



Statement of Faith and Understanding:
Our Foundational Document to Guide Decision-Making
for
Walsh University
North Canton, Ohio

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Our Call

Universities, as originally intended with their innovation and creation by the Catholic Church and sustained continuously since A.D. 1088, are grounded in Christian anthropology, a Christian ethos, and the pursuit of truth. As such, they are tuned to developing individuals who will make a positive impact on their local communities, in particular, and to society, in general, creating “more open and inclusive, capable of patient listening, constructive dialog and better mutual understanding” (Pope Francis, Message for the Launch of the Global Compact on Education, 12 September 2019).

His Holiness, Pope Francis, on 1 January 2021, in his Message for the World Day of Peace, offered that the Church wishes for our institutions of higher learning to “pass on a system of values based on the recognition of the dignity to each person, each linguistic, ethnic, and religious community and each people, as well as the fundamental rights arising from that recognition” (n. 8).

The Apostolic Constitution *Ex corde Ecclesiae* (ECE) defines a Catholic university as an academic community characterized by a Christian inspiration, with an ongoing reflection enlightened by the Catholic faith, a fidelity to the Christian message as expressed by the Church, and at the service of the people of God and of the human family (15 August 1990, n.13). *Ex corde* sees the Catholic university’s mission conducted in a continuous, scientific dialog between faith and reason because “precisely faith and reason, when they go hand in hand, are able to enhance the culture of human beings, to impart meaning to the world and to build more humane, more brotherly societies that are therefore more filled with God” (Pope Francis, Address to the members of the Fraternity of St Thomas Aquinas Associations, Vatican City, 30 September 2022).

Thus, Catholic higher education champions the pursuit of truth because truth leads us closer to God, the source of all knowledge, and in whom all of humanity throughout all the ages is unified. Catholics believe that all persons, by virtue of their shared humanity,

are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth (St. Paul VI, *Dignitatis Humanae* (1965), n. 2).

This pursuit of truth is an innate characteristic of homo sapiens. St Pope John Paul II, writing in his encyclical *Fides et Ratio*, offers profound insight in that “faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.”

Catholic higher education pursues truth intellectually and seeks to develop in others those temperaments necessary to reflect lived truth in daily living. The Congregation for Catholic Education offers exemplars of the attributes students must be taught, including

a freedom which includes respect for others; conscientious responsibility; a sincere and constant search for truth; a calm and peaceful critical spirit; a spirit of solidarity with and service toward all other persons; a sensitivity for justice; a special awareness of being called to be positive agents of change in a society that is undergoing continuous transformation. Since Catholic teachers frequently have to exercise their mission within a general atmosphere of secularization and unbelief, it is important that they not be limited to a mentality that is merely experimental and critical; thus, they will be able to bring the students to an awareness of the transcendental and dispose them to welcome revealed truth” (Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith* (1982) n. 30.).

Rightfully, and by choice, educators living out their vocations are to articulate and apply the Catholic mind to the culture of a Catholic campus. Emphasizing the essential and unique service to the Church and the world, the Congregation for Catholic Education reminds us,

It is, in fact, through the school that she participates in the dialogue of culture with her own positive contribution to the cause of the total formation of man. The absence of the Catholic school would be a great loss for civilization and for the natural and supernatural destiny of man. (Sacred Congregation for Catholic Education, *The Catholic School* (1977), n. 15.).

It is within this framework that Walsh University conducts decision-making and establishes policies and procedures that ensure we continue the legacy of its founders, the Brothers of Christian Instruction (F.I.C.) in the context of the 935-year tradition of Catholic higher education.

Our Lady of Perpetual Help, *pray for us.*

A handwritten signature in blue ink that reads "Tim Collins".

Dr Tim Collins
Seventh President of Walsh University
13 May 2023
Memorial to Our Lady of Fatima

Statement Purpose

The daily purpose of our vocation at Walsh University is the development of ethical, emotional, intellectual, moral, physical, and spiritual virtues preparing a community of leaders and learners for careers, life, and their life's purpose. Built into our educational philosophy is the conviction that we are helping our community achieve the joy of a purpose-filled life while appreciating the role that liberal education plays in helping students achieve their unique and intended purpose as announced by our Creator, "I knew you before you were born" (Jer. 1:5).

The purpose of this statement of faith and understanding is to fulfill a moral duty to offer what Walsh University has always held to be true, and a sampling of associated practices, since inception in 1960, continuing the mission of Jesus Christ to save the souls of others as we walk on our journey towards eternal life. This statement offers fundamental principles that connect the mission of Walsh University with its values in our university operations as we provide faith-filled Catholic higher education in America. Recognizing it is impossible to articulate 2,000 years of Catholic thought and practice, as reflected in countless documents over the centuries, our "Statement of Faith and Understanding" is not intended to serve as a single-source document. We will "point" to some of the richness of Catholic teachings and acknowledge that it is in the Catholic Intellectual Tradition, that conversation with the world, that there is evermore to discover and reflect upon as we grow in faith and fidelity to the example of Jesus Christ.

Statement Framework

Although Walsh University was established as a college in recent times, the domain of higher education was invented by the Roman Catholic Church in A.D. 1088 with the matriculation of students at the University of Bologna, Italy. For 935 years, with unmatched sustainability, educational institutions faithful to the promise of Catholic higher education continues to meet the contemporary needs of all students while maintaining a continuity in the Catholic traditions of higher education. Only through an understanding of the rich habits that have nurtured our being over time can we chart our future.

Pope John Paul II noted that as the Catholic college (university) renews itself, it must remember the effect of such renewal on the human person (Allocution to the International Congress on Catholic Universities, 25 April 1989, n. 3). Institutional renewal must be grounded on timeless principles.

Walsh University was established as a Catholic university, founded on the principles articulated by St. John Henry Cardinal Newman in his nine discourses (1852) that led to *The Idea of the University* and reaffirmed in the Papal Apostolic Constitution on the Catholic university, *Ex Corde Ecclesiae* (1990):

“It is the honor and responsibility of a Catholic (College) to consecrate itself without reserve to the cause of truth ... (it) is distinguished by its free search for the whole truth about nature, man and God” (*ECE*, n. 4).

In its role as servant of society, the Catholic university (college) becomes a place where those who seek to promote scholarship and sound teaching “scrutinize reality with the methods proper to each academic discipline, and so contribute to the treasury of human knowledge” (*ECE*, n. 15).

The pursuit of knowledge within the context of the Catholic university (college) is done within an environment that encourages dialogue between faith and reason, while upholding a concern for “the ethical and moral implications both of its methods and of its discoveries” (*ECE*, n. 18).

A Summary of the Statement

On November 17, 1960, Walsh University was founded to fulfill the promise of Catholic higher education in Stark County, Ohio, under the care and concern of the Brothers of Christian Instruction (F.I.C.).

Seven Brothers stood in a farmer's field at the corner of North Market and Easton in North Canton, Ohio, in the late 1950's, with a vision — a vision to turn 50 acres of alfalfa into a Catholic college campus. This vision lay on a foundation of faith, courage, and selfless hard work aligned with the education charism of their Congregation since its inception in 1819 in France.

Today, Walsh University is an independent, Catholic university situated in the Roman Catholic Diocese of Youngstown, Ohio, and continues to enjoy the uninterrupted support and blessings of the Bishop of Youngstown. Walsh University seeks to live out its vision, mission, and core values in the richness and fullness of the Roman Catholic faith and continue the legacy established by its founding order known as the *de la Mennais Brothers*, and their teaching order known as the *Institutum Fratrum Instructionis Christianae de Plöermel, FICP*.

