As concerns over student mental health increase, Catholic colleges find solutions rooted in values

Treatment With Purpose

Whether people are speculating about the motivation for a violent crime or mourning the suicide of a public figure, mental health has increasingly become a hot topic of media coverage and public consciousness in recent years. College campuses are no exception to this discussion, and for good reason: According to the American Psychological Association, one in three college students in the United States reports having symptoms of a mental health disorder during their freshman year.

While this alarming statistic may surprise those watching mental health reporting from the sidelines, professionals working in counseling centers at colleges around the country are intimately familiar with the increasing need for mental health services on campus.

“There is a larger awareness that young people are struggling,” said David A. Jobes, ABPP, associate director of clinical training and director of the Suicide Prevention Laboratory at The Catholic University of America. “I think what’s striking to me is how many kids are describing anxiety, and how debilitated they are by anxiety.”

And the problem doesn’t end there. Among the common mental health issues that counseling centers see in the students they serve are depression, Continued on page 5
It's a pleasure to write all of you in my early weeks at ACCU. Permit me a few quick updates and then a larger observation.

1. The stars of these early weeks have been ACCU’s amazing staff, as we moved to new offices down the hall from our previous suite at One Dupont Circle. The mailing address remains the same, but our new offices are light-filled, our meeting space is larger, and we even have a small room we can call a “kitchen” for our microwave and refrigerator! Please stop in whenever you’re in Washington, DC. We’d love to show off the new space and hear what’s going on in your neck of the woods. Most days, we can even offer you our “extra office” for your use during the day.

2. A word of thanks to Michael Galligan-Stierle, who has so graciously and generously given his time over these past six months to effect a smooth transition. Michael continues as a periodic and most welcome presence in our offices as he volunteers his time culling through the records of the past two administrations and preparing them for the archives that the Catholic University of America so generously provides for us.

3. Welcome to Tom Flynn (president emeritus, Alvernia University) and Mary Pat Seurkamp (president emerita, Notre Dame of Maryland University) as our inaugural Senior Fellows. Both will be leading a national survey of ACCU presidents, as the board and I begin to set goals for the next few years. Mary Pat will be assisting with the survey and also the redesign of our New Presidents Institute, which is returning to its traditional slot on the Friday before our annual conference.

An early and enjoyable task has been speaking with the new presidents and interim presidents at our institutions. Undoubtedly, I will get better at describing all that ACCU does, but I have been telling them about four bodies of work:

1. **Voice of Catholic Higher Education.** We speak frequently with the nation’s bishops, the Vatican’s offices, the media, and others to explain the complex matters that our institutions engage. Less often, but as needed, we speak with U.S. education officials, accrediting bodies, and members of Congress and the administration to help them understand how our institutions function differently from public or other private institutions.

2. **Training Our (Future) Leaders.** Working with Collegium, Boston College, University of San Diego, Catholic Campus Ministry Association, Association of Student Affairs at Catholic Colleges and Universities, and numerous member institutions, ACCU supports and provides programs throughout the year for new presidents, academic leaders, senior administrators, mission officers, campus ministers, and student affairs officers. Catholic higher education is well served when we identify our future leaders and invest in them so that our sector always has a strong pipeline of future leaders who understand the purposes, challenges, and best practices of leading Catholic higher education.

3. **Thought Leadership.** There’s a list of challenges when it comes to leading Catholic institutions. Whether it is helping institutions explore reinvention or strategic collaboration; studying new models of sponsorship; thinking about how to optimize pedagogy in the classroom when it comes to introducing students to great questions and the ways in which the Catholic Intellectual Tradition...
can be brought to bear meaningfully in this century; or ways the culture’s many fights and debates reproduce themselves on our campuses – ACCU sponsors research, gathers best practices, convenes the best minds we can find, and then publishes white papers, pamphlets, books, and a journal, and hosts numerous conferences and meetings on the issues faced by Catholic higher education.

4. Facilitation, Consulting, and Referral. Presidents and others on campus frequently call the office describing their challenges and asking if anyone else had ever experienced something similar. Usually, the answer is “yes.” Our office connects leaders to their peers, facilitates delicate and high-stakes meetings so that the presidents themselves can keep a needed and strategic distance as difficult matters are discussed, recommends speakers on key topics, and sometimes just offers old-fashioned advice.

All of this is done with a staff of seven. This keeps costs low and enables us to charge membership fees according to an institution’s enrollment size, while providing equal service to all. The truth is, seven people could never accomplish this body of work. If anything is clear to me after just a few weeks in the job, the most important letter in the ACCU acronym is “A” for “Association.” ACCU works because people say “yes” when our office calls and asks: “Will you serve on this working group?” “May I have another president call you who needs your advice?” “Will your campus host a quiet meeting of bishops and presidents?” “Will you write a short article on your recent experience of…?” And so much more.

In the end, Catholic higher education is stronger because we work together and help one another. Some institutions may have larger endowments than others, but it is my experience that everyone jumps into the fray and helps. At ACCU, the word Association means something.

Finally, thanks for your many e-mails and words of welcome as I unpack my boxes and settle in. It is a true privilege to work on your behalf. The work you do is noble, and it’s an honor to represent you and be part of an association that works so that all of us might succeed together.

God bless you!

Rev. Dennis Holtschneider, CM
President

Update is the free quarterly newsletter of the Association of Catholic Colleges and Universities, with an international distribution to more than 6,000 electronic subscribers. Issues are published in the winter, spring, summer, and fall. Individuals may receive an automatic electronic notification of each new issue by visiting the ACCU website, signing in with their personal account, and selecting “Email Subscriptions” from under the “My Account” menu.

Submissions
If you have a news item pertaining to Catholic higher education mission that you would like included in an issue of Update, submit it to pmoore@accunet.org. Please observe the following deadlines for article submission:

- Winter issue: November 15, 2019
- Spring: February 21, 2020
- Summer: May 22

For further guidelines on article submission, please visit ACCU’s website.
Catholic Colleges Tie Mental Health Care to Values

Continued from page 1

eating disorders, substance abuse disorders, and trauma—and that’s in addition to the relationship and adjustment issues that students naturally struggle with when they go away to college.

How Catholic Colleges Are Tackling Mental Health on Campus

The Catholic tradition provides a unique lens that counseling centers at colleges and universities use when helping students with mental health challenges. While the services themselves may resemble what can be found on any campus, they are rooted in the tenets held dear by people of the faith. In *Ex corde Ecclesiae*, Saint John Paul II not only called upon Catholic universities to assist members of their communities “to achieve wholeness as human persons,” but also cited the need for administrators to “become more aware of their responsibility towards those who are suffering physically or spiritually.”

Fulfilling these calls, professionals who help students improve their mental health often use their Catholic beliefs as the foundation of their treatment. “I’m a firm believer than for any form of mental health treatment to be successful, there has to be a spiritual component to it,” said Ian C. Edwards, assistant vice president for student wellbeing and director of counseling services at Duquesne University. “I think Catholic universities are in an excellent position to really look at not just mental illnesses and how to treat mental illness, but what optimal psychological health is. If Catholic universities integrate their spiritual tradition, and encourage spiritual practice as part of that process, I find that students can become even psychologically healthier than they were before.”

Even those counseling services not explicitly related to religious instruction are still based on a commitment to service, social justice, and helping cure what ails the spirit of the students. There are myriad ways that Catholic colleges accomplish this through the services they provide, including the following.

