

OUR CATHOLIC MISSION

TRUTH AND FIDELITY IN CATHOLIC EDUCATION

FALL 2024

A SECOND SPRING

IN CATHOLIC EDUCATION



- Fighting the Battle for the Mind
- Virtue as Life's Competitive Advantage
- Newman Guide Ushers in New Era

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FALL 2024 ISSUE

Dear friend of Catholic education,

“Amen, amen, I say to you, whatever you ask the Father in my name, He will give you” (John 16:23).

For six decades, families have cried to Heaven for Catholic education programs that are fully devoted to faithful formation. Now we have reason for joy and hope in the rise of Newman Guide Recommended institutions.

Many educators have devoted their lives to a renewal of faithful education, and The Cardinal Newman Society has worked 31 years toward this change. But ultimately, as I explain in these pages, this “second spring” of Catholic education is much more than a human achievement — it is surely a miracle of God.

What else could explain it? Even as the West endures a crisis of disbelief, even as Catholics are under attack for the most basic moral principles of life and family, and even as politicians and activists attack the “first freedom” of religious belief and teaching, a genuine renewal is underway.

It is our task—all of us who are part of this renewal—to protect what God has so mercifully granted us. This November’s election highlights how near and dangerous are those who are eager to suspend the rights of Catholics, just as in England during St. John Henry Newman’s time. The Cardinal Newman Society is committed to redoubling our efforts to fortify every willing Catholic educator with the policies and practices that ensure the strongest defense for Catholic education.

Even more, we must respond with gratitude for the renewal God has granted, embracing and building upon it with even greater confidence and dedication. We are not alone—there is a growing movement of parents, pastors, and bishops behind Newman Guide education, and it’s time to band together for mutual support and advancement.

This is why I am so excited about our developing Newman Guide Leaders Network, which will facilitate the sharing of programs, faculty, data, best practices, and inspiration among the leaders of faithful schools and colleges. Our inaugural Newman Guide College Leaders Summit this summer was an overwhelming success, and this issue of *Our Catholic Mission* features some talks and photos from that event. But the Summit was just the beginning!

Whether you are a Cardinal Newman Society member, educator, or other interested reader, I hope you will be generous with your prayers and with your donations, to help us cultivate faithful education amid this “second spring.” We lack the staff and the resources to do all that we believe God is calling us to do.

With prayer and Christian unity, however, anything is possible by God’s grace. May God bless you, for every way you contribute to this great renewal!

Sincerely yours in Christ,



Patrick Reilly
President and Founder
The Cardinal Newman Society



SCAN TO DONATE

A Second Spring of Catholic Education

by Patrick Reilly

St. John Henry Newman trusted Providence. “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 wrote.

We, too, should have the same confidence. Today, we can see the amazing ways God has blessed faithful Newman Guide Recommended education, and it gives us hope! The Holy Spirit is accomplishing extraordinary things through the work of devoted parents, staff, teachers, and leaders.

Yet the renewal we are seeing unfold today, I believe, is something even more exceptional than the Providence that blesses our everyday labors. We are witnessing the kind of miracle that Newman called a “second spring.”

Today’s Newman Guide movement marks a momentous shift for Catholic education and Catholic life in America! We’ve endured a devastating two-thirds decline of Catholic school enrollment in 60 years. Many colleges abandoned their distinctive Catholic mission and today face obscurity and closure. Catholic fidelity, moral virtue, and basic rationality have declined precipitously... and yet, even so, renewal has taken hold in faithful Newman Guide institutions, and they are enjoying the riches of grace.

We’re witnessing a “Newman moment,”

fulfilling the vision for Catholic education that our holy patron gave us 170 years ago. Only now is it coming to fruition in the Newman Guide institutions.

But this sort of renewal — a reversal against the strongest tide of secularism and hostility to Christianity this nation has ever seen — couldn’t come about simply by human effort.

Catholic education was headed rapidly toward oblivion in the United States, only decades after its glorious rise in cities and missions from the Atlantic to the Pacific, forming millions of Catholics in knowledge, moral virtue, prayer, and sacrament. Now, in faithful Newman Guide education, the light of Catholic education shines ever more brightly in a broken society that yearns for truth and hope.

A miraculous springtime

To understand this change — this “second spring” — we turn again to our holy patron and his famous sermon, delivered in 19th-century Victorian England.

For three centuries, the Catholic Church had been suppressed in England. Catholic churches and monasteries were seized, clergy and religious were expelled, and many were martyred across the British Isles. Children had to be sent abroad for Catholic education.

But in 1850, just five years after St. John Henry Newman’s conversion, the Church was finally permitted to restore the English hierarchy. It was at the first new synod of English bishops in 1852 that Newman preached his “Second Spring” sermon.

It begins with an obvious but beautiful analogy between the Church’s rebirth in England and the glories of springtime. Nature, he says, enjoys a cycle of life, death, then rebirth. Yet the human experience — what we think, do, and make — is much different. Both our morality and our works ultimately tend toward dissolution, and even our greatest achievements cannot persist.

It is interesting here to note that this was the same year Newman published *Idea of University*. It was a very unhappy time, because his great vision for Catholic education had come to naught in the Dublin university he was asked to establish, only to be thwarted by shortsighted bishops. He knew all too well the fragility of human works and the permanence found only in God.

So how, then, asks Newman, can we explain the sudden return of the Church in England after more than 300 years of desolation? The only explanation, he says, is a miracle of God: “a different sort of wonder, for it is in the order of grace,—and who can hope for miracles, and such a miracle as this?”



“...IN FAITHFUL NEWMAN GUIDE EDUCATION, THE LIGHT OF CATHOLIC EDUCATION SHINES EVER MORE BRIGHTLY IN A BROKEN SOCIETY THAT YEARNS FOR TRUTH AND HOPE.”

It is a “second spring” of the sort that could not happen naturally in human affairs. The faithful should respond, then, not with a sense of triumph but with enormous humility, gratitude to God, and renewed devotion to the work that God has clearly blessed.

The coming storm

I firmly believe that what we are experiencing today in the renewal of faithful Catholic education is such a “second spring.” The seeds are just sprouting, but already it is a miraculous intervention of which you and I are blessed to be a part.

The renewal of Catholic education is perhaps the best news in the Church today. Once-stagnant schools and colleges are being reformed and renewed. New, vibrantly faithful schools and colleges are opening. Faithful Catholic homeschooling and hybrid options are booming. And Catholic families around the country are once again embracing Catholic formation.