History of Walsh University

(*Source:* <https://www.walsh.edu/walsh-history.html>)

The extension of the charism into higher education was realized on November 17, 1960, when the seven founding Brothers, comprising the entire faculty, welcomed the incoming class of 67 "gentlemen" to, then, Walsh College. The school was named after the Bishop of the Youngstown Diocese, Most Reverend Emmet Walsh, who donated \$304,000 to the Walsh College project. On that first day, Brother Thomas Farrell (Walsh's first president) addressed the inaugural class from the steps of the fledgling institution's first academic building, impressing upon them the significance of the occasion – the opening of a new institution of higher learning.

Construction delays and final charter approval by the Ohio Board of Regents forced a late start for classes, and students were required to double up on their credit hours to complete the fall semester on time. Staff support at the time came from a full-time custodian and a part-time secretary. Just two structures, a residence for the Brothers (La Mennais Hall) and an academic building (Farrell Hall, then called College Hall), stood on the bare campus. The parking lot flooded whenever it rained, and boards were used to cover muddy walkways (quite a contrast to the present 27 buildings and more than 300 faculty, staff and coaches led by Walsh's seventh president, Dr. Tim Collins).

At first, Walsh offered a liberal arts curriculum with majors in secondary education and business administration, as well as pre-professional programs in dentistry, medicine and law. Today, Walsh's students can select from more than 60 undergraduate majors and seven graduate degrees including a Doctor of Physical Therapy and a Doctor of Nursing Practice.

Throughout the years, Walsh has hosted world leaders, famous authors and politicians, and Nobel Peace Prize Laureates (such as, St. Mother Teresa of Calcutta). It provides rich and rewarding faith-based programs, internship opportunities, global learning and community service experiences, and NCAA Division II athletics. With an alumni network of more than 17,000

around the globe, Walsh is committed to developing leaders who serve our world with an awareness of the common good.

Walsh University has, as a matter of practice, connected the Catholic faith to the daily cadence of university life. The naming of buildings, statues, prayer gardens, sacraments of penance and eucharist offered daily, adoration, religious men and women enrolled in or teaching our courses and involvement in the campus ministry programs, prayer to initiate classes, meetings, and events, speakers and events are all outward manifestations of the impact Jesus Christ and his Church have on university life and the community.

During the global pandemic of 2020, the Brothers of Christian Instruction, all of them approaching the sunset of their lives, permanently withdrew to their American Motherhouse in Alfred, Maine. Early in 2021, Walsh University codified its new relationship with the Brothers and its status as an independent Catholic University operating in accord with canon Law #808 under the auspices of the Bishop of the Diocese of Youngstown. Although the Brothers of Christian Instruction are no longer physically present (Appendix G), Walsh University will forever be grounded in the mission and teachings of the Brothers and carry on that charism as reflected in our vision, mission, and core values.

Since its founding in 1960, this special Catholic higher education resource has continued to grow and prosper because the Brothers of Christian Instruction, and those who have built on their efforts, had a vision — a vision that built Walsh University. As the University grows, we pray that, through the intercession and protection of Our Lady of Perpetual Help and with God's help and favor, it will forever remain true to the principles established on its creation and articulated in this statement.

Vision, Mission, Core Values

Vision (adopted 2021)

The Walsh University vision statement was developed as a collective University effort to serve as the University's "North Star" and emphasize our commitment to develop leaders with a moral foundation and an awareness of the common good:

Become a leading Catholic university known globally for inspiring others to pursue ingenious practices that serve the common good.

Walsh University Mission Statement (adopted 1999)

Walsh University is an independent, coeducational Catholic, liberal arts and sciences institution. Founded by the Brothers of Christian Instruction, Walsh University is dedicated to educating its students to become leaders in service to others through a values-based education with an international perspective in the Judeo-Christian tradition.

Walsh University believes in the desirability of a small university that promotes academic excellence, a diverse community and close student-teacher interactions. The University provides its students a higher education that fosters critical thinking, effective communication, spiritual growth, and personal, professional and cultural development. Walsh University encourages individuals to act in accordance with reason guided by the example and teachings of Jesus Christ.

Core Values (adopted 2021)

We commit ourselves to these values that are core in all that we do as a framework for helping others take their places in the world as we discern and (re)discover our life's purpose:

- **FAITH:** We recognize that individual spiritual journeys and prayer are foundational in all of our efforts to fulfill the mission.
- **EXCELLENCE:** We embrace the notion that our best efforts and selves are critical components to reaching our goals and ultimate purpose.
- **INTEGRITY:** There is harmony and truth in our thoughts, words, and deeds.
- **SERVICE:** We selflessly place the needs and interests of others ahead of our own.
- **COMMUNITY:** We share a passion for the mission of the University and the values espoused therein as we care for and support one another to achieve the common good.

Select Summations of Practice

Faith is the realization of what is hoped for, and evidence of things not seen (Heb 11:1). While hope is our desire for something to occur, faith is our trust that it will occur. It is an attitude towards God of unbridled trust. It is remaining open to His will; hence, faith goes beyond human reason. The most fundamental statement of faith, as taught by Bishop Robert Barron (2023), is that our lives are not about us. We are not in control. We are a part of God's great design; thus, it is through the gift of reason and intellect that we can absorb the teachings of the Church Jesus Christ founded in A.D. 33 to guide our journey on earth and properly prepare us for eternal life.

Since their founding, the Brothers of Christian Instruction (F.I.C.) and Walsh University remain in full communion with the Magisterium of the Roman Catholic Church. As such, both recognize and adhere to all the Church's Ecumenical Councils (21 to present) and the richness of original texts with interpretations and understandings that are aligned with Vatican-authorized "keys" and/or properly recognized Imprimaturs.

It is in the fullness of understanding of authentic Catholic teachings that choices are sought in the Walsh University decision-making processes as we continually seek to apply the spirit and intent of Church teachings to guide us in the fulfillment of our mission. This understanding is enhanced by the Bishop of Youngstown as he serves as our spiritual shepherd and guides us in understanding Church teachings in personal and profound ways. The *Catechism of the Catholic Church (CCC)* offers us an understanding as to the crucial role of the bishop in Christian life. Our bishops are members of the Magisterium, and they are to "preserve God's people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abide in the truth that liberates" (CCC 890).

While not an exhaustive list, there are some foundational truths that help our community understand and appreciate the impact our spiritual beliefs have on the project of building men and women as leaders in service to others across the life of the University. Alliance Defending Freedom has drafted selected sample statements that are adopted and adjusted by us to assist us in clearly articulating a sampling of our belief.

Scene Setter: Final authority for Matters of Belief and Conduct

These representative statements of belief, offered alphabetically for ease in referencing, do not exhaust the extent of our beliefs. Walsh University, in alignment with the Roman Catholic Church, accepts the true “rule of faith” to be both the Bible as the inspired and infallible Word of God (“scripture”) along with living teaching authority of the Catholic Church to which were entrusted the oral teachings of Jesus Christ (the “apostolic tradition”). Thus, the Magisterium is the final authority to interpret Scripture correctly concerning truth, morality, and the proper conduct of mankind.