Individual counseling. The primary way that counseling centers assist students is through individual counseling based on their specific problems and mental health needs. After conducting a consultation with a student, counselors will determine what kind of treatment they need and how often that person should receive help, perhaps weekly or biweekly. In some cases, counseling centers have a set number of visits that students can take advantage of, while other schools are much more flexible, depending on the nature of the problem. At Mercyhurst University, for example, the counseling center provides services on an ongoing basis and depending on their progress, students’ visits may be tapered down or extended into subsequent semesters or academic years.

“We have students that may just come in one or two times and we may have some students who come in for a good part of the academic year or beyond,” said Judy Smith, the school’s executive director of wellness. “We try to navigate with the student, so that we don’t make it too brief or too long. We try to make good use of the time.”

Group counseling. Another way schools are able to provide services is through group counseling, which may...
focus on a specific type of problem—like eating disorders or depression—or a specific skill that can help students cope with the challenges that come their way, such as with romantic, parental, or roommate relationships. Group therapy allows mental health professionals to work with more students at a time and can go a long way toward reducing the need for individual help.

“The vast majority of the students that we see can benefit from a skills-oriented group and get the help they need in maybe six sessions,” said Edwards. “What ends up happening is over time, especially as we get toward the mid-part of the semester, we develop a waitlist because there’s a supply and demand issue. With group counseling, the need for individual therapy isn’t as high.”

**Bringing mental health awareness to the classroom.** In some cases, counseling center professionals may develop courses that are specifically designed to raise awareness about mental health and give students tools they can apply to their daily lives. For example, Edwards developed a course on the art of happiness, which uses philosophical theory as the foundation for teaching students how to handle real-life concerns. At Mercyhurst University, a non-credit healthy relationship curriculum offers seven interactive modules addressing issues like self-esteem, boundaries, assertive communication, and abuse.

**Partnering with clubs and events on campus.** In addition to bringing mental health awareness to the classroom, counseling centers are also bringing it to other areas on campus where students congregate. From maintaining a table with information at an event to offering programming for clubs, Greek organizations, and residence halls, counseling centers are able to meet students where they are to raise awareness about the services they provide and when students should seek help.

No matter what kind of services a counseling center offers—and whether or not students are even practicing a religious faith at all—mental health professionals at Catholic colleges are able to bring their beliefs and compassion into counseling sessions, which can go a long way toward helping get the best outcomes for students.

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David A. Jobes, ABPP, director of the Suicide Prevention Laboratory at The Catholic University of America

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Editor's NOTE

Greetings! Welcome to the newly refreshed Update, the member newsletter of the Association of Catholic Colleges and Universities. As the new academic year begins and we welcome a new leader here at ACCU, we thought it a good time to revisit the content of our quarterly newsletter so that it continues to serve our more than 6,000 readers.

Maintaining our focus on efforts that strengthen and exemplify our Catholic identity, Update will continue to showcase the latest news and events at ACCU member campuses, as well as share happenings from within the association. To advance our focus, the major changes that we have initiated are:

- “Mission in Motion” is a new department that spotlights campus efforts to enrich Catholic mission in a dynamic and interesting way. Here, you’ll find stories about people at our colleges and universities who are being intentional about preserving and sharing the values of their institution’s founders. Consider this a place to get inspiration for your own efforts.
- We have combined the “Campus Notes” and “Peace & Justice Initiatives” departments into “News and Notes,” a digest of news about member institutions, affiliates, and partners. In this issue, we feature Catholic colleges and universities that are preserving the past, fighting social injustice, and more, as well as people who have been honored for their contributions to Catholic higher education. If your institution would like to contribute to any of these new departments, or submit a feature story for consideration, please reach out to me. I would also love to hear your feedback on these changes – and your suggestions for further improvements. Write to me directly at pmoore@accunet.org.
- Appearing periodically within “News and Notes” is the new subsection, “Collaborations & Connections.” Here, we highlight new partnerships and other efforts among ACCU members to work with one another or with others to ensure the continued success of their institutions and their students. In this issue, you’ll find “Collaborations & Connections” on page 26.
- “Talking Points” is a new section that features data and statistics from the world of higher education. Find numbers that you can use to tell the story of Catholic higher education, whether in presentations or simply to benchmark your institution against national averages. This replaces the former department, “Points of Interest.”
- The printed events calendar has been removed, replaced by a link to our online Programs & Events calendar, which readers will see in each edition of “ACCU Announcements.”

Finally, please be sure to bookmark the ACCU website and visit it regularly. There, you’ll find information unavailable elsewhere: our leadership blog, “@ the Helm,” which includes a listing of recent executive transitions at Catholic colleges and universities; information about Catholic higher education, especially those elements that make is distinct, such as the Catholic Intellectual Tradition; and our online Jobs Center, featuring employment opportunities on campuses across the Catholic education sector.

Wishing you a blessed new academic year,

Paula Moore, Vice President, External Affairs
Association of Catholic Colleges and Universities
Presidents and Bishops to Convene this Fall

Over the last several years, Catholic college and university presidents have gathered with bishops to discuss ways to sustain and strengthen Catholic higher education into the future. The next event in this ongoing conversation will be held this fall, as the United States Conference of Catholic Bishops (USCCB) and its Committee on Catholic Education reconvene the Higher Education Working Group.

The Working Group offers the Committee a means to address and respond to Catholic higher education issues that emerge in today’s changing landscape and comprises bishops and presidents. ACCU President Rev. Dennis H. Holtschneider, CM, has been appointed a consultant to the Working Group, along with Barbara McCrabb, Assistant Director for Higher Education in the USCCB Secretariat of Catholic Education.

This group will be chaired by the Most Reverend John M. Quinn of the Winona-Rochester Diocese, joined by fellow bishops Most Reverend George Lucas (Omaha), Most Reverend Michael Fitzgerald (Philadelphia), and Rev. David Ricken (Green Bay). Four ACCU member presidents round out the Working Group (see photos).

Once convened, the Working Group will address three key topics:

1. Fostering dialogue among bishops and presidents toward greater cooperation in advancing the mission of the Church in higher education and strengthening our institutions;
2. Exploring the role bishops can plan in local/regional conversations, dialogues, and collaborations with sponsoring congregations, especially women’s congregations; and
3. Pursuing the formation and professional development of trustees regarding Catholic identity and the promotion of dialogue with the local bishop.

“The bishops have a genuine desire to work closely with us in thinking about these topics,” reported Fr. Holtschneider. “Bishop Quinn also spoke eloquently to his fellow bishops at the Committee on Catholic Education gathering last spring about his admiration for Catholic college and university presidents, noting especially how hard their jobs are. I fully expect the conversations of the Working Group to be heartfelt and productive.”

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**Program Launch: Women Executive Leaders in Catholic Higher Education**

The history of Catholic higher education is marked by strong women leaders and the congregations of women religious that founded many of our institutions. Today, Catholic colleges and universities continue to boast a higher percentage of women presidents than any other higher education sector.

We are now at a pivotal moment in history, as lay and religious women are being called to carry forth the rich legacy of our colleges and universities as senior leaders and presidents. As a result, ACCU is launching the full-day Women Executive Leaders in Catholic Higher Education program to help women thrive in executive positions at Catholic colleges and universities. All senior women executive leaders are invited to join us for the inaugural program.

**When:** Friday, January 31, 2020, immediately before the 2020 ACCU Annual Meeting

**Where:** The Ritz-Carlton Hotel, Washington, DC

Registration will be open soon. Check the ACCU website for details.

**New Publications**

- ACCU has recently published two new editions of the *Fast Facts* series:
  - “Campus Ministry: Walking with Students into the Future”
  - “What Do Students Think About Catholic Colleges?”

- The newest edition of the *Journal of Catholic Higher Education* features articles that explore some of the implications of the Land O’ Lakes Statement, look critically at the “usefulness” of the humanities, and assess the effects of immersion experiences on students’ spiritual lives. Read an excerpt from an article by Conor Kelly on page 18.

