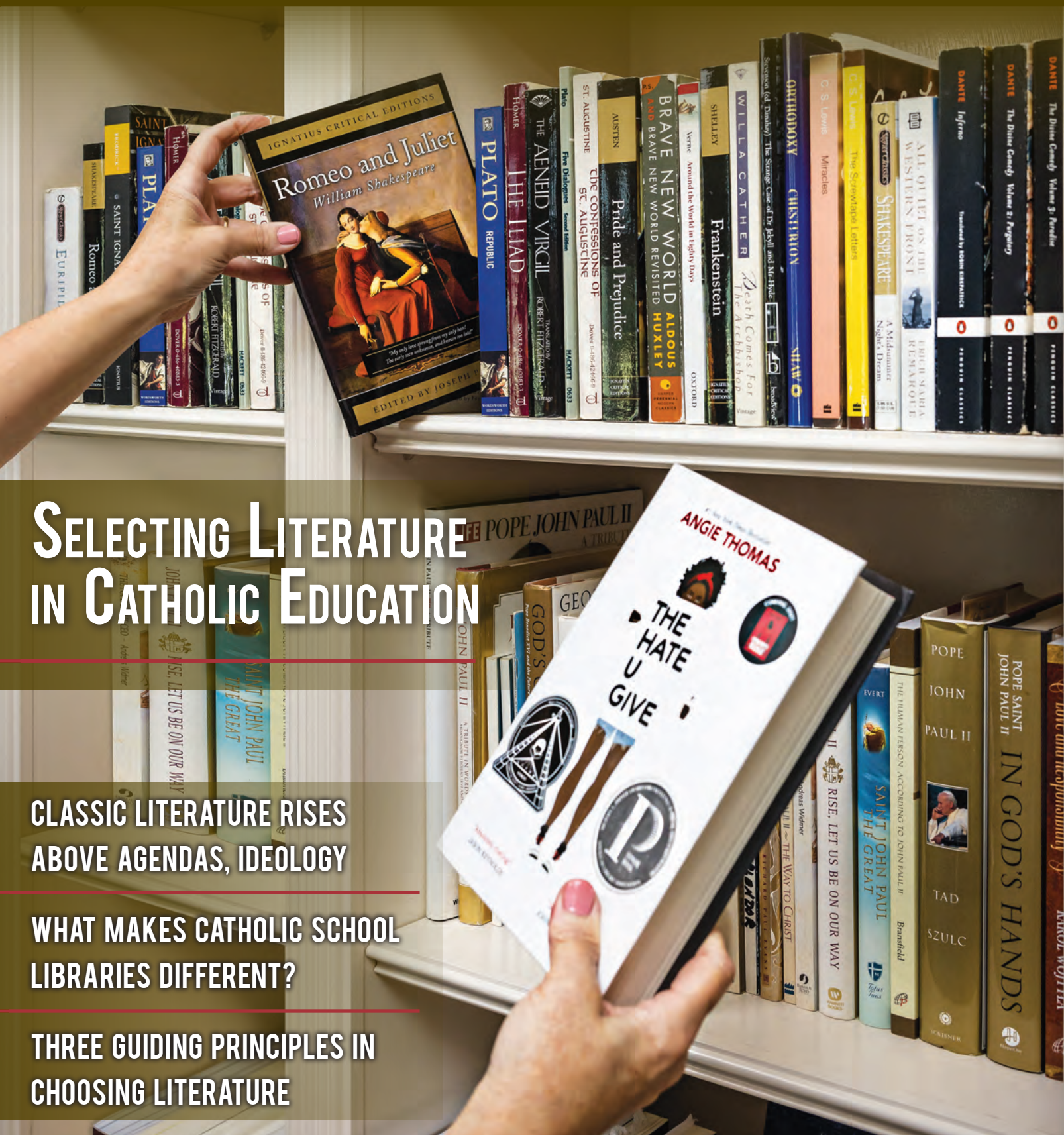


# OUR CATHOLIC MISSION

TRUTH AND FIDELITY IN CATHOLIC EDUCATION

SUMMER 2022



## SELECTING LITERATURE IN CATHOLIC EDUCATION

CLASSIC LITERATURE RISES  
ABOVE AGENDAS, IDEOLOGY

WHAT MAKES CATHOLIC SCHOOL  
LIBRARIES DIFFERENT?

