

Statement on Suggested Ordinances for Catholic Colleges and Universities in the United States

Discussion of the Question

A great deal has been said about the difficulties of the application of Pope John Paul II's Apostolic Constitution *Ex Corde Ecclesiae* on Catholic universities in this country, particularly the application of Canon 812 of the Code of Canon Law, which requires that teachers in theological disciplines have a mandate from competent ecclesiastical authority. This is held by some to constitute an unwarranted "outside" interference in the institutional autonomy of a university, and this in turn is said to be unacceptable by current United States academic and university standards and practice.

The real difficulties supposedly posed for American Catholic institutions by Canon 812, however, have surely been greatly exaggerated. For one thing, American universities regularly and routinely accept many requirements imposed from "outside"-- requirements established by local, state, and federal governments, by accrediting associations, by foundations and other funding entities or donors, by professional associations in fields such as engineering, medicine, law, nursing, the sciences, and so on. American universities think nothing at all of accepting these requirements constantly imposed on them from "outside"; it is standard practice, in fact.

Only when the subject is theology and the outside entity is the Church, apparently, does the question of outside "interference" in the governance of Catholic higher education institutions normally even get raised. Yet the very data of Catholic theology as a science necessarily contain within themselves the teaching of the Church's Magisterium; Catholic theology fails both academically and professionally if it does not accept this; Catholic institutions undermine their own necessary foundation when they try to pretend that they can do Catholic theology independently of the Church.

In any case, according to *Ex Corde Ecclesiae*, it is not the primary responsibility of the Church or the bishops to insure that teachers in

theological disciplines in Catholic colleges and universities have the proper "credentials" or "accreditation" from the proper "professional" association (in this case, the Church). This is not an "outside" function at all. It is the proximate, "on-hands" responsibility of the institution which wishes to be designated and recognized as "Catholic" itself to insure that its teachers in the theological disciplines have the requisite mandate to teach from proper Church authority. Although the bishops have "oversight," *Ex Corde Ecclesiae* clearly places the first responsibility on the institution itself (ECE, 4:1-5).

Thus, a good deal of the discussion that has taken place regarding actual or potential outside Church interference in institutional autonomy and academic freedom has simply been misplaced. The real question is: does the institution wish to be Catholic or not? If it does, it is incumbent upon the institution itself to take the necessary steps to meet the Church's conditions for being Catholic, that is, *inter alia*, to recruit and retain theologians who really are Catholic theologians. This is not something the institution has to do because the Church or the bishops say so; it is something the institution has to do if it is really going to be a Catholic institution.

In any case, a much more fundamental question than whether Catholic university teachers in the theological disciplines are or should be subject to ecclesiastical oversight regarding their authenticity as Catholic teachers is the question of whether institutions wishing to call themselves Catholic could ever be truly such while declaring their independence as a practical matter from the universal law of the Church. The fundamental question is not whether Canon 812 applies to Catholic universities in the United State but whether the Code of Canon Law itself applies to them.

It is not clear whether there is any other field or sector in the life of the Church other than higher education where the bishops are, in effect, "negotiating" with the subjects of Canon Law as to whether or not it applies to them. This appears to be a situation without precedent. Are there any other "non-judicial applications" of the law of the universal Church being proposed or discussed besides the one being discussed for Catholic higher education in the United States?

The Church, after years of careful study and wide consultations with academics and educators, especially with those in the United States, has decided upon certain wholly legitimate conditions and requirements which must now, with the promulgation of *Ex Corde Ecclesiae*, be met by a university or college in order to be entitled to call itself a Catholic institution. It would seem that the refusal of an institution to accept these

legitimate Church conditions and requirements really amounts to a practical declaration on the institution's part that it does not really wish to be Catholic.

The problem thus is not, and ever has been, a question of possible outside Church "control" of higher education institutions, and the issue should therefore not be discussed in these terms. Rather, it is for higher education institutions themselves to decide whether or not they wish to be Catholic. If so, then they have an obligation to adhere to and implement on their campuses what the Church now officially says in *Ex Corde Ecclesiae* a Catholic university is.

No matter how sincerely many leaders of Catholic higher education in this country may have believed, or may still believe, that the extensive secularization of Catholic institutions that has taken place since the Land O'Lakes Statement in 1967 represents a legitimate interpretation of the renewal called for by Vatican Council II, the promulgation of *Ex Corde Ecclesiae* in 1990 now definitively establishes that this secularization went too far. The time has come for some of the current leaders of Catholic higher education to recognize that, if they wish their institutions to continue to be considered Catholic, some of the missteps of the fairly recent past now have to be retraced.