- Member presidents have a new resource on a foundational element of Catholic higher education in *Speaking of… The Catholic Intellectual Tradition*, designed to help presidents articulate this distinctive aspect of their institution.

**ACE Summit Focuses on Aligning Value and Student Success**

**October 28-29, 2019**

**Kansas City, MO**

Discover how campuses can thrive in the current landscape by identifying their unique value proposition, communicating it to key stakeholders, and delivering on its promises. The American Council on Education is offering this two-day summit in which campus leaders will work collaboratively across functional roles to align mission with specific value propositions for students while ensuring their tactics are financially viable and allow for sustained institutional success. Read more on the ACE website.
Cardinal John Henry Newman will be canonized by Pope Francis on October 13, 2019. Among those attending the celebration at Saint Peter’s Basilica in Rome will be Rev. Dennis H. Holtschneider, CM, president of the Association of Catholic Colleges and Universities.

“For those of us who love Catholic education, Newman is a model of someone who gave every ounce of his being to it,” said Fr. Holtschneider.

John Henry Newman (1801-1890) was an Anglican priest who converted to Catholicism midway through his life and was subsequently named a cardinal by Pope Leo XIII. Newman initially taught at Oxford University. “But Newman was so passionate about the possibilities of a Catholic education,” Fr. Holtschneider said, “that he left his beloved Oxford for Ireland to create a new Catholic university.”

Newman assisted in the founding of the Catholic University of Ireland in 1854 (renamed University College Dublin in 1908). The Irish bishops also invited Newman to serve as the new school’s first rector. But Newman’s greatest contribution, according to Ryan Marr, director of the National Institute for Newman Studies, was his ability to convince fellow Catholics of the value of Catholic higher education. “Newman was trying to explain what a university should really be about,” said Marr.

Newman’s philosophy of education is found in The Idea of a University, a collection of his lectures on the purpose of university education given in 1852 in advance of the establishment of the Catholic University of Ireland. “The Idea of a University remains the single best explanation for the liberal arts curriculum enriched by the great questions of theology and philosophy,” noted Fr. Holtschneider.

Newman believed that a university education should offer its students more than technical knowledge. Authentic encounters between faculty and students, Newman argued, should provide students with a vision for living a good life.

Given Newman’s perspective against the trend of separating various spheres of knowledge, Marr regards him as “prophetic.” Marr pointed to Newman’s conviction that “a university by its very name proports to teach universal knowledge.” In particular, Newman was concerned that theology be regarded as an academic discipline in the university. Marr said, “A lot of Catholic schools are going back to Newman’s lectures as they ask what it means to be a distinctly Catholic school and as they try to find a cohesiveness to integrate various fields of knowledge.”

One example is the Newman Studies Program at Newman University in Kansas. Noreen Carrocci, president of Newman University, explained that the core curriculum aims to empower students to make connections. Courses at Newman University in the third and fourth years are interdisciplinary and team-taught in order to help students synthesize the knowledge that they learned during their first two years. “A well-rounded person has the experience of the enlargement of ideas,” said Carrocci.
Soon to Be Saint, Newman Remains Relevant

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“and interdisciplinary courses are a way of seeing both the enlargement and connectedness of ideas.”

Carrocci will lead a delegation of alumni, trustees, and benefactors of Newman University to attend Newman’s canonization in October. Although this year will also include special events on campus in observance of the canonization, Carrocci added that the university introduces new students to Newman’s legacy at the beginning of every academic year. “Newman’s ideas are key to the liberal arts in all of higher education,” she said, “and the liberal arts are the most practical preparation for a good life.”

Newman remains a significant figure for Catholic higher education today, especially in regard to questions of mission and identity. “In the field of higher education, there can be a tendency to get bogged down with the everyday concerns of academic life. Newman stepped back. He evaluated university life, especially looking at the identity of institutions. Newman didn’t use the word mission, but this is what he was concerned about,” explained Marr.

Asked what encouragement Newman might give to present leaders of Catholic higher education, Marr responded, “Have the courage to be yourself.” When a university embraces its distinctly Catholic identity, he added, it opens the doors to deeper dialogue. Marr explained that Newman believed that Catholic colleges are inherently interdisciplinary when theology is placed in conversation with every other way of knowing.

Cardinal Newman was beatified by Pope Benedict XVI in Birmingham, England on September 19, 2010. In his homily for the occasion, Pope Benedict emphasized Newman’s legacy, saying, “His insights into the relationship between faith and reason, into the vital place of revealed religion in civilized society, and into the need for a broadly-based and wide-ranging approach to education were not only of profound importance for Victorian England, but continue today to inspire and enlighten many all over the world.”

Although Catholic higher education has changed considerably since the time of Newman’s leadership at the Catholic University of Ireland, Newman’s ideas continue to be relevant for today’s leaders.

“Newman is a man of deep faith, a true intellectual who read in multiple fields, a convert to Catholicism, willing to think about how Church teaching changes, and willing to think about new models for education. In short, Newman thought freely in a way that shaped the way we think today,” Fr. Holtschneider concluded.

NEWMAN RESOURCES ONLINE

The ACCU website now features a collection of resources on Blessed John Henry Newman. Visit www.accunet.org/Newman-Resources for links to more information about Newman’s life and works, as well as news and events related to the canonization.

If your campus has resources that it would like posted to this page, please e-mail accu@accunet.org with the subject line “Newman Resources.” We will be happy to add your information.
Faith, Scholarship, and Catholic News

By Maria R. Mazzenga and Jennifer A. Younger

In the earliest American Catholic newspapers, lead articles were often expositions on the principles of Christian faith. Indeed, publishers often set forth purposes similar to that expressed in 1831 in Cincinnati: “The primary object, in issuing the Catholic Telegraph, is to aid in diffusing a correct knowledge of the Roman Catholic faith.” From that starting point, an expansion in scope reflected attention to the spiritual needs, participation, and leadership of Catholic clergy and laity in their Catholic communities and American society.

Today, Catholic colleges and universities approach their Catholicity in a similarly holistic way, bringing together the pursuit of truth with excellence in teaching and research, while also attending to students’ spiritual development. Because students want to learn about religion and from religion as a way of gaining meaning in their lives, Catholic newspapers offer a unique resource on Catholic and religious history. A particularly rich online resource is the Catholic News Archive, hosted by the Catholic Research Resources Alliance (CRRA).

The idea of a Catholic press originates with Catholics’ desire to offer information to one another in a country with a press that, at best, ignored Catholic interests or, at worst, expressed outright hostility toward the Catholic population. Given that, Catholic newspapers of the past offer a window into life as experienced by Catholics in America. Contemporary accounts of Catholic views on Protestantism, support for the nation’s wars, refutations of anti-Catholic diatribes, parish life and civic participation, and more sustained Catholic communities then and provide significant historical narratives for study today.

The availability of multiple newspapers in an aggregated digital Catholic News Archive presents possibilities for teaching and research unavailable even ten years ago. Now, instructors and students have the opportunity to explore the Catholic experience across time. Three university professors recently spoke about innovative uses of newspapers as source materials in teaching and research.

Paula Kane, a professor at the University of Pittsburgh, labeled Catholic newspapers “a gold mine” for mapping religions in that city. Students learn that “newspapers tell us about congregations, where they’ve moved, names of leading figures, [and they] led to discussions about what is a sacred space,” she explained. In the wake of the shooting at the Tree of Life synagogue in October 2018, Kane’s students gained insights into the history of Catholic-Jewish relations and understanding the animus against the Jewish people.