And how is all of this coming about? Like a “second spring,” by the clear hand of God.

Our holy patron, however, ends his sermon with a warning. Spring brings not just flowers but also storms — sometimes violent storms. Even amid the renewal in England, Newman tells the bishops to expect further persecution and even martyrdom, and he counsels them to welcome it and be grateful, as difficult as it may be.

We can certainly see the storms gathering against Catholic education today. The last many years of fighting for religious freedom may be only skirmishes before the federal government, every state, every accrediting agency, every athletic association, employers, and even our fellow Catholics turn against teachers who uphold the truth of the Catholic faith. The light that faithful graduates bring to a darkened world will be hated by many and perhaps even attacked by some.

What can we do? Trust, says our great saint. God will bring about His miracle, if He wills it. We can place great hope in the blooming of Newman’s vision today, more than a century after his death. And we can unite for both spiritual and material support, strengthening each other and fortifying Newman Guide education against the storms that blow.

Newman concludes his sermon with the assurance “that according to our need, so will be our strength.” He is certain that “the more the enemy rages against us, so much the more will the Saints in Heaven plead for us,” as well as Mother Mary and Angel Guardians. We need only plead with them in prayer.

Saint John Henry Newman, *ora pro nobis.*

OCM

This article is adapted from the address given at The Newman Guide College Leaders Summit by Patrick Reilly, president of The Cardinal Newman Society.





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NEWMAN GUIDE EDUCATION:

Fighting the Battle for the Mind

“The mind is the seat of Christian belief and knowledge, and therefore it is the target of the Enemy’s lies and corruption, warned Monsignor James Shea, President of the University of Mary, in his keynote address to The Cardinal Newman Society’s Newman Guide College Leaders Summit in June.

That is why Newman Guide education, with its faithfully Catholic understanding of the world and clarity about the deceptions that have confused most young people today, is best suited to helping students reject the lies and rebuild Christian culture.

Shea noted that, while The Cardinal Newman Society has high standards for recognition in The Newman Guide, Christ calls educators to the highest standard: to “be perfect as your heavenly Father is perfect.” For all people, there is always a gap between who we are and who we are called to be. We lack perfection in our passions, senses, emotions, and will. Despite attempts to improve, our mediocrity only seems to deepen.

Citing St. John Henry Newman, Shea explained that difficulties with holiness are not found primarily in the lower faculties or even in the will.

“The defect actually is in the highest and the most

noble of all of our faculties, which is in the mind,” said Shea. “Our problem is an intellectual problem. And our problem, first and foremost, is that we are confused about the meaning and the pur-

“CATHOLIC EDUCATORS
ARE ENTRUSTED WITH THE
FORMATION OF THE MINDS
OF OUR STUDENTS”

pose of our lives; that we fundamentally miss the point.”

We ask too many questions about what Jesus would do or what our behavior should be, when the real question has to do with taking on the mind of Christ: What does Jesus think?

According to Newman, Shea said, the Cross is the triumph of what, by human standards, was an epic failure. By God’s standards, however, the Cross is the true measure of the world. Newman said if we want to understand our lives and measure them rightly, we must go to the Cross of Jesus Christ. The Cross puts its true value upon everything. Every other way of proceeding is defective because it is a worldly way of thinking.

The source of human mediocrity, then, is the intellect, and Catholic educators must strive to repair this defect in themselves and their students.

“Learning to be present, the way that the Lord was present, to the circumstances right in front of us; doing God’s will, come what may; and not making our success or our achievement the condition of our effort,” said Shea, “but truly doing God’s will and allowing the triumph of the Cross to be part of both our lives and our institutions, is essential to the question of education as evangelization.”



Defeating strongholds in the mind

Authentic Catholic education is evangelical, he said, because Catholic educators are “entrusted with the formation of the minds of our students. And we know that it’s not just information, and not even just knowledge, but it’s wisdom which we seek to impart, which involves a transformation of mind. . . . Jesus is described in the prologue to John’s Gospel as the light coming into the world which enlightened every man.”

Scripture tells us, in Romans 12, “Do not be conformed to this world, but be transformed by the renewal of your mind.” In 1 Corinthians 2:16, St. Paul says, “we have the mind of Christ.” And in Philippians 2:5, “have the same mind as Christ, who though He was in the form of God, did not deem equality with God something to be grasped at.”

Conversion of the mind results in the conversion of the will and passions, Shea said, as they fall into place with the intellect. Jesus tells us: if you’re going to give testimony, don’t worry about when or what you will say. This doesn’t mean that we don’t need education or formation. It’s just the opposite. Jesus had already deeply formed the minds and hearts of His disciples before sending them out so that they wouldn’t have to worry tactically about what to say when they were brought to trial. Their defense would well up from within them, from their formed minds and souls, which were repositories of the Holy Spirit.

This is the work faithful Catholic education carries on, and at Newman Guide Recommended institutions, “we do it better than anyone,” Shea said. But educators must stay alert and focused on their task of evangelization.

Shea noted that the Desert Fathers in the fourth century discovered that there are different thoughts that the Enemy, the devil, uses to attack men. This understanding of men’s thoughts is the basis of the seven deadly sins. This is why conversion of mind is the essence of true and deep conversion, because the Enemy is fundamentally a liar, and the arena of spiritual warfare is the mind. While the tempter can get hold of our emotions and tries to affect our will, primarily he is a liar, a deceiver, a false

accuser. The mind, then, is the arena of spiritual warfare.

Shea explained how, over time, the deceived mind can become a type of prison — strongholds, as St. Paul called them.

