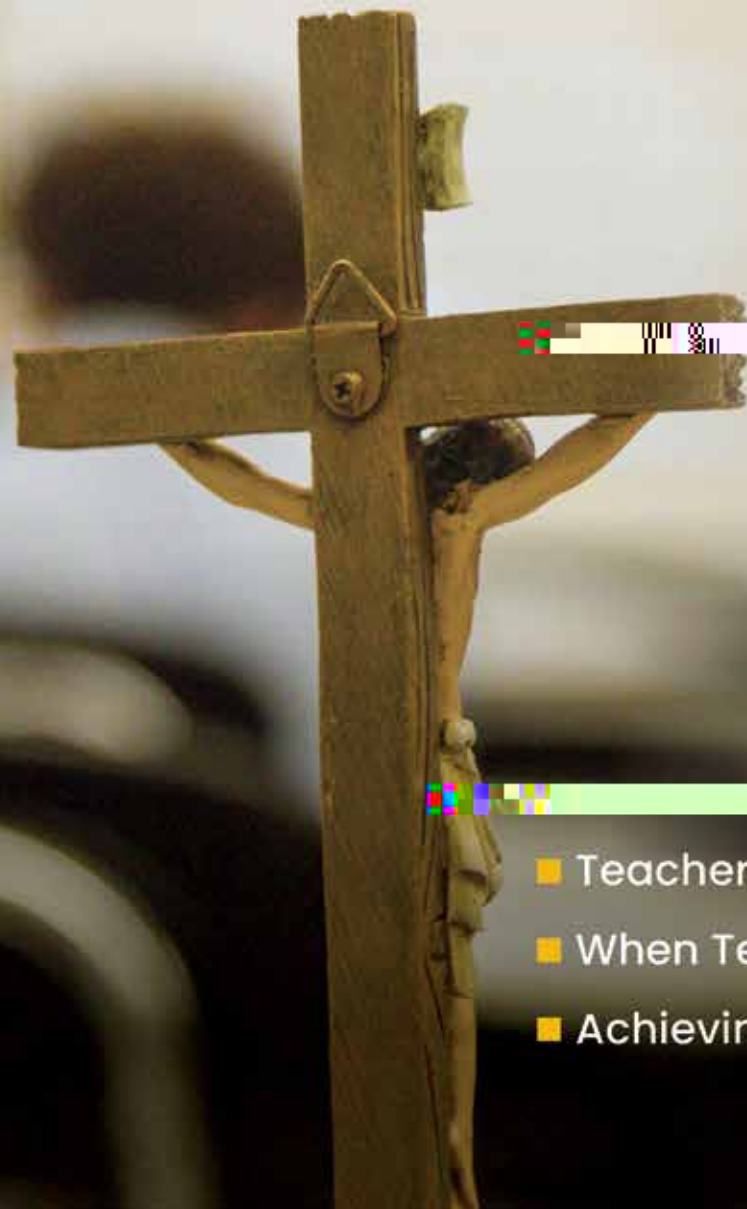


# OUR CATHOLIC MISSION

TRUTH AND FIDELITY IN CATHOLIC EDUCATION

SPRING 2024

## TEACHER WITNESS



- Teacher Witness Inspires Conversion
- When Teacher Witness Goes Wrong
- Achieving Teacher Witness in a Virtual World



2024 NEWMAN GUIDE COLLEGE LEADERSHIP SUMMIT  
**OUR SHARED MISSION**

UNIVERSITY OF ST. THOMAS • HOUSTON  
JUNE 12-14, 2024



## REGISTRATION

for the first-ever Newman Guide Summit at  
the University of St. Thomas (Houston) on June 12-14

Trustees, presidents, vice presidents, deans, and other key leaders of Newman Guide Recommended institutions are invited to participate. The theme for the 2024 Summit is "Our Shared Mission," reflecting the Church's storied tradition of higher education.