All students can gain new perspectives from Catholic newspapers. Charles Strauss, historian of global Catholicism at Mount St. Mary’s University in Maryland, explained how he guides students in comparing coverage of historical events in Catholic newspapers with that in mainstream newspapers. Newspapers, he said, show “how people in real time were trying to interpret those events.”

The Catholic press also serves to help students understand the world by showing them how Catholicism (and religion generally) have shaped social services and beliefs. Thomas Rzeznik, historian of American religion at Seton Hall University, noted that students unfamiliar with Catholic contributions to education and social welfare, for

Maria R. Mazzenga is curator of the American Catholic History Research Center and University Archives at The Catholic University of America. Jennifer A. Younger is executive director of the Catholic Research Resources Alliance (CRRA) and Edward H. Arnold Director of Libraries Emerita, University of Notre Dame.

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example, may not think to search Catholic sources on those subjects. And yet Catholics operated the largest private school system in the nation and the largest network of not-for-profit hospitals, services extensively covered in the Catholic news.

**Reporting from a Unique Vantage Point**

While the mass media and the Catholic press each strive for accurate and timely reporting, the Catholic press does so from its Catholicity. In practical terms, the differences are seen by the inclusion of stories under-reported, not reported, or differently reported in the mass media. Thus, while the general press reported on the treatment of Japanese Americans in World War II, the Catholic press told the stories of Catholic internees. They reported on Pope Leo XIII’s great social encyclical *Rerum Novarum* (1891), with hundreds of articles on its meaning for communities, companies, and workers. Editorials explored then (as they do now) Catholic opinions on many issues of great consequence, including politics, international affairs, the dignity of persons, the concept of “just war,” family life and sexual morality, and popular culture. Many times, these pieces can provide a window into how Catholics thought about issues and drew upon theological principles to argue to conclusions.

Today, we find that Catholic journalists often write deeper, more informed articles, as they provide context and have access to authoritative clergy and lay sources that secular journalists do not. Speaking at the 2019 Catholic Media Conference, Ann Rodgers, a former reporter and now executive director of communications for the Catholic Diocese of Pittsburgh, mentioned how these two factors work to inform readers of the facts. Although the secular papers may scoop the Catholic papers, she asserted, the Catholic papers nonetheless provide information that other papers may not take the time to find.

There could be no more reasoned plea on why Catholic journalism matters than that which appeared in an editorial by Greg Erlandson in February 2019. He wrote to highlight the examination by Peter Steinfels (*Commonweal, January 25, 2019*) of the Pennsylvania grand jury report on sexual abuse by priests in that state, “to restore some fact-based reality to the instant mythology that the Pennsylvania report has created,” following the reporting of the secular press. Erlandson affirmed a need for professional Catholic journalism “that allows the voices of the church to be heard, that models both a love for the church and a dedication to truth.”

For all these reasons, it is crucial to keep the Catholic press as source material in the mainstream of teaching and scholarship. The need for the Catholic News Archive was voiced by scholars of American Catholic history who noted the difficulty in finding Catholic newspapers and more importantly, their fear that colleagues, unaware of Catholic newspapers, would never find them. As Timothy Meagher, historian and former university archivist at The Catholic University of America, said, “Think how much more significant it would be if all Catholic newspapers were online, ensuring the Catholic tradition, experiences, and views of Catholics continue to be part of the American dialog.”

The CRRA, with generous financial support from 25 founding institutions and the Catholic Communication Campaign of the United States Conference of Catholic Bishops, is filling in the gap left by commercial and other public databases in creating this unique digital resource.

The authors would love to hear from ACCU members. How can the Catholic News Archive tap into scholars on your campus? Would campus papers be a good addition to the Archive? Contact them at mazzenga@cua.edu and jyounger@catholicresearch.org.
Now More Than Ever: Catholic Higher Education Adaptively Serving Students, Church, and World

2020 ACCU ANNUAL MEETING

Friday, January 31 – Monday, February 3, 2020 | Washington, DC

At a time when both higher education and the Church are under pressure, Catholic higher education continues to serve its broad communities with innovation and agility. Building upon the legacy of their founding congregations, today’s Catholic colleges and universities are adapting to new realities, working with Church leadership, and finding inspired ways to sustain their mission. Join us in 2020 as we explore how Catholic higher education — at this critical moment in history — is meeting the needs of students, the Church, and the world.

Join the largest annual meeting of Catholic college and university senior leaders!

www.accunet.org/2020-Annual-Meeting
Join ACCU for the Institute for New Presidents, a full-day conference open to all new and interim presidents in the first two years of office.

Taking place immediately before the ACCU Annual Meeting in Washington, DC, the Institute will enable you to engage with experienced presidents on topics specific to your role leading a Catholic institution of higher learning:

- Purposes and goals of Catholic higher learning
- Best practices in mission effectiveness
- Current issues of concern to the U.S. bishops and strategies for working with them successfully
- Governance issues with trustees, sponsoring congregations, dioceses, and accrediting bodies
- Managing campus controversies at the intersection of current culture and Catholic identity

"The content was contemporary and on point. The discussions were vibrant and meaningful."
—Past Participant

"It is a must for all new presidents of Catholic colleges and universities, both large and small."
—Past Participant

Plus, network with your peers in Catholic higher education:

- Explore your impressions and questions of leading this ministry of the Church
- Spend time with the ACCU Board of Directors at a private reception
- Develop your network of fellow new presidents
- Engage with veteran ACCU presidents

Register before rates go up on October 31!
As recently as 1990, the number of religious sisters in the United States topped 100,000. In 2018, that figure had fallen dramatically, to just over 44,000, according to data from the Center for Applied Research in the Apostolate.

For the 90 percent of U.S. Catholic colleges and universities founded by religious orders, the decline in members of the sponsoring congregation — both female and male orders — challenges campuses to keep the gifts and values of those founders alive. One such institution, Our Lady of the Lake University (OLLU) in San Antonio, relies on a program that builds on staff, faculty, and administrators’ natural curiosity about religious life and invites them to help carry on the charism of the university’s founders.

The goal of the Associates of the Congregation of Divine Providence (ACDP) program is to pass on the legacy of the founding congregation, explained Gloria Urrabazo, vice president for mission and ministry at OLLU. Currently, just one member of the congregation continues to teach at the university full time.

“Our goal is that everyone goes through some sort of program so that everyone understands providence — which is understanding what the charism of the Sisters of Divine Providence means,” Urrabazo said. “That language is used a lot, but unless people go through some sort of orientation or formation, they don’t understand what providence means.”

The yearlong program is open to faculty, staff, and administrators (there is a separate program for students). ACDP brings participants together once a month to hear presentations, mostly delivered by the sisters, on topics such as the order’s mission, history, and fundamental virtues. There is also a session that addresses the collaboration between the Congregation of Divine Providence and the university.

“Religious vocation is a mystery to people and the sisters talk about their vows. They talk about their experience of what it’s like to be a sister,” said Urrabazo, who added that she sees herself as a bridge between the campus and the congregation. “I ask [the sisters] what they want from us at the Lake, and they don’t want the charism to die. They want us to pass on their legacy and to respond to the signs of the times.” The university then becomes the conduit for instilling congregational values in others, values such as educating the whole person, creating a climate of hospitality, and accompanying people in their faith journey.

“A lot of non-Catholic faculty participate, because they’re curious about the nuns,” she added. “There are so few sisters now, they [faculty] don’t really have any contact with them. This is a definite way to cultivate relationships. And if the relationships are fostered, then by the end of the school year they’ll be maintained,” assisted in part by the fact that the congregation’s mother house and nursing facility are located next to campus.