Compassion

Compassion stretches beyond sympathy ... it implies one is working towards the good of another at their own cost. Jesus modeled the meaning of compassion repeatedly (Mt. 20:30-34; Mk. 2:3-5; Lk. 5:13). “Whatever you do for the least brothers of mine, you did for me” (Mt. 25:40). We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Mk .12:28-31; Lk. 6:31). The discovery and understanding of truth often involve different individual perspectives that are normally and properly resolved through disputation and evidence; however, hateful and harassing behavior or attitudes directed towards any individual are to be repudiated and are neither in accord with Scripture, Church teachings, nor the practices and policies of Walsh University.

Ethical Conduct

We believe that the expectation of personal conduct is rooted in our sincerely held religious beliefs and are consistent with the Ten Commandments (Ex. 20:2-17) and the Greatest Commandment as stated by Jesus Christ (Mt. 22:37-40). All persons connected with our community (employees, volunteers, board members, students, parents of students, family members, business partners, etc..) and our ministry of higher education must conduct their personal affairs so there can be no opportunity for unfavorable reflections upon the Christian beliefs and mission of Walsh University, either expressed or implied. The use of common sense, good ethical standards and discretion will guide all who are called into community with our educational ministry in proper conduct. It is expected that all members of our community will conduct themselves in a manner consistent with biblical standard, values, and character-modeling appropriate behavior and conduct, both on- and off-campus, that demonstrate a growing Christlikeness manifested in a lifestyle that serves others. This behavior includes appropriate language, attitudes of concern for others, and the expectation that the Judeo-Christian values guide the community to act in love and integrity, in confidentiality, and in alignment with the mission of Walsh University.

Facility Use

We believe that our facilities were provided by God's benevolence and are consecrated to His glory (Col. 3:17); thus, they are to be used exclusively to glorify God. Although they are generally not open to the public, Walsh University makes its facilities available to approved student body members, faculty, coaches, staff, or outside groups on a case-by-case basis as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

Walsh University facilities may not be used for activities that contradict, or are inconsistent with, Walsh University beliefs, as summarized in this Statement of Faith and Understanding. This restricted use policy is necessary for two reasons. First, Walsh University may not in good conscience materially cooperate in activities to promote beliefs that are contrary to our faith (2 Cor. 6:14; 1 Thess. 5:22). Second, Walsh University must present a consistent public witness to the community through stewardship of our property. Allowing facilities to be used by those who express beliefs or engage in practices contrary to our faith would have severe, negative impact on the message Walsh University strives to promote and could cause confusion and scandal to the student body, faculty, coaches, staff, and the community. Therefore, only events that are consistent with Walsh University religious beliefs, as determined by the President in consultation with the Cabinet, shall be permitted.

Hiring

All institutions in America must be places that respect – not simply tolerate – the faith traditions of its employees. Mindful of the Holy Father’s call to ensure the active influence of Catholic teachers at a Catholic university “in order not to endanger the Catholic identity of the University” (*ECE*, Part II, article 4, § 4), we believe that as a Catholic institution in the domain of higher education we should conduct our mission institutionally generally without precise regard to an employee’s faith tradition. However, for designated positions, such as, but not limited to, those serving in Campus Ministry, the Department of Theology and in the person of the President, the individuals must accept, live, and faithfully present the “deposit of Catholic faith” as a condition of employment. Additionally, all employees are expected to be respectful of the Catholic faith tradition and conduct their activities with charity as a condition of employment. Additionally, one of the prescriptions from the 1983 Code of Canon Law is the requirement for a theologian to “have a mandate from the competent ecclesiastical authority”

(Canon 812). This is reinforced in *ECE*, reminding Catholic theologians “that they fulfill a mandate received for the Church” (John Paul II, 1990, article 4) as well as the Application of *ECE* for the United States stating that “Catholics who teach the theological disciplines in a Catholic university are required to have a *mandatum* granted by competent ecclesiastical authority” (USCCB, 2000, article 4). Thus, all theologians teaching theology at Walsh University are required to secure the *Mandatum*. The hiring requirements are noted in the hiring requisition, the position description, reflected annually in the Code of Ethics that every employee accepts, and transmitted personally by the President during the interview process and in advance of a final decision for making an employment offer. As such, the acceptance of a position at Walsh University implies acceptance of these requirements which are reiterated on the first day of employment at the New Employee Orientation.

Marriage

We believe that God is the author of marriage and that Christ himself instituted matrimony as a sacrament, and this term “marriage” has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture (Gen. 2:18-25). We believe that marriage between one man and one woman, for life, “is by its nature ordered toward the good of the spouses and the procreation and education of offspring” (CCC, 1601), uniquely reflecting Christ’s relationship with His Church (Eph. 5:21-33). We believe that God intends sexual intimacy to occur between a man and a woman who are married to each other (1 Cor. 6:18; 7:2-5; Heb. 13:4). We believe the mutual attraction of men and women is by God’s design and that God has commanded that no intimate sexual activity be engaged in outside of marriage between a man and a woman (Mt. 19:6). The virtue of chastity is modeled and encouraged for all regardless of their vocation in life to maintain the right order of relationships with others in body and soul (Mt. 5:27-28, 19:11-12).

We believe that everyone must live a chaste life regardless of their vocation and that many forms of sexual conduct, including adultery, cohabitation, intercourse out of wedlock, rejection of one's biological sex, and the use of pornography are sinful and offensive to God (Mt. 15:18-20; 1 Cor. 6:9-10). We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; Rom. 10:9-10; 1 Cor. 6:9-11).

Poor and vulnerable

We believe in the necessity to speak out in defense of the poor (Sir. 4:1-10; Prov. 31:8-9). We are committed to following the command of Jesus to serve the poor and vulnerable (Is. 58:5-7; Mt. 25:34-40; Lk. 4:16-21). The Church's love for the poor . . . is a part of her constant tradition. This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of his concern for the poor . . . those who are oppressed by poverty are the object of a preferential love on the part of the Church which, since her origin and in spite of the failings of many of her members, has not ceased to work for their relief, defense, and liberation (CCC 2444, 2448, quoting *Centisimus annus*, no. 57, and *Libertatis conscientia*, no. 68). "Love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the promotion of justice" (St. John Paul II, *On the Hundredth Year [Centesimus Annus]*, no. 58). Walsh University seeks to place the needs of the poor and vulnerable first (Mt .25:31-46).

Sacramental Campus Life

We believe in the Catholic sacramental view of the world: God is present in all things (Col. 1:17; Ps. 33:13-14; *Summa Theologiae*, First Part, Question 8). Thus, daily encouragement to participate in the sacraments, the liturgy and the devotions of the Catholic Church, including its rich musical forms and its visual art, provides an opportunity afforded to few in the world: to know Jesus Christ through beauty and to grow in the interior life.

Sanctity of Human Life

We believe that compassion and mercy are rooted in the recognition of human dignity (Pope John Paul, *Rich in Mercy*, 1980). We believe that all human life is sacred and created by God in His image (Gen. 1:27). Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are called to defend, protect, and value all human life (Ps. 139).