Most important, the theme highlights the Summit's key purposes:

1. Refuel college leaders for the evangelical mission of Catholic education
2. Launch a new phase in the renewal of Catholic higher education



cardinalnewman.org  
P.O. Box 116  
Merrifield, VA 22071-0116-8079  
(703) 367-0333



Dear friend of Catholic education,

It's often said, "Good teachers love their students." Students will often seek the affection of their teachers, and I've seen many teachers and professors yearn for the affection of their students.

But affection cannot replace the true love of a Catholic educator. A relationship built on mere affection can even distort a student's formation. In Catholic education, everything is rooted in the truth of the human person and ordered to the higher things of God. This is the basis for a teacher's love—not personal fondness, admiration, or even merit.

Consider another saying: "Children need parents, not friends"—and the same could be said for teachers. Of course, adults can and should be friendly with young people, accompanying them on the path to maturity. But the Christian adult always chooses the true good of the human person before catering to

"Whoever has my commandments and observes them is the one who loves Me," Jesus said. And St. John Henry Newman used to pray for himself and his students, "May I engage in them, remembering that I am a minister of Christ... remembering the worth of souls and that I shall have to answer for the opportu-

Here's the rub: witnessing to God's truth, goodness, and beauty is not easy. Catholic education, done rightly, is not easy. That's why The Cardinal Newman Society's work is so important and valuable. We focus attention on faithful standards and best practices in Catholic education, and we help





**T**he Catholic Church describes the teaching ministry as answering a call to a “vocation” rather than a “profession.”

That vocation, say multiple Vatican documents, demands witness to the Faith in both word and deed.

“Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses,” observes Pope Paul VI in his apostolic exhortation *Evangelii Nuntiandi* (1975).

Such witness to the Faith is necessary,

a Catholic apostolate founded upon the truth of Church teaching. Every employee of a Catholic school, college, hospital, parish, or other entity should uphold moral expectations as a representative of the Church. This avoids scandal and serves the purposes of a Catholic institution.

But in the Catholic home, school, and college, there is an added demand for faithful witness by anyone in a teaching ministry—including classroom

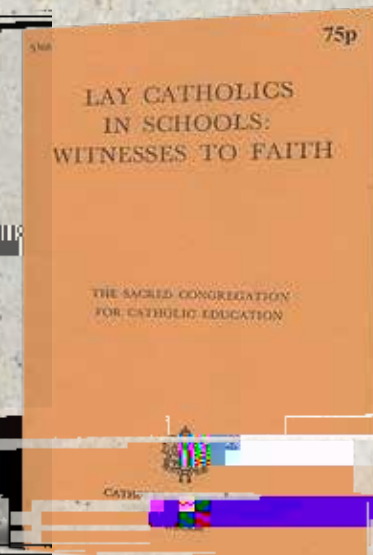
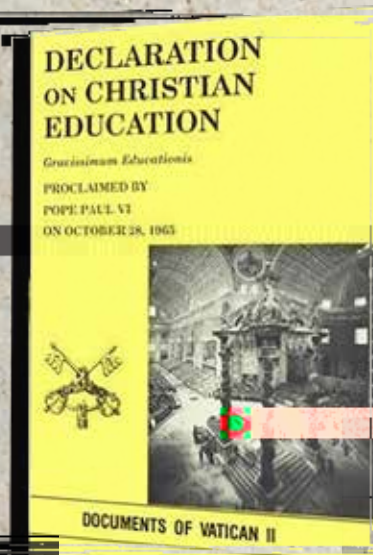
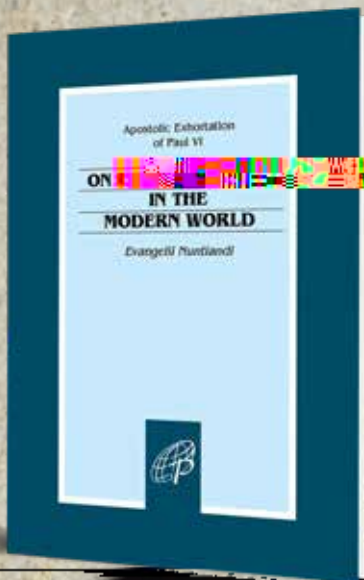
teachers, parents, coaches, counselors, school leaders, etc.—because of the particular vocation of teaching and the evangelistic mission of Catholic education. Modeling holiness and conviction has a powerful effect on a student’s learning and formation. This is true of any teacher of any discipline, not only religion class.

