his National Catholic Register resource is made possible through the cooperation of bishops, college presidents, our benefactors and our advertisers. This year, 38 schools went on record in answer to these questions:

Text of the questionnaire we sent to Catholic colleges.

1. Did the president make the public “Profession of Faith” and take the “Oath of Fidelity”?
2. Is the majority of the board of trustees Catholic?
3. Is the majority of the faculty Catholic?
4. Do you publicly require all Catholic theology professors to have the mandatum?
5. Did all Catholic theology professors take the “Oath of Fidelity”?
6. Do you provide daily Mass and posted times (at least weekly) for individual confession?
7. Do you exclude advocates of abortion, euthanasia, embryonic stem-cell research or cloning as commencement speakers or recipients of honorary degrees?
8. Do you exclude sponsoring pro-abortion campus groups?
9. Do you exclude coed dorms?
10. Do your student health services exclude referrals to abortion businesses?
questionnaire Sources

The Catholic Identity College Questionnaire offers objective questions about a university’s Catholic identity. We designed the questions to ask if a “yes” answer reflects essential elements of the institutional Catholic identity for by Pope St. John Paul II’s 1990 document on higher education, Ex Corde Ecclesiae (On the Heart of the Church), in 2000 “Application to the United States,” canon law and other relevant Church documents, and we require if all Catholic faculty members in theology. The “Profession of Faith” is “to accept more properly for pontifical faculties teaching on various issues.”

Our Application: The university should ensure that the faculty and theology chairs have a right to receive from a university instruction in authentic Catholic doctrine and practice, especially from theologians. Mandatum 2003 “hereby declare my role and responsibility as a teacher to theology professors within the life and mission of the Church. As a teacher of a theological discipline, therefore, I am committed to teach authentic Catholic doctrine and to refrain from putting forth as Catholic teaching anything contrary to the Church’s magisterium.”

The University should strive to create a campus culture and environment that is expressive of the proper requirement for undergraduate education. We are under the wing of EWTN, we no longer have the proper requirement for undergraduate education. We are under the wing of EWTN, we no longer have

Campion College Australia P.O. Box 3052 Erina NSW 2221 Australia +61 2 9330 3500 www.campion.edu.au Development: 90

Campion College: Science, Technology, Health and Social Sciences The Institution: As the only Catholic liberal arts college in Australia, Campion goes beyond the core of education, faith and human existence, and we offer unique opportunities for students to explore the intersection of faith and reason. We offer a fully integrated and fully accredited BA in the Liberal Arts. Small class sizes are capped at 20, and classes are offered in a variety of formats, including online and on-campus. Campion's students receive a Catholic education that is balanced with the social sciences and the humanities.

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The University of Mary announces a new Master of Science in Bioethics in partnership with the National Catholic Bioethics Center

AT A GLANCE:
- 2013–2014 undergraduate tuition of $14,990
- Nearly 60 majors
- Catholic Studies program
- 10 master's degrees, a Doctor of Physical Therapy and a Doctor of Nursing Practice
- Graduate in four years — guaranteed
- 16 NCAA athletic teams
- 17:1 student to faculty ratio
- Students from 41 states and 25 foreign countries
- Campus in Rome, Italy
- Vocations-based residence halls for men and women
- Free room and board for eligible graduates of Catholic high schools

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As the nation’s most affordable, serious Catholic university, students are on the cutting edge of today’s most challenging and contemporary health care issues. The University of Mary continues to take the lead with its development of a new, comprehensive Master of Science in Bioethics degree in partnership with the National Catholic Bioethics Center.

By emphasizing academic excellence as well as affordability, the University of Mary welcomes students to a remarkable institution where they will grow in faith, knowledge and service to others.

www.umary.edu/bioethics
bioethics@umary.edu
800-288-6279
The Catholic Distance University
1234 College Ave.
Huntington, WV 25705
(800) 999-4567
CDU.edu
Enrollment: 600

The Institution:
Accreditation:
NASCHE: Member
SACSCOC: Approved
Programs of Study:
Catholic
Non-Catholic
Professional
Continental

Campus Culture:
Non-coed dorms
Nihil obstat
Mass and Confession
Theologians’ Oath
Catholic Faculty
Catholic Board
President’s Oath

Schools’ Comments:
Theology students must review a "canonical mission" from the local bishop/chancellor that obliges them to "heal in the name of the Church." — as different from the "professors' oath" which is more personal.

