

# Collegium News

Fall 2002

Volume 1/Issue 14

## Big Moves

### COLLEGIUM

#### Member Institutions

Alverno College  
Belmont Abbey College  
Benedictine University  
Boston College  
Campion College,  
University of Regina  
Catholic University of America  
Chaminade University  
College of Mount Saint Vincent  
College of New Rochelle  
College of Saint Benedict  
College of the Holy Cross  
DePaul University  
DeSales University  
Duquesne University  
Fairfield University  
Fordham University  
Georgetown University  
Iona College  
John Carroll University  
King's College  
La Salle University  
Le Moyne College  
Lewis University  
Loras College  
Loyola College in Maryland  
Loyola Marymount University  
Loyola University, New Orleans  
Manhattan College  
Marquette University  
Merrimack College  
Niagara University  
Providence College  
Regis University  
Rockhurst University  
Sacred Heart University  
Saint Anselm College  
Saint Bonaventure University  
Saint John's University, Minnesota  
Saint Joseph's College, Connecticut  
Saint Joseph's University  
Saint Mary-of-the-Woods  
Saint Mary's College of California  
Saint Mary's University  
Saint Michael's College  
Saint Norbert College  
Saint Paul's College,  
University of Manitoba  
Saint Peter's College  
Saint Thomas More College,  
University of Saskatchewan  
Salve Regina University  
Santa Clara University  
Seton Hall University  
Stonehill College  
Trinity College, D.C.  
University of Dayton  
University of Detroit Mercy  
University of Notre Dame  
University of Portland  
University of Saint Thomas  
University of San Diego  
University of San Francisco  
University of Scranton  
Wheeling Jesuit University

After a decade at Fairfield University, Collegium has changed both its primary sponsorship and location. Beginning on July 1, 2002, Collegium is part of the **Association of Catholic Colleges and Universities (ACCU)**. The ACCU "consists of more than 200 Catholic colleges and universities in the United States as well as some in Canada and other parts of the world. The purpose of the Association is to offer mutual support among the member institutions, especially in maintaining and nurturing their identity as Catholic institutions amid changing challenges and contexts for scholarship and higher education."

One past ACCU Executive Director, Sr. Alice Gallin, OSU, was instrumental in helping get Collegium started a decade ago. She and her successors, Benito Lopez and Monika Hellwig, have served on the Collegium Board every year since its founding.

Though the ACCU is headquartered in Washington, DC, **Collegium's offices and ongoing operations will be located at the College of the Holy Cross, Worcester, MA.**

This shift has been in the works for a year now, and we believe it will be an important step in Collegium's ongoing success. There are obvious affinities between our mission and the mission of the ACCU, and we believe that it will be helpful in enhancing the multi-institutional identity of Collegium into the future. Collegium's Board, made up of faculty and administrators who all have considerable experience in the program, will continue to be responsible for major decisions and planning.

Through these years, Fairfield University has been extremely generous to Collegium, providing significant moral support, office space, development support, financial, audit and accounting services, and a great home for five summer colloquies. The ACCU and College of the Holy Cross have generously agreed to provide these services in the future.

Our new address is:

**COLLEGIUM**  
College of the Holy Cross, 1 College St., Worcester, MA 01610  
508-793-3738; FAX 508-793-3749  
<http://www.accunet.org/collegium>  
e-mail: [Collegium@holycross.edu](mailto:Collegium@holycross.edu)

### And That's Not All...

Harriet Luckman, Collegium's Associate Director, has accepted a position as Associate Professor and Chair of the theology department at Saint John's Seminary College in Camarillo, CA. While Harriet's talents will surely be missed at Collegium, I'm deeply pleased that she will have an opportunity to put her theological talents to good use. Our loss is their gain!

On October 1, 2002, **Joyce Gawlik** joined Collegium as Assistant to the Director. A longtime Holy Cross employee, she brings considerable organizational skill to the work. Most recently she worked as a research analyst in the college's development office, and made a move to Collegium because of her passion for the kind of work Collegium does. The mother of four children, Joyce returned to college as an adult, earning a B.A. in theology from Assumption College. She can be contacted at [Collegium@holycross.edu](mailto:Collegium@holycross.edu).

# Collegium Member Schools Receive Lilly Grant for the

Nine Collegium member universities and colleges were awarded \$2 million grants from the Lilly Foundation for the theological exploration of vocation. The Lilly initiative was designed to foster an awareness of vocation and service in today's student body, faculty and staff, and invited American universities to submit proposals for such programs. The nine Collegium member schools who each received a grant are:

Boston College  
College of the Holy Cross  
College of St. Benedict / St. John's University  
Fairfield University  
Marquette University  
St. Norbert College  
University of Dayton  
University of Notre Dame  
University of St. Thomas

**Boston College** has initiated a program called *Intersections: Exploring Journeys, Talents, Callings, Decisions*. The program will involve students, faculty, and staff in a variety of programs, and will include a website. A key part of the *Intersections* project will be a series of semester-long seminars and shorter workshops for faculty and administrative staff, as well as internships in church ministry and special off-campus retreats, evenings of reflection, and ongoing discussions for students. For information about the Boston College *Intersections* project, please contact Burt Howell, Director at 617-552-6141 or email at [howellbu@bc.edu](mailto:howellbu@bc.edu).