While the program aims to infuse the values of the congregation into those on campus, sometimes Urrabazo finds herself educating the sisters about campus norms,

“Unless people go through some sort of orientation or formation, they don’t understand what providence means.”

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Paula Moore is vice president of external affairs at ACCU.
Our Lady of the Lake University Keeps Charism Alive

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such as when the congregation wanted to hold sessions on Saturdays.

“I convinced them to settle on Thursdays,” she added with a laugh. “That’s part of the culture of higher education… But it truly is a partnership now and it has a life of its own.”

Since ACDP started four or five years ago, at least 40 faculty, administrators, and staff have gone through the program. Participants have included the current president, Diane Melby, as well as the provost, director of institutional advancement, and more. Part educational, part formational, the program is by invitation only, and no one is obligated to go through it.

Connecting Past and Present

Anthony Turrietta, vice president of finance at OLLU, completed the program last spring and is now recommending it to new executives on campus.

“It gives much more meaning when we say that our mission is to educate and work with students in the tradition of the Sisters of the Congregation of Divine Providence,” Turrietta said of the program. “Hearing what the congregation did in Europe and when they arrived here in the Southwest makes things more clear.”

Learning about their history also encouraged Turrietta to interact more with those sisters who remain on or near campus. “I try to go to Mass with them once a week in their chapel, which is next door,” he explained. “I always had some interaction, because some of the sisters are on our board or a couple are professors here. But now it’s opened doors to some of the sisters I didn’t know or who we don’t see very often.”

During the course of the ADCP program, Turrietta admitted that there were times when adding an hour and a half to the end of his day seemed laborious, but he was always glad that he opted to participate. “There were even a couple of months when [the session] wasn’t long enough… and it was actually a very nice respite from the normal day.”

One component of the program that Turrietta said he especially appreciated was the self-reflection. “Sometimes you look back on your life and you think, well, there were times that God was there helping you through. Going through the program, it made me realize that more than ever. It brought it into clear focus.”

That understanding of God’s benevolent intervention — providence — may be the clearest indication of the triumph of the ADCP, something about which Urrabazo has no doubt. Although the program culminates in each participant deciding whether they want to take the formal step of becoming an Associate, that action should not be considered the sole gauge of success.

“After the year, they are asked if they want to continue their relationship with the community by becoming an Associate, but it’s okay not to go to the next step,” Urrabazo added. “As long as they’re doing what they’re doing with passion and love for the students, they’re keeping the charism alive.”

For more information about the heritage of Our Lady of the Lake University, visit the university website. For additional examples of how ACCU member colleges are living their Catholic identity, search the Promising Practices database.

If you would like your college featured in “Mission in Motion,” please contact Paula Moore at pmoore@accunet.org.
The annual ACCU Rome Seminar offers presidents and senior administrators of ACCU institutions a firsthand opportunity to explore the intellectual and spiritual legacy of the Catholic Church.

Conducted and coordinated by ACCU and the Lay Centre at Foyer Unitas in Rome, the 2020 Seminar will feature meetings with Curia officials and talks related specifically to Catholic higher education. Participants will engage in significant conversations on Catholicism and religious charisms while visiting Sacro Speco, the founding location of the Benedictines, and the Rooms of Ignatius, where St. Ignatius lived in Rome. Previous participants have also been part of a Papal Audience in St. Peter’s Square.

Here's what some participants said about the Rome Seminar:

“Surpassed my expectations in every way.”
“Incredible access to the heart of the Church.”
“I will return to work with well-informed vigor.”
“A tremendous learning experience; spiritually motivating.”
“It moved me to tears.”
The Necessity of the Humanities at a Catholic University: A Theological Defense

By Conor Kelly

From the Jesuits’ Ratio Studiorum to John Henry Newman’s The Idea of a University, the humanities have played a pivotal role in the idea of a Catholic university. Although the understanding of “the humanities” has changed over time, this foundational commitment has not disappeared. Nonetheless, Catholic higher education’s promotion of the humanities is under increased scrutiny in a contemporary context that is ever more skeptical of the value of the liberal arts as a whole.

As a result, every Catholic college and university now faces the question of why it bothers with the humanities, and while few faculty and administrators would like to sacrifice their institutions’ emphasis on the humanities, many will still find it tempting to downplay or diminish the role humanities disciplines play in their curricula, likely out of some combination of pragmatism, necessity, or fatigue.

If the humanities are going to thrive at Catholic colleges and universities, faculty, administrators, and other concerned parties must respond to the mounting cultural pressures with a rationale that links the centrality of the humanities to the distinctive features of Catholic higher education in order to demonstrate that the prioritization of the humanities cannot be lost without doing irreparable harm to the very idea of a Catholic university itself.

To put the argument in stark terms, the humanities are an indispensable part of the Catholic university because the Catholic university cannot serve as an institution of the institutional church without the humanities. Naturally, much depends on how one defines “the humanities” but the argument holds if the humanities are understood as the subset of the liberal arts that focuses on what it means to be human.

In practical terms, this means the contemporary disciplines of philosophy, theology, literature, history, foreign language, and the arts, as well as a few other disciplines that are not always so clearly defined (for example, one could make a persuasive case for identifying “communications” as a humanities discipline depending on how a particular university defined communications). This list is more illustrative than comprehensive, though, since the main concern is not which individual disciplines constitute the humanities but what features unite them all, and their key distinguishing feature is the use of critical inquiry to examine what it means to be human and to live a fully flourishing human life.

The Humanities as a Hedge Against Utilitarian Reductionism

In many ways, utilitarian reductionism is the cardinal temptation, if not the cardinal sin, of contemporary U.S. culture. This is especially evident in public discourse where everything gets cast in the stark terms of economic utility.

To give but one example, ongoing debates about immigration in this country illustrate this trend well, as advocates for both sides advance their causes in utilitarian terms. Thus, when the controversial RAISE Act took over headlines in the fall of 2017, the bill’s sponsors argued that restricting immigrants’ abilities to bring family members to the United States and cutting legal immigration in half were necessary to strengthen the economy and to give U.S. citizens a raise for their work. Opponents, meanwhile, quickly responded with their own assertions about the impact of immigrants’ work on the nation’s economy.

Conor Kelly, Ph.D., is assistant professor of theology at Marquette University. This article is excerpted from the Journal of Catholic Higher Education, vol. 38, no. 1.

1 Tom Cotton and David Perdue, “Our Immigration Plan is Pro-Worker and Pro-Growth,” USA Today, August 8, 2017.
[An] incompatibility arises because the economic utilitarianism at the heart of today’s public discourse suggests that the value of people and things can be defined in monetary terms. This approach both assumes and reinforces a notion of the human person as chiefly *homo economicus*, that is, an economic being whose only rational way of proceeding is to act in accordance with his or her own self-interest. The fundamental claim at the heart of Jesus’ proclamation of the reign of God, however, is that there are goods whose values cannot be cast in worldly terms. Furthermore, following the example of Jesus’ own ministry, the call to conversion, justice, and care for the marginalized that marks the reign of God might best be summarized as a call to selflessness. For this reason, Catholic theological anthropology presents a vision of the human person that stands in stark contrast to the self-interest of *homo economicus*, with the Second Vatican Council famously asserting in *Gaudium et spes* that “the [human person], who is the only creature on earth which God willed for itself, cannot fully find himself [or herself] except through a sincere gift of self.”

It is hard to imagine how someone might internalize these values and thereby live out the practices associated with the reign of God without first coming to the conclusion that there is more to life than just making money. Unfortunately, this is not an easy conclusion at which to arrive in the current social context, and this is why the humanities are so important at a Catholic university, for they offer a practicable alternative to this common way of thinking in at least two ways.