Donnelly College
608 North 18th St.
Kansas City, KS 66102
(800) 783-6220
Donnelly.edu
Enrollment: 700

The Institution:
Accreditation:
North Central: Accredited
Programs of Study:
Catholic
Non-Catholic
Professional
Continental

Campus Culture:
Mass and Confession
Theologians’ Oath
Catholic Faculty
Catholic Board
President’s Oath

Schools’ Comments:
In addition to the local bishop/chancellor, priests will join him in the oath.

The Catholic University of America
620 Michigan Ave., NW
Washington, DC 20064
(202) 319-5000
CUA.edu
Enrollment: 6,725 (3,713 undergraduates, 2,882 graduate students)

The Institution:
Accreditation:
ACLU: Accredited
Programs of Study:
Catholic
Non-Catholic
Professional
Continental

Campus Culture:
No coed dorms
Nihil obstat
Mass and Confession
Theologians’ Oath
Catholic Faculty
Catholic Board
President’s Oath

Schools’ Comments:
Catholic faculty have not been required to take the "Oath of Fidelity" because it might not otherwise be served.

Magdalen.edu
(603) 456-2656
The College of St. Mary Magdalen
2755 Station Ave.
Cuyahoga Falls, OH 44223
(330) 364-4000
Magdalen.edu
Enrollment: 1,037

The Institution:
Accreditation:
The Northwest: Accredited
Programs of Study:
Catholic
Non-Catholic
Professional
Continental

Campus Culture:
No coed dorms
Nihil obstat
Mass and Confession
Theologians’ Oath
Catholic Faculty
Catholic Board
President’s Oath

Schools’ Comments:
Some Desales residence halls do have both sexes, separated by wing or floor. Access to these areas is limited by proximity card access, except the library, the gym, the study center, some other areas without being escorted at specific designated violation hours.

Catholic Distance University is committed to principles of equal opportunity and is an equal opportunity employer.
Schools Comments: Institute for Psychological Sciences: Students can pursue graduate degrees in psychology and related fields. The institute is a center for research and training in psychology and related disciplines. It offers a range of graduate programs in psychology and related fields.

The Institution: ITI is an ecclesiastical theological faculty, founded at the direct request of Pope St. John Paul II. The institute is located in Vienna, Austria, and is the site of instruction for Holy Spirit University. It offers a range of graduate programs in theology and related fields.

Campus Culture: The culture at ITI is rich in tradition and offers a variety of opportunities for students to engage in faith and community life. It is a place where students can deepen their understanding of the Catholic faith and work towards living as faithful Catholics.

Holy Spirit College: The college is a center for the formation of Catholic leaders for the purpose of contributing to the cultural and spiritual life of the world. It offers a range of graduate programs in theology and related fields.

Campus Culture: The culture at Holy Spirit College is rich in tradition and offers a variety of opportunities for students to engage in faith and community life. It is a place where students can deepen their understanding of the Catholic faith and work towards living as faithful Catholics.

Pontifical John Paul II Institute: The institute is a center for the formation of Catholic leaders for the purpose of contributing to the cultural and spiritual life of the world. It offers a range of graduate programs in theology and related fields.

Campus Culture: The culture at the Pontifical John Paul II Institute is rich in tradition and offers a variety of opportunities for students to engage in faith and community life. It is a place where students can deepen their understanding of the Catholic faith and work towards living as faithful Catholics.

HOLY CROSSTHEOLOGIANS’ OATH: The institute is a center for the formation of Catholic leaders for the purpose of contributing to the cultural and spiritual life of the world. It offers a range of graduate programs in theology and related fields.

Campus Culture: The culture at Holy Cross College is rich in tradition and offers a variety of opportunities for students to engage in faith and community life. It is a place where students can deepen their understanding of the Catholic faith and work towards living as faithful Catholics.

HOLY SPIRIT THEOLOGIANS’ OATH: The institute is a center for the formation of Catholic leaders for the purpose of contributing to the cultural and spiritual life of the world. It offers a range of graduate programs in theology and related fields.