The Church’s newest education document, *The Identity of the Catholic School for a Culture of Dialogue* (2022), declares the Catholic school teacher’s “canonical” role and function. The teacher holds “an

ence to Canon 145 of the *Code of Canon Law* or function. Canon 145 states, “An eccle-







# THE CHURCH ON

Can. 803 §2. The instruction and education in a Catholic school must be grounded in the principles of Catholic doctrine; teachers are to be outstanding in correct doctrine and integrity of life.

Can. 810 §1. The authority competent according to the statutes has the duty to make provision so that teachers are appointed in Catholic universities who

integrity of doctrine and probity of life and that they are removed from their function when they lack these requirements...

8. ...But let teachers recognize that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programs... Intimately linked in charity to one another and to their students and endowed with an apostolic spirit, may teachers by their life as much as by their instruction bear witness to Christ, the unique Teacher.

41. ...'Modern man listens more willingly to witnesses than to teachers,

and if he does listen to teachers, it is because they are witnesses' (Pope Paul VI, *Address to the Members of the Consilium de Laicis*, 1974). St. Peter expressed this well when he held up the example of a reverent and chaste life that wins over even without a word those who refuse to obey the word. It is therefore primarily by her conduct and by her life that the Church will evangelize the world, in other words, by her living witness of

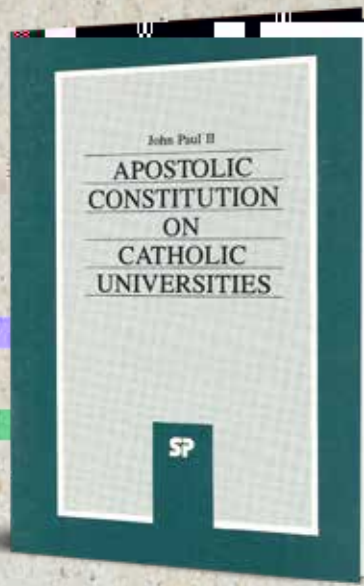
of poverty and detachment, of freedom in the face of the powers of this world, in short, the witness of sanctity.

78. By their witness and their behavior,

impart a distinctive character to Catholic schools. It is, therefore, indispensable to ensure their continuing formation through some form of suitable pastoral provision. This must aim to animate them as witnesses of Christ in the classroom and tackle the problems of their particular apostolate, especially regarding a Christian vision of the world and of education, problems also connected with the art of teaching in accordance with the principles of the Gospel.

32. Conduct is always much more important than speech; this fact becomes especially important in the formation period of students. The more completely an educator can give concrete witness to the model of the ideal person that is being presented to the students, the more this ideal will be believed and imitated. For it will then be seen as something reasonable and worthy of being lived, something concrete and realizable. It is in this context that the faith witness of the lay teacher becomes especially important. Students should see in their teachers the Christian attitude and behavior that is often so conspicuously absent from the secular atmosphere in which they live. Without this witness, living in such an atmosphere, they may begin to regard Christian behavior as an impossible ideal. It must never be forgotten that in the crises 'which have their greatest effect on the younger generations,' the most important element in the educational endeavor is 'always the individual person: the person, and the moral dignity of that person which is the result of his or her principles, and the conformity of actions with those principles' (Pope St. John Paul II, *Discourse to UNESCO*, 1980).





22. ...Christians among [Catholic university] teachers are called to be witnesses and educators of authentic Christian life, which evidences attained integration between faith and life, and between professional competence and Christian wisdom. All teachers are to be inspired by academic ideals and by the principles of an authentically human life.

p. 231, 233: The distinctive Catholic identity and mission of the Catholic school also depend on the efforts and example of the whole faculty... All teachers in Catholic schools share in the catechetical ministry... as much as possible, all teachers in a Catholic school should be practicing Catholics.