The **College of the Holy Cross** plans a program on vocation grounded in its dedication to undergraduate liberal arts education, its popular Ignatian retreats, and widespread community awareness of the thematic question: How shall we live? The new project will encourage reflective practice through a new program of first year orientation and campus-wide convocations, a vacation seminar for faculty and staff, creative curricular and program initiatives, new faculty and staff orientation, and various internships. Particular attention will be given to retreats dealing with "faith, work, and family," lay leadership, and priesthood and religious life. For more information, please contact Dr. David O'Brien at [dobrien@holycross.edu](mailto:dobrien@holycross.edu).

**College of St. Benedict, Saint John's University, Collegeville, Minnesota** will collaborate on a program that will provide students with an education that enriches the whole fabric of their lives. It will help students make connections between their faith and their lives, between their faith and their work. The program offers a number of learning opportunities for students, faculty, and staff. Training for faculty and staff will include both professional and personal dimensions. Professional development will focus on ongoing theological education, facilitator training for theological reflection groups, and enhancing advising

and mentoring skills. On a more personal level, faculty and staff also will have opportunities to pursue spiritual growth through days of reflection and retreats. In addition, training based on the unique partnership of the two institutions will give faculty and staff the advantage of both Saint John's University and the College of Saint Benedict, who will collaborate in launching a comprehensive program for educational leadership in church and society. For more information on the CSB/SJU project, contact Dr. Regina Wolfe, Director at [Rwolfe@csbsju.edu](mailto:Rwolfe@csbsju.edu)

**Fairfield University** will open the doors of its *Ignatian Residential College* to the sophomore class in fall, 2002. The *Ignatian Residential College* will offer a special home within the university for a diverse group of students from different faiths, cultures, races, and interests. As a residential program and college within the university, the *Ignatian Residential College* is designed to provide students with a special academic course of study, small reflection groups, off campus mentors, lectures, cultural events, field trips, dinners, and liturgical events. For more information please contact Rev. Thomas Regan, S.J. Director, at 203-254-2221, or email at [irc@mail.fairfield.edu](mailto:irc@mail.fairfield.edu). Also, please visit the website at [www.fairfield.edu/irc](http://www.fairfield.edu/irc)

**Marquette University** has begun the *Manresa Project*, a center steeped in the model of St. Ignatius which will include opportunities for reflection, retreat, and looking more deeply into the joys and sorrows, desolations and consolations of our lives. The *Manresa Project* will intersect with the fundamental values and philosophy of Marquette University and the Jesuit tradition: that students graduate as "men and women for others;" that leadership, service, excellence and faith are the primary values of the transformational education experience. The *Manresa Project* will also include peer educator training, workshops on vocation discernment, national conferences on faith and justice, a speaker series, and a Manresa Retreat. For more information, please contact Dr. Susan Mountin, Director at 414-288-3693, or email at [Susan.Mountin@marquette.edu](mailto:Susan.Mountin@marquette.edu).

**St. Norbert College** has completed the first year of its new "Program of Faith, Learning, and Vocation." This program is designed to prepare a new generation of leaders for church ministry and also, more broadly, to help St. Norbert students, faculty, and staff reflect on their work as vocation. Included in the program are: small group summer seminars, book discussions, and retreat days designed to help faculty and staff explore intellectually and personally the intersection of faith, life, and work; a service and leadership-formation program for students; curriculum development at both the undergraduate and graduate levels; development of a Christian Youth Leadership Institute; development of retreats for members of the College's Board of Trustees; and establishment of a sustaining endowment. For more

# Theological Exploration of Vocation

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information contact Ms. Julie Massie, Director, at [Julie.Massie@snc.edu](mailto:Julie.Massie@snc.edu).

**University of Dayton** is using the Lilly Grant to give 15 students each year with high academic ability and interest in Christian leadership a large enough scholarship to commit them deeply to working with a mentor, making two weekend retreats a year, taking on specific leadership roles with their peers, and participating in three credit intensive seminars the last three years of their time at the University of Dayton. Money is also being used for off campus annual faculty retreats, one for the more established faculty and a second for those in their first or second year at the university. Money has also been set aside for faculty who wish to do research on the idea of vocation. Finally, programs to enhance liturgical experience will begin this Fall, working with students who lead the music ministry at university liturgies. For more information, contact Dr. Maura Skill, Director, at [maura.skill@notes.udayton.edu](mailto:maura.skill@notes.udayton.edu)

**University of Notre Dame** has initiated the *Notre Dame Vocation Initiative* (NDVI) as a multi-year project, which aims to assist students and others in developing vocational awareness. This means encouraging students to envision their future in terms not merely of “career” but also of “vocation,” cultivating in them an awareness of their life’s

work as a response to a call from God, perceived and nurtured in faith, and causing an integration on the most profound level of the ideals of faith and the professional life. Among other things, NDVI will also seek to foster among students a greater familiarity with the major teachings of the Catholic tradition on the meaning and practice of vocation, discipleship, and leadership. For more information on the NDVI, please contact Dr. Stephen Camilleri, Director, at [Stephen.H.Camilleri.4@nd.edu](mailto:Stephen.H.Camilleri.4@nd.edu).

**University of St. Thomas** has begun its program *Reappropriating Vocation* which is designed around three themes: Faith, Vocation, and the Professions, which will encompass a variety of objectives and strategies to move students and faculty to a deeper appropriation of their faith; Ministry Formation, which will provide forums to invite young men and women to a serious discussion of vocation, be that to the priesthood, religious life, or lay ministry; and finally University of St. Thomas: Toward a Culture of Discernment, which will emphasize the necessity to transform the broader culture of the university as a whole. For more information on the University of St. Thomas *Reappropriating Vocation* program, contact Dr. Don Briel, Director at [djbriel@a1.stthomas.edu](mailto:djbriel@a1.stthomas.edu).