“Strongholds are deeply entrenched in human reasoning, corrupted by the enemy’s lies,” Shea said. “They build up over a lifetime, reinforced by repetition, deepened by emotion, and

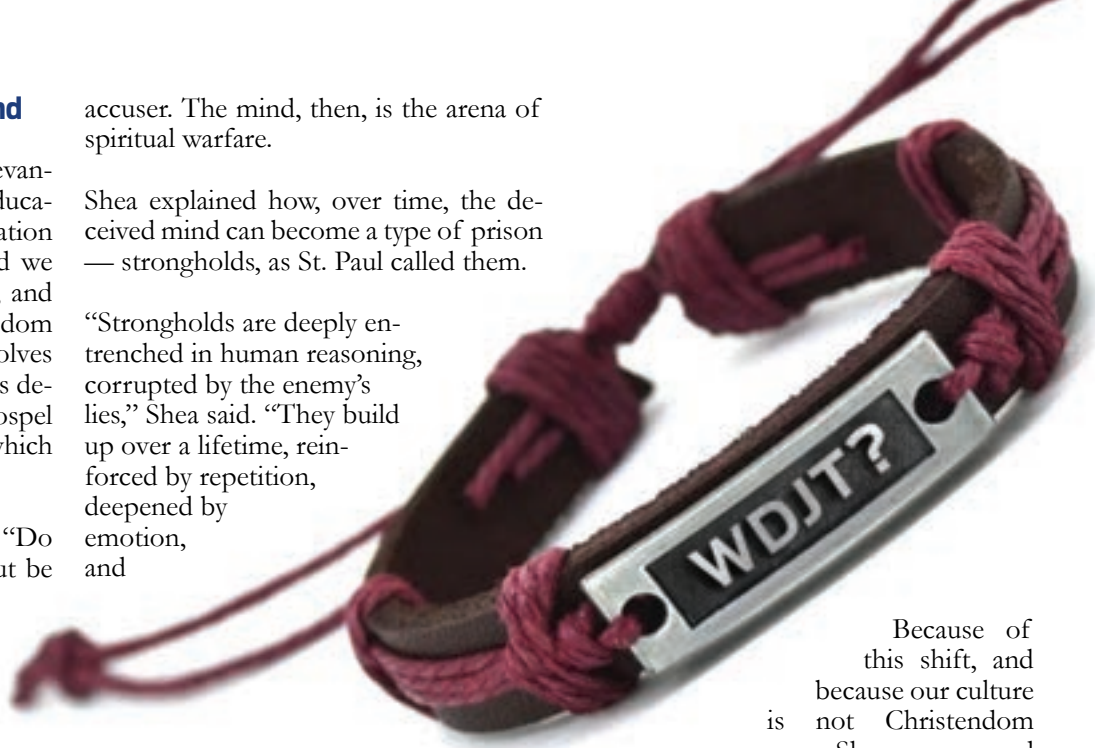
confirmed by culture. And strongholds cannot be torn down by human power. Divine power tears down strongholds.”

Both the spiritual and the intellectual formation of students, then, should teach them how to reject lies as much as receive truth. Shea frequently tells his students: “Your mind is not meant to be a prison. It is meant to be a fortress. There should be no safer place than retreating into your own thoughts, where you can remind yourself who you are and who God is.”

“**CONVERSION OF MIND IS THE ESSENCE OF TRUE AND DEEP CONVERSION**”

Leading the way forward

Educators in Newman Guide Recommended institutions, because they are on the front lines of this battle and do the best job of formation and enlightenment of the mind, are going to be under a similar attack by the Enemy all the time. This is especially true, according to Shea, in this post-Christian society and civilization. It has been noted that we are not living in an age of change but in a change of the ages.



Because of this shift, and because our culture is not Christendom anymore, Shea encouraged

The Cardinal Newman Society to not only promote ways of doing Catholic education right, but also to help Catholic educators discern ways in which secular, materialistic, utilitarian, pragmatic, relativistic, and anti-human thought — today composing a type of competing religion in our post-Christian, post-truth age — may be seeping into even the most faithful Catholic institutions.

These elements are pervasive, so much a part of the air we all breathe, and they are especially so for students who may know no other way of encountering reality. Catholic educators need to look out for them and call them out when discovered. Unless Newman Guide educators do that, evaluating and measuring the problem carefully, we are losing ground.

Shea closed by praising The Cardinal Newman Society for doing great work and for not giving in to discouragement, but instead choosing a path of beauty and holiness in seeking out ways in which the Holy Spirit is working in good, wholesome, Catholic education and showing and encouraging a way forward.

“Let’s be bright and happy warriors in the midst of a difficult time which still challenges us,” said Shea, “because we know that in the end the victory has already been won — and so as long as we don’t give up, we’ll always win!” **OCM**

This article is a summary of the address given at The Newman Guide College Leaders Summit by Monsignor James Patrick Shea, president of the University of Mary.

2024 NEWMAN GUIDE COLLEGE LEADERS SUMMIT
OUR SHARED MISSION
UNIVERSITY OF ST. THOMAS • HOUSTON
JUNE 12-14, 2024



HIGHLIGHTS

The Cardinal Newman Society held its first-ever Newman Guide College Leaders Summit, June 12-14, at the University of St. Thomas in Houston, Texas.