Catholic school personnel should be grounded in a faith-based Catholic culture, have strong bonds to Christ and the Church.



# Teacher Witnesses

by Kelly Salomon

**H**oly Rosary Academy in Anchorage, Alaska, is recognized in *The Newman Guide* for its faithful Catholic education from Pre-K through 12th grade. All teachers make a Profession of Faith to the Catholic Church upon hiring. And the fruits are many: in the last year alone, with the Catholic Church.

While there are many elements of a strong Catholic education, students at Holy Rosary Academy have clearly ben-

teachers. Below are the personal testimonies of Anabelle Pearson, a 10th-grade student who plans to enter the Catholic Church, and two high school teachers at the Academy: Dr. Laura Walters and Kevin Quain.

## Anabelle Pearson

I had been an atheist for my entire childhood leading up to my years at Holy Rosary Academy...

Many wonderful people took part in my conversion; however, it was Dr. Walters and Mr. Quain, my Church

history and medieval seminar teachers, respectively, who guided and strengthened me in faith. In these two classes

past as we studied the history of the Church and the lives of many saints and sinners.

I look up to Dr. Walters as a role model; she is incredibly talented in numerous skills, languages, and academics. Dr. Walters has accomplished a plethora of

extraordinary things in all areas from science to art, yet she is the humblest person I've ever met. Most importantly, despite all that she has achieved and still strives for in her free time, Dr. Walters dedicates her time to come and teach us teenagers. Dr. Walters cares deeply about her students and guides us toward spiritual and academic success. Dr. Walters has never judged me for asking any questions about Catholicism and the Church, and her responses are always helpful. Her teachings in history allow me to have a

which has proved useful in many situations, including medieval seminar class.

Mr. Quain, my medieval seminar teacher, has greatly contributed to solidifying me in my faith. Mr. Quain is humorous and uplifting and can always brighten the day. In the seminar, he helps our class

containing stories of growth in character and faith such as *The Confessions of St. Augustine*. He is an excellent role model in Catholicism and has helped me see that believing in God is not a crutch to get through life, rather, God is the reason I have life.

Faith is a path with many twists, turns, and bumps, and rarely is it easy. This spring, Holy Rosary is organizing a trip to Assisi and Rome for Holy Week. We will be walking the pilgrimage that St. Francis completed to ask the Pope to start his order of Franciscans. In years to come, I hope to be baptized and con-

## Dr. Laura Walters

I view my vocation of teaching as some-

I am a naturally shy person, and while I was completing my Ph.D., I always thought that I would spend my professional life with paintings, drawings, and manuscripts in quiet corners of archives and museums. However, when I began teaching at the University of St. Andrews [in Scotland], I ended up loving it, and when I began teaching at Holy Rosary Academy, I felt very clearly that this was something more than my will.

Teaching is a great privilege: to be able to help form students, especially in those crucial upper school years when they are becoming adults. I see my vocation of teaching as a way for me to serve others through love and charity, and thus to serve God.

The ideas of service and charity are incorporated into all I do. I always try to help studentsseth14.2hro4.2nn HEt, (...)



the heart of a matter together, students and teachers, which is a beautiful model for them to follow as they graduate and leave our halls.

Kevin Quain

I strive to give my students an example of strong character both in the classroom





**T**he Catholic University of America recently taught students a tough but valuable lesson about witness and responsibility. It's a lesson the students—as well as the faculty—are unlikely to forget.

On January 30, university president Dr.



marriage. Gordon's leaders asked the U.S. Supreme Court to prevent the case from proceeding under the ministerial exception, but when the Court declined, Gordon settled the case.







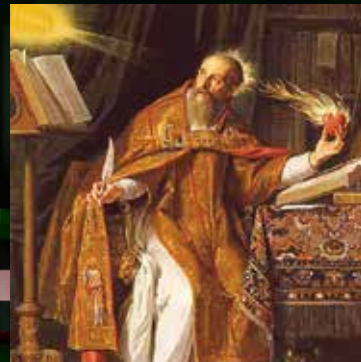


“God bless you, my loved child,” she lesson to you: seek God in all things... If you do this, you will live in his presence communion.”

