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TRUTH AND FIDELITY IN CATHOLIC EDUCATION

FALL 2025

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- Newman's Prescription for a Secular Age
- Restoring Integrity in Education
- Cultivating the Mind



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FALL 2025 ISSUE

Dear friend in Catholic education,

Praise God, The Cardinal Newman Society now bears the name of both a Saint and a Doctor of the Church!

But even more than the name, St. John Henry Cardinal Newman's vision for Catholic education is central to The Cardinal Newman Society, which has promoted the Saint and his educational vision for more than 30 years. Our mission now takes on added importance, as we are united to a Doctor and his teachings, which have been exalted by the Church and deserve every Catholic's diligent study.

Including Newman, the Doctors of the Church are just 38 of about 8,000 saints traditionally celebrated for their holiness. Newman's holy name is now fixed in the company of Aquinas, Ambrose, Augustine, Bonaventure, Catherine, Francis de Sales, John of the Cross, and Theresa of Avila.

Only two other Doctors are Moderns—Alphonsus Liguori (d. 1787) and Thérèse of Lisieux (d. 1897)—and Newman (d. 1890) speaks uniquely to the state of the Church and society today.

There is much about Newman that inspires many Catholics—his conversion, his insightful sermons, his reverent prayers, and his deep theology and philosophy—so that his lifetime devotion to education is sometimes characterized as just one particular aspect of this complex saint. But all of Newman's writings and his life were rooted in education, both formal education (at Oxford, Newman's Catholic University of Ireland, and his Oratory School) and every cultivation of the mind and soul.

Newman said his life's work was to fight "liberalism in religion": the tendency to regard divine revelation and worship as unimportant and relevant only in the privacy of the home and church. His solution? Catholic education, teaching both faith and reason.

Newman's idea of education has been greatly distorted by those who take only a portion of his arguments and claim they represent a fondness for secular or "classical" education. Newman was clear: a secular education lacks the most important knowledge and is dangerous to its students.

The Cardinal Newman Society's work of reforming Catholic education includes clear explanation of Newman's vision for education—now all the more important, since that vision is now recommended to all the Faithful by the Church. This includes challenging the falsehoods and distortions. We hope, in these pages, to take a small step toward introducing Catholic educators to our patron's valuable insights.

May I also recommend my webinar "Into the Light: Newman's Idea for a Renewal of Education" (<https://cardinalnewmansociety.org/into-the-light-webinar-with-patrick-reilly/>) and another that includes Newman's key tenets (<https://cardinalnewmansociety.org/educational-emergency-video/>). I am eager to speak to Catholic schools, colleges, parishes, and groups about our new Doctor and his vision for Catholic education.

St. John Henry Cardinal Newman, Doctor of the Church, *ora pro nobis!*

Sincerely yours in Christ,



Patrick Reilly
President and Founder
The Cardinal Newman Society

“PRAISE GOD! THE
CARDINAL NEWMAN
SOCIETY NOW BEARS
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SCAN TO DONATE

The Doctor's Prescription for a Secular Age

When Pope Leo XIII made St. John Henry Newman a cardinal in 1879, it was an exciting moment for English Catholics! They had suffered more than 300 years of suppression and persecution. But the Church was rising once again in England—what Newman called a miraculous “second spring.”

Newman, however, saw dark clouds on the horizon: an age of infidelity and secularism, in which much of the world would be “simply irreligious” and hostile to the resurgent Church. He devoted his life to confronting this threat by educating lay Catholics, preparing them to evangelize the culture.

Now Pope Leo XIV has declared our holy patron the 38th Doctor of the Church! It's another exciting moment for Catholics worldwide, and especially for The Cardinal Newman Society and educators who have embraced Newman's vision.

The Church in the United States is enjoying a “second spring.” We rejoice over the exciting reforms in Catholic education—modeled by the schools, colleges, and other programs recommended in *The Newman Guide*—as well as the inspiring renewal of fidelity and reverence in many areas of the country.

At the same time, however, Newman's predictions of hostility toward the Church are coming true. Just as Newman experienced in his own time, faithful Catholics across the West are confronted by:

- increasing hostility from a secular and corrupted society
- belligerent demands for conformity to radical ideologies
- violations of religious freedom by state and government agencies, and
- confusion and hopelessness among young people.

And today as much as ever, Newman's witness remains a powerful prescription for a secular age: obey the will of God with every step, trust in His Providence, and ensure that the Faithful are well-formed in truth and wisdom to better know, love, and serve God. If we desire authentic reform and renewal of the Church, Newman can be a great intercessor for our times.

A light in darkness

In 1531, King Henry VIII declared himself head of the English Church and looted Catholic monasteries. He and his successors banished, imprisoned, and even martyred many Catholic priests and lay Faithful. Catholic properties—churches, schools, universities—were seized and became “Anglican.” The Catholic Church was outlawed, and Catholics were barred from most social circles and positions.

Three centuries after Henry VIII, when Newman attended Oxford University as an evangelical Christian, Catholics



still were not permitted to attend most English schools or the great universities established by the English Church. Oxford banned Catholic students until 1871, and its affiliated colleges retained many barriers to Catholic students until 1896. Under Anglican auspices, Oxford University became increasingly secular and morally ambiguous, despite more than half its graduates becoming Anglican clergymen.



That's the path Newman followed. He became an Anglican priest and tutor of Oriel College, and he strived to reform the University and the Anglican Church as a leader in the Oxford Movement. Increasingly, however, he realized that the Anglican Church was Protestant and not the true Church, and in 1845 he became Catholic.

It was no easy thing to do in those days! There was still widespread hatred of Catholics in England. Although the Oxford Movement had made him a prominent figure in the Anglican Church, he was rejected by many countrymen, including members of his own family, when he became Catholic. He lost social status, the prospect of a substantial income, and the likelihood of a prominent position at Oxford.