THREE GUIDING PRINCIPLES IN  
CHOOSING LITERATURE



# Welcome to the Summer Literature Edition!

**H**opefully, this edition reaches you while you're reclining in your favorite chair, but as we all know, school administrators are always working, even if it's hiring individuals to fill last-minute vacancies, reviewing textbook shipments, or "weeding" out library bookshelves. That's what one of my colleagues did last summer – weed out the library bookshelves! Why would he be doing that? This edition is designed to answer that question and to provide some insights and rationale for 'designing a Catholic collection' of texts appropriate to Catholic education, forming students for this life and the next.

To that end, I want to share some educator resources we created to shape a literature program and to assist in the selection of texts designed to form the student's moral imagination and pathway to virtue.

The first is a wholistic rubric for assessing literature used in a Catholic school's English Language Arts program. It's found at the end of the *Literature and the Arts in Catholic Education* Policy Standards on The Cardinal Newman Society website. The rubric helps teachers and administrators evaluate a piece of literature as a whole and doesn't discard a text for one specific criterion – although some criteria may bear more weight than others!

The second resource is a reading list of tried-and-true texts that have steadfastly aided students in thinking through humanity's simple and complex issues, such as 'taking' from the wealthy to aid the poor, the eternal triumph of good over evil, the hypocrisy present at times between social stature and actual behavior. This list can be found in Appendix C in the *Catholic Curriculum Standards*. Certainly, this is not an all-encompassing list, but it gives schools a framework for selecting types of literature and poetry commonly found in Catholic education.

If you haven't already incorporated the *Catholic Curriculum Standards* into your school's existing set of academic standards, it's not too late! Many schools start with incorporating a few of the general standards, such as "Analyze literature that reflects the transmission of a Catholic culture and worldview," and "Analyze works of fiction and non-fiction to uncover authentic Truth" from the English/Language Arts K-6 standards.

Administrators can begin the implementation process by including the teacher formational readings from the *Curriculum Resources* page into the school's professional learning communities. These readings are sequential and graduate in complexity. On our website you will find more detailed instructions to create a curricu-

## Catholic Curriculum Standards

With Jesus as its foundation, Catholic education integrally forms all aspects of students' physical, moral, spiritual, and intellectual development.

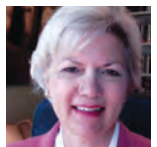


lum renewal plan under *Guidance for Implementing the Catholic Curriculum Standards*.

So, sit back and enjoy this issue of *Our Catholic Mission* and know that we have some outstanding resources to help you when you return to school in the fall!

Many blessings,

**DENISE DONOHUE, ED.D.,**  
vice president for educator resources  
at The Cardinal Newman Society.



If you have any questions or comments or would like digital copies of Our Catholic Mission to share with your staff and others in Catholic education, please visit [NewmanSociety.org/OCM](https://NewmanSociety.org/OCM) or email [Programs@CardinalNewmanSociety.org](mailto:Programs@CardinalNewmanSociety.org)

# Why Have Policies for Literature, Art?

When introduced to great literature and art, students are confronted by big questions and entertain big possibilities. They learn to ascend above plot details, character personalities, and narrow viewpoints, glimpsing universal truths that apply to all people across all times and all cultures.

This is why The Cardinal Newman Society has special concern for protecting and celebrating literature and the arts in Catholic education. They are fundamental to teaching culture, values, and wisdom.

Most importantly, literature and the arts in faithful Catholic education are paths to communion with God, the ultimate happiness and the final end of everything we do.

However, literature and the arts—especially those classic works that serve a truly integral Catholic formation of young people—are under attack.

They are opposed by narrow ideologies that deceptively mimic Catholic values, such as the virtues of charity and justice and devotion to the common good. These ideologies bring only hatred, division, and pain to our society and even our Church.

Modernity also opposes great literature and the arts. Young people accustomed to pop culture often groan at the diffi-

culty of a complex sentence or an eloquent poem. Modern educational theory prioritizes experience and scientific observation over universal ideas and ethics.

Now, the National Council of Teachers of English has called on schools to “de-center” reading and writing, no longer viewing these activities as priorities in English education. Instead, students should explore “digital media and popular culture” as contemporary tools of communication, without apparent regard for their content and the higher purposes of education.

## Seeking the very best for students

The Cardinal Newman Society is convinced that Catholic teachers, professors, and librarians need written policies for the selection of literature and other artistic content.

Why? For one thing, they need clear reasons for rejecting the ideologies and popular trends that so often creep into Catholic education. Educators need to understand why certain selections are best for student formation, and they also need to be able to explain this to parents.

