DECLARATION OF PRINCIPLES

I. THE UNIVERSITY, AN INSTITUTION OF THE CATHOLIC CHURCH

1.- Pontificia Universidad Católica de Chile was founded by the Church, and remains as one of the means to fulfill the mission of announcing the Gospel to all men and women from any walk of life thanks to the efforts of Pastors and laymen. As an instrument of God's people, the University acknowledges its close link to God and its duty to take part in the missionary work of the Church as much as possible and within its specific aims.

2.- The University, thus, actively and diligently professes the teachings of the Magisterium of the Pastors of the Church, and in particular, of the Roman Pontiff, Successor of Apostle Saint Peter, the visible Head of Catholic Unity. Therefore, it is necessary for the regulatory bodies that lead the University as well as for its major lines of action to be in line with the Ecclesiastical Magisterium, and that the staff that is called upon to assume posts of high responsibility to be catholic. The union between the University and the Church can not be broken, nor its consequences be denied without impinging upon the essence sustaining this University.

3.- For the accomplishment of its mission, the University requires the testimony of the faith of its faculty members and of others; it does not, however, exclude those who do not share the faith of the Church and is likely to pay due respect to their conscience. Nonetheless, its institutional Catholic seal demands of the members of the university community an attitude of respect and willingness towards the principles on which the University is founded and towards the mission it has been ordained with by the Church. Those who oppose these principles cannot be part of this University.

4.- The fair autonomy of the temporal order or the acknowledgement that created things and society itself have their own laws and values which men and women are expected to discover, use and gradually organize, requires that the Church authorities consider the University to hold a certain degree of autonomy. Respect for this autonomy is essential for the life of the University itself, and it does not exclude the necessary interventions to protect its catholic stance. At the same time, the autonomy of the temporal order compels the University to respect the options put forward by its members, as long as such options do not contravene the principles of the Catholic doctrine.

5.- The University works for the common good, and must fulfill this service pursuing its own specific activities, without overlooking the mission commended by the Church. The service provided by the University is primarily aimed at the search of the truth through the study of knowledge and education. Its main objective is to make a valid contribution to world order, in the light of the Christian Revelation through achievements in scientific development, in such a way that society progresses towards a social harmony that is more in line with man's final destiny, and is respectful of his dignity as son of God.
II. THE UNIVERSITY, SCIENCE, CULTURE, AND EDUCATION

1.- The work of the University focuses on science, culture and education. Man's eagerness to discover and create is a reflection of his condition as a creature created in the image and likeness of God, who is called to align the world in justice and sanctity. For this reason, the University is committed to considering the best ways in which progress in human knowledge can be used for the superior benefit of mankind, deeply convinced that sin strives towards the same Truth that is foretold in the Divine Revelation, and which is justified, incited and crowned by it.

2.- The University wants to testify for the benefit of all, even for those who do not believe in Christ, whose humble and persevering efforts in their search for truth are guided -even if they do not know- by the hand of God, who sustains all things and gives life to all. Against any temptation of scepticism or hopelessness, the University, faithful to the teachings of the Church, lays before all its members the tasks of culture and science as a way of manifesting the glory and power of God, and calls on them to follow them with the certainty that they may yield lasting fruits, and that the benefits of embracing them with love is the reward of the human spirit when it is guided by the hand of God.

3.- The University places great emphasis on the role its Faculty of Theology must play in it. This Faculty Department is responsible for one of the hardest tasks in the intellectual apostolate. It is concerned with research in the different sacred sciences, with the purpose of reaching a deeper knowledge of the Christian Revelation. It is also responsible for contributing to the faith of Church members, specially to those who are part of the university community.

4.- The University encourages the exchange of ideas and experiences within the members of the Faculty Department and those of other Faculties, so as to generate a continuous dialogue in the frame of adequate permanent or temporary institutional instances. The aim is, on the one hand, to make theological reflection deeper, supplying it with the scientific knowledge of modern issues and, on the other, to enlighten those who delve in profane disciplines with the truth of Revelation. The University hopes to obtain fruitful results from this dialogue, always zealously abiding the scientific methods that may be used in it.

5.- The University considers as its own the teachings of the Church, where the different methodologies of human knowledge must be strictly and justly followed, within the limits and validity of each case. It does not accept and shall not allow a discipline to place itself as the supreme truth even though it recognises the value of each discipline and strives to discover the truth, not only because of the results it may yield, but for its contribution to humankind and progress.

6.- The work of the University is manifold and is aimed at providing a professional and scientific education for young people, through Graduate and Post-Graduate programs, through higher
education programs available to society, and through further education and training of its Faculty members, administrative staff and assistants.

7.- Its main concern in the realization of this task, is to promote the development of the human being, from the point of view of mankind's reason for being and of its ultimate aim, awakening in man the love and adoration for the work of God, the readiness to work and serve society and others with an honest open spiritual disposition towards the truth. Efforts are driven towards enhancing those human values that are attained and made manifest in human beings who welcome Christ's salvation; thus, the University has the duty of clearly and respectfully proposing everyone the call to welcome faith and through it the vision of mankind under the eyes of God.