In short, Newman chose to give up his notoriety and academic career—but God had other plans. Newman was sent to study in Rome, was ordained a Catholic

priest, and quickly founded his Oratory in Birmingham and London. Then, in 1850, Queen Victoria responded to floods of Irish immigrants by allowing the Pope to reestablish 14 Catholic dioceses in England.

For Catholics, it was a time for rejoicing! The newly ordained Newman was given the singular honor of preaching to the English bishops at their 1852 conclave, the first such gathering in over three centuries. And Newman delivered his famous “Second Spring” sermon, describing the English Church’s renewal as a certain miracle of God. Everything accomplished by man is corrupted and falls to dust, he said—but here was the Church rising again, the return of the warm sunshine.

Still, Newman issued to the bishops a dire warning of what was to come. Before springtime brings sunshine and flowers, it brings storms—and those storms can be terrible and violent. Even



amid the Catholic renewal in England, Newman said—in fact, precisely because of the Church’s progress—Catholics should expect intensified persecution even to martyrdom. But Newman had great trust in God’s Providence, and he counseled the bishops to welcome the storms and be grateful to endure them, as difficult as that may be.

Today, American Catholics can certainly see the storms gathering against the Church and specifically Catholic education. The last many years of fighting for religious freedom may be the worst of it, but we still see much hostility against teachers who uphold the truth of the Catholic faith. The light that faithful graduates bring to a darkened world will surely be hated by many and perhaps even attacked by some, even as reforms take hold.

A future of infidelity

Two decades later, St. John Henry Cardinal Newman delivered another sermon at the opening of St. Bernard’s Seminary—the first seminary in the Birmingham Diocese after three centuries of suppression. Again, it was a time for rejoicing.

But that’s not what Newman did. He delivered a sober prediction about “The Infidelity of the Future” and the need to prepare well for the coming difficulties.

Fixed on the Church’s mission of evangelization and salvation, Newman knew that the Church still faced many trials ahead. Many Anglicans resented

the Crown’s charity toward Catholics. As the Church grew, and more Catholic priests would be ordained, they would be scrutinized and judged harshly in everything. Opponents would expose the smallest scandal, eager to stir up more opposition.

“There is an immense store of curiosity directed upon us in this country,” Newman said, “and in great measure an unkind, a malicious curiosity. If there ever was a time when one priest will be a spectacle to men and angels it is in the age now opening upon us.”

That age is not simply dangerous because of resistance against the Church, but because of moral relativism and declining adherence to any religious faith.

“I know that all times are perilous,” he said, but “ours has a darkness different in kind from any that has been before it.” The Church had confronted paganism, Protestantism, and other dissent and heresy, but never had it faced a society that was “simply irreligious.”

This Newman saw especially among the educated classes, those who had been formed by a highly secular education: “the educated world, scientific, literary, political, professional, artistic” and the growing urban populations. Here the great champion of education returned to his oft-ignored warning in *The Idea of a University*—that an education without the influence of the Church would produce the English gentleman, whose worship of the mind and genteel conversation would replace devotion to God and a firm embrace of the truth.

Newman counseled that priests need to be well-prepared for the challenges they would certainly face, growing in holiness and a right understanding of the Faith. Just as he proposed faithful Catholic education as the solution for Catholic laity facing a secular age, a complete seminary formation is of the greatest importance to priests—“the primary and true weapon for meeting the age.”

An appeal to education

In 1879, when Pope Leo XIII honored Newman by naming the humble priest a cardinal, Newman found another opportunity to both rejoice and remind his friends of the work to be done for God’s glory.



He said, “to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted, to the best of my powers, the spirit of Liberalism in religion. Never did the Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading as a snare the whole earth...”

This error is the doctrine that there is no positive truth in religion, but that one creed is as good as another... It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated, as all are matters of opinion.”

And from where does this evil spirit arise? From “secular education, calculated to bring home to every individual that to be orderly, industrious, and sober is his personal interest.”

It was during Newman’s lifetime that American bishops like St. John Neumann of Philadelphia and Archbishop John Hughes of New York established the great Catholic parochial school system.

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They knew the public schools, dominated by Protestant ideas, were dangerous to Catholic immigrants striving to assimilate into American society. They were well aware of what Newman experienced in the hostile Anglican society of Victorian England.

In fact, religious freedom in the United States was never secure for Catholics while England ruled the original colonies. Catholics suffered state-sponsored discrimination and even occasional violence until the First Amendment to

the Constitution was adopted in 1791. Still, anti-Catholicism persisted, and the rise of Catholic parochial schools followed the rise of the hateful Know Nothing Party and the Ku Klux Klan.

Today, Catholics have much greater freedom in both the U.S. and England, and yet both nations have become highly secular and increasingly “irreligious.” Catholic school enrollment has declined more than two-thirds in the last 60 years, and most Catholic colleges have nearly erased any resemblance to Newman’s vision for the university. The age of infidelity is upon us!

And so is the reform and renewal of Catholic education, found especially in Newman Guide recommended schools, colleges, and graduate programs as well as faithful Catholic homeschooling. This is Newman’s prescription, for which he is declared a Doctor of the Church. His intercession and his witness to the importance of Catholic formation in faith and reason are sure guides for the Church in this difficult but exciting age.

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The advertisement features a background image of a young woman with long brown hair, wearing headphones and a striped shirt, sitting on a desk and working on a laptop. To her right is the Catholic International University logo, which includes a shield with a globe, a cross, and three upward-pointing arrows, with a banner below reading "GAUDIUM DE VERITATE".

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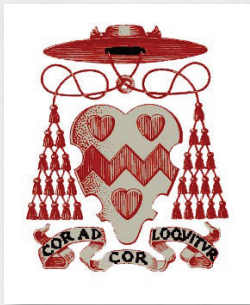
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RESTORING INTEGRITY

Over the course of his lifetime—which spanned most of the 19th century—St. John Henry Cardinal Newman was many things: scholar, reformer, preacher, convert, theologian, priest, and cardinal. Through it all, however, he was an educator.

