



The Holy See

APOSTOLIC JOURNEY TO THE UNITED STATES OF AMERICA

ADDRESS OF HIS HOLINESS JOHN PAUL II TO THE CATHOLIC UNIVERSITY OF AMERICA

*Washington
Sunday, 7 October 1979*

Dear brothers and sisters in Christ,

1. Our meeting today gives me great pleasure, and I thank you sincerely for your cordial welcome. My own association with the university world, and more particularly with the Pontifical Theological Faculty of Cracow and the Catholic University of Lublin, makes our encounter all the more gratifying for me. I cannot but feel at home with you. The sincere expressions with which the Chancellor and the President of The Catholic University of America have confirmed, in the name of all of you, the faithful adherence to Christ and the generous commitment to the service of truth and charity of your Catholic Associations and Institutions of higher learning are appreciated.

Ninety-two years ago Cardinal Gibbons and the American Bishops requested the foundation of The Catholic University of America, as a university "destined to provide the Church with worthy ministers for the salvation of souls and the propagation of religion and to give the republic most worthy citizens". It seems appropriate to me on this occasion to address myself not only to this great institution, so irrevocably linked to the Bishops of the United States, who have founded it and who generously support it, but also to all the Catholic universities, colleges, and academies of post-secondary learning in your land, those with formal and sometimes juridical links with the Holy See, as well as all those that are "Catholic".

2. Before doing so, though, allow me first to mention the Ecclesiastical Faculties, three of which are established here at The Catholic University of America. I greet these Faculties and all who dedicate their best talents in them. I offer my prayers for the prosperous development and the

unfailing fidelity and success of these Faculties. In the Apostolic Constitution *Sapientia Christiana*, I have dealt directly with these institutions in order to provide guidance and to ensure that they fulfill their role in meeting the needs of the Christian community in today's rapidly changing circumstances.

I also wish to address a word of praise and admiration for the men and women, especially priests and religious, who dedicate themselves to all forms of campus ministry. Their sacrifices and efforts to bring the true message of Christ to the university world, whether secular or Catholic, cannot go unnoticed.

The Church also greatly appreciates the work and witness of those of her sons and daughters whose vocation places them in non-Catholic universities in your country. I am sure that their Christian hope and Catholic patrimony bring an enriching and irreplaceable dimension to the world of higher studies.

A special word of gratitude and appreciation also goes to the parents and students who, sometimes at the price of great personal and financial sacrifice, look toward the Catholic universities and colleges for the training that unites faith and science, culture and the Gospel values.

To all engaged in administration, teaching or study in Catholic colleges and universities I would apply the words of Daniel: "They who are learned shall shine like the brightness of the firmament and those that instruct many in justice as stars for all eternity" (*Dan 12 :3*). Sacrifice and generosity have accomplished heroic results in the foundation and development of these institutions. Despite immense financial strain, enrollment problems, and other obstacles, divine Providence and the commitment of the whole People of God have allowed us to see these Catholic institutions flourish and advance.

3. I would repeat here before you what I told the professors and students of the Catholic universities in Mexico when I indicated three aims that are to be pursued. A Catholic university or college must make specific contribution to the Church and to society through high-quality scientific research, in-depth study of problems, and a just sense of history, together with the concern to show the full meaning of the human person regenerated in Christ, thus favoring the complete development of the person. Furthermore, the Catholic university or college must train young men and women of outstanding knowledge who, having made a personal synthesis between faith and culture, will be both capable and willing to assume tasks in the service of the community and of society in general, and to bear witness to their faith before the world. And finally, to be what it ought to be, a Catholic college or university must set up, among its faculty and students, a real community which bears witness to a living and operative Christianity, a community where sincere commitment to scientific research and study goes together with a deep commitment to authentic Christian living.

This is your identity. This is your vocation. Every university or college is qualified by a specific mode of being. Yours is the qualification of being Catholic, of affirming God, his revelation and the Catholic Church as the guardian and interpreter of that revelation. The term "Catholic" will never be a mere label, either added or dropped according to the pressures of varying factors.