The legitimate professionalization sought by many Catholic institutions following Vatican II often contained unstated and perhaps unexamined presuppositions taken from modern secularism which must now, in the light of *Ex Corde Ecclesiae*, be re-examined and, in some cases, modified, if these schools wish to remain Catholic.

The secularizing changes of recent years cannot be considered as sacrosanct and irreversible; whether a particular change that was made may still remain in place under *Ex Corde Ecclesiae*, or whether it might have to be modified in the light of that document's requirements, or even reversed, has to be a legitimate subject for discussion in the dialogue currently going on over Catholic higher education. The indisputable fact is that *Ex Corde Ecclesiae* does now represent the law of the universal Church with respect to Catholic higher education, and it cannot simply be bypassed or ignored.

It is understandable, of course, that the bishops of the United States should be concerned that no harsh or sudden action on their part might be the cause of an open, irreparable break between the Church and some institutions still thought to be Catholic, or still calling themselves Catholic, even while they are apparently reluctant to implement *Ex Corde*

Ecclesiae. It is also desirable that the Catholic faithful be spared further public controversies and even scandals over the conditions on some Catholic campuses.

The bishops should accordingly not act in an abrupt or authoritarian way that would perhaps cause immediate formal breaks with the Church on the part of certain institutions; nor should episcopal action be taken in such a way as to precipitate the departure of some institutions from the official ranks of schools still bearing the Catholic name. These outcomes should be avoided if at all possible. Many of the changes made on Catholic campuses which may now need to be revisited in the light of *Ex Corde Ecclesiae* were no doubt originally made with no specific intent to contravene Catholic doctrine or governance; but rather were made because they seemed to be the thing to do at the time.

In order to allow institutions maximum maneuvering room which in turn allows them to revisit and rethink their true situations in the light of the firm requirements of *Ex Corde Ecclesiae*, it would not even seem to be necessary, at least for the moment, to establish any fixed *timetable* for requiring the norms of the Apostolic Constitution to come into full force on all American Catholic campuses.

What does appear to be necessary, though is for the American hierarchy to put in place a set of Ordinances based on *Ex Corde Ecclesiae* that do clearly and firmly set forth the expectations and requirements of what it means to be a Catholic university in the United States as we move into the twenty-first century. Ordinances based on the pope's Apostolic Constitution should therefore be approved and promulgated by the bishops without attempting to seek the "agreement" of those subject to them, namely the current Catholic college presidents. Appropriate Ordinances should be enacted independently of the current leaders of Catholic higher education institutions, who have already been consulted at length and indeed exhaustively, with few or no tangible results.

The promulgation of Ordinances enacted by the bishops' conference will provide a definite and definitive statement of what not a few Catholic colleges and universities will then have to begin to endeavor to return to, however carefully and in stages -- if they wish to continue to merit the name and status of "Catholic."

In particular, it is hard to see how the Association of Catholic Colleges and Universities (ACCU) can even be allowed to go on using the name, if the organization is not willing to accept *ECE* local Ordinances when lawfully promulgated by the bishops of the United States. These Ordinances would

seem to represent the position the Church is strictly obliged to take now that *Ex Corde Ecclesiae* has been issued; they also, surely, constitute the renewed goal towards which Catholic higher education institutions would then have to return.

Putting in place such a set of authentic local Ordinances based on *Ex Corde Ecclesiae* would not only provide a statement of what the Catholic university in the United States must henceforth be; it would, and not incidentally, encourage many elements already present within many institutions (faculty, administrators, trustees, benefactors, etc.) desirous of not losing their Catholic identity and affiliation to begin to act to help move their institutions back towards authentic Catholicity. The policy of "dialoguing" chiefly with the current leadership of the ACCU would seem to provide those elements already known to oppose the implementation of *Ex Corde Ecclesiae* with a veto over any possible movement out of our current higher education impasse; as long as "non-judicial applications" go on being seriously discussed, schools have no incentive even to begin to consider what might be entailed in returning to the Catholic fold in a real sense.