Sexuality

We believe that God wonderfully and immutably creates each person as male or female (Gen. 1:27). These two distinct, complementary sexes together reflect a natural order that was made in the image and likeness of God (Gen. 1:26-27); thus, "... to find fulfillment as human persons, to find true happiness, we must respect that order. We did not create human nature; it is a gift from a loving Creator" (USCCB, *Doctrinal Note on the Moral Limits to Technological Manipulation of the Human Body*, March 2023, para 3.). Modern science offers evidence that the sexual makeup of an individual begins with DNA and the development of the human at the instant of conception. The development is different for the two sexes, male and female, and must conform to an understanding that humans manifest themselves physically in systems and organs down to the molecular level. The larger questions surrounding the "purpose" of those differences remain beyond medical competencies. The Catholic Church teaches that sexuality has a foundational purpose that is decreed by God: procreation (Gen. 1:28); therefore, human flourishing is inhibited when we act in ways contrary to our nature. Morally, Walsh University, as a Catholic institution in communion with the Magisterium, cannot participate in or promote the denial, or perceived denial, of the biological sex with which a person has been endowed by the Creator. Rejection of one's biological sex associated with the transgender ideology, without

the difficult medical situation of gender dysphoria, is a rejection of the image of God within that person.

Sports Teams

We believe that God creates each person male or female (Gen. 1:26-27) and each person has an inherent right to privacy. These two distinct, complementary sexes have many distinct physical differences scientifically known as sexual dimorphism; thus, Walsh University will maintain single-sex competitive sports teams and events with participation to be based on the immutable biological sex of the person at birth to foster fairness amongst all participants. Female student athletic teams only include members who are biologically female and male student athletic teams only include members who are biologically male. Locker rooms and showers, as an example of accommodations to support athletic endeavors, will function as single-sex facilities. Finally, activities designed as “Open Category” (generally, these are athletic activities), for example, would encourage and include any person desiring to participate.

Walsh University Outcomes

Graduates of Walsh University are well-prepared to thrive in their fields of specialization, professional and personal lives, and are equipped to address the changing nature of their life's purpose over time.

They will be engaged citizens, grounded in Judeo-Christian values, understanding the need to serve others, and they will reshape the culture by their fidelity to the principles that led to the formation of Western civilization.

Appendix A

Principles of Catholic Identity

Developed in 2017, the Cardinal Newman Society (CNS) articulated five core principles of Catholic Education that are reflective of Walsh University’s ethos and general operating principles (Source: <https://cardinalnewmansociety.org/principles-of-catholic-identity-overview/>). Walsh University executes its mission because the institution is Catholic – not because the entire community is Catholic. We recognize we are in a pluralistic society and welcome into the community those that respect the Catholic faith as an integral part to achieving mission success. Walsh University aligns with these five principles without demanding a narrow adherence to the particular exemplars offered in the CNS document.

Principle I: Inspired by Divine Mission

Catholic education is an expression of the Church’s mission of salvation and an instrument of evangelization:¹ to make disciples of Christ and to teach them to observe all that He has commanded.² Through Catholic education, students encounter God, “who in Jesus Christ reveals His transforming love and truth.”³ Christ is the foundation of Catholic education;⁴ He journeys with students through school and life as “genuine Teacher” and “perfect Man.”⁵ As a faith community in unity with the Church and in fidelity to the Magisterium, students, parents, and educators give witness to Christ’s loving communion in the Holy Trinity.⁶ With this Christian vision, Catholic education fulfills its purpose of “critical, systematic transmission of culture in the light of faith”⁷ and the integral formation of the human person by developing each student’s physical, moral, intellectual, and spiritual gifts in harmony, teaching responsibility and right use of freedom, and preparing students to fulfill God’s calling in this world and to attain the

eternal kingdom for which they were created.⁸ Catholic education is sustained by the frequent experience of prayer, Sacred Scripture, and the Church’s liturgical and sacramental tradition.⁹

Principle II: Models Christian Communion and Identity

Catholic education teaches communion with Christ, by living communion with Christ and imitating the love and freedom of the Trinity.¹⁰ This communion begins in the home—with the divinely ordered right and responsibility of parents to educate their children—and extends to the school community in support and service to the needs of the family.¹¹ It unites families and educators with a shared educational philosophy to form students for a relationship with God and with others.¹² The educational community is united to the universal Church in fidelity to the Magisterium, to the local Church, and to other schools and community organizations.¹³ The school community is a place of ecclesial experience, in which the members model confident and joyful public witness in both word and action and teach students to live the Catholic faith in their daily lives.¹⁴ In an environment “humanly and spiritually rich,” everyone is aware of the living presence of Jesus evidenced by a Christian way of thought and life, expressed in “Word and Sacrament, in individual behavior, [and] in friendly and harmonious interpersonal relationships.”¹⁵ The school climate reproduces, as far as possible, the “warm and intimate atmosphere of family life.”¹⁶ As members of the Church community, students experience what it means to live a life of prayer, personal responsibility, and freedom reflective of Gospel values. This, in turn, leads them to grow in their commitment to serve God, one another, the Church, and society.¹⁷

All teachers and leaders possess adequate skills, preparation, and religious formation and possess special qualities of mind and heart as well as the sensitivity necessary for authentic witness to the Gospel and the task of human formation.¹⁸ Teachers and leaders of the educational

community should be “practicing Catholics, who can understand and accept the teachings of the Catholic Church and the moral demands of the Gospel, and who can contribute to the achievement of the school’s Catholic identity and apostolic goals.”¹⁹

Principle III: Encounters Christ in Prayer, Scripture & Sacrament

Rooted in Christ, Catholic education is continually fed and stimulated by Him in the frequent experience of prayer, Sacred Scripture, and the Church’s liturgical and sacramental tradition.²⁰ The transmission of faith, catechesis, is intrinsically linked to these living encounters with Christ, by which He nurtures and educates souls in the divine life of grace and the gifts of the Holy Spirit.²¹ By their witness and sharing in these encounters, educators help students grow in understanding of what it means to be a member of the Church.²² Students discover the real value of the Sacraments, especially the Eucharist and Reconciliation, in accompanying the Christian in the journey through life. They learn “to open their hearts in confidence to Father, Son, and Holy Spirit through personal and liturgical prayer,” which makes the mystery of Christ present to students.²³

Principle IV: Integrally Forms the Human Person

A complex task of Catholic education is the integral formation of students as physical, intellectual, and spiritual beings called to perfect humanity in the fullness of Christ.²⁴ The human person is “created in ‘the image and likeness’ of God; elevated by God to the dignity of a child of God; unfaithful to God in original sin, but redeemed by Christ; a temple of the Holy Spirit; a member of the Church; destined to eternal life.”²⁵ Catholic education assists students to become aware of the gift of Faith, worship God the Father, develop into mature adults who bear witness

to the Mystical Body of Christ, respect the dignity of the human person, provide service, lead apostolic lives, and build the Kingdom of God.²⁶

Catholic education forms the conscience through commitment to authentic Catholic doctrine. It develops the virtues and characteristics associated with what it means to be Christian so as to resist relativism, overcome individualism, and discover vocations to serve God and others.²⁷ “Intellectual development and growth as a Christian go forward hand in hand” where faith, culture, and life are integrated throughout the school’s program to provide students a personal closeness to Christ enriched by virtues, values, and supernatural gifts.²⁸ As a child of God, made in his image, human formation includes the development of personal Christian ethics and respect for the body by promoting healthy development, physical activity, and chastity.²⁹ In Catholic education, “There is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom”; education and pedagogy, inspired by Gospel values and distinguished by the “illumination of all knowledge with the light of faith” allows formation to become living, conscious and active.³⁰ The atmosphere is characterized by discovery and awareness that enkindles a love for truth and a desire to know the universe as God’s creation. The Christian educational program facilitates critical thinking that is ordered, precise, and responsible as it builds strength and perseverance in pursuit of the truth. ³¹

