

Additional collaboration between the Archdiocese of Miami and St. Thomas University has been established through the following initiatives:

The Center for Justice and Peace in the School of Theology and Ministry organizes partnership programs where students and faculty develop businesses in Haiti. St. Thomas University also participates in the Coalition for Immokalee Migrant Workers. Much of the focus and coordination is done in conjunction with various archdiocesan personnel and offices.

The provost of the university led a team of faculty that consulted on the structure of the Florida Catholic Conference of Bishops, leading the Conference to create a more efficient operational structure.

The university is a major participant in the Church-to-Church program of the Archdiocese of Miami and the dioceses of Cuba. Each year, the diocese of Cuba identifies certain people who come to the university to increase their skills in technology and leadership.

When the Archdiocese of Miami began its capital campaign for the Jubilee Year of 2000, it included a 5 million dollar St. Thomas University endowment for students from the Catholic schools of the Archdiocese of Miami. The university offers these scholarships each year to Catholic school students based on a combination of need and merit.

The staff and faculty of the university interact freely with the diocesan staff, providing resources and training. St. Thomas University law school requires 40 hours of pro bono service for each of its JD candidates, as do many other Catholic law schools.

Rather than the archdiocese having a diocesan director of campus ministry at the diocesan headquarters, Archdiocesan campus ministry is housed within the university department of campus ministry at St. Thomas. The director of campus ministry at the university then also supervises campus ministry in all the higher education institutions of the diocese.

Conclusion

In his address to Catholic higher education presidents and diocesan educational leaders at The Catholic University of America, Pope Benedict XVI said "...Our institutions make a vital contribution to the mission of the Church and truly serve society. They become places in which God's active presence in human affairs is recognized and in which every young person discovers the joy of entering into Christ's being for others."²³ In this same talk, Pope Benedict affirmed the significant contribution that Catholic institutions make to the Church and society. Diocesan colleges / universities are living proof of the Holy Father's words. They make a vital contribution to the local communities that they exist to serve. The connection with the local Church is, moreover, something that endures beyond graduation and transcends school spirit in connecting graduates to the area, for many of these graduates end up serving the needs of the local churches.

²³ Pope Benedict XVI, "Meeting with Catholic Educators," (Catholic University of America, Washington, DC, April 17, 2008), 10.