"The Church has the right to erect and supervise universities..." (*Codex Iuris Canonici*, Canon 807). The recurring claim over the past generation by some of the leaders of Catholic higher education that the American higher education system does not recognize Church-affiliated institutions as universities in the true sense is a false claim and has never been anything but a false claim. Universities governed by independent, self-perpetuating boards of trustees, as most of our Catholic institutions now are governed, are entirely free to elect and implement a firm religious affiliation; nor is their accreditation and, for the most part, their public funding as well, in any way affected by such a religious affiliation (as some Catholic institutions have erroneously tried to claim in the past).

What this latter claim amounts to is a practical -- as well as a unilateral -- abrogation by these same Catholic higher education leaders of the First Amendment rights of Catholic Americans generally to establish and maintain our universities in this country as we see fit, according to the tenets of our faith.

But the present generation of Catholic higher education leaders does not have the right to abrogate the First Amendment rights of Catholic Americans, any more than they have the right to hold the Catholic higher education of the future hostage to their present short-sighted views. Neither does the bishops' conference have the right to do these things for that matter. The fact is that the Church *does* have the right to erect and

supervise truly Catholic universities under current United States law, and the Church should in any case be insisting upon this. The judgment in the case of *Curran v. the Catholic University of America*, for example, confirmed what was already pretty clear in the case law anyway, namely, that the dire consequences once predicted if Catholic colleges ever violated American-style "academic freedom" were almost wholly groundless.

Moreover, any Catholic university which now does move to implement fully the norms of *Ex Corde Ecclesiae* will lose very little if any of the public aid it is now receiving (except perhaps for a relatively small amount of some state aid in a few states). U.S. Government aid to higher education has never been contingent upon secularization, as has sometimes been falsely claimed, but rather simply upon successful accreditation by recognized accrediting agencies. Over 90 percent of all government aid to higher education in any case comes in the form of student financial assistance which, as everyone acquainted with the various G.I. Bills of Rights since World War II knows, flows impartially to students in all institutions, those which are religiously affiliated as well as those which are secular; and the right of students even in wholly "sectarian" institutions to receive government student financial assistance has been specifically upheld by the U.S. Supreme Court as recently as the 1980s.

In short, there exist no real external obstacles to the full implementation of *Ex Corde Ecclesiae* in the United States. If it is not currently being implemented, this is because some apparently do not want to implement it. However, they cannot really pretend to be under any external constraint in the matter. Thus, it is time to begin orienting those institutions that wish to continue being "Catholic" institutions back towards the goal of implementing the current higher education norms that are indisputably required by Church law. No matter what the present difficulties might be, no matter how long it may take, it is time to begin the process.

In order to assist in this much desired process, the Fellowship of Catholic scholars asked a committee composed of some of our academic members chaired by a former U.S. Assistant Secretary of Education (for postsecondary education) to draft a set of "Suggested Ordinances for Catholic Colleges and Universities in the United States." This set of draft suggested Ordinances follows and has been approved by the Board of Directors of the Fellowship.

It is to be hoped that the bishops will find in these draft suggested Ordinances ideas and suggestions, if not actual language, that will assist in the preparation of official higher education Ordinances based on *Ex*

Corde Ecclesiae for the United States. It is also to be hoped that, once a suitable set of Ordinances has been approved and promulgated by the bishops' conference, the great majority of colleges and universities still bearing the name of "Catholic" in this country will see the wisdom of rallying to these Ordinances and beginning the serious implementation of them on their campuses.

Even with suitable Ordinances in place, nothing will prevent the bishops' conference, as well as, especially, the individual bishop, from exercising great patience and understanding with regard to the many practical difficulties faced by some Catholic colleges and universities attempting to move out of the present difficult situation in which Catholic higher education currently finds itself in this country. But proper Ordinances do need to be put in place regardless of what today's higher education leaders think or say about them. The following Suggested Ordinances show the kind of thing that can and should be enacted in this country by the National Conference of Catholic Bishops.