Cor ad cor loquitur (“Heart speaks to heart”) was Newman’s motto, and he believed strongly that “personal influence” is the best means of teaching the truths of our Catholic faith. He is widely known for his brilliant and inspiring writings—many published after his death—but Newman was devoted first to his parishioners and his students.



Newman’s integrity as educator

Speaking from heart to heart was so much Newman’s manner that he was fired from his coveted position as tutor at Oxford, because he insisted on providing students spiritual guidance as well as academic support. The students, however, would flock to hear his sermons at Oxford and then later at the Catholic University of Ireland, which Newman founded and led for a time.

Newman then devoted the rest of his years—more than three decades—to forming and inspiring boys aged 11-18 at The Oratory School in Birmingham, England. His students included the great author and politician Hilaire Belloc, and future students included a son and grandson of J.R.R. Tolkien. Newman met personally with parents to forge genuine partnerships in the care of souls—an unusual practice at the time for English boarding schools—and led the reform of English Catholic education with the school’s liberal curriculum and moral formation.

The practical schoolmaster was also a great visionary, whose *Idea of a University* and *University Sketches* helped define Catholic education in contrast to the old universities that had become morally and intellectually dangerous to Catholics. Amid many pastoral works, Newman also wrote numerous texts of devotion and theology on topics such as the Blessed Virgin Mary, development of doctrine, the role of the laity in the Church, and the nature of conscience.

It is extraordinary to find so many achievements in one man! How, then, do we reconcile the pastoral Oratorian, who was dedicated to personal witness and mentorship, with the public intellectual, who eagerly battled Protestant error and English society’s slide into secularism?

Newman’s integrity is found in his devotion to education—both the moral imperative of forming every person individually according to God’s plan and the human purpose of cultivating the intellect, so that Catholics can recognize, share, and defend truth.

The Vatican chose Newman to establish a university in Dublin, and lay Catholics chose him to establish his Oratory School, because Newman clearly had the vocation of an educator. He spoke wisely and eloquently to Catholics in England who were rising from 300 years of Anglican suppression and persecution while also suffering from a decay of both faith and reason. His lessons resound today.

Integral formation of the soul

It was the integrity of Catholic laypeople that most concerned Newman. His sermons, lectures, and writings were often driven, not by general musings on theology and theories of education, but instead by the very practical concerns of a shepherd tending his flock.

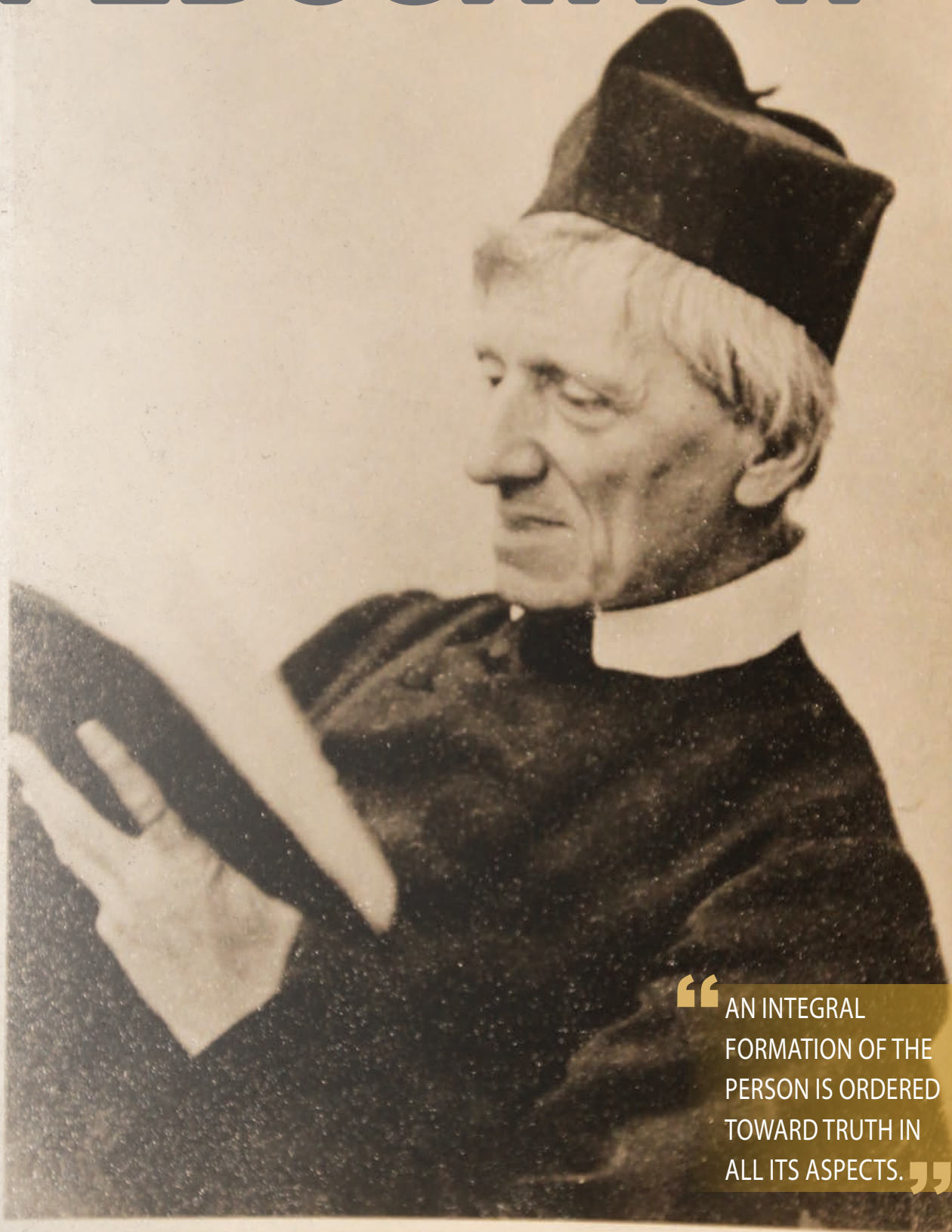
“I want a laity,” he preached, “not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well, that they can give an account of it, who know so much of history that they can defend it.”