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## Many thanks

to the Amaturio Family Foundation, our member schools, and an anonymous donor, for their continuing support of *COLLEGIUM* in 2002.

## New member institutions

Six colleges and universities have become Collegium members this year, bringing our total membership to 63.

Alverno College  
Lewis University  
Loyola Marymount University  
Providence College  
Saint Joseph's College, Connecticut  
Saint Mary's College of California

## Got Copies?

Copies of *As Leaven in the World: Essays on Faith, Vocation and Intellectual Life* are available from Collegium for a reduced price of \$18, including shipping.

## Collegium News

is published twice a year at College of the Holy Cross  
1 College Street  
Worcester, MA 01610

Thomas M. Landy  
Editor

# Collegium Alumna walks the Camino

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**Anne Marie Wolfe ('99) was a Fulbright Scholar in Madrid, Spain last year, doing research for her dissertation on the Spanish intellectual and statesman, Juan de Segovia (d. 1458). During that time, she walked the 220-mile pilgrimage route known as the Camino. The following is her account of this spiritual and intellectual journey.**

At first I was just curious. I wanted to know what it was like to walk so far, and a research year in Spain afforded a perfect opportunity to find out. Santiago de Compostela, the traditional site of the tomb of St. James the apostle, was one of the three great Christian pilgrimage destinations during the Middle Ages. The others were Jerusalem and Rome. Legend relates that the apostle's body was miraculously discovered in a field, conveniently just when the Iberian Christians needed a miracle to bolster their spirits in the struggle with the much more powerful Muslim invaders. They heyday of the *Camino de Santiago* was during the eleventh and twelfth centuries. It fell into disuse in the nineteenth century and was revived only about twenty years ago by a young priest with outdoorsy inclinations who was working in one of the small towns along the route. He enlisted people to research the way and hiked much of it himself, putting up signs and arrows to direct others. Now tens of thousands do some part of the Camino every year.

Some are curious, like me. Others go for the art and history along the way, or for a hiking experience, or to meet people from other countries, or just to sort things out. As my planned departure date of April 23<sup>rd</sup> drew nearer, I noticed myself looking forward to the experience as a sort of physically demanding retreat. I was feeling weary from months of intense work on my dissertation and worry over a serious illness in my family, and I knew I needed to find some stillness and just be quiet inside. So I invested in a good pair (I thought) of walking shoes, a compact, light-weight sleeping bag, a cheap backpack, some first-aid supplies, a guidebook on the route, and a wooden walking stick with a metal tip, and I walked 220 miles of the Camino across northern Spain.

Modern transportation deposited me at Roncesvalles, the legendary spot in the foothills of the Pyrenees where I had decided I would start. I had chosen the stretches I would do based on the pictures I liked most in the guidebook, and I had chosen well. The first day, I discovered why the *Amigos del Camino de Santiago* office in Madrid so highly recommended a walking stick. The narrow path was ankle-deep in mud (*barro*—a new vocabulary word!) from the melted snow, and it was on a densely forested hillside, so it was impossible to walk around it. The stick was something to anchor into a piece of land in a thicket somewhere near the path to keep your balance in the slippery *barro*. Those first few days of the Camino were joyful ones of walking six or seven hours a day in lush, green hills, through picturesque

villages, and over medieval stone bridges.

The Camino takes you out of normal time and space in a way I had never experienced before. It slows you way down. Once I took a small jog into a nearby town to stop in a bar and get a sandwich to take on the road. This was a tiny town, hardly a bustling city, but as I waited for them to make my ham and cheese *bocadillo*, the TV was on and there was news about the Middle East and the endless soccer games in Spain, and it felt as if that were all happening in some other universe. Later on, I would forego visiting important churches and monuments in the larger cities in order to get back to the quiet again as quickly as possible. The silence seemed to speak of a power holding the world together somewhere deeper than all the alarming chaos on the surface.

Basic physical needs and conditions demanded a new kind of attention. Dirt or grass paths are noticeably better for knees than concrete ones. Chapstick is important. Water is important. Food is important. Best to eat lightly during the day, but carry snacks for energy, and eat more at night. My guidebook turned out to be stronger on the history and culture of the route than on practicalities such as whether or not a town with a pilgrim's refuge in it had any food. Once, starving at night and with no food to buy for miles around, I was fed by a group of Spanish fellow pilgrims who had extra. After that I checked out other people's guidebooks before each day's walk.

After those blissful early days, everything changed. Bad blisters set in sometime not long after Ponferrada, where there's an impressive castle complex started by the Templar Knights. Then while descending a steep mountain path into a little village in León I slipped on the mud and stones and twisted my right knee. For the rest of the trip, I was taking 800mg of Ibuprofen a day and therefore decided that I'd better forego sampling the wines in the Bierzo region, which consisted of vineyard after vineyard and was having a wine festival. And still the pain was there.

The official pilgrim *refugios* usually had hot water, but typically only the first people to arrive on a given day got any, at least at first. I often had to wait until late at night for the water to warm up again. You wash clothes out in the sink or the shower and hang them up to dry, sometimes just fastening them to the backpack as you walk the next day. I have never been as excited to do laundry as I was when I got back to Madrid.