Introduction

"Born from the heart of the Church," Pope John Paul II's Apostolic Constitution on Catholic Universities *Ex Corde Ecclesiae* states, "a Catholic university is located in that course of tradition which may be traced back to the very origin of the university as an institution...By vocation the *universitas magistrorum et scholarium* is dedicated to research, to teaching, and to the education of students...With every other university, it shares in that *gaudium de veritate*, so precious to St. Augustine, which is the joy of searching for, discovering, and communicating truth in every field of knowledge."[\(1\)](#)

"A Catholic university is distinguished by its free search for the whole truth about nature, man, and God," this Apostolic Constitution on universities aptly continues. "The present age is in urgent need of this kind of disinterested service, namely, of *proclaiming the meaning of truth*, that fundamental value without which freedom, justice, and human dignity are extinguished."[\(2\)](#)

According to *Ex Corde Ecclesiae*, "every Catholic university, as *Catholic*, must have the following *essential characteristics*:

- "1. A Christian inspiration not only of individuals but of the university community as such;

"2. A continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;

"3. Fidelity to the Christian message as it comes to us through the Church; and

"4. An institutional commitment to the service of the People of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to live."[\(3\)](#)

Thus, "in the light of these four characteristics, it is evident that besides the teaching, research, and services common to all universities, a Catholic university, *by institutional commitment*, brings to its task the inspiration and light of the *Christian message*. In a Catholic university...Catholic ideals, attitudes, and principles penetrate and inform university activities in accordance with the proper nature and autonomy of these activities."[\(4\)](#)

"A Catholic university pursues its objectives through its formation of an authentic human community animated by the spirit of Christ. The source of its unity springs from a common dedication to the truth, a common vision of the dignity of the human person and, ultimately, the person and message of Christ, which gives the institution its distinctive character. As a result of this inspiration, the community is animated by a spirit of freedom and charity; it is characterized by mutual respect, sincere dialogue, and protection of the rights of individuals."[\(5\)](#)

"Every Catholic university, without ceasing to be a university, has a relationship to the Church that is essential to its institutional identity. As such, it participates most directly in the life of the local Church in which it is situated; at the same time, because it is an academic institution and therefore part of the international community of scholarship and inquiry, each institution participates in and contributes to the life and the mission of the universal Church...One consequence of its essential relationship to the Church is that the *institutional* fidelity of the university to the Christian message includes a recognition of and adherence to the teaching authority of the Church in matters of faith and morals. Catholic members of the university are called to a personal fidelity to the Church with all that implies. Non-Catholic members are required to respect the Catholic character of the university, while the university in turn respects their religious liberty."[\(6\)](#)

"Bishops have a particular responsibility to promote Catholic universities, and especially to promote and assist in the preservation and

strengthening of their Catholic identity, including the protection of their Catholic identity in relation to civil authorities...Even when they do not enter directly into the internal governance of the university, bishops should not be seen as external agents but as participants in the life of the Catholic university."[\(7\)](#)

However, since the Church accepts "the legitimate autonomy of human culture and especially of the sciences," the Church also "recognizes the academic freedom of scholars in each discipline in accordance with its own principles and proper method, and within the confines of truth and the common good."[\(8\)](#) The Church also recognizes that a Catholic university "possesses that institutional autonomy necessary to perform its functions effectively."[\(9\)](#)

" 'Institutional autonomy' means that the governance of an academic institution is and remains internal to the institution; 'academic freedom' is the guarantee given to those involved in teaching and research that, within their specific specialized branch of knowledge and according to the methods proper to that specific area, they may search for the truth wherever analysis and evidence lead them, and may teach and publish the results of this search, keeping in mind the cited criteria, that is, safeguarding the rights of the individual and of society within the confines of truth and the common good."[\(10\)](#)

"Theology has its legitimate place in the university alongside other disciplines. It has the proper principles and methods which define it as a branch of knowledge...Bishops should encourage the creative work of theologians. They serve the Church through research done in a way that respects theological method. They seek to understand better, further develop, and more effectively communicate the meaning of Christian revelation as transmitted in Scripture and Tradition and in the Church's Magisterium...At the same time, since theology seeks an understanding of revealed truth whose authentic interpretation is entrusted to the bishops of the Church, it is intrinsic to the principles and methods of their research and teaching in their academic discipline that theologians respect the authority of the bishops and assent to Catholic doctrine according to the degree of authority with which it is taught. Because of their interrelated roles, dialogue between bishops and theologians is essential."[\(11\)](#)

"The basic mission of a university is a continuous quest for truth through its research, and the preservation and communication of knowledge for the good of society. The Catholic university participates in this mission with its own specific characteristics and mission."[\(12\)](#)