Newman looked to faithful Catholic education for the repair of the human person, which is “dis-integrated” by original sin. In a fascinating 1856 sermon at his University Church in Dublin, Newman lamented that people tend to focus on knowledge to the exclusion of morality—or conversely, on morality without regard for sound reasoning. That’s because each soul is subject to conflicting appeals of intellect, conscience, passion, and appetite. The typical student arrives at school with all these faculties “warring in his own breast” and each trying “to get possession of him.”

This, Newman argued, was not our original state. At creation, God’s grace “blended together” all of our human faculties, so that they “acted in common towards one end.” It was the Fall that confused the soul, and humans have lived so long in this fragmented state that

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many doubt whether the various faculties of the soul can ever be reconciled. Thus society is divided into centers devoted to the mind, or the body, or secular pursuits, and people despair of the integral unity that their souls truly desire.

Newman, however, believed that human integrity can be achieved by both authentic formation in Christ and development of a “philosophical habit of mind” that ascends above information to higher truths. The Church’s objective in education, then, is “to reunite things which were in the beginning joined by God, and have been put asunder by man.”

Teaching integrated knowledge

Newman argued that the project of re-integrating the human person cannot focus exclusively on accumulating information or even on cultivating the intellect. An integral formation of the person is ordered toward truth in all its aspects.

The integrity of schools and universities as centers devoted to both seeking and teaching truth, then, was also important to Newman. In *The Idea of a University*, he conceded that a limited education can be devoted to teaching and learning truth without ties to the Catholic Church. But the integrity of the education is broken if it fails to acknowledge divinely revealed truth and the relevance of Christianity to all learning.

In practice, secular education “cannot be what it professes, if there be a God,”

“TO EXCLUDE THE TRUTH OF GOD FROM EDUCATION DIMINISHES AN INSTITUTION’S ABILITY TO TEACH TRUTH.

Newman claimed. To exclude the truth of God from education diminishes an institution’s ability to teach truth. It forbids the study of religion and theology and prevents full understanding of even the “secular” subjects—of their origins and first principles, known only by divine revelation. It interferes with moral formation, which is necessary to restore the integrity of young people.

An education that does not assent to the authority of the Church with regard to faith and morals is headed toward complete secularization: “It is not that you will at once reject Catholicism, but you will measure and proportion it by an earthly standard. You will throw its highest and most momentous disclosures into the background, you will deny its principles, explain away its doctrines, rearrange its precepts, and make light of its practices, even while you profess it.”

Newman believed strongly in the personal witness and influence of teachers, especially for moral formation. He envisioned several tiers of influence at his Dublin university: lecturers, tutors to help guide students and teach the liberal arts, and house staff focused on the moral training and personal habits of about 20 students per residence. The Oratory School had a similar structure.

Newman looked after his students in prayer: “May I engage in them... remembering the worth of souls and that I shall have to answer for the opportunities given me of benefitting those who are under my care.” Here we see the heart of Newman as Catholic educator, cooperating with both the Church and with parents to restore the human integrity of young people.

Likewise, today, Catholic educators can reach students’ hearts with the zeal that Newman showed for truth and the formation of young souls. This is what we look for in Newman Guide Recommended schools, colleges, and other programs.

By renewing the integrity of faithful Catholic education, we can help bring about the springtime of faith so greatly desired by Newman in his own time. Blessed John Henry Cardinal Newman, *ora pro nobis!*

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'Liberal Education Is a Good in Itself'

By St. John Henry Cardinal Newman

This process of training, by which the intellect, instead of being formed or sacrificed to some particular or accidental purpose, some specific trade or profession, or study or science, is disciplined for its own sake, for the perception of its own proper object, and for its own highest culture, is called Liberal Education...

Now this is what some great men are very slow to allow; they insist that Education should be confined to some particular and narrow end, and should issue in some definite work, which can be weighed and measured. ...they very naturally go on to ask, what there is to show for the expense of a University; what is the real worth in the market of the article called 'a Liberal Education,' on the supposition that it does not teach us definitely how to advance our manufactures, or to improve our lands, or to better our civil economy; or again, if it does not at once make this man a lawyer, that an engineer, and that a surgeon; or at least if it does not lead to discoveries in chemistry, astronomy, geology, magnetism, and science of every kind.

...If then I am arguing, and shall argue, against Professional or Scientific knowledge as the sufficient end of a University Education, let me not be supposed, Gentlemen, to be disrespectful towards particular studies, or arts, or vocations, and those who are engaged in them. In saying that Law or Medicine is not the end of a University course, I do not mean to imply that the University does not teach Law or

Medicine. What indeed can it teach at all, if it does not teach something particular? It teaches all knowledge by teaching all branches of knowledge, and in no other way.

I do but say that there will be this distinction as regards a Professor of Law, or of Medicine, or of Geology, or of Political Economy, in a University and out of it, that out of a University he is in danger of being absorbed and narrowed by his pursuit, and of giving Lectures which are the Lectures of nothing more than a lawyer, physician, geologist, or political economist; whereas

in a University he will just know where he and his science stand, he has come to it, as it were, from a height, he has taken a survey of all knowledge, he is kept from extravagance by the

very rivalry of other studies, he has gained from them a special illumination and largeness of mind and freedom and self-possession, and he treats his own in consequence with a philosophy and a resource, which belongs not to the study itself, but to his liberal education.