Campus Culture: The culture at Holy Spirit College is rich in tradition and offers a variety of opportunities for students to engage in faith and community life. It is a place where students can deepen their understanding of the Catholic faith and work towards living as faithful Catholics.

PONTIFICAL JOHN PAUL II INSTITUTE: The institute is a center for the formation of Catholic leaders for the purpose of contributing to the cultural and spiritual life of the world. It offers a range of graduate programs in theology and related fields.

Campus Culture: The culture at the Pontifical John Paul II Institute is rich in tradition and offers a variety of opportunities for students to engage in faith and community life. It is a place where students can deepen their understanding of the Catholic faith and work towards living as faithful Catholics.

HOLY APOTLES: The institute is a center for the formation of Catholic leaders for the purpose of contributing to the cultural and spiritual life of the world. It offers a range of graduate programs in theology and related fields.

Campus Culture: The culture at Holy Apostles College and Seminary is rich in tradition and offers a variety of opportunities for students to engage in faith and community life. It is a place where students can deepen their understanding of the Catholic faith and work towards living as faithful Catholics.

PONTIFICAL JOHN PAUL II INSTITUTE: The institute is a center for the formation of Catholic leaders for the purpose of contributing to the cultural and spiritual life of the world. It offers a range of graduate programs in theology and related fields.

Campus Culture: The culture at the Pontifical John Paul II Institute is rich in tradition and offers a variety of opportunities for students to engage in faith and community life. It is a place where students can deepen their understanding of the Catholic faith and work towards living as faithful Catholics.

HOLY CROSS: The institute is a center for the formation of Catholic leaders for the purpose of contributing to the cultural and spiritual life of the world. It offers a range of graduate programs in theology and related fields.

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PONTIFICAL JOHN PAUL II INSTITUTE: The institute is a center for the formation of Catholic leaders for the purpose of contributing to the cultural and spiritual life of the world. It offers a range of graduate programs in theology and related fields.

Campus Culture: The culture at the Pontifical John Paul II Institute is rich in tradition and offers a variety of opportunities for students to engage in faith and community life. It is a place where students can deepen their understanding of the Catholic faith and work towards living as faithful Catholics.

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MADE WITH LOVE BY UNIVERSITY
Learning’s True Aim

College Presidents Stress Importance of a Liberal Arts Education

BY JESSE FRAVICH

When scores of colleges are expanding their curricula by narrow- ing specialties and fields of study, some top Catholic col-

leges are keeping liberal arts alive and well.

Presidents from such colleges shared their insights about the bene-

fits of a liberal arts education for their students.

“It would be my response to the
desire of the Church,” explained
Timothy O’Donnell, president of
Thomas More College of Liberal
Arts, outside Cincinnati. “If you really
understand something, the more you
think about it, the more you have
understanding of that truth, that virtue,
that moral good. The true meaning of
education is the movement from the
world to God.”

The Heart of Education

“The liberal arts allow you to
understand more and to wonder about the
world and the beauty around them, the more they
are mentored to pursue education.”

But first and most importantly,”
he observed, “since the curriculum is related to theology, one of the
great benefits is the students really do
grow in their knowledge and love of God
related to that, they see in a profound way the harmony between
faith and reason.”

“Our vision is one of the chal-

lenges of our times,” he said, because
students exit college and enter a
world where faith is under attack.
The graduates are prepared because their “education is Christ-centered,
but it’s also skill-centered.”

Religious Vocations

Students are actively engaged in
discourses that are included in com-
munications and discussions. They acquire analytical and conversa-
tional skills — traits employers look
for in employees.

The large number of religious
vocations to come out of this col-
lege is another benefit of liberal arts education, McLean said, citing
that 10% to 12% of the college’s graduates enter religious life. About 37 grad-
uates have become priests, and a large
number have entered religious life.
Liberals, those who worry
whether family lives centered on Christ, and

they bring their strong Catholic faith
to their work — “that is the heart of the New Evangelization,” he said, “and
the way the Church is going to evangelize the world, sending devout Catholics into the
social world to make that image of Christ.”

“Diakonia of Truth”

William Fish, president of
Thomas More College of Liberal
Arts in Merrick, N.Y., explained
that the college is committed to the
liberal arts for several equally impor-
tant reasons.