Moreover, Catholic education teaches by witness as much as by word. Teach-

ers help form the customs and habits of young people by example, by choosing the very best selections of literature and art that humans have produced, in the light of truth.

And why not leave choices entirely to individual teachers’ and librarians’ discretion?

Because it is a fact of human nature that we are fallen and imperfect. Personal affections and even temptations draw us to works that improperly form young people. But with policies that follow

the clear guidance of the Church’s moral and social teachings, teachers and librarians are guided to make the best choices within common guidelines.

Policies, like great ideas and truthful doctrine, unite a Catholic community, while ambiguity invites abuse and division. A school, college, or other program that professes the truth of the Catholic faith and promises the integral formation of students will not shy away from clearly identifying the best educational content.

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**PATRICK REILLY**  
is president and founder of  
The Cardinal Newman Society.





# Classic Literature Rises Above Agendas, Ideology



If education is the soul of a society as it passes from one generation to another as G.K. Chesterton once said, then literature is the substance nourishing or corrupting that soul. With this sublime view, it's no wonder literature now sits in the crosshairs of today's culture wars as certain groups fight to remove classic works from school curricula and libraries in favor of new works that press false ideologies and political agendas. These often push secular materialist worldviews on even the youngest of children, effectively destroying and replacing the Catholic worldview.

For instance, Scholastic Book Club—which is often promoted to students in Catholic schools—sells books promoting both gender theory and critical race theory. *The Moon Within* concerns a young girl and notions of “gender fluidity.” Several books by Alex Gino introduce children to homosexuality and gender dysphoria. In *Stamped: Racism, Antiracism, and You*, activist Ibram Kendi accuses Booker T. Washington, President Barack Obama, and other Black American leaders of being “assimilationists” guilty of implicit racism.

These themes have made even deeper inroads onto Catholic college campuses—and then back into Catholic schools. Loyola University Maryland's Karson Institute, for instance, recently teamed up with Ms. Magazine to issue lesson plans and an annotated bibliography promoting critical race theory literature in K-12 schools.

### An eternal response

Catholic school administrators should approach this challenge of literature selection as they do all challenges—through the light of their unique mission.

In the Declaration on Christian Education (*Gravissimum educationis*), Pope Paul VI highlights how Catholic schools are to “order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of

the world, life and man is illumined by faith.”

As Catholic educators strive to expand the knowledge, understanding, and humanity of their students, they should not make literature selections simply based on the fleeting fancies of what students want to read, what is politically correct or what is culturally in fashion. Instead, they should seek works of excellence that encompass aesthetic beauty and artistic merit; have stood the test of time and address perennial challenges of humanity. Literature that is outstanding and describes instances of human excellence and Christian virtue are solid, lasting choices.

“CATHOLIC EDUCATION DOESN'T CANCEL CULTURE; IT SUPPORTS IT WHEREVER POSSIBLE, CRITIQUES IT WHEN NEEDED, AND IMPROVES IT WITH CHRISTIAN INSIGHT.”

It is crucial to note, Catholic education does not simply mirror the common culture; nor does it uncritically pass it on. Catholic education doesn't cancel culture; it supports it wherever possible, critiques it when needed, and improves it with Christian insight.

### Antidote for pop culture

One powerful reason Catholic educators should select enduring works of literature is because literature has the potential to break students free from the culture and circumstances that may bind and/or blind them.

Make no mistake, the culture that has most students in its thrall is the current pop culture: it's TikTok social media, academia, big tech, professional athletics, fashion, and popular music.

It is not yet Homer, Augustine, Mozart, Dante, Dostoyevsky, and Twain that have their hearts and attention. It's Cardi B, the Kardashians, LeBron James, and whatever is trending on Instagram that grabs their attention and shapes their culture and worldview. That worldview is dominated by materialism, the sexual revolution, relativism, cynicism, and despair. It is saturated with quick fixes of drugs, divorce, and bodily reconstruction. It is not a worldview completely without virtue, but one where, as GK Chesterton noted, the virtues have come untethered from the truth and from each other and are capable of working against ultimate goods.