...I say that a cultivated intellect, because it is a good in itself, brings with it a power and a grace to every work and occupation which it undertakes, and enables us to be more useful, and to a greater number.

Excerpted from John Henry Newman, "Knowledge Viewed in Relation to Professional Skill," *The Idea of a University* (London: Longmans, Green and Co., 1907)

“...A CULTIVATED INTELLECT...
BRINGS WITH IT A POWER
AND A GRACE TO EVERY
WORK AND OCCUPATION...”

'Religious Truth Is a Condition of General Knowledge'

By St. John Henry Cardinal Newman

...I lay it down that all knowledge forms one whole, because its subject-matter is one; for the universe in its length and breadth is so intimately knit together, that we cannot separate off portion from portion, and operation from operation, except by a mental abstraction; and then again, as to its Creator, though He of course in His own Being is infinitely separate from it, and Theology has its departments towards which human knowledge has no relations, yet He has so implicated Himself with it, and taken it into His very bosom, by His presence in it, His providence over it, His impressions upon it, and His influences through it, that we cannot truly or fully contemplate it without in some main aspects contemplating Him.

...I say then, if the various branches of knowledge, which are the matter of teaching in a University, so hang together, that none can be neglected without prejudice to the perfection of the rest, and if Theology be a branch of knowledge, of wide reception, of philosophical structure, of unutterable importance, and of supreme influence, to what conclusion are we brought from these two premisses but this? that to withdraw Theology from the public schools is to impair the completeness and to invalidate the trustworthiness of all that is actually taught in them.

But I have been insisting simply on Natural Theology, and that, because I wished

to carry along with me those who were not Catholics, and, again, as being confident, that no one can really set himself to master and to teach the doctrine of an intelligent Creator in its fulness, without going on a great deal farther than he at present dreams. I say, then, secondly:—if this Science, even as human reason may attain to it, has such claims on the regard, and enters so variously into the objects, of the Professor of Universal Knowledge, how can any Catholic imagine that it is possible for him to cultivate Philosophy and Science with due attention to their ultimate end, which is Truth, supposing that

system of revealed facts and principles, which Constitutes the Catholic Faith, which goes so far beyond nature, and which he knows to be most true, be omitted from among the subjects of his teaching?

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In a word, Religious Truth is not only a portion, but a condition of general knowledge. To blot it out is nothing short, if I may so speak, of unravelling the web of University Teaching. It is, according to the Greek proverb, to take the Spring from out of the year; it is to imitate the preposterous proceeding of those tragedians who represented a drama with the omission of its principal part.

Excerpted from John Henry Newman, "Bearing of Theology on Other Knowledge," *The Idea of a University* (London: Longmans, Green and Co., 1907)

Secular Education 'Cannot Be What it Professes, If There Be a God'

By St. John Henry Cardinal Newman

A University, I should lay down, by its very name professes to teach universal knowledge: Theology is surely a branch of knowledge: how then is it possible for it to profess all branches of knowledge, and yet to exclude from the subjects of its teaching one which, to say the least, is as important and as large as any of them?

...Theology is a science, and an important one: so I will throw my argument into a more exact form. I say, then, that if a University be, from the nature of the case, a place of instruction, where universal knowledge is professed, and if in a certain University, so called, the subject of Religion is excluded, one of two conclusions is inevitable,—either, on the one hand, that the province of Religion is very barren of real knowledge, or, on the other hand, that in such University one special and important branch of knowledge is omitted.

...If, then, in an Institution which professes all knowledge, nothing is professed, nothing is taught about the Supreme Being, it is fair to infer that every individual in the number of those who advocate that Institution, supposing him consistent, distinctly holds that nothing is known for certain about the Supreme Being; nothing such, as to have any claim to be regarded as a material addition to the stock of gen-

eral knowledge existing in the world. If on the other hand it turns out that something considerable is known about the Supreme Being, whether from Reason or Revelation, then the Institution in question professes every science, and yet leaves out the foremost of them. In a word, ...such an Institution cannot be what it professes, if there be a God. I do not wish to declaim; but, by the very force of the terms, it is very plain, that a Divine Being and a University so circumstanced cannot co-exist.

...Admit a God, and you introduce among the subjects of your knowledge, a fact

encompassing, closing in upon, absorbing, every other fact conceivable. How can we investigate any part of any order of Knowledge, and stop short of that which en-

ters into every order? All true principles run over with it, all phenomena converge to it; it is truly the First and the Last. In word indeed, and in idea, it is easy enough to divide Knowledge into human and divine, secular and religious, and to lay down that we will address ourselves to the one without interfering with the other; but it is impossible in fact.

Excerpted from John Henry Newman, "Theology a Branch of Knowledge," *The Idea of a University* (London: Longmans, Green and Co., 1907)

“EITHER RELIGION IS BARREN OF REAL KNOWLEDGE OR AN IMPORTANT BRANCH OF KNOWLEDGE OMITTED”

‘God Has Created Me to Do Him Some Definite Service’

By St. John Henry Cardinal Newman

God was all-complete, all-blessed in Himself; but it was His will to create a world for His glory. He is Almighty, and might have done all things Himself, but it has been His will to bring about His purposes by the beings He has created. We are all created to His glory—we are created to do His will. I am created to do something or to be something for which no one else is created; I have a place in God’s counsels, in God’s world, which no one else has; whether I be rich or poor, despised or esteemed by man, God knows me and calls me by my name.

God has created me to do Him some definite service; He has committed some work to me which He has not committed to another.

I have my mission—I never may know it in this life, but I shall be told it in the next. Somehow I am necessary for His purposes, as necessary in my place as an Archangel in his—if, indeed, I fail, He can raise another, as He could make the stones children of Abraham. Yet I have a part in this great work; I am a link in a chain, a bond of connexion between persons. He has not created me for naught. I shall do good, I shall do His work; I shall be an angel of peace, a preacher of truth in my own place, while not intending it, if I do but keep His commandments and serve Him in my calling.