Principle V: Imparts a Christian Understanding of the World

In the light of faith, Catholic education critically and systematically transmits the secular and religious “cultural patrimony handed down from previous generations,” especially that which makes a person more human and contributes to the integral formation of students.³² Both educator and student are called to participate in the dialogue of culture and to pursue “the integration of culture with faith and of faith with living.”³³ Catholic education imparts “a

Christian vision of the world, of life, of culture, and of history,” ordering “the whole of human culture to the news of salvation.”³⁴ This hallmark of Catholic education, to “bring human wisdom into an encounter with divine wisdom,”³⁵ cultivates “in students the intellectual, creative, and aesthetic faculties of the human person,” introduces a cultural heritage, and prepares them for professional life and to take on the responsibilities and duties of society and the Church.³⁶ Students are prepared to work for the evangelization of culture and for the common good of society.³⁷

Endnotes

1. Sacred Congregation for Catholic Education, *The Catholic School* (Vatican City, 1977) 5-7; Pope Paul VI, [Gravissimum Educationis](#) (Vatican City, 1965) 2; United States Conference of Catholic Bishops, *To Teach as Jesus Did* (Washington, National Conference of Catholic Bishops, 1972) 7.
2. Matthew 28:19-20.
3. Pope Benedict XVI, [Meeting with Catholic Educators: Address of His Holiness Benedict XVI](#) (Washington, April 2008) 2; Pope Benedict XVI, *Spe Salvi* (Vatican City, 2007) 4.
4. [The Catholic School \(1977\) 34](#); Congregation for Catholic Education, *Educating Today and Tomorrow: A Renewing Passion* (Vatican, 2014) III.
5. Congregation for Catholic Education, [The Religious Dimension of Education in a Catholic School \(Vatican City, 1988\) 25](#).
6. Congregation for Catholic Education, *Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful* (Vatican City, 2007) 5, 10; [The Religious Dimension of Education 44](#).
7. [The Catholic School \(1977\) 49](#).
8. Canon Law Society of America, *Code of Canon Law* (Washington, D.C., 1983) 795; [Gravissimum Educationis, Introduction](#); Congregation for Catholic Education, *Circular Letter to the Presidents of Bishops' Conferences on Religious Education in Schools* (Vatican City, 2009) 1.
9. [The Catholic School \(1977\) 54](#).
10. [Educating Together 10, 12-14](#).
11. [Code of Canon Law 793 §1](#); Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith* (Vatican City, 1982) 12.
12. [Lay Catholics in Schools 22](#); [The Catholic School \(1977\) 53](#); [The Religious Dimension of Education 34](#).
13. [Educating Together 50](#); [The Religious Dimension of Education 44](#).
14. *Educating Together 5*; Congregation for Catholic Education, *Educating in Intercultural Dialogue in the Catholic School: Living in Harmony for a Civilization of Love* (Vatican, 2103) 86; [Lay Catholics in Schools 18](#); United States Conference Catholic Bishops, *Renewing Our Commitment to Catholic Elementary & Secondary Schools in the Third Millennium* (Washington, DC, 2005) excerpt.
15. [The Religious Dimension of Education 26, 28](#).

16. [The Religious Dimension of Education 25-26, 28-29, 40](#); [Educating Together 48](#).
17. [Code of Canon Law 795](#); [To Teach As Jesus Did 107](#); [The Religious Dimension of Education 39](#); [Educating Today and Tomorrow, conclusion](#).
18. [Gravissimum Educationis 5, 8](#); [Code of Canon Law 803 §2](#); [To Teach as Jesus Did 104](#).
19. United States Catholic Conference Bishops, National Directory for Catechesis (Washington DC, 2005) 231-233; Congregation for Catholic Education, [The Catholic School on the Threshold of the Third Millennium \(Vatican, 1997\) 19](#).
20. [The Catholic School \(1977\) 54-55](#); Pope Pius XI, Divini Illius Magistri (Vatican City, 1929) 15-17, 76; [Catechism of the Catholic Church \(Vatican City, 1993\) 2675](#); [Educating Today and Tomorrow I, 1b](#).
21. Pope John Paul II, [Catechesi Tradendae \(Vatican City, 1979\) 23](#); [Educating Together 17, 26](#).
22. [The Religious Dimension of Education 78](#); [Educating Together 26](#).
23. [The Religious Dimension of Education 79, 83](#).
24. Circular Letter 1; [The Catholic School on the Threshold 4](#); [The Religious Dimension of Education 98](#).
25. [The Catholic School on the Threshold 9](#); [The Religious Dimension of Education 55, 84](#).
26. [The Religious Dimension of Education 95](#); [The Catholic School \(1977\) 7](#); [Educating Today and Tomorrow III](#).
27. [The Catholic School on the Threshold 10](#); [The Catholic School \(1977\) 12, 45](#); [Educating Together 46](#).
28. [The Religious Dimension of Education 51, 63](#); [Educating in Intercultural Dialogue 64-67](#); [The Catholic School \(1977\) 37](#); [Lay Catholics in Schools 56](#); [Educating Together 24](#).
29. [The Religious Dimension of Education 84, 112](#).
30. [The Religious Dimension of Education 1](#); [Educating in Intercultural Dialogue 56](#); [The Catholic School on the Threshold 14](#); [To Teach as Jesus Did 102](#).
31. [The Religious Dimension of Education 49](#).
32. [Lay Catholics in Schools 12](#); [The Catholic School \(1977\) 26, 36](#); [The Religious Dimension of Education 108](#).
33. [The Catholic School \(1977\) 15, 49](#); [The Religious Dimension of Education 34, 51, 52](#).
34. [The Catholic School on the Threshold 14](#); [The Religious Dimension of Education 53, 100](#); [Gravissimum Educationis 8](#).
35. [The Religious Dimension of Education 57](#).
36. [Gravissimum Educationis 5](#); [Lay Catholics in Schools 12](#).
37. Saint Pope John Paul II, Ad limina visit of bishops from Illinois, Indiana, and Wisconsin (May 30, 1998); [Renewing Our Commitment, excerpt](#); [Educating Today and Tomorrow II-1](#).

Appendix B

Terms

Body/soul unity

“The human person, created in the image of God, is a being at once corporeal and spiritual ... it is a human body precisely because it is animated by a spiritual soul ... the unity is so profound that one has to consider the soul to be the ‘form’ of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living human body; spirit and matter, man, are not two natures united, but rather their union forms a single nature” (CCC 365).

Charity

Charity is one of the three theological virtues and applies to all as we engage with those in need. We are each called to this virtue individually as offered by Pope Benedict XVI, “love of neighbour, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful” (*Deus Caritas Est*, n. 20). Further, he offers, “to desire the common good and strive towards it is a requirement of justice and charity” (*Caritas in Veritate*, n. 7). “The theological virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God” (CCC 1822).

Christian anthropology

“The branch of theological study that investigates the origin, nature, and destiny of humans and of the universe in which they live ... Christian anthropology offers perspectives on the constitutive elements and experiences of human personhood — bodliness and spirit, freedom and limitation, solitude and companionship, work and play, suffering and death, and, in specifically theological terms, sin and

grace” (Encyclopedia.com. <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/christian-anthropology>, accessed on 10 January 2023).