Therefore, a critical task of Catholic education is to unbind students from the chains of the present and reveal to them the depth and breadth of broad human experiences across all sorts of divisions. The key cultural divisions they need to breach are not just the highly touted and culturally celebrated racial groupings and other sympathetic marginalized groupings of 2022. Modern students are

quite knowledgeable and constantly exposed to this culture. The cultures more likely to challenge them and expand their horizons are the cultures of 1822 AD, 1522 AD, 1022 AD, and 222 AD. Introducing students to the thoughts, values, and beliefs of humanity across the ages through literature and history is more likely to lead them into the great conversations of mankind and introduce them to ideas beyond the shallow limits of the “woke world” which surrounds and suffocates them.

### Judging a book by its cover

*You can't judge a book by its cover* is an idiomatic expression meaning you shouldn't judge the content of something, or someone, based on appearances. This expression is true in both the negative and the positive, meaning one should not dismiss a work (negative) nor ascribe ar-

# “FAITHFUL CATHOLIC EDUCATION TEACHES MORE, OFFERS MORE, AND BRINGS THE LIGHT OF CHRIST TO THE WORLD.”

tistic or intellectual worthiness to it (positive) based on the author's skin color, gender, personal habits, virtues, or vices. A work's merit takes precedent over the faults of its author, just as a logical argument should not be dismissed as untrue simply because the truth was argued by someone distasteful to the hearer. Also, in a related point, literature should not be selected because it makes one feel righteous in fighting for a victim class; nor should victim status work like a golf handicap to elevate mediocre works of literature above truly great work.

Despite pressure from activist groups, Catholic educators should refrain from tossing out literature because of guilt by association simply because it comes from a person or culture which has acted unjustly or advocated for a flawed worldview. This would leave slim pickings indeed, as all human beings are sinners

and act unjustly and all cultures seek to perpetuate their values. All cultures are comprised of fallen people with fallen ideals or who have failed to live up to those ideals over time.

## A compelling Catholic witness

Finally, Catholic educators should not determine literary merit only through the lens of one literary theory (and especially not critical race theory or LGBTQ+ theory). There are more than a dozen literary theories to draw from. Educators should introduce students to various modes of interpretation or theory as appropriate based upon age, emotional, and psychological development, but never neglect to provide a corrective Catholic worldview when issues of aesthetics, faith, and morals are present.

Catholic educators need to show older students multiple examples of worldviews in conflict, and then make the case for the Christian worldview through reason, revelation, and through the cohesive and unwavering personal witness of the teacher. The teacher can provide living proof that a Christian worldview can resonate with the student's personal and existential needs. Young people must remain free to test and accept the value of what is placed before them; there can be no compulsion of will, only compelling presentations of truth to be freely received.

Literature selections made by Catholic educators must, as with all else, serve the mission. If the booklists look the same as at non-Catholic schools, or the works are approached simply using the same secular common culture and lenses of interpretation and meaning, Catholic education will have lost its flavor and competitive advantage. Faithful Catholic education teaches more, offers more, and brings the light of Christ to the world.

OCM

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Newman Society.



## DO

- 1 | Select literature that has enduring value, educational significance, and the potential to break students free from their contemporary culture.
- 2 | Select literature which demonstrates aesthetic and thematic depth and richness in addressing transcendent human issues.
- 3 | Select literature of high-quality writing and artistic value from all sources that assists to a right ordering of the imagination, passions, and emotions.
- 4 | Select literature with characters who either undergo growth in virtue or in which their vices show to be detrimental and contribute to their downfall.
- 5 | Select complex or profound works subject to a depth of interpretations.

## DO NOT

- 1 | Select literature based on what students want to read, or because it is politically correct or currently in fashion.
- 2 | Select literature based primarily on the author's appearance, skin color, gender, or personal habits.
- 3 | Deselect literature based on guilt by association, simply because it comes from a person or culture which has acted unjustly in the past.
- 4 | Select literature because it makes one feel righteous in fighting for a victim class.
- 5 | Select literature because it lends itself to analysis in the support of a single literary theory.





# What Makes Catholic School Libraries Different?

Adapted from *Literature, Library, and Media Guide for Catholic Educators*

By Denise Donohue Ed.D. and Dan Guernsey Ed.D.

**A**s Catholic education's mission is different, a Catholic school library is also different since all elements within an institution—including its library—should adhere to its mission. Catholic school libraries don't have to abide by secular association's book lists. As a matter of mission, and religious freedom, they should look nothing like public school libraries.

