

My point is simple: the idea of the university presupposes, historically and logically, the idea of the unity of research and teaching. I agree that this unity is better construed as the intellectual unity of teaching and research than as the social unity of a community sharing a valid paradigm, as in the latter sense unity is often conceived in terms of loose collegiality, i.e., companionship and cooperation between colleagues bearing common responsibility. As today collegiality does not mean either deeper community or intellectual unity, we can talk about the *crisis* of the university. The source of the crisis is precisely the divergence between methods and goals we can currently observe, the disunity that calls into question the very *raison d'être* of the millennia-old institution of the university.

The crisis of university reflects the crisis of the sciences. This is due to the fact that, in spite of the scientific revolutions of the past centuries, the unity of the sciences has not been properly conceived: ‘the grand theory of everything’ is still in the making. Research and teaching are highly diffuse, rival interpretations of quantum physics and conflicting theories in biology or in the humanities multiply. Today it has become almost a dogma that it is in vain to seek any intellectual unity at universities and that we just need to pursue our immediate study goals and thereby develop our particular research and teaching in effective ways. Powerful international companies support such an approach: they need applicable research results so that, for instance, ever more successful versions of artificial intelligence could be constructed.

There is, however, a different model of the intellectual unity of the university, namely, the Catholic university model. The Catholic university regards the requirement of intellectual unity as a standard. It is in the Apostolic Constitution

*Ex Corde Ecclesiae* that we can find a clear statement of this requirement. As the requirement of unity seems incompatible with the changes in the contemporary world of higher education, we can also see the struggle in which Catholic universities are engaged today: some are about to abandon their Catholic identity, others seek new ways to follow contemporary trends by changing mandatory courses and introducing diversity curricula. There are also Catholic universities where the implementation of the Great Books Program—an important initiative that involves reading classic works in literature, philosophy, and theology—has been halted, given its emphasis on Western intellectual history.

Below I will argue that the intellectual unity of the university, and especially of the Catholic university, can and must be restored. This becomes clear in the light of a new reading of the Apostolic Constitution *Ex Corde Ecclesiae* and the Encyclical *Fides et Ratio*. Then, if the intellectual unity of Catholic universities is reestablished along the lines of this new reading, the community aspect of the university can also be addressed. In particular, I argue that the philosophical foundation of Catholic universities needs to be reinterpreted and linked to important fields of contemporary science. It is through its renewed philosophical understanding that the unity of universities can be reconsidered and rebuilt.