As a teacher, Mother Seton kept a large correspondence that demonstrated a wide capacity for friendship with others and friendship with the Truth, an affectionate relationality that extended to students, parents, and former students. Letter by letter, she continued to encourage, exhort, form, and instruct them far and wide, even though they were no longer together. Mother Seton understood that it is by way of the heart that a teacher reaches a student’s mind, and that all good teaching, whether in person, by letter, or online, is relational.

the teacher, rooted in their intellectual, moral, and spiritual excellence, that can move students to desire to know, love, and serve Truth, Who is a Person. Saintly teachers, from Augustine to John Henry Newman to Elizabeth Ann Seton, have provided the teaching, example, and inspiration as to how teachers today can draw students into deeper friendship with the Truth.

Each educational mode or setting, whether a traditional school setting or a nontraditional one such as a home school, a continuing education program, a night school, or an online program, faces challenges in wit-



nessing to the transformative power of Truth. Some of these challenges are shared by all teachers regardless of setting of the particular mode or setting. St. Augustine noted the challenge of teaching night classes on doctrine to tired adults at the end of a long working day; Newman noted the opportunities and challenges in offering continuing education classes at his proposed university.

Nonetheless, the substance of good teaching remains the same,

Morgan Stanley

patrick.kearns@morganstanley.com

NMI S # 1382203

Sean P. Kearns CIMA

even as the accidents of mode or setting change. What is true about good teaching in a traditional setting is also true about good teaching in a nontraditional