In summary, a Catholic university is called to be "a living *institutional* witness to Christ and his message, so vitally important in cultures marked by secularism, or where Christ and his message are virtually unknown. Moreover, all the basic academic activities of a Catholic university are connected with and in harmony with the evangelizing mission of the Church: research carried out in the light of the Christian message which puts new human discoveries at the service of individuals and society; education offered in a faith context that forms men and women capable of rational and critical judgment and conscious of the transcendent dignity of the human person; professional training that incorporates ethical values and a sense of service to individuals and to society; the dialogue with culture that makes faith better understood; and the theological research that translates the truth into contemporary language."[\(13\)](#)

The purpose of the following Ordinances is to provide for the implementation of *Ex Corde Ecclesiae* in the United States. These Ordinances apply to all Catholic universities and other Catholic institutions of higher studies in the United States as a condition of the institution's ability to describe itself publicly as "Catholic": "No university may bear the title or name Catholic University without the consent of the competent ecclesiastical authority."[\(14\)](#)

These Ordinances do not apply to ecclesiastical universities and faculties with authority to confer academic degrees by the authority of the Holy See; these institutions and faculties are governed by the Apostolic Constitution *Sapientia Christiana*.[\(15\)](#)

These Ordinances are complementary to and in harmony with Canons 807-814 of the Code of Canon Law and with the General Norms of *Ex Corde Ecclesiae* itself (Part II), both of which in their entirety are part of the universal law of the Church.

Suggested Ordinances

Ordinance #1:

In order to employ the designation "Catholic," a university must insure that the General Norms of the Apostolic Constitution *Ex Corde Ecclesiae* are incorporated into its operative statutes and governing documents such as its Articles of Incorporation, Mission Statement, Constitution and By-Laws, Faculty and Student

Handbooks, etc.; in particular, its Catholic identity must be clearly stated in a Mission Statement or other appropriate public document.[\(16\)](#)

Ordinance #2:

The Catholic university's Mission Statement and other governing documents must be submitted for approval to the competent ecclesiastical authority, normally the diocesan bishop of the place where the institution is located.[\(17\)](#)

Ordinance #3:

Periodically and at least every ten years, every approved Catholic college or university is to undertake an internal review of the congruence of its research program (## 7, 15, 18, 45), course of instruction (## 16, 17, 19, 20), service activity (## 21, 31, 32, 36, 37), and campus policies and practices (## 21, 22, 32, 33, 38, 39) with the norms and principles of *Ex Corde Ecclesiae*; the results of this review are to be submitted to competent ecclesiastical authority, normally the diocesan bishop, for continued recognition and approval as an institution of higher education entitled to employ the term "Catholic" in its name.[\(18\)](#)

Ordinance #4:

The responsibility for maintaining the Catholic identity of the university rests with the institution itself, including especially its officers and board of directors/trustees, but also including its teachers and administrators; recruitment and engagement of them should accordingly be made with this as one of the principal ends in view.[\(19\)](#)

Ordinance #5:

A Catholic university must insure through its administrative and personnel policies and practices, as well as in the contracts it enters into, that its teachers who are Catholic are required to be publicly faithful to, and all other teachers are required publicly to respect, Catholic doctrine and morals in their teaching and research; and that the Catholic identity of the institution is not to be jeopardized by allowing non-Catholic teachers to constitute a majority within the institution.[\(20\)](#) A Catholic university accordingly may *not*

publicly advertise or claim that it does not discriminate on the basis of *religion* or *creed*.

Ordinance #6:

Employment contracts must specify that public expression of dissent from or lack of respect for authentic Catholic teaching, as declared by the Magisterium of the Church, as well as public acts or a lifestyle that are immoral according to that same teaching, may constitute grounds for contract termination.[\(21\)](#) Institutions should have written procedures for adjudicating such cases which provide for appropriate due process rights and reasonable appeals.

Ordinance #7:

Students at a Catholic university must receive formation in moral and religious principles and in the moral and social teaching of the Church. In addition to academic and professional education, courses in the ethics of the professions should be included where applicable. Courses in Catholic doctrine are to be available to all.[\(22\)](#)

Ordinance #8:

Every Catholic college or university should have a faculty, or at least a chair, of Catholic theology.[\(23\)](#) Theology should be taught in the light of the perennial philosophy, relying on the Church's "philosophical patrimony which is forever valid."[\(24\)](#)

Ordinance #9:

Theology teachers fulfill a mandate received from the Church and therefore are to be faithful to the Magisterium of the Church as the authentic interpreter of Sacred Scripture and Sacred Tradition; it is the responsibility of the institution to insure that teachers in the theological disciplines comply with this requirement, including through the incorporation of appropriate language in employment contracts.[\(25\)](#)

Ordinance #10:

If a dispute arises between the competent ecclesiastical authority and a Catholic college or university, or individuals or groups within a Catholic college or university, it is to be resolved according to

procedures that respect the rights of persons in the Church (e.g., *CIC*, Canons 208-223, 224-231, and 273-289), the institutional autonomy of the institution (*ECE* I, 12; II, 2:5; II, 5:2), and the responsibility of Church authorities (*ECE* I, nn. 28-29; II, 4:1; II, 5:2) to assist in the preservation of the institution's Catholic identity.