“For one,” he said, “we view our-
selfs as faithfully responding to the
Church’s long-standing desire that
the college is committed to the
liberal arts for several equally impor-
tant reasons.

“We use the term ‘liberal’ educa-
tion from the Latin word ‘Libera’ that mean-
ting ‘free,’ so this is an education
open to all, to any person who chooses to do this,” he concluded.

The liberal arts are speculative, but the impact they have on life is very
different.

Michael McKeon, the president of
Thomas Aquinas College in Santa
Paula, Calif., is of like mind.

He clarified what “liberal” means in this context.

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different.
Committed to ‘True Education’
Donnelly College’s New President Shares Importance of Catholic Identity on Campus

BY AMY SMITH

F

ternally the vice president for Catholic Identity at Mount St. Mary’s University, Msgr. Stuart Swetland is now president of Donnelly College in Kansas City, Kan. This year, Donnelly makes its debut in the Regis- ter’s Catholic Identity College Guide.

Msgr. Swetland spoke with the Regis- ter a few weeks after he took the helm of Donnelly on July 1.

How do you discern your new role as college president?
I had been at Mount St. Mary’s for forty-eight years and led it twice to look for what the Lord was calling me to. I was nominated for the posi- tion here, and so I looked at Donnelly and liked what I learned. I think Donnelly is an awesome Pope Francis challenge for the Church to serve those who might not otherwise be served. This is the type of Pope Francis is calling us to — to reach out to those on the margins so they can share in the intellectual tradition of the Church and discover how they are called to serve Christ. We like to say that if Donnelly didn’t exist, we wouldn’t have to build it.

How far your background as a college chaplain and professor pre- paried you for your new role?
Being a college president is like the role of a pastor: I am the spiritual father and chief academic officer. It takes into account our reputation in academic life and pastoral service in the spiritual life, with integration of faith and reason. Being a college president is a full-time endeavor, but I will still do the radio and TV work (as host of EWTN’s Catholicism on Campus). I am excited as I go to meetings and most people who love what they do I do want to be out in public.

The Donnelly mission statement is “Donnelly College is a Catholic institution of higher education that seeks to continue the mission of Jesus Christ in our time by making the love of God tangible in our world.” Specifically, the mission statement of Donnelly College is to provide education and community service with personal concern for the needs and abilities of each stu- dent, especially those who might not otherwise be served.” How do you envision fulfilling it?
I am excited about the mission statement. The whole role of Catho- lic and Ignatian fathers is to continue the mission of Jesus Christ — to reveal the merciful love of the Father — and we share that mission. Donnelly College makes it tangible in education and their dedication to seeking a higher education. Eighty percent of our students are first-generation students; 77% are of the lowest socioeconomic levels, many of them minorities. Service is part of that. Our freshman seminar focuses on service learning; they participate in a service project. From Day 1, they know that “no work is too great, much is expected” (Luke 12:48), and they give back. We make the merciful love of God present. I help my staff and stu- dents to make the love of God known.

Last year, you wrote a feature for our College Guide about the impact of prayer, brotherhood, and holistic education. Your College Guide about the impor- tance of prayer in college staff and courses that seek to integrate subject matter and faith. How do you hope to imple- ment these ideas at Donnelly?
Donnelly College serves an urban core population. Fifty-five percent of our students are Catho- lic. We give witness as we educate first-generation students and show them the many ways of relating Jesus to the world, while providing a Catho- lic education that is minimally mis- inclusive for those who might not otherwise go to college. We are where success gets its start — in education and the spiritual life — in that it is to finish a highschool degree or take remedial work and then begin in college for an associ- ate’s or bachelor’s degree. We also have a program in Lansing prison with inmates, helping them in their rehabilitation. We serve and see Christ in those being underserved. We integrate Christ into our curriculum, providing a holistic education. Our core courses include foundational theology, which looks at the fundamental questions of belief: who Christ is and what salvation is. We have ongoing formation for everyone. Many of our students come from immigrant backgrounds, and we look to have no one in our Church and college support them. We have a campus minister, Father John Melnick — his job is like my former job as vice president of Catholic identity. Between the two of us, we can do campus ministry. We have daily mass, frequent confession times and Bible readings — all that you would expect for a Catholic college and all integrating faith and reason.