Are You Equipped with the

# Tools for Renewal?

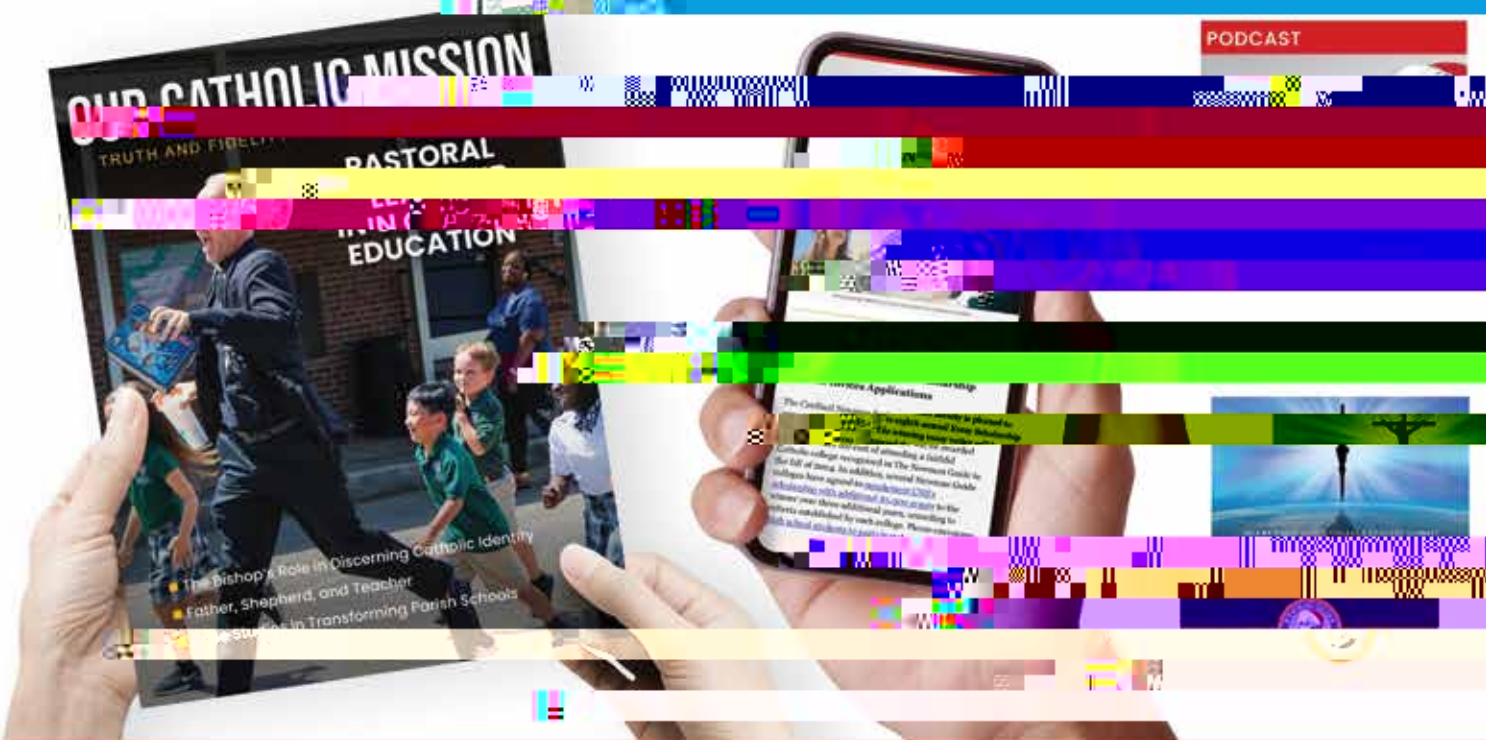


Print

E-Newsletters

Broadcast

PODCAST



Make sure you're notified when the latest FREE educational tools are available. Sign up for the Cardinal Newman Society's newsletter. Scan QR code to sign up.

[cardinalnewmansocietyv.org](http://cardinalnewmansocietyv.org)

P.O. Box 1879 Merrifield, VA 22073  
(703) 367-6333







theology and its intersection with one's teaching and research. St. Pope John Paul II, himself an experienced professor, guides Catholic scholars similarly:

philosophy and theology, university scholars will be engaged in a constant effort to determine the relative place and meaning of each of the various disciplines within the context of a vision of the human person and the world that is enlightened by the Gospel, and therefore by a faith in Christ, the Logos, as the centre of creation and of human history. (*Ex corde Ecclesiae*, 16)

The Catholic professor teaches in harmony with all truth, especially theological truth available through faith and to the Church with all that this implies." The professor assists in maintaining the university to the Christian message [which] includes a recognition of and adherence to the teaching authority of the Church in matters of faith and morals" (*Ex corde Ecclesiae*, 27). This point is further spelled out in Article 4.3,

In ways appropriate to the different academic disciplines, all Catholic teachers are to be faithful to, and all other teachers are to respect, Catholic doctrine and morals in their research and teaching.

### Heart Speaks to Heart

Returning to Newman, he attests to the critical role of complete student formation and the personal intercourse provided by educators. Newman is adamant that students should not just be left to themselves in college to make their own way academically, morally, socially, and spiritually, but need a strong academic and faith-based community in which to thrive. This means living as a free, inte-

I w2 (N.044 Tw 0 -N2ue pnte)].7 (alegt )1.80  
ent disciplinaors19 h 125EMC 5TJ0 Tw 0 -1.0451.187(

Pope Benedict XVI, likewise an accomplished university professor, heads off any misguided objection to this view under the guise of academic freedom, by reminding Catholic educators that "appeal to the principle of academic freedom in order to justify positions that contradict the faith and the teaching of the Church would obstruct or even betray the university's identity and mission" (*Meeting With Catholic Educators*, 2008).

**IT STARTS WITH YOU!**  
**TRANSFORM**  
**CULTURE IN AMERICA**

Benedictine College is modeling community in an age of incivility, spreading faith in an age of hopelessness, and committing to scholarship in a t-truth. Check at the plan:

- Prepare students to lead in their communities, faith and scholarship.
- Prepare alumni to be the next generation of leaders in their churches, careers, communities and America.
- Extend respect for traditional family values.

Join Benedictine College in its bold new vision to transform culture in America!

**Benedictine.edu/Transforming**

**BENEDICTINE COLLEGE**  
ATCHISON, KANSAS



ed by models of the intellectual and spiritual life, who befriend and mentor them. The means of a complete education happens in relationship and a life and energy springing from a community of persons and through personal witness.