4. As one who for long years has been a university Professor, I will never tire of insisting on the eminent role of the university, which is to instruct but also to be a place of scientific research. In both these fields, its activity is closely related to the deepest and noblest aspiration of the human person : the desire to come to the knowledge of truth. No university can deserve the rightful esteem of the world of learning unless it applies the highest standards of scientific research, constantly updating its methods and working instruments, and unless it excels in seriousness, and therefore, in freedom of investigation. Truth and science are not gratuitous conquests, but the result of a surrender to objectivity and of the exploration of all aspects of nature and man. Whenever man himself becomes the object of investigation, no single method, or combination of methods, can fail to take into account, beyond any purely natural approach, the full nature of man. Because he is bound by the total truth on man, the Christian will, in his research and in his teaching, reject any partial vision of human reality, but he will let himself be enlightened by his faith in the creation of God and the Redemption of Christ.

The relationship to truth explains therefore the historical bond between the university and the Church. Because she herself finds her origin and her growth in the words of Christ, which are the liberating truth (cf. *Jn 8 :32*), the Church has always tried to stand by the institutions that serve, and cannot but serve the knowledge of truth. The Church can rightfully boast of being in a sense the mother of universities. The names of Bologna, Padua, Prague and Paris shine in the earliest history of intellectual endeavor and human progress. The continuity of the historic tradition in this field has come down to our day.

5. An undiminished dedication to intellectual honesty and academic excellence are seen, in a Catholic university, in the perspective of the Church's mission of evangelization and service. This is why the Church asks these institutions, your institutions, to set out, without equivocation, your Catholic nature. This is what I have desired to emphasize in my Apostolic Constitution *Sapientia Christiana*, where I stated: "Indeed, the Church's mission of spreading the Gospel not only demands that the Good News be preached ever more widely and to ever greater numbers of men and women, but that the very power of the Gospel should permeate thought patterns, standards of judgment, and the norms of behavior; in a word, it is necessary that the whole of human culture be steeped in the Gospel. The cultural atmosphere in which a human being lives has a great influence upon his or her way of thinking and, thus, of acting. Therefore, a division between faith and culture is more than a small impediment to evangelization, while a culture penetrated with the Christian spirit is an instrument that favors the spreading of the Good News" (*Sapientia Christiana*, I). The goals of Catholic higher education go beyond education for production, professional competence, technological and scientific competence; they aim at the ultimate destiny of the

human person, at the full justice and holiness born of truth (cf. *Eph* 4:24).

6. If then your universities and colleges are institutionally committed to the Christian message, and if they are part of the Catholic community of evangelization, it follows that they have an essential relationship to the hierarchy of the Church. And here I want to say a special word of gratitude, encouragement and guidance for the theologians. The Church needs her theologians, particularly in this time and age so profoundly marked by deep changes in all areas of life and society. The Bishops of the Church, to whom the Lord has entrusted the keeping of the unity of the faith and the preaching of the message—individual Bishops for their dioceses; and Bishops collegially, with the Successor of Peter, for the universal church—we all need your work, your dedication and the fruits of your reflection. We desire to listen to you and we are eager to receive the valued assistance of your responsible scholarship.

But true theological scholarship, and by the same token theological teaching, cannot exist and be fruitful without seeking its inspiration and its source in the word of God as contained in Sacred Scripture and in the Sacred Tradition of the Church, as interpreted by the authentic Magisterium throughout history (cf. [Dei Verbum](#), 10). True academic freedom must be seen in relation to the finality of the academic enterprise, which looks to the total truth of the human person. The theologian's contribution will be enriching for the Church only if it takes into account the proper function of the Bishops and the rights of the faithful. It devolves upon the Bishops of the Church to safeguard the Christian authenticity and unity of faith and moral teaching, in accordance with the injunction of the Apostle Paul: "Proclaim the message and, welcome or unwelcome, insist on it. Refute falsehood, correct error, call to obedience ..." (*2 Tim* 4 :2). It is the right of the faithful not to be troubled by theories and hypotheses that they are not expert in judging or that are easily simplified or manipulated by public opinion for ends that are alien to the truth. On the day of his death, John Paul I stated: "Among the rights of the faithful, one of the greatest is the right to receive God's word in all its entirety and purity ..." ([September 28, 1979](#)). It behooves the theologian to be free, but with the freedom that is openness to the truth and the light that comes from faith and from fidelity to the Church.

In concluding I express to you once more my joy in being with you today. I remain very close to your work and your concerns. May the intercession of Mary, Seat of Wisdom, sustain you always in your irreplaceable service of humanity and the Church. God bless you.

Copyright © Dicastero per la Comunicazione - Libreria Editrice Vaticana