First, the humanities challenge the trend toward utilitarian reductionism by their very nature. The study of the humanities, as numerous politicians like to point out, is not oriented to job readiness or vocational training. In crudely economic terms, the humanities do not make sense. Of course, there are any number of people who would contest this interpretation, and university administrators are quick to champion the humanities to prospective students and their parents by emphasizing how much employers want to hire well-rounded humanities majors or by recounting stories of how some of the most successful people in the world studied philosophy as undergraduates.

However necessary, these appeals to the economic utility of a humanities’ degree still revolve around a secondary feature of humanistic study. While the economic benefits are real, they are also extrinsic to the humanities, whose real essence lies in something deeper. Whereas some technical or professional degree programs have career advancement and economic success as their *raison d’être*, the essence of the humanities orient them to a different kind of outcome. Thus, while graduating with a humanities degree might lead to better employment outcomes, these extrinsic benefits remain an accidental, not substantial, property of the humanities. This distinction makes the study of the humanities especially important in a Catholic context where one cannot simply explain the presence of a theology or an arts requirement in the core curriculum through an exclusive appeal to economic utility. Instead, one must point

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Why the Humanities Are Necessary

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to the presence and power of some other operative value. By giving the humanities a certain pride of place, then, Catholic universities prompt their students to assess meaning and worth in something other than economic terms. In this process, Catholic universities use the humanities to lay the groundwork for fulfilling their institutional mission as a sacrament of the reign of God.

Second, the specific content of the humanities also helps to undermine utilitarian reductionism. While the key distinguishing feature of the humanities remains their intentional focus on the question of what it means to be human, another unifying element emerges from the exploration of that question—namely a focus on the transcendentals, that is, the properties of existence that transcend any one manifestation and instead equate with being itself. Classically defined as truth, beauty, and goodness, the transcendentals are all inescapable in the study of the humanities because they are all ascribed to the essence of a life worth living. By inviting students to identify, encounter, and wrestle with these non-economic goods, the humanities open students’ eyes to the very possibility of transcendence in the world around them.

In both their nature and their content, then, the humanities confront students with the proposition that there are deeper values than strictly economic value. As a result, the humanities serve the institutional mission of Catholic universities by tilling the soil, as it were, so that the seeds of student transformation emphasized in institutional mission statements will have fertile ground on which to grow, and hopefully, to bloom. Still, the humanities can do more than simply prepare the way for the subsequent realization of the Catholic university’s theological mission through other means. The humanities can also be the means for the realization of that mission.

A world of resources for the Catholic campus — at your fingertips.

Be sure to visit the ACCU website—www.accunet.org—whenever you need information about Catholic higher education.

Among the many great features available:

- Read “@ the Helm,” ACCU’s new leadership blog
- Search the ACCU inventory of Promising Practices in mission and identity
- Find a program or event in your area
- Explore scholarly centers & institutes on Catholic campuses
- Learn about the Journal of Catholic Higher Education

Plus, download publications, watch videos, and scan frequently asked questions about Catholic higher education!
Our institutions have changed over the years in response to student needs, social trends, and changes in college and university staffing. With these adjustments comes the question of how Catholic identity is expressed on campus and assimilated by students.

To address these questions, the Association of Catholic Colleges and Universities has developed the Catholic Identity & Mission Assessment (CIMA) project. CIMA helps ACCU member institutions understand how Catholic higher education adds distinct value to the student experience.

The toolkit includes pointed surveys for four groups:

- New students toward the beginning of their college career, to establish a baseline.
- Graduating students, to measure changes since the first year of college.
- Graduate and professional students toward the end of their degree program.
- Undergraduate alumni, during the fifth and tenth year after graduation.

**Why sign up for CIMA?**

- The CIMA instruments and the guide add value in strategic planning and in the accreditation process.
- CIMA allows you to measure what you consider the most vital indicators of your institution’s mission.
- Presidents, mission officers, administrators, institutional researchers, and faculty will find CIMA a unique tool to help them measure and document institutional commitments to Catholic mission.

Visit www.accunet.org/CIMA for more information.
Catholic Colleges Rank High

In a recent poll of the best college in each U.S. state for landing a job in 2019, eight Catholic colleges and universities took the top spot.

The poll by Zippia determined which college in each state can boast the highest rate of employment among graduates, ten years after enrollment. Based on U.S. Department of Education College Scorecard data, the poll found Catholic institutions with the highest listed job placement numbers in eight states:

- Louisiana: Xavier University of Louisiana
- Maryland: Loyola University Maryland
- Minnesota: Saint John’s University
- New York: Siena College
- Oregon: University of Portland
- Rhode Island: Providence College
- Washington: Gonzaga University
- Wisconsin: Marquette University

Four of the colleges — Marquette, Providence, Saint John’s, and Siena — also landed among the overall top 10 colleges on the list. Find more information at Zippia.

Boston College Establishes Catholic Religious Archives

Boston College has established a Catholic Religious Archives Repository to assist in the collection, preservation, and study of institutional records and documents belonging to Catholic religious orders and congregations in the United States and Canada.

The repository will be part of the university’s library system and will be guided by an advisory committee of archivists and faculty associated with Boston College. After materials have been evaluated, accepted, and processed, they will be available for use by students and scholars seeking to learn about the contributions of religious communities of men and women to the Catholic Church, Catholic life, and wider culture.

The decision to launch the repository was made as a result of a 2018 conference that Boston College hosted, which brought together 160 archivists, historians, and leaders of religious communities to consider ways of ensuring that archival holdings of various religious orders and congregations would be maintained and available to future generations.

“Catholic religious communities have made enormous contributions to Catholicism in the United States and Canada and to society at large,” said university librarian Thomas B. Wall. “In education, health care, social policy, and service to the poor, men and women religious have played an invaluable role. Their archives provide evidence of dedication, commitment, and impact, and must be maintained to enrich historical understanding of the influence these religious congregations have had on the Church and American society.”

Read more about the Catholic Religious Archives.

ACSSJ Holds Successful Gathering

The Association of Colleges of Sisters of St. Joseph (ACSSJ) held its 2019 National Gathering at Regis College in Massachusetts last June. Over 70 people from each of the association’s member campuses attended.

The ACSSJ board also met during the National Gathering. Pictured, in the front row, are Sr. Carol Jean Vale, Chestnut Hill College; Ann McElaney-Johnson, Mount Saint Mary’s University in Los Angeles; and Becky Roloff, St. Catherine University. Pictured in the back row are Ron Slepitza, Avila University; Donald Boomgaarten, St. Joseph’s College; Harry Dumay, Elms College; Michael Pressimone, Fontbonne University; Toni Hays, Regis College; and Dennis McDonald, the College of St. Rose (on behalf of Carolyn Stefanco).
By all accounts, the event was a success, with featured presentations from Juliana Mosley, officer for diversity and inclusion at Chestnut Hill College, Bill McDonough, professor of theology at St. Catherine University, and others. Sister Mary McGlone, CSJ, delivered the keynote address, titled “Excellence with Gentleness, Peace, and Joy.” On the evaluation, attendees reported “a better understanding of the charism,” “new connections and sense of community,” “ideas for strengthening charism on my campus,” “renewed commitment to the charism of the Sisters of St. Joseph,” and a “stronger connection with other CSSJ universities.”

University of St. Francis Administrator Produces Tolton Documentary
In 1886, history was made in Rome as the first black Catholic priest from the United States, Rev. Augustus Tolton, was ordained. His story, which started with his birth in 1854 and ended with his untimely death in 1897, is one of faith, inspiration, and perseverance, and is now being told in a new documentary by University of St. Francis (USF) administrator Glen Gummess.