The people on the Camino were a curious mixture. In the summer, there are more high school and college students, but I was usually the youngest one around because many of the other pilgrims in late spring are recent retirees. There are a lot of French people and Brazilians—there was a book about it by a popular Brazilian author), but also Dutch,

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Swiss, Germans, Scandinavians, English, and Canadians, in addition to Spaniards, of course. Most memorable were probably Francisco, just for his marvelous personality (he is doing the whole Camino one long weekend at a time), Erika, and Joaquín and Eduardo. Erika is a 65-year-old Swiss woman who decided to celebrate retirement by stepping out her front door in Basel and walking for 54 days. Joaquín's father emigrated from Galicia (the northwest region of Spain, where Santiago is located) in 1954 and always said that when he died, he wanted his family to do the Camino to Santiago and scatter his ashes in the village where he was born. So there they were—with an urn of ashes in one of their backpacks. Joaquín was having knee problems too.

Some of the churches and convents still had the exact rules posted on how to qualify for the plenary indulgence the pope had declared for those who did the Camino during the jubilee year. I remember that one of them was that you had to go to confession within fourteen days before or after reaching Santiago. Also the indulgence earned could be applied to dead people. I found it curious in these announcements and in the comments I sometimes hear now, that people tend to "think penitential" when they ponder the spiritual significance of a pilgrimage. For me it was about standing in grateful awe of creation and developing an appetite for silence. In the Benedictine communities, where pilgrims were welcome at Vespers, I loved praying the scriptural line, "Let my prayer rise like incense." By the

end of the *Camino*, I was taking a different kind of picture than at the beginning. Fewer spectacular, sweeping landscapes and more single trees, a broken gate, a chicken.

When I finally arrived in Santiago, I wanted to see the famous Romanesque façade by Maestro Mateo badly enough to endure the pain that I knew those two flights of baroque steps up to the cathedral entrance would cause. That night I ate dinner in the 15<sup>th</sup>-century hospital for pilgrims, now a 5-star hotel. Ferdinand and Isabel stipulated when they built it that it would feed arriving pilgrims, and the hotel symbolically honors its origins by feeding the first ten to arrive at each meal. The 7 1/2 hour train ride back to Madrid two days later was through beautiful scenery, for which I was thankful. But it felt strange to be traveling so fast.

Two weeks later, I wrote to a friend, "I feel very calm now, very centered, very convinced that what I am doing with my life, aspiring to academia and teaching, is what I should be doing. I think the biggest effect of the *Camino* on me (at least at this point) is a sense of the transcendent and the holy, awe at the unbelievably generous beauty of creation, and a resolve to honor it more." In August my walking stick accompanied me on the flight back to the United States despite the reservations of airport security in Amsterdam. On September 11<sup>th</sup> I received an email of support and concern from Francisco. Just this week I got rid of my car. When I finish my dissertation, I plan to do another stretch of the *Camino*.

## Alumni/ae News

**Shawn Ward**, '99 has been appointed Vice-President for Student Affairs at LeMoyne College.

**Mark Yeary**, '01 has accepted a position as Assistant Professor in the Department of Electrical and Computer Engineering at the University of Oklahoma. His new email is [yeary@ou.edu](mailto:yeary@ou.edu).

**Duane Bruce**, '97 was a panelist in a recent conversation between Saint Anselm College and Gordon College, an Evangelical college in Massachusetts. The dialogue, entitled "Catholic and Evangelical Perspectives on Liberal Arts Education" was the second in a series of conversations between the two colleges.

**Dominic Colonna**, '99 is editor of the Fall 2002 issue, entitled "Faith and the Arts," in the journal *Listening: A Journal of Faith and Culture*, published at Lewis University, where he is Assistant Professor.

**Paul Schervish**, '94, Director of the Social Welfare Research Institute at Boston College, has begun to distribute an electronic philanthropy newsletter, *Wealth and the Commonwealth*, which summarizes some of his institute's highly regarded work in this area. Paul's most recent work explores how philanthropists have become more entrepreneurial in their work and preferences, seeking out new venues for giving. For more information on the newsletter and the Institute's research, contact [swri508@bc.edu](mailto:swri508@bc.edu).

**Abbot John Klassen, O.S.B.**, (Spir Dir '94, '95, '97) led a workshop for natural scientists on the topic "How Christian Faith Can Sustain the Life of the Mind" at Pepperdine University's recent national conference, "Sharing Stories of Vocation: How Christian Faith Can Sustain the Life of the Mind, Enhance Our Scholarship, and Invigorate Our Classroom Teaching."

# Conference Notes, etc.

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**The Lilly Fellows Program** has announced its summer seminar for college teachers, “**Peace and Justice in the Bible and in the Quran.**” The conference, at Loyola Marymount University in Los Angeles, July 7-31, 2003, is open to faculty from the Lilly Fellows Network schools (many Collegium schools belong to this network). Chosen participants will receive a stipend to cover many costs. For more information, contact Dr. Daniel Smith-Christopher at 310-338-7666.

**The John A. Ryan Institute for Catholic Social Thought** at University of St. Thomas, in cooperation with the International Association of Jesuit Business Schools, is sponsoring a conference, **Business as a Calling**, the Fifth International Symposium on Catholic Social Thought and Management Education. The conference will be held July 15-18, 2003 at the Universidad de Deusto, Bilbao, Spain. It includes 70 seminar papers, and talks by Rev. Peter-Hans Kolvenbach, S.J. Superior of the Society of Jesus, and the founders of the celebrated Mondragon Cooperative of Mondragon Spain. Further information is available online at <http://www.stthomas.edu/cathstudies/cst/mgmt/bilbao/>.