The mission of Catholic education is to form students in sanctity in this life for salvation in the next. Providing students with wholesome literature that satisfies the moral imagination and assists in the formation of virtue and full human flourishing are the prescription for this, not writings that denigrate the human person or leave students with sinful thoughts or feelings of shame or despair. This follows a cat-

echetical best practice of not leaving students without the hope of the resurrection and God's eternal love when talking about Jesus' death on the cross. When we allow young people to read literature that is sorrowful or confusing, especially about the unique nature of the human person, without countering these messages with the Good News of Jesus Christ, we do both them and us a disservice.

**“WHEN THE ‘HARMLESS’ GETS IN THE WAY OF THE EXCELLENT, IT’S NOT AS HARMLESS AS FIRST THOUGHT.”**

A Catholic school library does not seek to provide access to “all kinds of books,” but rather the best and most meaningful books aligned with the school's mission. Even books that appear to have nothing harmful

in them may not make sense to include in the library's collection if it is unduly attracting students away from the best readings. For example, the cartoon-en-

hanced book, *Ellie McDougal*, may be more attractive and less work than *Little Women*, and the book *Captain Underpants* may be more enticing than *Captains Courageous*. But there is no doubt which books are better for our children. When the “harmless” gets in the way of the excellent, it's not as harmless as first thought.

Efforts should be made to steer youth to lasting and meaningful works that have high quality writing and artistry and ideals of enduring value. There are plenty of other options outside of the school and the school library for trite and frivolous reading.

For the youngest readers, it's important to be aware of impure archetypes that might mislead or confuse them about real hostile forces, both human and demonic, and young adult selections should avoid novels that center on suicide, death, extreme alienation, sexuality, or modern broken families or which present parents as enemies and obstacles to “freedom.” These should be replaced by books promoting exploration, courage, loyalty, and nobility when students are working through sometimes difficult developmental changes.

Individuals working in the library should accept their responsibility as curators of formative material, taking seriously their task of acting *in loco parentis* (in the place of parents), and support Catholic parents in their desire for faithful Catholic education. The Catholic school does not intend to censor books out of the public domain, but, within its own private domain and targeted audience, the school must be faithful to its mission of human formation for this life and the next.

**OCM**



# Three Guiding Principles in Choosing Literature

**I**t is clear, the cancel culture is bent on canceling the good, the true, and the beautiful. The latest area they seek to override is literature. Classic literature, which has been used in education for generations, is now deemed racist or sexist and needing to be replaced by more modern works.

Amidst this tumult, parents and Catholic educators might find it difficult to discern exactly which literature is or is not good for their students to read. Therefore, the Cardinal Newman Society has assembled *Policy Standards on Literature and the Arts in Catholic Education*, recognizing that literature is an essential tool in the formation of a student's mind, body, and spirit.

The standards are rooted in three guiding principles:

## 1. Remember the mission

The first and foundational principle in choosing literature is to recall the mission of Catholic education, which brings students closer to Christ and helps them fulfill God's calling in this world and to attain the eternal kingdom for which they were created.