“The production started as part of the work I was doing in my doctoral program at USF,” Gummess explained. “I have always been interested in the topic of racism, so I met with Allison Heard (USF director of institutional diversity and Title IX coordinator) to explore potential project ideas. We came up with the idea about a documentary on Father Augustus Tolton since it appealed to my interests, since USF has a chapter of the Augustus Tolton Honor Society, and because he is also a candidate for sainthood.”

The completed documentary tells the story of Tolton’s life through four phases: being born into slavery in 1854 and his family’s escape to Illinois in 1863; his adolescent life in Quincy, Illinois, where he repeatedly attempted to enter the seminary but was rejected; his six years in Rome, where he was finally able to enter the seminary through the support of the Franciscans and become ordained in 1886; and his return to Quincy and his ministry there up until his death.

Gummess released “From Slavery to Glory” to the public during a special screening at the Joliet (Ill.) Area Historical Museum in early February. It aired on public television in Chicago over the summer.

Read more about Gummess’s work on the documentary.

Fordham Aims to Diversify Legal Profession
Fordham University School of Law has launched a new program designed to promote opportunity and diversity within the legal profession.

The Fordham Legal Education and Access Program (LEAP) seeks to enhance the diversity of the legal profession and the Law School by including underrepresented students from the university and other institutions. This year’s entering class of ten includes students from eight different New York colleges; a majority of first-generation college students; and individuals who collectively reflect the broad diversity of the New York region, including racial, economic, and religious-based diversity.

LEAP students will spend three summers and two academic years engaged in the program, which prioritizes legal skills development; legal writing training; and deep engagement with individuals and institutions in all areas and levels of the legal profession. During their two final summers, students will participate in paid internships with non-profits, government-based institutions, or private law firms.

Professor Robin Lenhardt, current chair of diversity and inclusion and faculty director of the Center on Race, Law and Justice, said, “The legal profession continues to suffer from a severe lack of diversity, and many students who would make great lawyers continue to encounter many obstacles that block their paths to a legal career. This program will hopefully open a pipeline funneling strong, diverse students into law for years to come.”

Read more about the Fordham Legal Education and Access Program.

Continued on page 24
Educator at University of St. Michael’s College Honored

Mimi Marrocco has received the 2019 Alway Award, an honor in recognition of her decades of service and important contributions to the life and reputation of the University of St. Michael’s College (USMC) in Toronto. As her former students and colleagues attest, her work — especially in the area of continuing education — has influenced the lives of thousands of people.

Former university president Sr. Anne Anderson, CSJ, said Marrocco “gifted USMC with her passion for continuing education.” That passion, Sr. Anne said, yielded “innovative, cutting-edge programs across a broad spectrum of interests,” including the institution’s internationally known certificate in corporate social responsibility (CSR).

More than 300 participants from across Canada and over 20 countries have gone through the CSR program, and over 250 alumni from the program hold executive positions in CSR and sustainability capacities. As the first recognized, professional university credential in Canada related to CSR, the St. Michael’s program that Marrocco founded has created a network of alumni and mentors in the field. Program participants receive mentorship support for 13 months, which helps them achieve first-time success in implementing the social responsibility or sustainability projects they undertake during the program.

Mount Saint Mary’s University President Receives Community Impact Award

The president of Mount Saint Mary’s University MSMU in Los Angeles, Ann McElaney-Johnson, was recently awarded the Community Impact Award by the Mexican American Bar Foundation (MABF) for her commitment to create more equity in Los Angeles.

Under McElaney-Johnson’s leadership, MSMU was ranked by the New York Times as the number one college for overall mobility compared to hundreds of other selected private colleges. It ranked MSMU as the most successful at helping students move up to greater income levels compared to what they could have expected before attending college. The Mount has one of the highest proportions of Pell Grant recipients in the nation for private colleges.

MSMU predominately serves women of color, representing 83 percent of the undergraduate student body. Sixty-eight percent are Latina.

“| am truly moved. I accept this incredible honor on behalf of the students and graduates of Mount Saint Mary’s University who make an impact on this community every single day,” said McElaney-Johnson. “I am so humbled every day by our students’ determination and their perseverance. We are not just educating students to graduate. We are preparing them to be unstoppable leaders in their communities.”

University of Dayton Names First Social Justice Chair

University of Dayton associate professor of religious studies Kelly Johnson has begun work as the first holder of the Father William J. Ferree Chair of Social Justice, named in honor of the Marianist priest whose work influenced contemporary Catholic thinking on social justice.

As the Fr. Ferree Chair, Johnson will work across the university to generate, advance, and sustain efforts that advance social justice in pursuit of the common good, in
alignment with the missions of the Society of Mary and the University of Dayton.

“Father Ferree taught that the act of social justice is organizing people to address systems of injustice, and our need for that kind of organizing is greater than ever,” said Johnson, who joined the university faculty in 2002. “I see the holder of this chair as something of a Catholic community organizer — one who through careful attention to the concerns and abilities of many constituents can promote networks of action and reflection.”

The Fr. Ferree Chair is the result of a $1.5 million gift from the Marianist Province of the United States, which enabled transformation of the previous Father William J. Ferree Professor of Social Justice to an endowed chair. At the time, UD President Eric F. Spina said the Marianists’ gift would further strengthen the university’s commitment to advance scholarship, teaching, and community engagement in social justice. Read more about Johnson and the Ferree Chair of Social Justice.

New Seton Hall University Publication Highlights Catholic Mission

Benjamin Jaros, an economics major in Seton Hall University’s Stillman School of Business, recently began a student-run online publication aimed to bridge the gap between students who actively practice their faith and those who wish to explore faith further.

“The Heart of the Hall” seeks to exemplify the Catholic mission through articles that draw Seton Hall students, alumni, and faculty toward the Church, Jaros explained.

“One goal I had for the publication was to raise interesting questions that are pertinent to the lives of students from all backgrounds,” said Jaros. “Hopefully, they will be able to find answers to those questions through their own faith and their own formation and be led closer to God.”

“I believe that this publication has the ability to reach the hearts and minds of the Seton Hall community,” said Monsignor Anthony Ziccardi, vice president for mission and ministry at the university.

For more information and the most recent issues, please visit “The Heart of the Hall.”

Loyola New Orleans Exposes Impact of Solitary Confinement

A new report from Loyola University New Orleans includes harrowing firsthand accounts of prolonged isolation in the state’s prisons.

At last count, the Louisiana Department of Public Safety and Corrections (LADOC) held at least 17 percent of people in some form of solitary confinement — some 3,000 individuals in all. This percentage was double the next highest state’s, and nearly four times the U.S. national average.

The report, “Louisiana on Lockdown: A Report on the Use of Solitary Confinement in Louisiana State Prisons, With Testimony From the People Who Live It,” was published by Solitary Watch, the ACLU of Louisiana, and the Jesuit Social Research Institute at Loyola University New Orleans. More than two years in the making, it is based primarily on a survey completed by 709 people in solitary in all nine of Louisiana’s prisons, the largest ever survey of people living in solitary.

“Louisiana on Lockdown” provides a list of detailed recommendations that include an end to the use of solitary as a response to all but the most serious and violent prison offenses, and an absolute six-month limit on the length of all stays in isolation.

Sue Weishar, policy and research fellow for Loyola’s Jesuit Social Research Institute, explained that the report is intended to add insights and a greater sense of urgency to the push for change. “It is our hope that this report ensures that the voices of some of the most forgotten members of our community are finally heard, and that the suffering they so poignantly describe is brought to an end. Louisiana’s correctional leaders must move forward with a renewed commitment to safeguarding the human rights and respecting the inherent human dignity of every person in their care and control.”