HIGHLIGHTS

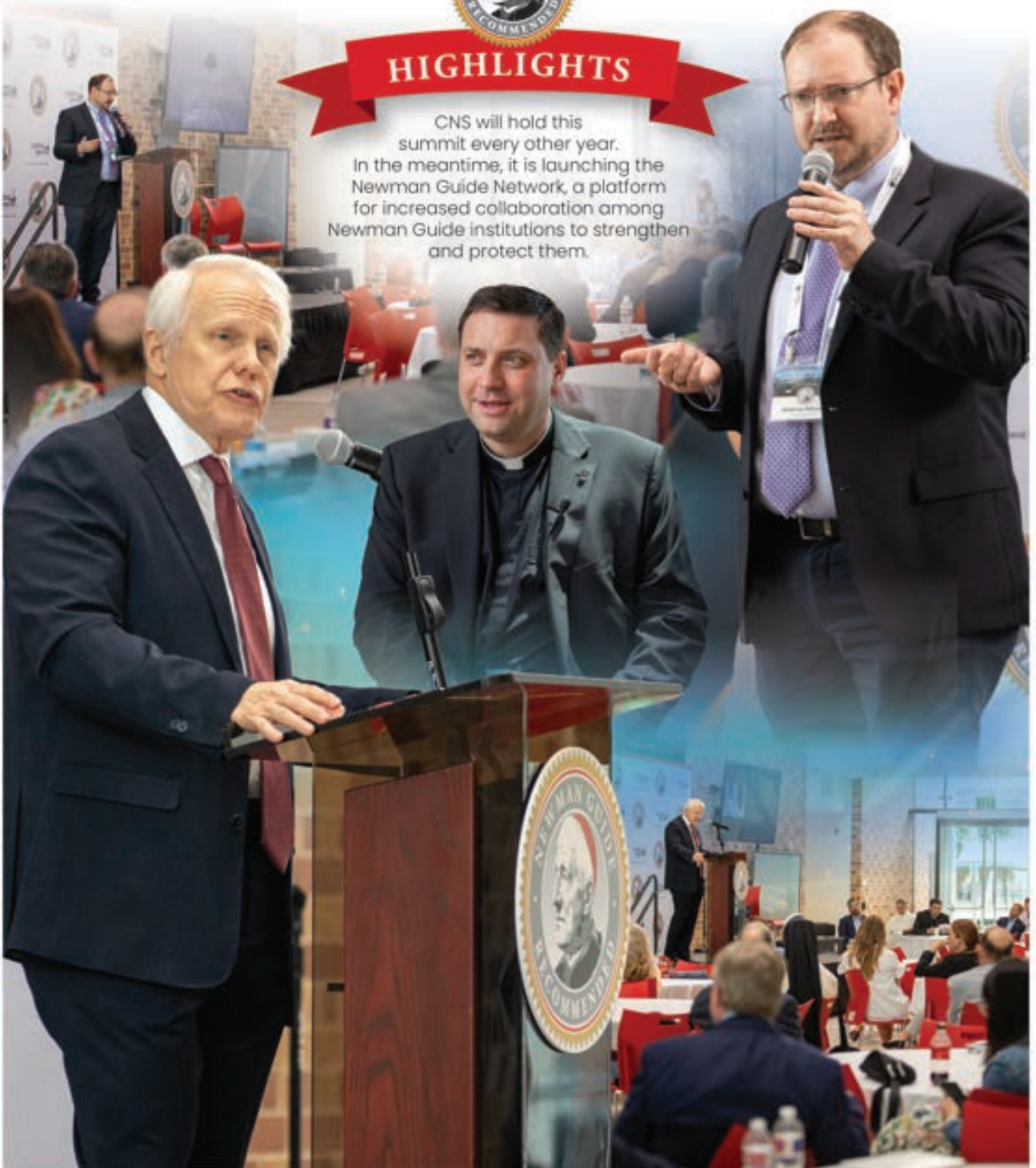
124 attendees participated in the robust three-day event as speakers covered topics ranging from academic freedom in a Catholic context, student mental health, legal rights of Catholic colleges, sexuality and gender, and Eucharistic education, to name a few.





HIGHLIGHTS

CNS will hold this summit every other year. In the meantime, it is launching the Newman Guide Network, a platform for increased collaboration among Newman Guide institutions to strengthen and protect them.





HIGHLIGHTS

Through our growing network, Newman Guide leaders will join various working groups focused on academics, admissions, student life, etc., and will gather online and in-person.



VIRTUE
AS LIFE'S
COMPETITIVE
ADVANTAGE

by Dr. Andrew Abela

Employers are starting to realize that what is most valuable about their employees is not their skills but something more fundamental, what are variously being called “distinct elements of talent” and “durable capabilities,” like courage, humility, and perseverance. We know these by another name: virtues. Since most education institutions shy away from discussions about virtue, and character, it is a competitive advantage of Newman Guide schools that we are not afraid to be explicit about our character formation efforts.

I started the project I am going to tell you about, though, not because of employer demand but because I saw a need in our students: a need to understand and practice the virtues better. When we founded the Busch School of Business at The Catholic University of America, we built the entire school around Catholic social doctrine. Every aspect of our curriculum and formation was grounded in authentic Church teaching. But after a few years, it became clear to me that Catholic principles aren’t enough. We have to help students grow in virtue.

Now, I’m not a philosopher or a theologian. I’m a marketing guy. So what I started doing with our students, and now with the wider world, is promoting virtue — selling virtue to the world. Because the world needs it! And here’s how I’m selling it: I ask my audiences, “Is there a way to do more, and yet at the same time make life easier?”

I give an analogy. Our grandson, Owen, was recently learning to walk. He has the muscles. He has the balance. But he does it *really* slowly, and he’s *really* focusing on each step. And yet, soon enough, walking becomes habitual for him, and he’s no more thinking about it than you or I do.

There’s a traditional set of habits, not for walking, but for what is arguably just as important: habits for thinking, acting, and feeling — specifically, habits for making decisions, for interacting with others, and for managing our emotions. These are habits that most people unfortunately, these days, never really develop. So we take too long to make decisions,

or we make poor decisions. And as a society, we seem to be incapable of fixing the problems we face. We have trouble maintaining relationships with others, or we never create them in the first place. Young people not getting married. There are huge divisions in our society. In terms of managing emotions, we have epidemics of anxiety and depression.

What are these habits of thinking, acting, and feeling, that I’m talking about?

“A VIRTUE IS A GOOD HABIT THAT MAKES YOU GOOD – A HABIT OF HUMAN EXCELLENCE.”



They are, of course, the virtues. What is a virtue? A virtue is a good habit that makes you good — a habit of human excellence. But virtues are not just about morality. They include both moral excellence and practical excellence more broadly. We Catholics are aware of the moral significance of virtue, but do we understand the practical implications? Both ethics and effectiveness are bound up in every virtue. Courage, for example: is it a moral thing to be courageous, or is it practically useful? It’s both.

Living the virtues is a way to live the Christian life more fully, but also more easily!

Because they’re habits, and when you do something out of habit, that makes it easier. Is it somehow less moral because it’s easier? No! The idea that something must be hard to be moral or virtuous is not a Catholic idea. The more virtuous you are, the easier it is to be good. The more courageous you are, the easier it is to do courageous things.

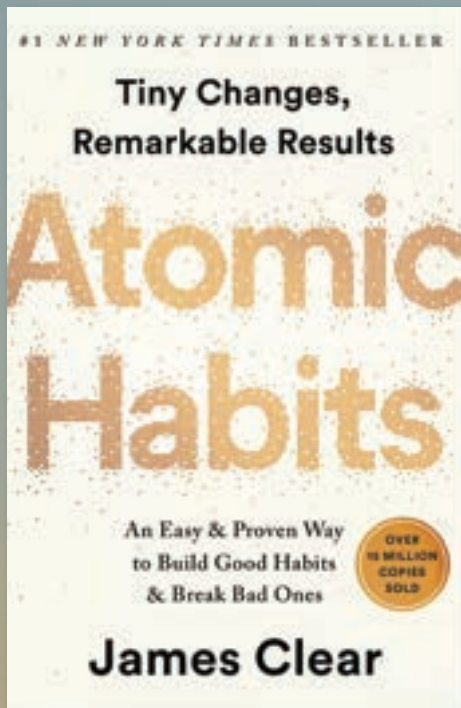
Can anyone acquire any virtue? Yes, each virtue is a habit. With a little practice, every day, anyone can develop any virtue.