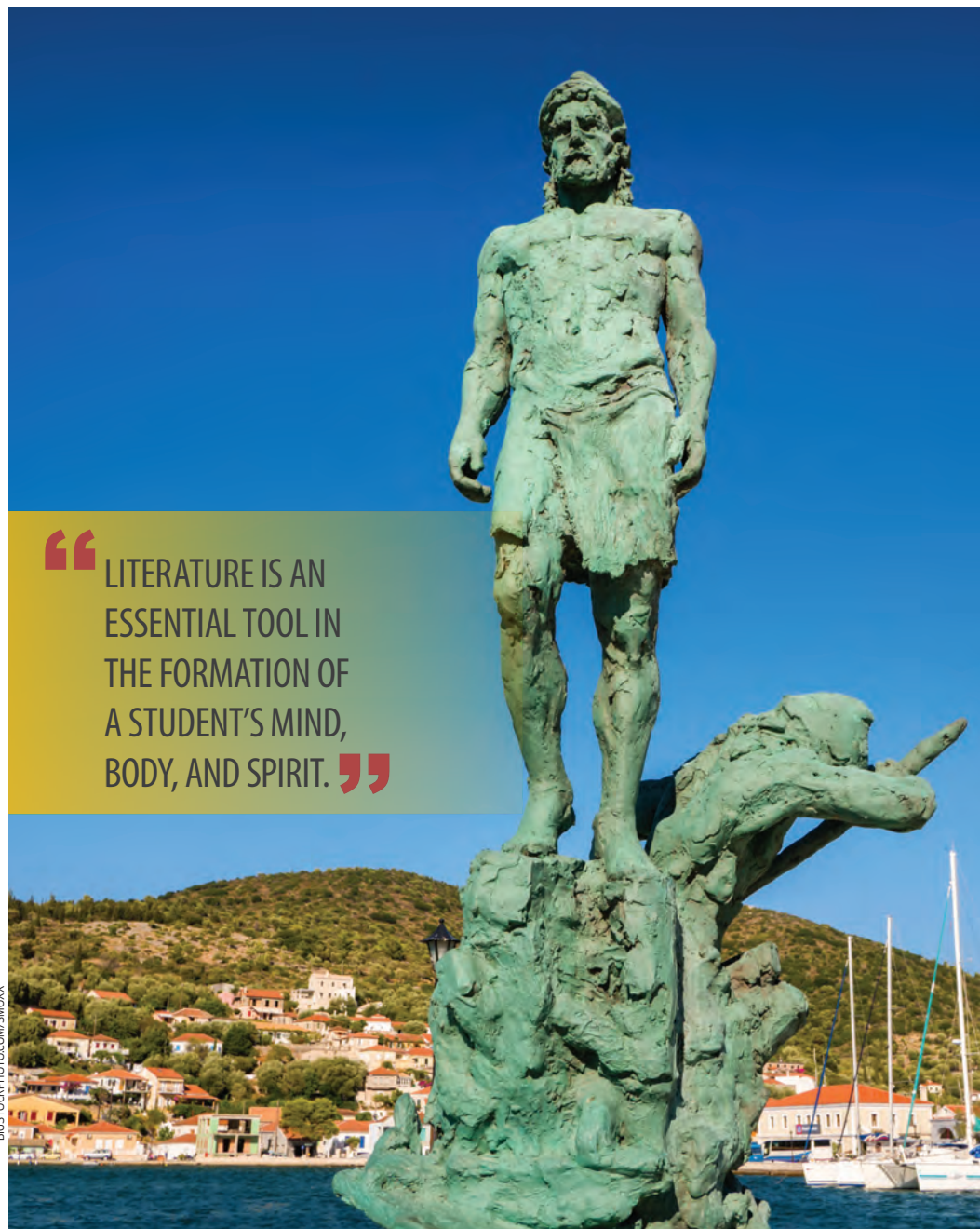
Literature can assist by providing a critical, systematic transmission of culture always guided by a Christian vision of reality. Works should be carefully chosen and analyzed from a Catholic perspective. Even if the work is not Catholic, educators and students should approach the text with a Catholic lens, which always increases rather than limits understanding.

For example, students have long been reading ancient pagan Greek texts, such as *The Odyssey*. Catholics can (and should) still read this book, asking questions about virtue, how much Odysseus is in-

fluenced by good ends, and the role of free will.

According to The Cardinal Newman Society's Standards, "it is then the role of a

“LITERATURE IS AN  
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BODY, AND SPIRIT.”





Catholic educator to suggest and model a response to the critical questions being provoked in order to provide a coherent and consistent Catholic understanding.”

Bringing everything back to the mission of Catholic education helps clarify choices and is a sure guide as new challenges arise.

## 2. Dare to be different

The literature chosen by Catholic educators may be very different from secular schools and colleges, because Catholic education teaches truths that are unknown or rejected elsewhere, and it forms young people for sainthood—much more than college or career.

In Catholic education, the searching for truth begins with already knowing the fount of truth and seeing the unity between faith and reason. It orients students toward holiness and eternal salvation, while promoting the common good.

Literature in Catholic education should never lead students into sin or despair, nor cause scandal. As the standards say, Catholic educators aim not to present uncritically all possible human thought and viewpoints, but to present the best literature and arts critically and in the context of a Catholic worldview.” Unlike secular education, which often has little to no orientation towards the truth, Catholic education exposes students to good, challenging literature within the context of truth.

Some might think this approach opposes great secular literature, so let’s look at one example you might not think of—*Crime and Punishment* by Fyodor Dostoyevsky. This book is recommended by The Cardinal Newman Society for grades 9-12, even though it peers into the mind of a murderer. The classic book provides opportunities for students to investigate the effects of sin and the power of forgiveness and redemption—all of which can be taught from a Catholic perspective.

Still, the choice of literature should not acquiesce to the latest fad or impulse. Rather it should serve as an opportunity to show forth the distinguishing characteristics of a distinctively Catholic education, which is increasingly different from secular woke schools—Dare to be different!