Common good

“The sum total of social conditions which allow people, whether as groups or as individuals, to reach their fulfillment more fully and more easily. The common good concerns the life of all” (CCC 1905-1909). It consists of three essential elements: respect for the person, the social well-being and development of the group itself, and peace — the stability and security of a just order.

Dignity of the person

“The dignity of the human person is rooted in his creation in the image and likeness of God; it is fulfilled in his vocation to divine beatitude The human person participates in the light and power of the divine Spirit. By his reason, he is capable of understanding the order of things established by the Creator. By free will, he is capable of directing himself toward his true good. He finds his perfection ‘in seeking and loving what is true and good’ (CCC 1700, 1704).

“The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching.” (United States Conference of Catholic Bishops, “Life and Dignity of the Human Person” at <https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/life-and-dignity-of-the-human-person>).

Discrimination

The Oxford English Dictionary defines discrimination as “treating one or more members of a specified group unfairly as compared with other people” (<https://www.oxfordreference.com/view/10.1093/oi/authority.20110803095721450>). This common definition of discrimination portrays discriminatory behaviors as purely issues of social justice. While acts of discrimination result in unjust acts, within the Catholic faith, the primary motivation prohibit unjust discriminatory behavior is directly connected to the Catholic faith’s understanding of the theological anthropology of the human person. Pope Francis reminds us that,

“The world exists for everyone, because all of us were born with the same dignity. Differences of color, religion, talent, place of birth or residence, and so many others, cannot be used to justify the privileges of some over the rights of all” (*Fratelli Tutti*, no.118).

This universal human dignity is derived from our understanding that all persons are created in the image of God. In his letter to a Church community in the first century, St. Paul wrote, “God has reconciled the world to himself in Christ... entrusting to us the message of reconciliation” (2 Cor. 5:18-19, *New American Bible*). Therefore, affirming the human dignity of all persons within the community, Walsh University embraces the Church’s teaching that.

“Every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God’s design” (CCC 1935).

Gender

The Catholic Church acknowledges “that ‘biological sex and the socio-cultural role of sex (gender) can be distinguished but not separated” (Pope Francis, *Amoris Laetitia*, no. 56). Said another way, we can examine the way a particular culture understands and lives out

experiences as either male or female; thus, the Catholic Church does not teach that “gender” is changeable, fluid, multiple, on a spectrum, and/or self-chosen. Further, the hypothesis that “gender” is independent of biological sex is not supported by scientific evidence. One’s biological identity is immutable and cannot be changed or altered; thus, a person’s gender cannot be different from their biological sex even as individuals can behave as more or less masculine or feminine, respectively. The Catholic Church recognizes that there are people who struggle with the pain of gender dysphoria (also known as gender identity disorder) or discordant gender identity and should always be treated ethically and with absolute, intrinsic, unconditional value. Finally, the current scientific evidence shows that an intersex individual presents a biological condition. Today, there been shown neither scientific nor medical evidence that these individuals experience gender dysphoria due to a biological condition.

Magisterium

The term is based on the Latin word for “teacher” (*magister*). This term refers to the teaching authority which Christ has given to the Catholic Church; to those who exercise this teaching authority; and/or to a particular body of teachings that have been authoritatively proclaimed.

The basis for the Church’s teaching authority was given by Jesus: “Go therefore and make disciples of all nations . . . teaching them to observe all that I have commanded you” (Matt. 28:19-20). Further, the teaching authority is reflected in the Church’s mission to be “the pillar and bulwark of the truth” in the world (1 Tim. 3:15).

Sex

A person's sex is an immutable biological trait – either male or female. “By creating the human being man and woman, God gives personal dignity equally to the one and the other. Each of them, man and woman, should acknowledge and accept his sexual identity” (CCC 2393).

“Man is created ‘from the very beginning’ as male and female: the light of all humanity... is marked by this primordial duality. From it there derive the ‘masculinity’ and the ‘femininity’ of individuals, just as from it every community draws its own unique richness in the mutual fulfillment of persons... Hence one can discover, at the very origins of human society, the qualities of communion and of complementarity. (Pope John Paul II, Letter to Families, 1994, n. 6).

“Faced with theories that consider gender identity as merely the cultural and social product of the interaction between the community and the individual, independent of personal sexual identity without any reference to the true meaning of sexuality, the Church does not tire of repeating her teaching: ‘Everyone, man and woman, should acknowledge and accept his sexual identity. Physical, moral and spiritual difference and complementarities are oriented towards the goods of marriage and the flourishing of family life’ According to this perspective, it is obligatory that positive law be conformed to the natural law, according to which sexual identity is indispensable, because it is the objective condition for forming a couple in marriage” (emphasis in original, internal citation omitted) (Compendium of the Social Doctrine of the Church, 2004, n. 224)

These words lay the foundation for what is put forward today under the term ‘gender’ as a new philosophy of sexuality. According to this philosophy, sex is no longer a given element of nature that man has to accept and personally make sense of: it is a social role that we choose for ourselves, while in the past it was chosen for us by society. The profound falsehood of this theory and of the anthropological revolution contained within it is obvious. People dispute the idea that they have a nature, given by their bodily identity, that serves as a defining element of the human being. They deny their nature and decide that it is not something previously given to them, but that they make it for themselves (Pope Benedict XVI, Address to the Roman Curia 21 December 2012).

The acceptance of our bodies as God's gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation. Learning to accept our body, to care for it and to respect its fullest meaning,

is an essential element of any genuine human ecology. Also, valuing one's own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different. In this way we can joyfully accept the specific gifts of another man or woman, the work of God the Creator, and find mutual enrichment. It is not a healthy attitude which would seek to cancel out sexual difference because it no longer knows how to confront it (Pope Francis, 2015, *Laudato Si*, n. 155).

Beyond the understandable difficulties which individuals may experience, the young need to be helped to accept their own body as it was created, for 'thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation... An appreciation of our body as male or female is also necessary for our own self-awareness in an encounter with others different from ourselves. In this way we can joyfully accept the specific gifts of another man or woman, the work of God the Creator, and find mutual enrichment (Pope Francis, 2016, *Amoris Laetitia*, n. 56).

Appendix C

Historical Timeline

(Source: <https://www.walsh.edu/our-foundation-then-and-now.html>)

June 16, 1819

Jean Marie de la Mennais, vicar of Saint-Brieuc, and Gabriel Deshayes, pastor at Auray and vicar general of Vannes, formed the Brothers of Christian Instruction by signing a treaty uniting their efforts to educate the working class in impoverished France. They vowed to carry the message of the Gospel and the rudiments of knowledge to every child in need throughout the region and received Catholic papal approval on March 13, 1891.

1886

When the policies of the French government resulted in the Brothers' expulsion, their apostolic zeal led them to Canada.

1891

The Order received canonical approval from Pope Leo XIII, March 13, 1891, and vowed to carry the message of the Gospel and the rudiments of knowledge to every child in need throughout the region. The congregation of the Brothers of Christian Instruction grew rapidly, soon extending their mission into Bulgaria, Turkey, Egypt, Spain, England, Canada, and the United States.

1951

The Brothers of Christian Instruction established La Mennais College in Alfred, Maine, with the purpose of instructing young men to become Brothers and teachers.