“HE HAS COMMITTED SOME WORK TO ME WHICH HE HAS NOT COMMITTED TO ANOTHER. I HAVE MY MISSION.”

Therefore I will trust Him. Whatever, wherever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him; in perplexity, my perplexity may serve Him; if I am in sorrow, my sorrow may serve Him. My sickness, or perplexity, or sorrow may be necessary causes of some great end, which is quite beyond us. He does nothing in vain; He may prolong my life, He may shorten it; He knows what He is about. He may take away my friends, He may throw me among strangers, He may make me feel desolate, make my spirits sink, hide the future from me—still He knows what He is about.

O Adonai, O Ruler of Israel, Thou that guidest Joseph like a flock, O Emmanuel, O Sapiaientia, I give myself to Thee. I trust Thee wholly.

Thou art wiser than I—more loving to me than I myself. Deign to fulfil Thy high purposes in me whatever they be—work in and through me. I am born to serve Thee, to be Thine, to be Thy instrument. Let me be Thy blind instrument. I ask not to see—I ask not to know—I ask simply to be used.

Excerpted from John Henry Newman, meditation on March 7, 1848, *Meditations and Devotions* (London: Longmans, Green and Co., 1907)

'I Want an Intelligent, Well-Instructed Laity'

By St. John Henry Cardinal Newman

"There is a time for silence, and a time to speak;" the time for speaking is come. What I desiderate in Catholics is the gift of bringing out what their religion is; it is one of those "better gifts," of which the Apostle bids you be "zealous." You must not hide your talent in a napkin, or your light under a bushel.

I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well, that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity; I am not denying you are such already: but I mean to be severe, and, as some would say, exorbitant in my demands, I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth, to learn to view things as they are, to understand how faith and reason stand to each other, what are the bases and principles of Catholicism, and where lie the main inconsistencies and absurdities of the Protestant theory.

I have no apprehension you will be the worse Catholics for familiarity with these subjects, provided you cherish a vivid sense of God above, and keep in mind that you have souls to be judged and to be saved. In all times the laity have been the measure of the Catholic spirit; they saved the Irish Church three centuries ago, and they betrayed the Church in England. Our

rulers were true, our people were cowards.

You ought to be able to bring out what you feel and what you mean, as well as to feel and mean it; to expose to the comprehension of others the fictions and fallacies of your opponents; and to explain the charges brought against the Church, to the satisfaction, not, indeed, of bigots, but of men of sense, of whatever cast of opinion.

And one immediate effect of your being able to do all this will be your gaining that proper confidence in self which is so necessary for you. You will then not even have the temptation to rely on others, to court political parties or particular men; they will rather have to court you. You will no longer be dispirited or irritated (if such is at present the case), at finding difficulties in

your way, in being called names, in not being believed, in being treated with injustice. You will fall back upon yourselves; you will be calm, you will be patient. Ignorance is the root of all littleness; he who can realise the law of moral conflicts, and the incoherence of falsehood, and the issue of perplexities, and the end of all things, and the Presence of the Judge, becomes, from the very necessity of the case, philosophical, long-suffering, and magnanimous.

Excerpted from John Henry Newman, "Duties of Catholics Towards the Protestant View," *Lectures on the Present Position of Catholics in England* (London: Longmans, Green and Co., 1908).

“ I WANT A LAITY, NOT ARROGANT, NOT RASH IN SPEECH, NOT DISPUTATIOUS, BUT MEN WHO KNOW THEIR RELIGION. ”



cultivating the mind

by Avery Cardinal Dulles, S.J.

Cardinal Dulles presented the following address to The Cardinal Newman Society in 2001, the same year he was elevated to cardinal by Pope John Paul II. He died in 2008.



Dulles was often compared to St. John Henry Cardinal Newman. Both converted despite strong opposition from family and friends; Dulles was the son of U.S. Secretary of State John Foster Dulles, a Presbyterian, who nearly disowned him. Both were courageous witnesses to fidelity; Dulles taught theology at Fordham University, amid the corruption of Jesuit higher education. Both were elevated from priest to cardinal near the ends of their lives, in honor of their distinctive contributions to the Church.

the rich heritage that modern Europe had acquired from the providential confluence of biblical revelation and classical civilization.

Newman was convinced that the mental refinement that comes from literary and philosophical training is something good in itself,

quite part from its utility. But he added that, far from being useless, an education of this sort would equip the student to enter many walks of life. Whether one becomes a soldier, a statesman, a lawyer, or a physician, one will need the ability to think clearly, to organize one's knowledge, and to articulate one's ideas so as to deal effectively with the questions at hand. A narrowly professional or vocational program of training would therefore fail the test of pragmatic usefulness, not to mention the additional test of liberal knowledge as its own end.

Fragmentation

Newman was troubled by the increasing compartmentalization of education. He was not against the multiplication of disciplines. In his Irish University he set up not only a school of arts and sciences but also schools of medicine and engineering. He made provision for a chemical laboratory and an astronomical observatory. All these elements, in his view, had a rightful place in the university as a place of universal learning. But the very multiplicity of disciplines increased the necessity of a principle of order, governing the whole, so that the student would be able to perceive the significance of each particular branch of knowledge in relation to the rest.

Philosophy, as Newman used the term, was not so much a special discipline as a meta-discipline. Understanding philosophy as the exercise of reason upon

knowledge, he maintained that it is unlimited in its horizon. From its own perspective, it embraces truth of every kind and locates every method of attaining it. In this way, the study of philosophy overcomes the threat of fragmentation.