## **2003 Institute for Administrators in Catholic Higher Education**

Boston College has announced the dates – July 14-18, 2003 – for its annual Institute for Administrators in Catholic Higher Education. Now in its third year, the Institute helps presidents, vice presidents, provosts, & deans to learn more about issues of Catholic identity on campus, and to work through practical means to enliven it on campus. The week consists of numerous talks, panels (including a panel of Collegium alumni/ae who share what they believe administrators could best do to support their work to integrate faith and intellectual life on campus) and case study reviews. The list of speakers in each of its first two years has been quite impressive, and participants’ reviews of the program have been strong. For more information contact Dr. Tracy Schier at [TSchier2@aol.com](mailto:TSchier2@aol.com) or (603)882-3060.

## **Notre Dame Erasmus Institute Summer Seminars and Fellowships**

The Erasmus Institute sponsors Summer Seminars each year for faculty and advanced graduate students in the dissertation stage of their graduate work. Postdoctoral scholars revising a dissertation for book publication are also eligible for the graduate seminar. The purpose of the seminars is to offer scholars a chance to enrich their research by relating it to the intellectual traditions associated with Catholicism in particular, as well as to those of other Christian traditions and the Abrahamic religions more generally. A distinguished senior scholar leads each of the seminars, helping its members over the course of two weeks to explore ways in

which these traditions can enhance their individual projects. **The Institute will cover expenses of food, lodging, and transportation for all participants and will provide a \$600 stipend to graduate students.** As with all Erasmus Institute programs, admission is without regard to religious belief.

This year, the **faculty seminar** will be led by Geoffrey Hartman, Sterling Professor of English and Comparative Literature Emeritus at Yale University. Hartman’s many books include *The Fateful Question of Culture*; *The Longest Shadow: In the Aftermath of the Holocaust*; *A Critic’s Journey: Literary Reflections, 1958-1998*; *Easy Pieces*; *Minor Prophecies: The Literary Essay in the Culture Wars*; *Saving the Text: Literature/Derrida/Philosophy*; *Scars of the Spirit: The Struggle against Inauthenticity*; and, as co-editor, *Midrash and Literature*. Cooperative in nature, the seminar, entitled *Religious Hermeneutics and Secular Interpretation*, will examine topics from the diverse perspectives of its participants. We particularly encourage junior faculty members and younger scholars to apply. Students are not eligible but may apply for the Institute’s graduate student seminars.

One of the **graduate student seminars** will focus on History and will be led by Margaret Anderson, Professor of History, University of California at Berkeley. The other graduate seminar focuses on Art History and will be led by Elizabeth Johns, Professor *Emerita*, History of Art, University of Pennsylvania, and Fellow, Center for Religion, Ethics and Culture, College of the Holy Cross. The Seminars will all be held at the College of the Holy Cross.

Several types of Erasmus Institute Visiting Fellowships are also available annually. For more information on the fellowships or summer seminars, contact <http://www.nd.edu/~erasmus/>.

## **New On-line Campus guide to Catholic social teaching resources and activities**

The Association of Catholic Colleges and Universities, in collaboration with the Catholic Campaign for Human Development, Catholic Relief Services, and the USCCB Department of Social Development and World Peace, has developed a web-based resource, “A Campus Guide to Catholic Social Teaching In Action.” The site is designed to help students understand the importance of alleviating poverty and injustice to the Catholic intellectual tradition. It provides summaries of national Catholic policy statements on matters of domestic and international justice, with links to more extended resources, and offers pedagogical suggestions on curriculum development and campus activities, along with scriptural and other resources for prayer and action. Numerous faculty have contributed to suggesting “best resources” in numerous policy areas. The site can be accessed at <http://update.accunet.org/paj>.

The Cushwa Center for the Study of American Catholicism at the University of Notre Dame will sponsor a conference, *Rethinking U.S. Catholicism: International and Comparative Frameworks*, March 14-16, 2003 (first conference session is on Friday at 7:30 PM; conference ends with Saturday evening banquet; departure is on Saturday evening or Sunday morning)

Presentations and speakers include: "Facing the Challenges of Comparative History," James T. Kloppenberg, Harvard University; "The Divisions of the Pope: Catholic Revival and Europe's Transition to Democracy," Margaret Lavinia Anderson, University of California, Berkeley; "The Discovery of Christianity Beyond the West," Lamin Sanneh, Yale University; "How Did Spaniards Convert Indians? Internationalizing Mission History," David Weber, Southern Methodist University.

Focus: Comparative analysis with Catholics from other continents enhances U.S. Catholic studies, as does more systematic examination of the international connections and contexts which have shaped and been shaped by American Catholicism. This conference will explore current scholarly efforts to internationalize U.S. history and develop comparative approaches to history, especially the significance of these efforts for the ongoing development of U.S. Catholic studies.

For the first forty conference registrants, a non-refundable fee of \$50 will cover all conference costs, including meals, a Saturday evening banquet, and hotel accommodations on

Friday and Saturday evenings (double occupancy). Single occupancy rooms are available on a first-request basis for an additional \$50 per night; please include the appropriate amount with your registration check and indicate which night(s) you will need a single room. All conferees are expected to pay for their own travel.

To register, please send your check, an indication of which night(s) you will need hotel accommodations, and your name, address, phone number, and e-mail to:

The Cushwa Center for the Study of American Catholicism  
1135 Flanner Hall  
University of Notre Dame  
Notre Dame, IN 46556-5611.