How are virtues different from regular habits like brushing your teeth or making your bed? In three ways:

1. Virtues have a wider scope than regular habits. If you build the habit of courage on the football field, you can use it in an interview, at work, in political life, etc. The habit of brushing your teeth is good for, well, brushing your teeth.
2. Growing in virtue also makes you happier, as we’ve known since Aristotle, but positive psychology research has since given us extensive empirical evidence for this.
3. That same research has demonstrated that growing in each virtue makes you healthier.

Each virtue is a superpower habit, which is why I like to call them superhabits.

How do you grow in a virtue? The same way you grow in any habit, by practicing a little each day. (Read James Clear's *Atomic Habits* for some detailed advice.)



The opposite of a virtue is a vice, a bad habit. There are often two opposing vices for each virtue, related to too much and too little concern. For example: courage is the superhabit of dealing with fear, of moving ahead despite being afraid. Too much concern about fear is the vice of cowardice, while too little concern for fear is the vice of recklessness. The right amount of concern for fear is courage: accepting your fears and moving forward.

There are four stages for growing from vice to virtue. Classically they were referred to as vice, incontinence, continence, and virtue. Do you see a problem with the middle two terms? “Incontinence” and “continence,” to the modern ear, are all about bladder control. So instead we use the following terms: unconscious incompetence, conscious incompetence, conscious competence, unconscious competence. The main point is that you’ve not really hit the point of virtue until you reach unconscious competence, where the habit has become so much a part of you that you do it almost without thinking. That’s what it means to be truly virtuous.

Of course, there is also the vitally important role of grace. If growing in virtue is like rowing a boat, the gifts of the Holy

Spirit, including wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of God, are like sails, allowing us to receive grace -- the wind -- which enables us to exercise each virtue more easily, effectively, and supernaturally.

Finally, how many virtues are there? Can any positive, abstract noun be a virtue? Is harmony a virtue? Prosperity? Serenity? Unity? Integrity? No, not in the classical sense of a good habit.

Is there anything that can tell us how many virtues there are and which of them we should focus on? What we need is not just a list of virtues, but a system

“...IT IS A COMPETITIVE ADVANTAGE OF NEWMAN GUIDE SCHOOLS THAT WE ARE NOT AFRAID TO BE EXPLICIT ABOUT OUR CHARACTER FORMATION EFFORTS.”

which shows how they all work together and what the complete list is. Here’s where we turn to St. Thomas Aquinas. In his treatise on the virtues in the *Summa Theologiae*, he shows how there is a specific virtue for every part of life.

How does he do this? He starts by distinguishing between supernatural and natural life and observing that there are virtues for the supernatural life: faith, hope, and charity (or love). He then differentiates our natural lives into intellectual and practical life. The intellectual life has its own proper virtues: wisdom, science, and understanding.

Aquinas then differentiates the practical life into thoughts, actions, and feelings — intellect, will, and passions. For each of these dimensions in life, there’s a specific cardinal virtue. For thinking, which in practical terms usually means making decisions, we have the cardinal virtue of prudence or practical wisdom — the superhabit of making wise decisions.

For actions, which usually mean interactions with others, there’s the virtue of justice — the superhabit of being fair to others and respecting their dignity. We then can divide feelings into two kinds: those that attract, and those that repel — desires and fears. For our fears, we have the virtue of fortitude — the superhabit of moving forward, even though you might be afraid. And for our desires, we have temperance or self-discipline — the superhabit of only giving in to our desires when it makes sense to do so.

If you’ve ever wondered why we have these four cardinal virtues — prudence, justice, fortitude, and temperance, now you know — it’s because just these four virtues cover every aspect of our practical, daily lives: our thoughts, actions, and feelings. Just imagine if your children — or you — had these four habits, fully. How much more effective at life would you be, and how much easier would your life be? And how much happier would you be? You’d make good, wise decisions, almost effortlessly. You’d treat everyone around you fairly and reasonably. You’d be in charge of your desires, only following them when it made sense to do so, and you’d be able to face the difficult challenges that life throws at you, without giving in.