Secularism

This meant the exclusion of religious knowledge from higher education. A good share of the blame, Newman believed, fell upon the Evangelicals, who depicted religion not as knowledge but as a matter of feeling and emotion. If religion were no more than this, Newman granted, it could not properly claim to merit a chair in the university. But for him, religion was a matter of truth.

Through reason and revelation, the mind could attain genuine knowledge about God, and the knowledge so attained could be built into a system.

The university must obviously take account of truths about God that are accessible to all thoughtful persons, such as the articles of natural religion. But it should not omit revealed truth, since Divine Revelation is necessary to keep reason from going astray. The

university, as Newman conceived of it, was not a seminary, and for that reason it would not explore in depth questions of dogmatic and sacramental theology, but it would seek to impart what he called "general religious knowledge." No part of Catholic truth could properly be excluded from the university.

The absence of theology, Newman contended, would throw the other branches of knowledge out of balance. Eager to fill the void left by that absence, these disciplines would seek to answer by their own

methods questions that cannot be rightly answered except by theology. All of us have probably experienced how professors of physics or

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“UNDERSTANDING PHILOSOPHY AS THE EXERCISE OF REASON UPON KNOWLEDGE.”

Utilitarianism

By utilitarianism, Newman meant the philosophical movement associated with the name of Jeremy Bentham. The editors of the *Edinburgh Review*, together with influential figures such as Lord Henry Brougham and Sydney Smith, proposed to dethrone the classics from the position of supremacy they held at Oxford and Cambridge and to replace them with “useful” knowledge leading to a trade or profession. Newman contended, on the contrary, that the primary end of education was not the acquisition of useful information or skills needed for a particular occupation in life, but cultivation of the mind. The special fruit of university education, as he saw it, was to produce what he called the “philosophical habit of mind.” The study of the classics, he believed, had proved its capacity to “strengthen, refine, and enrich the intellectual powers” and to enter into

economics, medicine or psychology—to give a few examples—tend to operate as though their specialization qualified them to give a complete account of reality and of what it means to be human. Theology is needed, therefore, to keep the secular disciplines within their proper limits and to deal with questions that lie beyond their scope.

Rationalism

The university, as a place of intellectual cultivation, tends to treat the human mind as the measure of all things. Absolutizing its own standards and goals, the university aspires to complete autonomy and becomes a rival of the Church even in the Church's own sphere of competence. To prevent this encroachment, the Church must exercise what Newman calls "a direct and active juris-

diction" over the university. This should not be seen as a hindrance but as a help to the university. Ecclesiastical supervision prevents the university from falling into the kinds of skepticism and unbelief that have plagued seats of learning since the time of Abelard. Because the university cannot fulfill its mission without revealed truth, and because the Church has full authority to teach the contents of Revelation, the university must accept the Church's guidance.

Newman was quite aware that the results of science sometimes seemed to conflict with Christian doctrine. He counseled

patience and restraint on the part of hierarchical authorities and scientists alike. Both should proceed with the assurance that reconciliation can eventually

be attained, for it is impossible that the truth of Revelation could be contrary to that of reason and of science.

A decade after writing *The Idea of a University*, Newman had an opportunity to witness a mighty effort of German Catholic university faculties, under the leadership of Ignaz von Döllinger, to assert their autonomy against the Magisterium. Similar struggles arise whenever Catholic universities seek to absolutize their own freedom and their own methods. Newman saw this tendency as a normal but regrettable expression of the inherent dynamism of the university as such. The higher authority of the Church was necessary to rescue freedom of thought from what Newman called its own "suicidal excesses."



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Lessons for Americans

If Newman were alive today, he would enthusiastically embrace the principles set forth by John Paul II in *Ex Corde Ecclesiae*. In that Apostolic Constitution,

the Holy Father sets forth the same general principles that I have tried to highlight in Newman's treatise. He teaches that university education should not be content to produce an efficient workforce for the factory or the marketplace; it should not exalt the technical over the spiritual. He strongly opposes the multiplication of separate departments and institutes, which he sees as harmful to a rich human formation. He calls for a universal humanism and an organic vision of reality. He likewise holds that Catholic universities have the incomparable advantage of being able to

integrate all truth in relation to Christ, the incarnate Logos, whom Christians recognize as the Way, the Truth, and the Life for the whole world. On these and many other points, the 19th-century English cardinal and the present Polish pope may be said to share a common point of view.

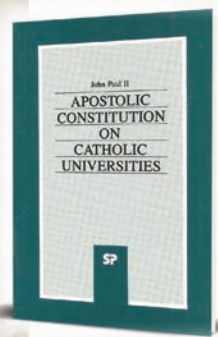
In the United States, Catholic universities have been very apologetic, almost embarrassed, by their obligation to adhere to the Faith of the Church. For Newman and for John Paul II, any university that lacks the guidance of Christian Revelation and the oversight of the Catholic Magisterium is, by that very fact, impeded in its mission to find and transmit truth. It fails to make use of an important resource that God in His Providence has bestowed.

Surrounded by powerful institutions constructed on principles of metaphysical and religious agnosticism, the Catholic universities of this nation have too long been on the defensive. They have tried too hard to prove that they are not committed to any truth that cannot be established by objective scientific scholarship. While making certain necessary adaptations to the needs of our own day,

they should proudly reaffirm the essentials of their own tradition, so brilliantly synthesized by Newman in his classic work. Shifting the burden of proof to their secular counterparts, they should challenge the other universities to defend themselves and to show how they think it possible to cultivate the mind and transmit the fullness of truth if they neglect or marginalize humanistic, philosophical, and theological studies.

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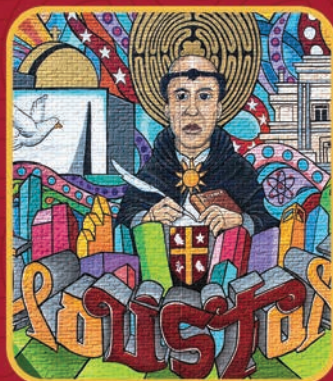
“UNIVERSITY EDUCATION SHOULD NOT BE CONTENT TO PRODUCE AN EFFICIENT WORK FORCE.”