1957

Brother Francoeur, who was the academic dean of La Mennais College remarked to Monsignor William Hughes, principal of Cardinal Mooney High School in Youngstown, at a summer course at Notre Dame that the Brothers were looking for a new location for La Mennais. Hughes mentioned the Youngstown Diocese as a possible location.

1958

The Brothers of Christian Instruction obtained from His Excellency, the Most Reverend Emmet Walsh, Bishop of Youngstown, permission to open a liberal arts college for men in the Canton area, affiliated with Catholic University of America. Bishop Walsh invited the Brothers to settle in the Youngstown Diocese. When the Brothers found that the name they had chosen for their new college, Canton College, was already in use, they decided to name their new college for the man who gave them assistance in settling in this community. The Bishop gave the Brothers a gift of \$304,000 toward the construction of the new college.

November 17, 1960

The Brothers opened their new college in North Canton, Ohio. La Mennais College in Alfred, Maine, became Walsh College in North Canton, Ohio. Sixty-seven gentlemen were admitted to the school.

1962

Women attended Walsh under a program operated by the Diocese to train lay teachers for elementary schools of the Diocese - taught by the Ursuline sisters and Walsh faculty. By 1967, Walsh officially became co-ed. The college announced the start of intercollegiate sports programs. "Cavaliers" was accepted as the official nickname of Walsh athletics teams.

1964

The first commencement was held with 47 graduates. Most Reverend Emmet W. Walsh, Bishop of Youngstown Diocese, received an honorary degree. The Walsh College Alumni Association was formed.

1967

Walsh College officially became a co-ed institution. The Rannou Campus Center opened, named for Elisee Rannou, superior general of the Brothers of Christian Instruction.

1990s

In the early 1990s the Brothers of Christian Instruction relinquished control of the presidency and retained leadership of the Board.

1993

Walsh College officially became Walsh University. The request was originally approved by trustees in October 1992 and implemented 1 January 1993.

2021

Lacking any new vocations in over 40 years, the Brothers returned to Alfred, Maine, and a Memorandum of Joint Understanding was crafted to codify the relationships going forward (see Appendix I).

Historical Background

The Brothers of Christian Instruction – The Beginning

(*Source:* https://en.wikipedia.org/wiki/Brothers_of_Christian_Instruction)

On June 16, 1819, Gabriel Deshayes, pastor at Auray and vicar general of Vannes, and Jean-Marie de Lamennais, vicar of Saint-Brieuc, two Catholic priests in France, established the Daughters of Providence and the Brothers of Christian Instruction.

The first brothers took their novitiates with the Christian Brothers, whose rule was to a large extent adopted. The organization dedicated itself to promoting education among the working class in France and, eventually, across the world. The motherhouse was established at Ploërmel in November 1824. In 1876, the Brothers of Gascony, founded by Bishop de la Croix d'Azolette, then Archbishop of Auch, and in 1880, the Brothers of Sainte-Marie de Tinchebray, founded by Father Charles-Augustin Duguey, subsumed themselves within the Brothers of Ploërmel.^[6]

The Brothers received canonical approval by Pope Leo XIII on March 13, 1891.^[5]

From the motherhouse at Ploërmel, the brothers founded sites in England, Africa, Asia, North America, and Oceania. In 1886 the first brothers arrived in Montreal and were shortly afterwards introduced into the United States. To escape the effects of a 1901 French law curtailing certain kinds of religious schooling, the motherhouse was transferred to Taunton, England.^[5] In 1903, following through on the strict secularism of the 1901 law, the French government dissolved the brotherhood's French presence and confiscated its properties. At the same time, they established a presence in Bulgaria, Turkey, and Egypt.^[6]

The congregation of the Brothers of Christian Instruction grew rapidly, soon extending their mission into Bulgaria, Turkey, Egypt, Spain, England, Canada, and the United States. Throughout Walsh's history, the Brothers have played an active role in the prosperity of the University, serving as faculty during the original years and playing an integral part in the growth

and development of our facilities and programs. Several have served as President of Walsh College/University.

Brothers of Christian Instruction North American Providence

(*Source:* <https://www.brothersofchristianinstruction.org>)

The Brothers of Christian Instruction (also known as the *de la Mennais Brothers* and the *Institutum Fratrum Instructionis Christianae de Plöermel, FICP*) is a teaching order of Brothers. Founded in France in 1819 by Gabriele Deshayes and Jean-Marie de la Mennais, FIC, now has communities in 25 countries throughout the world.

Their North American Province, in the USA, includes the Notre Dame Chapel located in Alfred, Maine, and they were the founders of Walsh University, located in North Canton, Ohio. As a teaching order, their mission remains the same as that of their Founders ... “*to make Jesus Christ better known and better loved, through Education and Instruction.*”

Establishment of Walsh University

(*Sources:* *Brothers of Christian Instruction and Walsh University websites*)

In November 1960, seven Brothers of Christian Instruction, under the leadership of Brother Thomas Farrell, and his then Academic Dean, Bro. Robert Francoeur, gathered a small group of student Brothers and young men who wished to gain an education. The Brothers came from Maine and settled in Ohio to launch a Catholic liberal arts college in Stark County.

In addition to their original mission to educate children in primary and secondary schools, the Brothers have also been instrumental in the founding and operating Walsh University and in vocational schools around the world. Their educational outreach includes areas of unmet need, working with the poor, and helping to keep children in school.

Appendix D

Walsh University Crest



- Large W for Walsh University.
- A cross, bracketed by the initials D and S, constitutes the traditional emblem of the Brothers of Christian Instruction.
- The crest is a Roman lamp with a red Chi-Rho indicating that each graduate is called by Christ to be a light of the world.
- The Motto "*Sed Deus Dat Incrementum*" is from 1 Corinthians 3:7. The full text reads "Therefore, neither he that plants is anything, nor he that waters; but God that gives the increase." This expresses the thought that, although the faculty give all they can to educate, they know that the flowering of their seed is from the Almighty God.

Appendix E

Founding Dates for Faith Traditions

- 33 The Christian Church - One, Holy, Catholic and Apostolic - founded by Jesus Christ, the Son of God (*Lumen Gentium* n. 8)
- 1054 Orthodox, founded by Jesus Christ and impacted by East-West schism
- 1517 Lutheran, founded by Martin Luther, an ex-monk of the Catholic Church
- 1534 Church of England, founded by King Henry VIII
- 1560 Presbyterian, founded by John Knox in Scotland
- 1582 Congregationalist, originated by Robert Brown in Holland
- 1606 Baptist, launched by John Smyth in Amsterdam
- 1628 Dutch Reformed Church, founded by Michaelis Jones in New York
- 1744 Methodist, launched by John and Charles Wesley in England
- 1774 Unitarian, founded by Theophilus Lindley in London, England
- 1786 Protestant Episcopalian, founded by Samuel Seabury in American Colonies
- 1829 Mormon (Latter Day Saints), founded by Joseph Smith in Palmyra, NY
- 1865 Salvation Army, founded by William Booth in London, England
- 1879 Christian Scientist, founded by Mary Baker Eddy in New England
- 1900- Church of the Nazarene, Holiness Church, Jehovah's Witnesses, Pentecostal Gospel, Pilgrim Holiness Church and thousands of new sects founded by mortals

Appendix F

Walsh University Presidents

1. Br Thomas Farrell, FIC (1960 – 1969)
2. Br. Robert Francoeur, FIC (1970 – 1977)
3. Br. Francis Blouin, FIC (1978 – 1992)
4. Rev. Richard Mucowski, OFM (1992– 1996)
5. Dr. Kenneth Hamilton (1997 – 2001)
6. Mr. Richard Jusseaume (2001 – 2019)
7. Dr. Tim Collins (2019 – Present)

Appendix G

Letter of Withdrawal



Jean de la Mennais FIC Province
Brothers and Lay Mennaisians in North America

July 10, 2020

Withdrawal of the Brothers from Canton

**Mr. Jeffrey Rossi, Chairman of the Board of Directors,
President Collins, dear Board Members and other Participants,**

As the Superior of the Brothers of Christian Instruction in North America, please allow me to convey to you this message which will be as simple and short as possible. I know that you have to make difficult decisions today for the coming year. Thank you for your involvement which enables Walsh University to fulfill its mission to students with creativity and courage while taking care as much as possible of the staff and faculty during this unsettling period.