Calvin College announces several conferences:

**Biology and Purpose: Altruism, Morality, and Human Nature in Evolutionary Theory**, hosted by Philip Clayton and Jeffrey Schloss, November 7-9, 2002. Al Plantinga, M'93 and Stacy Ake, '94 are among the presenters.

**Bach the Preacher**, April 10-12, 2003. A Symposium with insights from theology, musicology, performance, liturgy, & pedagogy.

**Christian Environmentalism With/Out Boundaries: Living as Part of God's Good Earth**. Directed Mark Bjelland, Steve Bouma-Prediger, Susan Bratton, Janel Curry & John R. Wood, July 7-25, 2003.

## Milestones



**Sidney Callahan M'95 and '97** delivered the prestigious Madaleva lecture in Spring 2002 at Saint Mary's College in Indiana. She also held the McEver Chair at St. John's University, NY, in 2001-2.

**Michael Grant '96** has joined the University of Nebraska Press as the History Acquisitions Editor, where he will deal with manuscripts in the press's American West, Environmental Studies, Latin American History, and Military History series. Email address is [mgrant3@unl.edu](mailto:mgrant3@unl.edu).

On September 14, 2001, in New York City, **Dawn Marie Hayes '01** gave birth to a daughter, Alessandra Gianna

Helena Hayes, whom she was carrying at *Collegium*. Dawn calls her "my ray of light in that devastating week."

**Chisup Kim '98** completed his doctoral at Texas A&M and is now a research fellow at Duke University. His email is [ckim@math.duke.edu](mailto:ckim@math.duke.edu)

**David Livingston '96** is now teaching at Mercyhurst College and has published a new book, *Healing Violent Men: A Model for Christian Communities* (Fortress Press, 2002). His email address is [dlivings@mercyhurst.edu](mailto:dlivings@mercyhurst.edu).

**Karen Stohr, '95** is an Assistant Professor of Philosophy at Mount Saint Mary's College of Emmitsburg, MD. Her email address is [stohr@msmary.edu](mailto:stohr@msmary.edu).

# Book Reviews

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Robert Kiely

## **Still Learning: Spiritual Sketches from a Professor's Life**

(Catalina, AZ: Medio Media, 1999.)

Despite my interest in spiritual and intellectual autobiographies, and a former acquaintance with the author, this little gem of a book managed to slip past me unnoticed until recently, as I suspect it has for most other Collegium readers. Kiely is Professor of English and Master of Adams House at Harvard University, and a deeply committed Catholic who in the last decade has become involved as a Benedictine oblate.

Most of the narrative is the story of Kiely's life after age 45, by which time he was already tenured and well-established in his career and his marriage, and might reasonably have expected to coast along the rest of the way. This book is a series of reflections on the many surprises that came his way. "What I learned during the next twenty years was that if you think of your life as a vocation, the nature of the call and the quality of your hearing keeps changing." Writing specifically from his commitment as a Catholic, he says, "we refuse to read history, including our own stories, as pointless."

The changes start with his wife Jana's ultimately very difficult pregnancy at a time when they thought childbearing was past, and move forward to his sabbatical visit to central China to teach in 1982, when the country was barely beginning to open up. His reflections on this adventure—like the rest of his encounters—reflect a deeply Catholic sensibility coupled with an equally deep interest in other traditions and ways of knowing. He recounts trying to celebrate Christmas in a place where resources were scarce and religious life was long-suppressed. He sees and interprets the world through a very Catholic lens (Sichuanese opera reminds him not only of the Globe theater, but of "the atmosphere... in a Neapolitan church at Sunday Mass"). Though he began the adventure with no special knowledge or interest in China it clearly became part of his life.

Further along, Kiely tries to find the meaning in the death of his parents, both his joyful, Italian-American mother, and his father who "went raging into the dark, willing himself to die when life no longer corresponded to his exacting design." He writes of encounters with a number of gifted and reflective students, and particularly of his encounter with John Main, O.S.B., the founder of a Christian meditation movement. Kiely's commitment outlives the demise of Main's original community, but lives on in a new communal context, and in the practices he brings back to Harvard Square. Least likely, to his mind, but very important for him, was when, in 1978 as Master of Adams House—by far the most bohemian house at Harvard, he was confided to by several students about their fears and challenges as gay students at Harvard. Kiely helped make their case to the

administration, and paved the way for the first recognition of and services for gay and lesbian students at Harvard.

I was especially taken by both the surprises and the ordinariness of his experience, as well as the care, eloquence and humility with which he told the story. His little book would be a great resource for anyone working with faculty at mid-career to explore the spiritual challenges and opportunities it poses.

-Thomas M. Landy

Robert E. Sullivan (ed.)

## **Higher Learning and Catholic Traditions**

(Notre Dame: University of Notre Dame Press, 2001.)

This collection, the inaugural volume in an Erasmus Institute book series, asks several top-notch scholars to consider ways in which aspects of the Catholic intellectual heritage could offer "unexplored points of view and intellectual models" for their fields of research. The result is an eclectic and interesting collection of essays by seven senior scholars in the arts, sciences, and social sciences, roughly half of whom are Catholic. Most of the essays thus reflect the particular research interests of each scholar, which are placed, as the authors were charged to do, in the context of Catholic traditions.

Sullivan (R'97), an intellectual historian, introduces the volume with a brief essay that identifies how the modern university rejected the notion that religious claims were forms of knowledge, and shifted the realm of religion solely to ethics and behavior.