## 3. Understanding human nature

Finally, literature as well as the arts should be oriented toward understanding human nature, and human experiences. Good literature teaches students about how people interact in the world, and how they improve.

Reading literature is more than a utilitarian act where the reader is simply acquiring job skills. It is also about learning and evaluating “the knowledge, wisdom, creativity and insights of others,” explain The Cardinal Newman Society standards.

The truth that students acquire can be oriented toward their own personal growth in holiness, as well as assisting the common good. A shining example of this is Aesop’s Fables recommended for K-4 students. Each of the short stories offers a moral or virtue to be acquired in the child-friendly format of stories about animals.

Literature should prompt students to ask the “essential” questions, which revolve around the meaning of life, and their relationship to God, others, and the world.

The “Great Books” which are now being assailed by activists are often ideal choices to prompt readers to ask these kinds of questions. They are considered the best that has been thought and said in Western civilization. The Cardinal Newman Society’s recommended reading list contains many of these works—*Democracy in America* by Alexis de Tocqueville,

*The Aeneid* by Virgil, Beowulf, and *Don Quixote* by Cervantes, just to name a few.

## Helping Catholic educators

Determining what books should be in the curriculum or library can be a daunting task. Appendix C of the Society’s literature standards is a “Holistic Rubric for Selecting Literature in a Catholic School.” This rubric offers a 1-4 rating scale (from poor choice to excellent choice) to help determine whether a book would be fitting for a Catholic curriculum or library.

For example, a book that is considered a “poor choice” would be focused primarily on the current culture and politics, promotes a worldview that is anti-Christian, and confuses virtue and vice. A book that would be an excellent choice would be timeless, transcending the current culture and politics. It would allow for discussion of authentic truth within a Catholic worldview. It would be a well-crafted book, prompting strong intellectual engagement among the students.

Our standards are designed to help Catholic educators select books that assist them in teaching a Catholic worldview. As the culture becomes increasingly anti-Christian, educators will face novel challenges designed to derail the authentic transmission of the Catholic faith. The choice of good literature can help offset this assault because it exposes students to good and evil, vice and virtue, escorted by great Catholic educators who incorporate enduring literature into their curriculums and libraries. **OCM**

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Newman Society.



# Teaching Literature & Performance

A Q&A with Travis Curtright Ph.D.

**T**ravis Curtright, Ph.D., is Chair of the Humanities and Liberal Studies Program, Professor of Humanities and Literature, and director of Shakespeare in Performance (a troupe of actors and minor of studies) at Ave Maria University in Florida. AMU is recognized by our Newman Guide for faithful Catholic education.



*Persons*, co-edited *Shakespeare's Last Plays: Readings in Literature and Politics* and authored numerous articles in academic periodicals on William Shakespeare and St. Thomas More.

An accomplished director, he presents the craft of acting as a sincere gift of self, combining the practice of acting techniques with St. John Paul II's vision of the human person. Students say their experiences in Shakespeare in Performance have been "life-changing."

**Dr. Curtright, for the Digital Age, the National Council of Teachers of English recently urged less "book reading and essay writing" and more emphasis on graphic and verbal communication--perhaps including activities like your celebrated Shakespeare acting troupe. But do you think it is a good idea for Catholic education to reduce reading and writing to respond to a "new media" culture?**

Let me distinguish between theater arts education and the discipline of English literature. My acting troupe does impart verbal and "soft skills" to young people. The two are related, because speaking well and listening attentively to others form the basis not just of acting but also of leadership, greater self-awareness, interpersonal skills, and a knack for cooperative work.

With respect to the study of English literature, new media shouldn't entail the rejection of old media. Of course, print and visual education is a function of evolving technologies, from tablets to scrolls of papyrus to the invention of the printing press and beyond. New me-

The Cardinal Newman Society asked Dr. Curtright to address some questions about teaching literature and performance in Catholic education, given current trends to back away from teaching traditional language skills and works associated with the Church and Western culture. Curtright is a scholar and director whose life's work is rooted in both.

Dr. Curtright is editor of *Moreana: Thomas More and Renaissance Studies*, an international journal published by Edinburgh University Press. He has written *The One Thomas More* and *Shakespeare's Dramatic*

“CATHOLIC EDUCATORS SHOULD GIVE SIGNIFICANT ATTENTION IF NOT PRIORITY TO CATHOLIC LITERATURE.”







dia, however, cannot be separated from the development of writing or severed from our print resources in English. We shouldn't "de-center the book" from the study of English; it would deprive young people of literary riches that otherwise would enhance their facility for writing and thinking well.