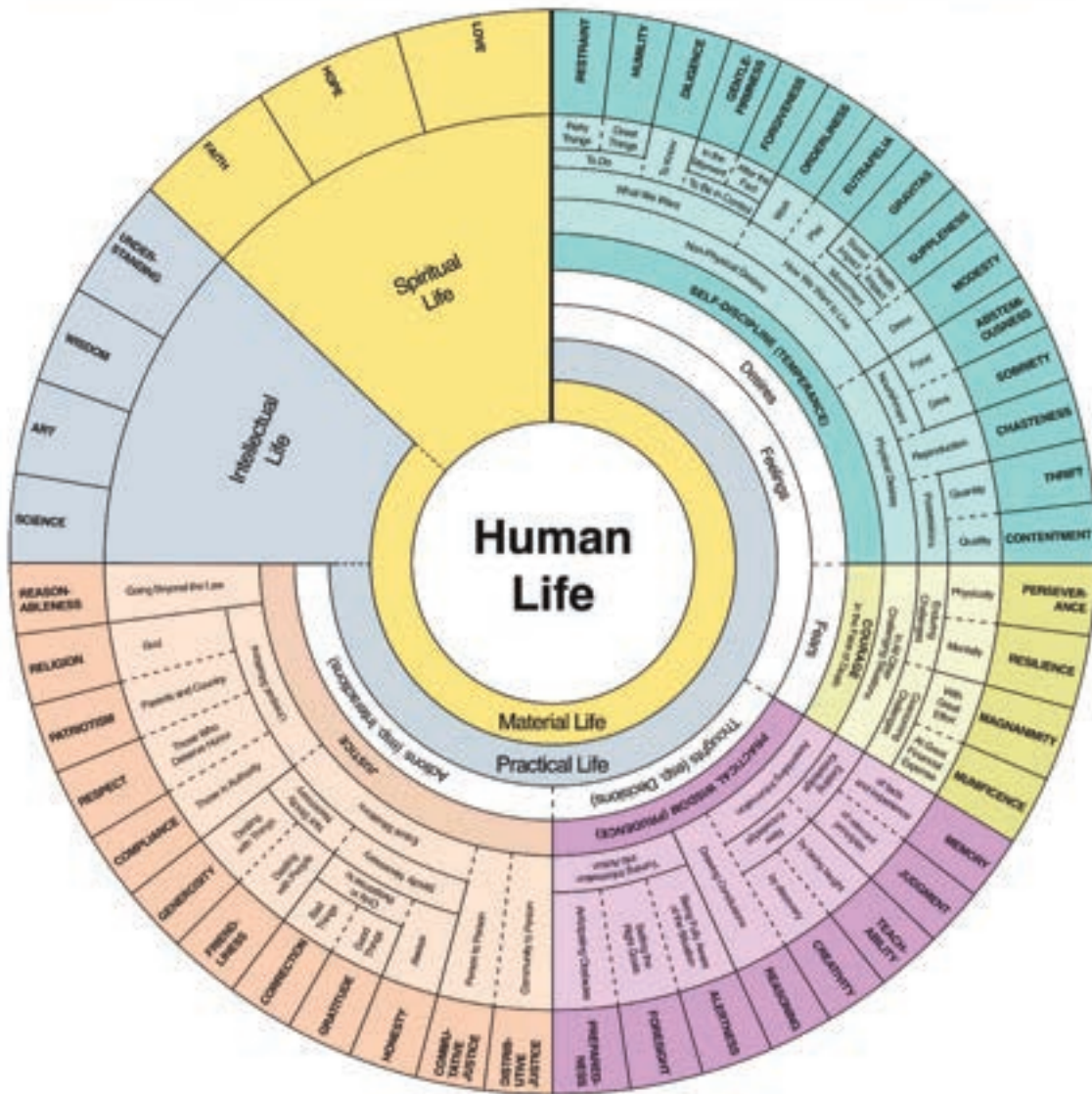
Together, these four cardinal virtues, along with several virtues allied to them make up what might be called the *human operating system*. Think about what happens when you don’t update the operating system on your phone or laptop. Your apps start to slow down, or they don’t work at all. The same thing is happening in our society — our ability to get things done, to relate to others, to manage our emotions is breaking down. We all need an update to our human operating system by growing in virtue.

While this can be exciting, it is also somewhat overwhelming to our students. Growing in self-discipline, justice, or courage is not an easy thing. Where do I even begin? Here’s where Aquinas’s genius kicks in. He recognizes that each of the cardinal virtues has several associated or “allied” smaller virtues, which are more accessible. You can start growing in any of them by practicing small, simple, daily steps.

I’ve captured this in the following diagram:

Anatomy of Virtue

The System of "Superhabits" for Making Life Easier, Happier, and Healthier



v. 13.0

Based on the *Treatise on the Virtues* of St. Thomas Aquinas.

For further information, go to superhabit.substack.com

Email questions and comments to Dr. Abela at abela@cua.edu.

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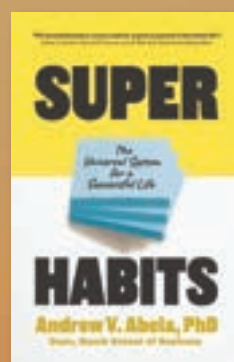
You start in the center, and each ring stands for a distinction: between spiritual and material life; between intellectual and practical; between thoughts, actions, and feelings; between fears and desires; and so on. And on the outer ring, you have all the allied virtues: 15 for self-discipline, four for courage, and so on.

If you want to learn more about upgrading the "human operating system" by cultivating virtue, especially, in our young

people, connect with me through these sources:

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Superhabits: The Universal System for a Successful Life is available for preorder from Sophia Press



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OCM

DR. ANDREW ABELA, dean of the Busch School of Business at The Catholic University of America, delivered this address at The Cardinal Newman Society's 2024 Newman Guide College Leaders Summit. The text has been reduced and edited for publication.





STUDENT MENTAL A CATHOLIC APPROACH

When it comes to student mental health—a growing challenge for schools and colleges, especially in the wake of the COVID-19 pandemic—Catholic educators must recognize the distinctive importance of psychological factors and counseling in addition to Catholic spiritual support. The two are not the same yet complementary, and psychological help should always be consistent with Catholic teaching.

Such was the message of Dr. Helena Orellana, director of clinical training and assistant professor at Divine Mercy University, who addressed The Cardinal Newman Society's 2024 Newman Guide College Leaders Summit.

"The more we help our students to encounter Christ as He moves within their day-to-day life, the more we buffer them, not only for their current mental health challenges but certainly set them up for flourishing in life," Dr. Orellana said.

Contemporary notions of young adult development, with its intense focus on self-identity, can be confusing for students and very different from Catholic anthropology. As Catholics we are taught it is Christ who reveals man to himself, said Dr. Orellana, quoting *Gaudium et Spes*. It is Christ who teaches "we are definitively loved, wanted, belong, and have a broader purpose," she said. "At the heart of our identity is a call to know and love our Creator and Redeemer and our neighbor, because we have been and are loved."

Situating the human person within this Christian anthropology builds the theological perspective that "our identity is not self-determined" but "a gift we discover through engagement with others and the world, as well as through grace." That engagement with God and others is important to our mental and emotional well-being, and it is fully within the purview of a Catholic education.

Dr. Orellana quoted *Ex corde Ecclesiae*, "Without in any way neglecting the acquisition of useful knowledge, a Catholic University is distinguished by its free search for the whole truth about nature, man, and God."

"So, too," she said, "our response to the [mental health] needs of the students must be ordered to help them discover the whole truth of their nature, their identity, and their transcendent call to connection through love of God and neighbor." She provided statistics showing that believers who experience "God as accessible, responsive, and engaged in their life — almost in a granular way — have higher levels of resilience and lower levels of distress." This indicates the importance of the sacraments and spiritual support provided by lay ministers, priests, and religious, who are usually on the front line of student crises.

“...BELIEVERS WHO EXPERIENCE “GOD AS ACCESSIBLE, RESPONSIVE, AND ENGAGED IN THEIR LIFE...HAVE HIGHER LEVELS OF RESILIENCE AND LOWER LEVELS OF DISTRESS.” ”

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clinicians who understand the importance of Catholic morality, the student’s own religious beliefs, and a universal common anthropology. It’s important to ask a prospective hire about their views on substance abuse, pornography, unexpected pregnancy, abusive relationships, gender identity, and scrupulosity. Do these comport with Catholic teaching and practice?