St. John Paul II picks up this theme when he writes of Catholic university professors,

Christians among the teachers are called to be witnesses and educators of authentic Christian life, which evidences attained integration between faith and life, and between professional competence and Christian wisdom. (*Ex corde Ecclesiae*, 22)

This theme is further carried by Pope Benedict XVI, who exhorts Catholic professors that they,

have the duty and privilege to ensure that students receive instruction in Catholic doctrine and practice. This requires that public witness to the way of Christ, as found in the Gospel and upheld by the Church's Magisterium, shapes all aspects of an institution's life, both inside and outside the classroom. (*Meeting with Catholic Educators*, 2008)

Newman is fully cognizant of the im-

portance of consistency between formation in and out of the classroom. While Newman does not intend Catholic universities to be seminaries with strict timetables and compulsory spiritual obligations, he desires to create student communities where academic and spiritual norms are so natural and maintained by healthy tradition and lived example that students grow with more ease in academic and moral virtue. He states,

This university intends (as far as the time of a student's residence allows) *to form his character*, religious, moral, and social—i.e. to make him a Christian and a gentleman. Towards making him both, it is a great step to make him a scholar and a man of literary taste or rather, while making him such, right feelings and principles may be instilled into him. (Newman's Memorandum Book BOA, A6.15 quoted in Paul Shrimpton's *The Making of Men*, p.23)

Newman's own example as founding rector of a university found him intimately involved in the students' lives, health, and spiritual well-being. It shows he well understood the impact of personal force, companionship, and friendship on human growth and development. Aloofness and detachment by those working within a university are antithetical to his vision.

Historian Paul Shrimpton observes that Newman was ahead of his time in this matter, and he led developments in student-academic relationships of care and camaraderie that would later become a hallmark of a reformed Oxford system.

In colleges and universities aspiring to Cardinal Newman's vision today, you -  
eral arts academic core, faithful required theology courses and other courses integrated with faithful theology, and a vibrant campus life rich in faith and social interaction. The professors in these institutions have accepted a unique calling to serve and participate in these ends. They understand that the vocation of a Catholic professor is both challenging and spiritually rewarding. They strive to put into practice what Pope Benedict calls "intellectual charity": the guiding of youth as a mentor and witness towards the deep satisfaction of exercising freedom in relation to truth. In so doing, they continue the long history and inspiration animating Catholic education, especially as championed by St. John Henry Newman. **OCM**

**DAN GUERNSEY, ED.D.**  
is a senior fellow at The Cardinal Newman Society and program director for Ave Maria University's Master in Catholic Educational Leadership.  
dguernsey@cardinalnewmansociety.org







# THE CARDINAL NEWMAN SOCIETY PODCAST

This podcast acquaints listeners with the beauty of a faithful Catholic education—what it is and what it is not; you'll discover how to determine if a school or college is faithfully Catholic. Our content courageously confronts the “educational emergency” declared by Pope Benedict XVI by featuring the brightest minds from Newman Guide institutions and how they are advancing faithful Catholic education worldwide. Our hosts are the educators at work in the trenches daily fighting for the soul of our youth amidst today's relativistic culture.

**The Cardinal Newman Society Podcast is available on Apple Podcasts, Spotify or your favorite podcast platform.**

**Visit [cardinalnewmansociety.org/podcast](https://cardinalnewmansociety.org/podcast) to learn more.**

[cardinalnewmansociety.org](https://cardinalnewmansociety.org)  
P.O. Box 1879  
Merrifield, VA 22116-8079  
(703) 367-0333





Join a tight-knit community of bright minds and joyful hearts, and embark on a journey of intellectual discovery and personal transformation that will prepare you for a life of professional excellence and neighbor. Located in Washington, D.C., The Catholic University of America is a unique pontifically chartered university where opportunities abound to study and live the Catholic faith together.

Visit [catholic.edu](http://catholic.edu) for more information.

THE CATHOLIC  
UNIVERSITY  
OF AMERICA