Alasdair MacIntyre writes about the aims of Catholic higher education. He tries to follow in the footsteps of Newman and others by claiming that a Catholic university, if it really proposes to be such, must take on a counter-cultural responsibility—to seek out much greater integration and coherence than is the case in the academy and the larger culture today. He further challenges philosophy to recover its "sapiential dimension," and demands that both philosophy and theology justify why, if they only act as specialties, colleges and universities should give them any specialized place in the core.

Alan Wolfe looked at some of the challenges that sociology and Catholicism have faced in recent decades, and suggested ways for each to learn from the other's strengths. Likewise, Anglican priest-physicist John Polkinghorne offers a marvelous essay on the possibilities and limitations of each of his chosen disciplines, and how each can engage the other without seeking to trump all the conversation.

Nicholas Boyle, Professor of German at Cambridge University, offers a fascinating account of one aspect of the secularization of the academy and of aesthetics in the modern age.



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It was the context of the German University system, he claims, that led to the development of “Art” with a capital “A” as a substitute for Christian faith. Forced to grapple within the confines of that state-run system, German scholars used idealist aesthetics to carve out a socio-economic niche for themselves, as the apostles of Art for Art’s sake. Boyle, interested in the theological implications of literature and criticism, turns his essay to a comparison of Hans Urs von Balthasar and Erich Auerbach that scholars of their work will surely find interesting.

Mary Ann Glendon traces a few of the apparently important contributions of Catholic social thought to the United Nations’ Declaration on Human Rights, adding how this document in turn affected the social thought of John XXIII and John Paul II. She offers suggestive, but insufficiently developed comments on the need to reach beyond relativism to provide an adequate moral-philosophical foundation for the rights elucidated in the declaration.

Jean Bethke Elshtain sums up the essays in the collection as an indication of the wisdom of that part of the Catholic tradition which values at the same time *ressourcement* (i.e. a “return to sources”) and *aggiornamento* (“opening the curtains to new breezes”). She suggests the need, for example, for Catholic social thought to serve as a form of “revivified critical sociology.” Altogether, the essay draws together some outstanding thinkers who are faithful to their charge, considering both potential and real integration, and creative engagement.

-Thomas M. Landy

John B Bennett

### “The Academy and Hospitality”

*Cross Currents*, Spring/Summer 2000, pp. 23-35.

Hospitality is the value I have come to associate most of all with the Benedictines, and tried to embody in Collegium as an ideal for Catholic higher education. While I often fear that many notions of hospitality in the academy are too softheaded for an institution that depends on critical thought to achieve its purpose, I was taken by John Bennett’s ability to argue the necessity of hospitality in the academy.

His is no simplified paean to niceness. Bennett is well aware of the ways “courtesy and civility can be used to limit or even avoid interaction with others on difficult or even controversial subjects” (25). Where it is used to conveniently avoid discussing failures in curriculum, teaching, scholarship and service, courtesy can fail us. Hospitality, as he sees it, helps create the conditions for genuine, intellec-

tual encounter, unencumbered by the ego that can get in the way of listening and openness to the other.

Bennett contrasts the virtues of hospitality with what he calls “insistent individualism.” For the insistent individualist, “individual and social identity, worth and fulfillment are understood in terms of power to shape and control others, to resist their power and to treat them as a function of one’s own ends” (30). Faculty can too easily fall into the trap of “us[ing] their verbal agility and knowledge to distance and exclude rather than welcome and include others.” At its most extreme it takes the form noted by Julia Kristeva: “I speak, you listen, therefore I am. Listen to me in order that I may exist.”

Too many of us have, over the years, encountered faculty who approach this extreme. I found it refreshing to unmask this academic tendency once again at its extreme, but I also liked the idea that it might call each of us to think about the extent to which we unwittingly approach this by degrees ourselves.

Bennett’s solution to this insistent individualism is a return to “the collegium” as a social ideal of hospitality. While he doesn’t have our Collegium in mind, he is talking about a kind of community very much like what Collegium wishes to foster. This collegium, he says, requires neither “an excess of uniformity” nor “a deficiency of connectedness.” It is a covenantal, not simply a contractual, community of mutual obligations. An “avowed willingness to criticize and be criticized with reference to a substantive concept of the good, not just procedural rules... creates and sustains the collegium.” In the collegium, conflict that is “open and honest” will often be necessary, but not conflated with competition, which is directed towards individual benefit, rather than common good.

A few sentences stood out as aphorisms, each of which resonated with me in concrete ways. I close with these and recommend that you take the time to read and ponder the whole of the article, which I expect to include among the Collegium readings:

- “Being hospitable... means relinquishing protective and controlling mechanisms, and abandoning careful calculations about the quantity of good one extends over and against what one anticipates receiving” (p. 25).
- “Whether student, faculty or administrative colleague, the other is always a concrete, not a generalized other” (p. 26).
- “Hospitable teachers work with the students they actually have, not the ones they might wish for” (p. 26).

-Thomas M. Landy

# Book Reviews (continued from page nine)

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Gary Orfield and Edward Miller, (eds.)

## **Chilling Admissions: The Affirmative Action Crisis and the Search for Alternatives**

(The Civil Rights Project, Harvard University/ Harvard Education Publishing Group, 1998.)

Gary Orfield (ed.)

## **Diversity Challenged: Evidence on the Impact of Affirmative Action**

(The Civil Rights Project, Harvard University/ Harvard Education Publishing Group, 2001.)

Gary Orfield (R'97) whose study and advocacy of civil rights, desegregation and equal opportunity has been tremendously influential in the last several decades, has devoted much of his recent scholarly work to leading and organizing research on the impact of affirmative action in higher education.