8.- The University aims at achieving a solid education, rooted in science, art and ethics, simmered in the spirit that supports this University, for the love of culture and for the service of men who serve God. Therefore, it wishes that all students graduate not only scientifically and technically prepared, but also open to the different dimensions of humanity, conscious of their personal and social responsibility, imbued in a Christian spirit that enables them to assume a leading role in society; overcoming the barriers posed by the development of an integral society; free from the injustice provoked by mankind's sins and errors affecting vast communities suffering from spiritual and material consequences.

9.- The University wishes to help everyone reach their true freedom, which demands from men a change of heart to harmonise with God's plan, which is glorified in the freedom of mankind.

III. THE UNIVERSITY COMMUNITY

1.- The actor of the work of the University is its community, constituted by everyone who works in it, and organized so that each and everyone has responsibilities, rights and duties to fulfill in consonance with their natural right and the doctrine of the Church.

2.- The work of the University defines it as a Catholic institution which offers services that, though inspired by faith, are secular, notwithstanding the distinctive features of its Faculty of Theology, the function of which has already been described. In the light of this secular nature, it is only natural to confer to laymen the managerial tasks of this University, never forgetting that the Charters, Ordinances and other norms of canon law are the backbone of the ecclesiastical authorities.

3.- The active and constant participation of all community members in the management of the University, according to the role and ability of each, is a key element for its life and development. The Charters and Ordinances determine the roles of each member and consider the specific modalities appertaining the jobs of university members, how they relate to the aims of the University, and to their personal experience and expertise.
4.- University authorities have the serious duty of ensuring that participation is exercised effectively and that those who are better prepared exercise an appropriate influence on the different activities in which they are involved.

5.- Since the university community is founded on science, culture and education, it cannot ignore the values, which constitute its most genuine asset. This cannot be executed by means of autocratic criteria nor by criteria that leave decisions to a majority that bears no relation to the issue.

6.- University members are called to work for culture, in an extensively collaborative, original and creative way, and to consequently cultivate a true sensitivity that will allow them to discern, discover and help in everything that is born within and outside it, and to participate in it.

7.- The university community is composed of people from different ages, training, ideas and character from all walks of life. These factors, and others, can eventually produce differences that must be valued, on the one hand, as positive contributions that enrich the university heritage and, on the other, in a way that they do not undermine the common task of the University nor hinder authentic Christian cohabitation, which is its true lifestyle and most effective testimony of the Gospel.

IV. THE UNIVERSITY AND THE NATION

1.- Similar to other works of the Church, the University professes to serve men and women on their path to God, and in particular, to serve Chile as a nation. The university wants to reaffirm the service that has led it to be intimately linked to the history of this nation. The University acknowledges this fact as one of the most important benefits bestowed upon it and praises God for all the opportunities it has been given to fulfil its work.

2.- The University highly appreciates the efforts towards gaining awareness of the cultural values held by the Chilean society, and for asserting and integrating them into the general cultural sphere. Thus, as part of its work, it strives to identify the needs of the country and the possible solutions to those needs within its own sphere of action, with the purpose of helping Chileans to achieve the major historical goals of the Chilean community.

3.- As a University embedded in a globalised world, it must be open to other cultures and nations and, at the same time, offer those foreign cultures a genuine and true depiction of ours. The University avoids all forms of cultural isolation; but it maintains, at the same time, the essential requirements for an assiduous intellectual work, the only way to maintain a steadfast path for it to fulfil its task.

4.- The University, on certain instances, must act as a supplier of certain functions, but when fulfilling them it must prevent them from interfering, impeding or outweighing that which is essential of university work.
5.- The constant will of the Chilean people, in line with the teachings of the Church, aims at giving everyone access to the benefits of culture, according to their individual capacities in a way that it promotes the individual's full development. For this reason, the University coordinates its efforts with those of the national community, with the aim of providing universal access to these goods, particularly for those from a disadvantaged socio-economic background.

6.- Autonomy is an essential factor for the University to be able to provide an effective and fruitful service. This does not mean the University tries to be outside the country's legal jurisdiction, but that it claims its due right to determine its specific aims without having external authorities interfere with its work, its right to organise its internal affairs and resources freely and responsibly, and with no limitations other than those imposed by the common good.

7.- The University fulfils its mission by virtue of the right to education, which is previous to any positive legislation, supersedes it, and which constitutes an irrevocable attribute of mankind and of the Church to society. In defence of the common good, and by making efforts to contribute to the achievement of the goals of the Chilean society, the University claims an adequate legal protection and sufficient material sustenance owed to it by the State.

V. CONCLUSION

Pontificia Universidad Católica de Chile, as any other human endeavour, has limitations that impact the task commended by the Church and the service required by society. Not even its best efforts can guarantee a complete success, given that it is intrinsically linked to the mysterious dispensation of the Divine providence, and due to the fact that the proclamation of the Gospel cannot be fulfilled without facing incomprehension and hostility, and the contention of the mystery of inequity that falls upon mankind through the destructive force of sin.

The University accomplishes its mission with the help of God, from whom every perfect gift comes so that, having constructed and developed this work among us, He can continue protecting it for His glory guiding it through the path of the advancement of knowledge for the well-being of men.