Dr. Orellana suggested that Catholic educators “consider stage-based interventions that focus on both preven-

tive measures and smaller interventions that may be effective in responding earlier to lower-level concerns before distress has become more entrenched.” This should begin as early as post-admission and before the beginning of school.

Mental health clinicians, too, need to collaborate with spiritual guides to ensure students receive a continuity of messaging about the human person and the integrity of their being, said Dr. Orellana. Catholic administrators need to hire

Teaching students and training resident assistants about signs and symptoms related to potential risks to self or others, and where and how to seek help, are also part of the first level of treatment. Preventative measures for improved mental health include increasing social engagement, seeking peer support in groups (in-person or online), participating in extracurricular activities, and connecting with possible mentors. Since college life involves much more than the classroom environment, students should be taught how to engage in non-academic activities that are true leisure, to help develop their sense of identity and full human capacity.

Citing recent research, Dr. Orellana provided a list of proposed strategies for increasing student mental health. Skills training to learn social and emotional strategies practiced over multiple sessions with the clinician, mindfulness techniques, cognitive behavioral therapy, and relaxation therapy are all effective — whereas meditation shows only minimal effectiveness. Use student surveys to assess the potential for self-harm and pair the findings with services.

In college, having students attend year-long, peer-led courses that teach skills for transitioning to college life, recovery self-help, stress management, and other topics decreases the stigma associated with mental health issues and seeking help. Peer-led groups may increase positive outlooks, provide empowerment, and build hope and a sense of belonging more than traditional services.

Family programs work well with adolescents but are not as well researched at the college level. Dr. Orellana also emphasized the importance of healthy family support for student’s success. Broadly Dr. Orellana shared that interventions to help students struggling with mental illness and to promote their flourishing “should be rooted in an accurate understanding of human nature that equips the clinician and patient to understand their inner experience of life [and] truth and works to align their emotions, thoughts, and behaviors with what is true, real, and best.”

OCM

This article is a summary of the presentation given at The Newman Guide College Leaders Summit by Dr. Helena Orellana, director of clinical training and assistant professor at Divine Mercy University.

HEALTH -



The first level of care is a multi-pronged approach that, for most students, involves a combination of psychoeducation and skill-building in stress management. The development of problem-solving skills is also a good first-level approach, suggested Dr. Orellana, and is especially useful for incoming, academically under-prepared students. Showing students how to seek academic help and how to collaborate with teachers builds confidence and participation and develops a sense of belonging, which research indicates is important to student success. Helping them develop a growth mindset and teaching them that learning sometimes includes failure reduces stress and makes learning manageable.

BACKGROUND PHOTO BY PAULINA WILDA-JACHOWSKA ON UNSPLASH





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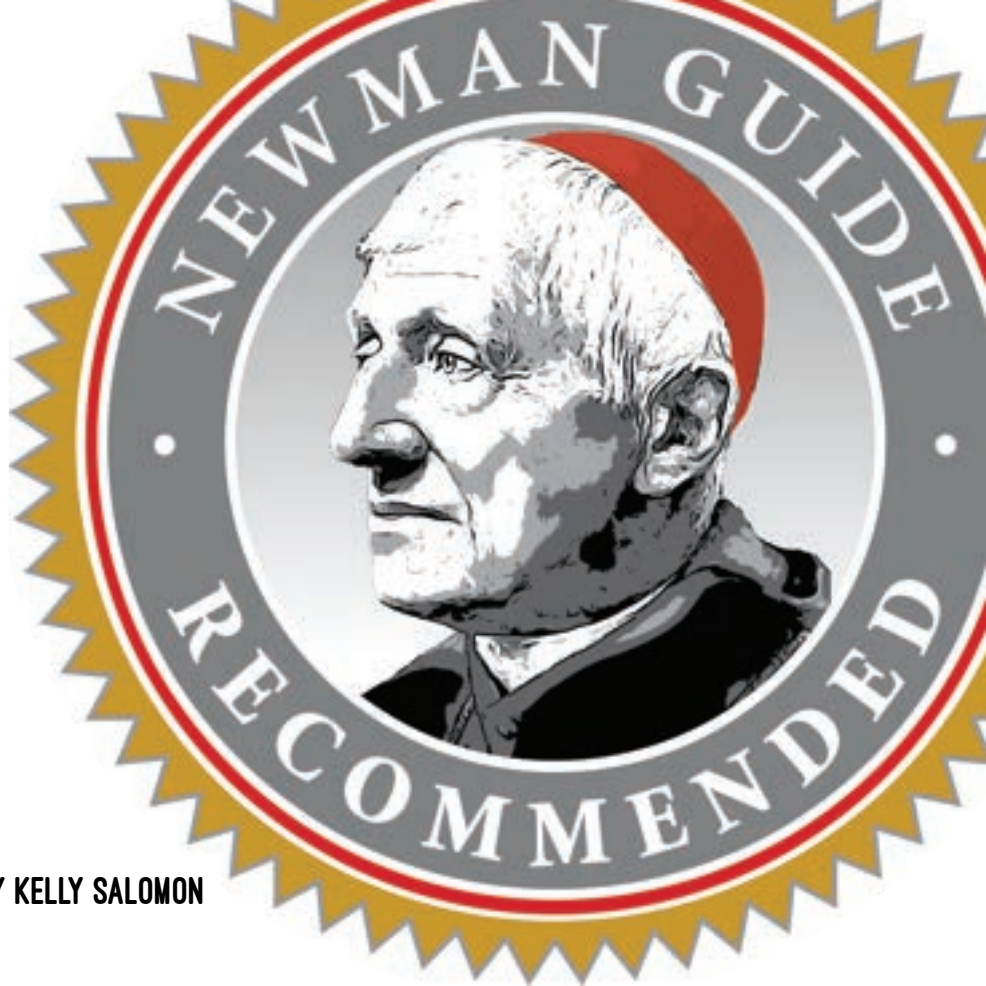
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NEWMAN GUIDE USHERS IN NEW ERA OF CATHOLIC EDUCATION

BY KELLY SALOMON



In the early centuries, Catholic monasteries were the hubs of cultural transformation, and communities were built around them. Today, Dr. Marcus Peter argues that it's the faithful Catholic schools, colleges, and graduate programs in *The Newman Guide* that are the new hubs transforming the culture.