How does your understanding of John Paul II’s Ex Corde Ecclesiae and your commitment to Catholic identi- ty?
Two aspects: commitment to the truth and serving the underserved. Ex Corde Ecclesiae was the letter to Catholic universi- ties that are wholly dedicated to the truth. We want to radiate that. The role of a college or universi- ty is to be wholly consecrated to the truth. All professors who teach theology take the mandate (never- they will teach according to the magisterium). Donnelly does that well. Ex Corde also calls us not to exclude. We are proud to help make possible, an education for those in the lowest socioeconomic hierarchy who have other barriers to an education.

Excellence in the pursuit of truth? It is a Donnelly College ‘Learning Goals.’ How do truth and learn- ing go hand in hand?
There is a struggle in the secular world to see that truth is possible and, ultimately, a Person: Jesus Christ. We discover who we are in encountering the Lord. We are not apologists that the truth is knowable and is in the person, Jesus Christ. We truly educate: It’s not indoctrination and not just training. True education is the formation of the person to recognize what is true and how to think well. We form men and women who can research, analyze texts, make arguments and express their thoughts in writing and speech — they are able to share the truth, whether by the pursuit of Eng- lish, history, theology, etc.

What advice do you have for col- lege students about discerning their faith and pursuing God’s will?
There’s the old slogan of St. John’s Catholic Newman Center (at the University of Illinois, where he was chaplain).—“study hard, pray hard” to discover who you are and your vocation. The Lord is calling you to do. Pray so you know God will tell you what to do. I tell them, pray to know God will tell you what to do. I know what my will was for me. In a simi- lar way, when we share in the Church, we discover his will — what will make him — and us — “happy.” “In his will is our peace,” as St. Paul put it. God created us with a purpose in mind. We give witness as we educate success gets its start — in education and the spiritual life — in that it is to finish a highschool degree or take remedial work and then begin in college for an associ- 4.25x5.25_NCR_ad.indd   1ate’s or bachelor’s degree. We also have a program in Lansing prison with inmates, helping them in their rehabilitation. We serve and see Christ in those being underserved. We integrate Christ into our curriculum, providing a holistic education. Our core courses include foundational theology, which looks at the fundamental questions of belief: who Christ is and what salvation is. We have ongoing formation for everyone. Many of our students come from immigrant backgrounds, and we look to have no one in our Church and college support them. We have a campus minister, Father John Melnick — his job is like my former job as vice president of Catholic identity. Between the two of us, we can do campus ministry. We have daily mass, frequent confession times and Bible readings — all that you would expect for a Catholic college and all integrating faith and reason.

How does your understanding of John Paul II’s Ex Corde Ecclesiae and your commitment to Catholic identi- ty?
Two aspects: commitment to the truth and serving the underserved. Ex Corde Ecclesiae was the letter to Catholic universi-

Saint Vincent College
University of Dallas

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L ife on many college campuses today is anything but tranquil. Wyoming Catholic College (WCC) has the answer to the problem, according to Peter Krenzinski, professor of philosophy and theology and one of the school’s founding faculty members. The college, founded in 2006, offers a quiet, rural location, small class sizes and an unusually disciplined technology policy. (For example, students are not allowed to use cellphones on campus.)

Krenzinski speaks of the state of Catholic higher education, sacred music and composing a bilingual edition of the complete works of St. Thomas Aquinas in print.

With all of your academic experience, what do you think are the top challenges for Catholic education of higher learning today?

There are many challenges, but I will name two. The first is context and depth. It is very tempting for institutions to follow the conventions and assumptions of our day—for example, by conceptualizing higher education as glorified job training, rather than seeing it as a profound formation of the mind and heart, as the Catholic tradition views it.

Catholic schools have an irreplaceable vocation to bring an intellectual and spiritual patrimony of two millennia into the lives of their students, and this is not something that will happen by chance or luck. It needs to be carefully built into the mission, the curriculum, the campus life, the chaplaincy and then pursued with great clarity and purpose.

The second challenge is related to the first: convincing parents, and even clergy, that there is nothing more important for the formation of the mind and heart, as the spiritual patrimony of two millennia into the modern world, where any of this happens.

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"GOOD'S FIRST BOOK." Wyoming nature greets students at Wyoming Catholic College.

Wyoming Catholic College

By Trent Beattie

Trent Beattie writes from Seattle.