**Young people today lack the eloquence of well-chosen, vivid, intelligent language. They have difficulty reading what was common literature a few centuries ago. Should this be a concern for Catholic education? Should students be reading more eloquent poetry and prose, or less?**

I think these questions raise another about how works of classical eloquence are studied. In order to become eloquent, students should be reading aloud more, even memorizing poetry and speeches. At the heart of a classical education was Quintilian's ideal of a "*vir bonus, dicendi peritus*": what may be thought of today as "a good or virtuous person, skilled at public speaking." In fact, the plays of Shakespeare were introduced into both European and American school systems through extracts and anthologies designed to improve reading and speaking skills, especially elocution and articulacy, and to cultivate a young person's emotional and imaginative sensibilities. Students should be reading aloud more eloquent poetry and prose.

**Should Catholic educators place priority on teaching Catholic literature? Is there an appropriate Catholic approach to teaching other works?**

Catholic educators should give significant attention if not priority to Catholic literature. The Humanities major at Ave Maria University, for example, includes a capstone course on the life and works of Thomas More, a course which deeply moves students because of works like *The Sadness of Christ*, an explication of the passion that More wrote while imprisoned in the Tower.

In terms of a Catholic approach, More himself argued that the study of history, rhetoric, and especially literature would provide all subsequent learning with what he called "good mother wit" or a "ripe sense of judgment." In his view, students should first learn "the laws of human nature and conduct" through such studies, which, in turn, would teach them "*rerum humanarum prudentia*," or prudence in human affairs.

“WE SHOULDN'T 'DE-CENTER THE BOOK'...IT WOULD DEPRIVE YOUNG PEOPLE OF LITERARY RICHES THAT OTHERWISE WOULD ENHANCE THEIR FACILITY FOR WRITING AND THINKING WELL.”

Like Augustine before him, More thought that Catholic theology could follow from these studies. "There are some," More wrote, "who through knowledge of things natural construct a ladder by

which to rise to the contemplation of things supernatural; they build a path to theology through philosophy and the liberal arts." More's "ladder" remains an excellent model for Catholic education.

**Most Americans today cannot argue reasonably, it seems. Literature sparks the imagination and inspires the soul... but can it cultivate reason, too?**

Thomas More thought so, but let me return to my acting troupe. I think that teaching Shakespeare through performance instructs students in persuasion's arts because of how his characters personalize classical rhetorical forms of speech. The debate between the Macbeths over whether or not to murder Duncan, for instance, employs deliberative discourse, an argument about what

future course of action is best. Or consider the example of how Portia and Shylock craft speeches of accusation and defense in a forensic conflict, what is also called judicial oratory. Another kind of persuasion is defined by speeches of praise and blame, and this constitutes the public tributes to Caesar that Brutus and Mark Antony deliver. In Shakespeare's plays, rhetorical genres may center upon conflicting descriptions of past events, persons, potential future outcomes, and contrary ideas of what is honorable, expedient, discreditable, just, or unjust. As a result, when students approach Shakespeare through performance, they learn how to think and speak in these classical rhetorical forms. Where there is Shakespeare, there is hope for cultivating eloquence and reason. **OCM**



**THE CARDINAL  
NEWMAN SOCIETY**  
Promoting and Defending Faithful Catholic Education

# RESOURCES ON SPORTS IN CATHOLIC EDUCATION

ACCESS HERE:  
[NewmanSoc.org/Sport](http://NewmanSoc.org/Sport)

The Cardinal Newman Society's new **"Policy Standards on Formation of the Human Person in Catholic School and College Sports"** document, which includes:

- "principles" and "standards" to guide sports in Catholic schools;
- suggestions to implement the standards;
- examples of school policies on athletic mission and philosophy, code of conduct, gender, sportsmanship and more;
- selections from Church documents informing sports and faith; and
- selected resources for staff training on sports.

## 10 Ways to Strengthen Athletics in Catholic Education



Dr. Dan Guernsey



Dr. Denise Donohue

## On-demand webinars, including:

- Webinar with Dr. Dan Guernsey, education policy editor and senior fellow, and Dr. Denise Donohue, vice president for educator resources, on 10 Ways to Strengthen Athletics in Catholic Education
- Webinar with Dr. Bill Thierfelder, president of Belmont Abbey College, on sport and virtue.