Many Catholic schools and colleges in America have greatly secularized. Catholic school enrollment has declined two-thirds, and many colleges today face closure. But there is good news for faithful Newman Guide institutions, the next era in Catholic education.

At Newman Guide Recommended schools and colleges, the “sacramental life and Catholic intellectual tradition form the heart of the community,” says Dr. Peter. These places are “great forces of cultural change” and the “way forward” for the Catholic Church in America.

Dr. Peter, a Catholic biblical theologian, apologist, and preacher, was recently named host of a new international radio show, “Ave Maria in the Afternoon,”

which is produced by Ave Maria Radio and syndicated through the EWTN Radio Network. His show “examines culture, Church, and current events through the lens of faith from the heart of the Church—to show how Jesus Christ is Lord over all facets of life.” Dr. Peter also serves as Director of Theology and Flagship Radio and TV Host for Ave Maria Radio.

“**...FAITHFUL CATHOLIC SCHOOLS, COLLEGES, AND GRADUATE PROGRAMS IN THE NEWMAN GUIDE ARE THE HUBS TRANSFORMING THE CULTURE**”

Originally from Malaysia, Dr. Peter was an atheist who moved into Pentecostalism and then found his home in the Catholic Church in 2010. Mostly self-taught in theology, Dr. Peter wanted to find an institution where he could deepen his understanding, but he was disappointed overall with what he found.

“I desperately wanted to go somewhere where fidelity to the Magisterium was upheld,” said Dr. Peter. “In Asia, fidelity to the Magisterium is a rare thing, especially institutionally.” Even at a Catholic seminary, he was dismayed with the teaching.

But all that changed when he found Ave Maria University’s graduate program in theology, which is recommended in *The Newman Guide*.



Dr. Marcus Peters

Ave Maria University “made its hallmark stalwart fidelity to Christ’s teaching office,” said Dr. Peter, who completed his master’s degree in systematic theology in 2018. “It was a life-changing experience, and I’ve been grateful ever since.”

Dr. Peter’s views on education are impacted by his own time as a student and as a high school teacher. “I have seen how institutions of learning that are not devoutly Catholic, even some that claim to be Catholic, systematically work to break down the seeds and the heritage of the faith that the children bring from their homes.”

“There is no way that you could pay me to send my children to a university that will seek to attack or destroy their faith in Christ, no matter how established a name the institution has,” said Dr. Peter. “My bride and I are determined to send our children to Newman Guide universities. We want to give our children a fighting chance for their salvation.”

High Standards, National Recognition

Since 2007, The Newman Guide has recognized faithful Catholic colleges — and last year it expanded to also recognize elementary and secondary schools and graduate programs. To be recognized, an institution must provide substantial information and adopt policies for academics, student life, personnel, and more to give assurance that students will be formed in the Catholic faith and will be educated in fidelity to Catholic teaching.

The Newman Guide’s high standards are *critical*. It is the guide for Catholic families in a lost and hostile culture.

When Molly Metzgar and her family were planning a move to Virginia, she sought a faithful Catholic school for her children to attend. Molly’s first thought was to check with The Cardinal Newman Society.

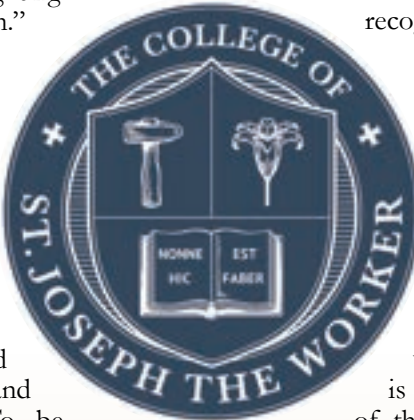
It was on our website that she found information about Saint Rita Catholic School in Alexandria, Virginia, which is recommended in The Newman Guide.

“Your Guide has a big influence on Catholic families,” Molly told us, “probably even bigger than most school leaders recognize.” Among Molly’s Catholic friends, The Newman Guide is known as *the guide* to a faithful Catholic education.

Just recently, The Cardinal Newman Society helped two new colleges, The Col-



lege of St. Joseph the Worker in Steubenville, Ohio, and the Catholic Institute of Technology in Castel Gandolfo, Italy, earn provisional recommendation in The Newman Guide. Once these institutions have graduated their first students, they will have the opportunity to receive full Newman Guide recognition.



“The Newman Guide has been instrumental in connecting us with like-minded Catholics who share our mission to establish and grow authentically Catholic colleges and universities,” said Alexis Haughey, co-founder of the Catholic Institute of Technology.

Whether at an independent Catholic school, parochial school returning to its roots, hybrid program, new Catholic college, or innovative Catholic graduate program, leaders are invited to work with the Newman Guide staff of The Cardinal Newman Society to confirm the institution’s strong Catholic identity and connect with Catholic families across the country.

“I can’t stress enough that The Cardinal Newman Society should be on the radar screen of every parent,” said Mark Brumley, president of Ignatius Press, in a recent interview. He said The Newman Guide is “an invaluable tool serving the mission of the Church and serving so many families.”

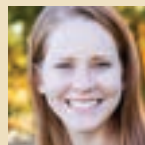
From K-12 schools to graduate programs and beyond, The Newman Guide offers a path to a seamless, faithful Catholic education. If you’re looking for a bright light—the new era—in Catholic education, look no further than The Newman Guide.

OCM

KELLY SALOMON

is vice president of Newman Guide programs at The Cardinal Newman Society.

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THE NEWMAN GUIDE'S IMPACT ON RECRUITING FACULTY

“I think that our collaboration with The Newman Guide and with The Cardinal Newman Society through the years has been tremendously important for us, because it’s had a cascading effect at the University of Mary. And when Patrick [Reilly] came to campus [during The Cardinal Newman Society’s 25th anniversary], it was a wonderful thing. We had a whole ballroom full of people, and I had every student who had been influenced by The Newman Guide stand up. And it was lots of our students!

But not only that, I also had the faculty for whom, coming to the University of Mary, our listing in the Newman Guide was a factor. I had them stand up, and it was a large number there as well. And so both in terms of newly enrolled students, in terms of being on the map... The Cardinal Newman Society and The Newman Guide have helped in really terrific ways with that. But in addition to that, it’s helped us attract the best and brightest and the most faithful and ardent faculty for our students.”

—Monsignor James Shea, President, University of Mary (Bismarck, N.D.)

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