Ordinance #11:

Governing boards, in appropriate collaboration with the administration of the college/university and the diocesan bishop, should provide for an adequately staffed campus ministry program and suitable liturgical and sacramental opportunities offered in accordance with the Church's liturgical and sacramental norms. [\(26\)](#)

Ordinance #12:

Catholic teaching and discipline are to influence all university activities, including sponsorship or support of extracurricular activities by students or faculty, provision of campus facilities or services, administration of student residence halls, etc.; no action sponsored or permitted on campus should be allowed to violate the institution's Catholic character; however, the freedom of conscience of each person is to be respected in accordance with the principles of Vatican Council II's Declaration on Religious Freedom *Dignitatis Humanae*. [\(27\)](#)

Endnotes

- (1) Pope John Paul II, Apostolic Constitution *Ex corde Ecclesiae* ("On Catholic Universities"), August 15, 1990, #1.
- (2) *Ex corde Ecclesiae*, #4.
- (3) *Ex corde Ecclesiae*, #13, quoting "The Catholic University in the Modern World," final document of the Second International Congress of Delegates of Catholic Universities, Rome, November 20-29, 1972.
- (4) *Ex corde Ecclesiae*, #14, quoting the same document.
- (5) *Ex corde Ecclesiae*, #21.
- (6) *Ex corde Ecclesiae*, #27, referring to Vatican Council II's "Declaration on Religious Liberty" (*Dignitatis Humanae*) in the last sentence.
- (7) *Ex corde Ecclesiae*, #28, quoting in the last sentence Pope John Paul II's "Address to Leaders of Catholic Higher Education," Xavier University of Louisiana, September 12, 1987.
- (8) *Ex corde Ecclesiae*, #29.
- (9) *Ex corde Ecclesiae*, #12.
- (10) *Ex corde Ecclesiae*, Note #15.
- (11) *Ex corde Ecclesiae*, #29, referring both to Vatican II's *Dei Verbum* #8-10 and *Lumen Gentium* #25.
- (12) *Ex corde Ecclesiae*, #30.
- (13) *Ex corde Ecclesiae*, #49.
- (14) *Codex Iuris Canonis*, canon 808.
- (15) Apostolic Constitution *Sapientia Christiana*, AAS 71 (1979), pp. 469-521.
- (16) *Ex corde Ecclesiae*, Part II, General Norms, Article 1.3 and 2.3.
- (17) *Ex corde Ecclesiae*, Part II, General Norms, Article 1.3.
- (18) *Ex corde Ecclesiae*, Part II, General Norms, Article 5.3
- (19) *Ex corde Ecclesiae*, Part II, General Norms, Article 4.1 and 4.2.
- (20) *Ex corde Ecclesiae*, Part II, General Norms, Article 4.3 and 4.4
- (21) *Ex corde Ecclesiae*, Part II, General Norms, Article 4.1; CIC, canon 810.
- (22) *Ex corde Ecclesiae*, Part II, General Norms, Article 4.5; CIC, canon 811.2

(23) *Ex corde Ecclesiae*, Part I, #19; CIC, canon 811.1.

(24) Vatican Council II, *Optatam Totius*, #14.

(25) *Ex corde Ecclesiae*, Part II, General Norms, Article 4.3; CIC, canon 812.

(26) *Ex corde Ecclesiae*, Part II, General Norms, Article 6.1-2; CIC, canon 813.

(27) *Ex corde Ecclesiae*, Part II, General Norms, Article 2.4, quoting Vatican II's *Dignitatis Humanae* in the last clause; also CIC, canon 810.

Editor's Note: This statement was approved by the Board of Directors of the Fellowship of Catholic Scholars on September 21, 1996. It was drafted prepared for the Fellowship by the FCS *Ex Corde Ecclesiae* Committee consisting of the following members:

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