60 years ago, my confreres created this institution of higher learning from next to nothing and gave it a spirit, their spirit. Over the years, there have been several dozens of them offering the best of themselves in leadership, teaching, coaching of young people, or on this Board of Directors. Some of them are real legends. Walsh University officials have done their best to ensure that the Mennaisian legacy of the founders and of their successors has been handed down through generations.

Five years ago, as a still brand-new Provincial, I discovered the Walsh campus and recognized it as an extraordinary place of mission. I have tried, with generous confreres from all over the world, to breathe new life into the Brothers' presence here. Despite our limitations, I believe we have been fairly successful.

But we are now at a turning point in our common history, and the signs indicating the way forward seem noticeably clear to us. More than ever, at this precise moment, confronted with the challenges facing medium-sized private universities, Walsh needs a strong, young and solid religious community to help it redefine its identity, to stand out and stay true to its original mission. However, despite all our good will, my congregation, that of the Brothers of Christian Instruction, no longer has and will not have, in the short to medium term, the human resources to provide the essential support you need as a Catholic institution.



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Therefore, because we deeply love Walsh University, **we choose to acknowledge this reality and to withdraw.** With serenity, pride in what has been accomplished and confidence in the future, we leave our place so that, as soon as possible, another religious congregation or a dynamic diocesan team can play this essential role in the viability of the institution. You can rely on our support, should you need it, in your search for a suitable replacement.

In a few days, the premises occupied by the Brothers at La Mennais Hall will be available. The Brothers and the representatives of the community on the Board of Directors - Br. Charles Desjarlais, Mrs Isabelle Bibet-Kalinyak, Br. Walter Zwierchowski, Father James Sullivan and Br. Lévi Boudreau - will remain as long as you need them or that they themselves wish to prolong their stay. Today, I will notify the Diocese of Youngstown authorities of what I have just shared with you.

After sixty years of exciting growth, a new breath of hope awaits Walsh University. We are proud to have contributed to its development and we are confident that God will continue to give the increase. We entrust all the members of the extended family of Walsh University, past, current and to come, to its faithful protectress, Our Lady of Perpetual Help.

Thank you for your attention, your understanding and your support.



Mario Houle FIC
Provincial



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Appendix H

Letter of Intent



July 15, 2020

Dear Walsh University Community,

On Wednesday, July 15, Br. Mario Houle, Provincial of the Brothers of Christian Instruction (F.I.C.), officially notified the Walsh Board of Directors that due to the Order's lack of human resources, support, and aging population, the F.I.C. would no longer be able to maintain sponsorship of Walsh University. He advised that it was out of their deep love for Walsh that they came to this realization and ultimately decided it was time to make this departure. We recognize how difficult this decision must have been for the F.I.C. leadership and members, and we thank them in advance for their years of dedication and service to Walsh, and their commitment to help us to prepare for this transition.

We knew this day would come. For more than a decade, the Walsh administration has been aware of the aging population of our founding order. As their resources and membership have declined, so has their ability to remain involved in the day-to-day activities on campus.

However, looking back on the past 60 years leaves no question about the indelible mark they leave behind. The Brothers served as an active presence on our campus and in our local community, and were integral to our growth, advancement and Catholic identity. The Brothers of Christian Instruction created Walsh from an impossible dream with no business plan and little resources, but with a vision to turn an alfalfa field into a college that would impact generations to come. They gave Walsh their spirit. That spirit and legacy of the Brothers will always remain an important part of our history and mission.

In the coming months, Walsh University Board members and administrators will take the necessary time to thoughtfully plan a new path forward that will honor our Catholic faith and shared history with the Brothers of Christian Instruction. Grounded in their Mennaisian tradition, we will continue to shape the Walsh experience for generations of students yet to come while supporting our alumni as they continue to shape the future as leaders in their own communities.

I assure you that this is not a goodbye. The F.I.C. have offered to assist us during this transition as we all reflect on the enormous impact the Brothers have had on our community for many decades. We hope to plan a way to formally honor and thank the Brothers in the coming months.

As we move through this transition to the next phase in the life of our young university, we do so knowing confidently that Our Lady of Perpetual Help will be praying for our mutual success as we invite the Holy Spirit to guide each step.

Sincerely,

E. Jeffrey Rossi
Chair, Board of Directors

Dr. Tim Collins
President

Appendix I
Memorandum of Joint Understanding



WALSH UNIVERSITY

Office of the President
2020 E. Maple Street, North Canton, Ohio 44720-3336 ♦ 330-490-7102

Memorandum of Joint Understanding

Walsh College began operations with the Brothers of Christian Instruction (FIC) in 1960. The Brothers withdrew from the Sponsorship Agreement with Walsh University in 2020 due to dwindling numbers of vocations to the Congregation. Even though the Brothers are no longer sponsors of the University, their intent is to continue to inspire a growing spirit of their charism. The purpose of this MOJU is to replace the 2017 Sponsorship Agreement with this understanding of expectations for all parties.

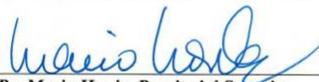
In fulfillment of this Understanding, the Brothers of Christian Instruction agree to the following:

1. Continue connections with faculty, staff, students, and alumni of Walsh University through communication and collaboration, such as with Founders Week activities.
2. Continue connections with the campus Mennaisian Family to foster the legacy of the Brothers.
3. Withdraw all personnel and remove FIC-owned property, as desired. All remaining property is donated to Walsh University, for use at its sole discretion in support of its mission.

In fulfillment of this Agreement, Walsh University agrees to the following:

1. Continue to foster the Catholic culture of Walsh University and its faithfulness to the teachings of the Magisterium.
2. Continue to foster an appreciation of the contributions of the FIC order or other creative approaches to encourage collaboration with the Brothers.
3. Continue to offer the Brothers ex-officio membership on the Board of Directors, for up to three Brothers, with voting rights in accordance with the Board of Directors Bylaws.
4. Continue 100% tuition remission, room, and board to the Brothers of Christian Instruction and to bona fide candidates to their Congregation limited to two students per academic year. The Brothers will be responsible for all other financial obligations to support the student Brothers.

Brothers of Christian Instruction

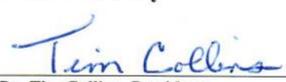


Br. Mario Houle, Provincial Superior

January 11, 2021

Date

Walsh University



Dr. Tim Collins, President

3 Feb 2021

Date