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Homily of Pope Benedict XVI at Newman's Beatification

September 19, 2010

England has a long tradition of martyr saints, whose courageous witness has sustained and inspired the Catholic community here for centuries. Yet it is right and fitting that we should recognize today the holiness of a confessor, a son of this nation who, while not called to shed his blood for the Lord, nevertheless bore eloquent witness to him in the course of a long life devoted to the priestly ministry, and especially to preaching, teaching, and writing.

...Cardinal Newman's motto, *Cor ad cor loquitur*, or "Heart speaks unto heart", gives us an insight into his understanding of the Christian life as a call to holiness, experienced as the profound desire of

the human heart to enter into intimate communion with the Heart of God. He reminds us that faithfulness to prayer gradually transforms us into the divine likeness.

As he wrote in one of his many fine sermons, "a habit of prayer, the practice of turning to God and the unseen world in every season, in every place, in every emergency—prayer, I say, has what may be called a natural effect in spiritualizing and elevating the soul. A man is no longer what he was before; gradually... he has imbibed a new set of ideas, and become imbued with fresh principles" (*Parochial and Plain Sermons*, iv, 230-231).

Today's Gospel tells us that no one can be the servant of two masters (cf. Lk 16:13), and Blessed John Henry's teaching on prayer explains how the faithful Christian is definitively taken into the service of the one true Master, who alone has a claim to our unconditional devotion (cf. Mt 23:10). Newman helps us to understand what this means for our daily lives: he tells us that our divine Master has assigned a specific task to each one of us, a "definite service", committed uniquely to every single person:

"I have my mission", he wrote, "I am a link in a chain, a bond of connexion between persons. He has not created me for naught. I shall do good, I shall do



“...(NEWMAN'S) VISION FOR EDUCATION HAS DONE SO MUCH TO SHAPE THE ETHOS THAT IS THE DRIVING FORCE BEHIND CATHOLIC SCHOOLS AND COLLEGES TODAY.”

his work; I shall be an angel of peace, a preacher of truth in my own place ... if I do but keep his commandments and serve him in my calling” (*Meditations and Devotions*, 301-2).

The definite service to which Blessed John Henry was called involved applying his keen intellect and his prolific pen to many of the most pressing “subjects of the day”. His insights into the relationship between faith and reason, into the vital place of revealed religion in civilized society, and into the need for a broadly-based and wide-ranging approach to education were not only of profound importance for Victorian England, but continue today to inspire and enlighten many all over the world.

I would like to pay particular tribute to his vision for education, which has done so much to shape the ethos that is the driving force behind Catholic schools and colleges today. Firmly opposed to

any reductive or utilitarian approach, he sought to achieve an educational environment in which intellectual training, moral discipline and religious commitment would come together. The project to found a Catholic University in Ireland provided him with an opportunity

to develop his ideas on the subject, and the collection of discourses that he published as *The Idea of a University* holds up an ideal from which all those engaged in academic formation can continue to learn.

And indeed, what better goal could teachers of religion set themselves than Blessed John Henry’s famous appeal for an intelligent, well-instructed laity: “I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it” (*The Present Position of Catholics in England*, ix, 390).

On this day when the author of those words is raised to the altars, I pray that, through his intercession and example, all who are engaged in the task of teaching

and catechesis will be inspired to greater effort by the vision he so clearly sets before us.

While it is John Henry Newman’s intellectual legacy that has understandably received most attention in the vast literature devoted to his life and work, I prefer on this occasion to conclude with a brief reflection on his life as a priest, a pastor of souls.

The warmth and humanity underlying his appreciation of the pastoral ministry is beautifully expressed in another of his famous sermons: “Had Angels been your priests, my brethren, they could not have consoled with you, sympathized with you, have had compassion on

you, felt tenderly for you, and made allowances for you, as we can; they could not have been your patterns and guides, and have led you on from your old selves into a new life, as they can who come from the midst of you” (“Men, not Angels: the Priests of the Gospel”, *Discourses to Mixed Congregations*, 3).

He lived out that profoundly human vision of priestly ministry in his devoted care for the people of Birmingham during the years that he spent at the Oratory he founded, visiting the sick and the poor, comforting the bereaved, caring for those in prison. No wonder that on his death so many thousands of people lined the local streets as his body was taken to its place of burial not half a mile from here.

One hundred and twenty years later, great crowds have assembled once again to rejoice in the Church’s solemn recognition of the outstanding holiness of this much-loved father of souls. What better way to express the joy of this moment than by turning to our heavenly Father in heartfelt thanksgiving, praying in the words that Blessed John Henry Newman placed on the lips of the choirs of angels in heaven:

Praise to the Holiest in the height
And in the depth be praise;
In all his words most wonderful,
Most sure in all his ways!

—*The Dream of Gerontius*
OCM

DEAR READER,

WOULD YOU CONSIDER PRAYING THIS PRAYER TO THE NEWEST DOCTOR OF THE CHURCH?

Almighty God and Father, we give You thanks for blessing the Church with the witness of Saint John Henry Newman, through whom shines Your fatherly care, the Truth of Jesus Christ, and the Spirit of conversion.

In him You have given us an example of trust in Your divine Providence and the intercession of the Virgin Mary. In him you have raised up a holy example of fidelity to the timeless teachings of Holy Mother Church.

With a special love for Catholic education, and due warning against the errors of relativism, your servant John Henry Newman is a shining example for our times.

Grant us we beseech you, through his intercession, and according to your holy will, the renewal of faithful Catholic education and the blessing of the work and mission of The Cardinal Newman Society, through Christ our Lord. Amen.



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