Read more about the university’s report on solitary confinement.

Continued on page 26
Seton Hill Names New Residence Hall in Honor of Sisters

Seton Hill University President Mary C. Finger has announced the university’s newest residence hall will be named in honor of the Sisters of Charity of Seton Hill, the founding order of the institution.

“The Sisters of Charity Residence Hall recognizes the extraordinary dedication of the Sisters of Charity of Seton Hill to the mission of Seton Hill University throughout its history,” said Finger. “The courage, faith, commitment, and sacrifice of the Sisters of Charity of Seton Hill helped begin, grow, and sustain this educational institution of the highest quality. The Sisters of Charity Residence Hall celebrates the legacy, mission, and charism of the Sisters of Charity of Seton Hill now and into the future.”

Sister Catherine Meinert, Provincial Superior of the Sisters of Charity of Seton Hill, noted the recent celebration of the centennial of the university in 1918. “The sister founders of Seton Hill were willing to risk everything on the success of this institution,” she said. “We stand on their shoulders, and we are humbled that today’s university leadership would acknowledge, in such a powerful way, the important legacy of the Sisters of Charity by naming a new residence hall in honor of the founding sisters and all those who have affected the lives of the thousands of young scholars who have graduated and bear the name Setonian.”

The Sisters of Charity Residence Hall is a three-story, suite-style residence hall that will house 145 upper-class students. Located in the area of three existing residence halls on campus, the new residence will create a common quad area for all four buildings to share.

The Sisters of Charity Residence Hall is the eighth residence hall on Seton Hill’s campus. The last one to be constructed on campus opened in 2005.

Collaborations & Connections

Alverno College and Ascension Wisconsin have signed a letter of intent to establish a strategic alliance to improve the health of the state’s residents. The effort aims to amplify the existing clinical relationship between the two Catholic institutions and to further develop a skilled, mission-driven workforce to help meet the needs of the state’s rapidly evolving healthcare environment.

CaroMont Health has announced plans to construct a hospital on Belmont Abbey Monastery land, adjoining the main campus of Belmont Abbey College. The health system will enter into a long-term agreement to lease the land and support the college’s plans to establish health sciences programs.

A new partnership will enable Franciscan University of Steubenville students to receive a degree in environmental engineering from Saint Francis University. Franciscan University has similar agreements with the University of Notre Dame, The Catholic University of America, Gannon University, and the University of Pittsburgh, enabling its students to obtain degrees in various disciplines of engineering.

Saint Leo University and Notre Dame de Namur University are partnering to offer an online Master of Public Administration degree from the California school. The collaborative effort is designed to make it easier for education, health care, law enforcement, and other public-service professionals to pursue a graduate degree for career advancement.

Officials from Saint Louis University and Washington University in St. Louis recently cut the ribbon on the COLLAB, a joint innovation center. The COLLAB will host collaborative courses as well as events that bring together academic, industry, civic, and innovation leaders. The center also will support the growth of university-industry collaborations in areas of common interest.

The University of Notre Dame and the College of the Holy Cross in Massachussets have launched a Bachelor of Arts/Master of Science degree collaboration. The program creates an integrated and cost-effective pathway for Holy Cross undergraduates to begin Notre Dame’s online M.S. in data science during their senior year.
Catholic colleges and universities enjoy a history of being innovative and resilient in the face of challenge. Today, as colleges and universities are facing increased public scrutiny and fiscal pressure, that experience serves them well — particularly in helping them be responsible stewards of finances.

Understanding the financial status of a college or university is not a simple task. A host of variables can be used to calculate financial scores, including institutional income, expenses, endowment, deferred maintenance costs, enrollment, tuition dependence, and more. Almost every year, Forbes magazine looks at such factors and calculates “financial grades” for private, not-for-profit institutions with at least 500 students. The grades are intended to measure financial health. In the 2017 rankings, the most recent measure analyzed, the average grade across Catholic institutions was a 2.16, or a C grade.

Forbes’ financial grades are derived from various factors indicative of a college’s financial condition, including core operating margin, percent of freshmen receiving institutional grants, and instruction expenses per student. Another indicator, the U.S. Department of Education Financial Responsibility Composite Scores, is designed to reflect the financial health and responsibility of an institution. Derived from an institution’s audited financial statements, the annual scores are reported along a scale from negative 1.0 to positive 3.0, with a score greater than or equal to 1.5 indicating the institution is considered financially responsible. On this scale, institutions with limited financial capital that are financially responsible may receive a high score.

The most recent report (academic year 2015–16) includes scores for 194 Catholic colleges and universities, with 95 percent of them receiving a score of 1.5 or above (see Figure).

As both these assessment systems indicate, the vast majority of Catholic institutions are financially responsible, even those with few financial resources. The average value of endowment assets for Catholic colleges and universities in 2015–16 was about $142 million — less than half the average endowment for all private, not-for-profit institutions ($290 million). Thus, while Catholic institutions may not enjoy the same level of capital as other institutions, they are clearly working to be careful stewards of those resources.

Questions for your campus:

- What grade does your college or university receive in Forbes’ most recent measure of financial health?
- Does the U.S. Department of Education consider your college to be financially responsible?
- What is the value of your institution’s endowment? How does it compare to the national average? To the average for Catholic institutions?

For the full analysis, read “Making the Grade: Financial Indicators of Catholic Colleges and Universities” on the ACCU infographics webpage, www.accunet.org/Infographics.
The Association of Catholic Colleges and Universities is pleased to offer these programs designed especially for Catholic higher education leaders.

**NEW: Leaders in Catholic Higher Education**
The Leaders in Catholic Higher Education program offers rising leaders a distinctive portfolio of competencies essential to Catholic higher education. Programming is offered online and through in-person sessions and imparts knowledge and skills, as well as opportunities for personal transformation.

**Annual Meeting & Pre-conference Events**
The ACCU Annual Meeting is the association’s headline conference in Washington, DC, bringing together hundreds of presidents and senior executives from Catholic colleges and universities around the world to discuss topical issues in Catholic higher education. The winter weekend includes pre-conference events for distinct affinity groups within Catholic higher education, including Women Executive Leaders.

**Catholic Mission Institute for New Presidents**
All presidents in the first two years of their presidency at a Catholic college or university — as well as interim presidents — are invited the Institute. Content focuses on duties related to leading the Catholic identity of a college or university. Enroll and be part of this full-day seminar, taking place immediately before the ACCU Annual Meeting in Washington, DC.

**Mission Leadership Institute**
An intensive 4-day summer program designed to help new, emerging, and experienced mission leaders, the Institute is an excellent opportunity to gain new perspectives, learn new skills, and refresh their spirit.

**Rome Seminar**
Get an intimate look at the leadership and life of the Catholic Church at its heart through the Rome Seminar. Presidents and senior administrators are invited to explore faith, theology, and history through this 5-day program offered every year in late spring.

**Institute for Administrators in Catholic Higher Education**
Since 2001, the Institute for Administrators in Catholic Higher Education has provided an opportunity for senior leaders in Catholic colleges and universities to interact with outstanding scholars and practitioners to address 21st century issues in Catholic higher education.

**Collegium**
For the last 25 years, Collegium has been an annual colloquy on faith and intellectual life that connects faculty for mission-oriented leadership in Catholic higher education. The weeklong summer program is guided by experienced faculty, researchers, and administrators in the humanities, sciences, and social sciences.

More information about each program, including dates and registration fees, is available online. Visit [www.accunet.org/Programs-Events](http://www.accunet.org/Programs-Events) to see our full calendar of leadership and other events.