These two volumes, like a third which is forthcoming, draw together some of the finest researchers on higher educational policy and assessment to explore the implications of recent court rulings limiting the scope of affirmative action. They examine some of the misconceptions about how affirmative action affects the admission chances of majority students, and identify easily overlooked favorable effects of affirmative action on universities and society.

Orfield faults scholars and administrators for their role in allowing challenges to affirmative action policy to progress so far in the courts and in policy dialogue. Scholars, he said, needed to provide better research to support why affirmative action policies have had a justifiable, meritorious educational and social impact.

Orfield's core argument is that educational institutions are strongest when they choose students who bring with them a wide variety of talents, backgrounds, and perspectives. Drawing in particular on the approach of Harvard undergraduate admissions, he asserts that "diverse student bodies produce better education and more stimulating campus communities." Over-reliance on standardized tests serves as a roadblock to achieving any kind of diversity, since the richness of a college or university depends not only on the test scores of students, but on the presence of talented musicians, debaters, student leaders, artists, and other students whose varied qualities—including their racial diversity—improves the educational mission of the institution.

The articles also make it clear why, in the absence of Affirmative Action, other substitute criteria (e.g. income-based admissions) make it difficult to achieve success in promoting minority educational parity. Social scientists know that race has a separate, measurable impact on student achievement, independent of social class, income or parents' education status. Substituting other criteria as proxies—including criteria like parents' education or economic

status—cannot achieve the effect affirmative action was designed to achieve, which is to compensate for generations of discrimination and its ongoing impact.

Orfield suggests that the admissions process should be seen as "a way to fulfill the values of the institution and to create the most effective learning community that embodies those values." He contrasts this to a one-dimensional "merit"-based system that seems to suggest that college is simply a reward for the students who are most 'deserving,' as measured on a scale of test scores and grades. But universities are not passive receptacles; they are dynamic communities that profoundly affect the development of students on many dimensions that are not readily quantified."

The social outcomes of affirmative action are treated in important ways as well. One chapter makes an excellent case that the decrease in acceptances of African Americans, Hispanics, and Native Americans into medical schools directly threatens the availability of physicians dedicated to serving poor communities. African Americans, Hispanics, and Native Americans have demonstrated greater willingness and ability to serve in their communities and understand their patients' needs and challenges. Here we can see clearly how admissions based on an individualist ethic can ignore the common good and directly impact the lives of many people already inadequately served in the United States.

These books pay most attention to public, rather than private universities, but are of interest to Collegium readers for the moral questions they raise, and for ways that they may help Catholic colleges respond to challenges to affirmative action.

-Thomas M. Landy

Cynthia Russett and Tracy Schier (eds.)

## **Catholic Women's Colleges in America**

(Johns Hopkins University Press, 2002.)

The story of the more than 220 Catholic colleges founded for women and by women's religious communities in the United States is largely untold in the annals of American educational history. The colleges did a great deal to push forward the education of women in the United States, despite numerous challenges.

This book, commissioned by the Lilly Endowment, Inc. from the Yale Project of Colleges Founded by Women Religious, contains a dozen essays (several by persons with Collegium connections, including Tom Landy, Cynthia Russett, M'94, R'97, Jane Redmont, Monika Hellwig, and Sr. Jeanne Knoerle, S.P.) which trace the origins and proliferation of the schools, the roots of the founders' spirituality, the faculties, curricula, administration, student life, the tumult of the 1960s and 70s, and future challenges. Jill Kerr

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Conway provides an excellent introduction to identify why these colleges deserve much more attention than they were ever given. While I hesitate to offer a review of a book I was involved in putting together, I would encourage Collegium alumni/ae to order copies for your libraries, and to draw it attention to your colleagues who might find it of interest. These colleges represent a remarkable accomplishment in terms of women's leadership, and deserve much more attention than they have previously received.

-Thomas M. Landy

Thomas F. Ryan

### **Thomas Aquinas as Reader of the Psalms**

(Notre Dame, IN: University of Notre Dame Press, 2000.)

In the encyclical *Fides et Ratio* (1998), Pope John Paul II gives pride of place to the philosophical system of St. Thomas Aquinas, not simply for its own sake, but also for the rigorous manner of his reasoning. In his short life (he died at age 49), Thomas produced a vast body of scholarly material that forms a synthesis of Aristotelian and Christian wisdom. The Church's patron of universities is a deservedly worthy object of study. Yet Thomas' gifts are not exhausted in his appeal to the intellect. His skills as an exegete and spiritual master are also to be lifted up and celebrated.

This is precisely the intention of Thomas F. Ryan's ('96) published dissertation, *Thomas Aquinas as Reader of the Psalms*, part of the prestigious series undertaken by the University of Notre Dame Press, *Studies in Spirituality and Theology*.

Ryan examines the Angelic Doctor's *Postilla super Psalmos*, an incomplete but mature commentary on the psalter. The *Super Psalmos* forms a tiny portion of Thomas' work on scripture, which amounts to about a third of his entire literary output. Ryan attempts to situate the commentary within the framework of medieval Dominican spirituality, as well as Thomas' own theological corpus. For Thomas, the psalter acted as a springboard for theological reflection on such things as christology, grace, prayer, and ethics.

Ryan's careful reading and explication of the text provides an English audience with a rare glimpse into how one of the Church's greatest scholars used the psalms first and foremost as a tool for prayer. "This book," wrote Aquinas, "contains the glory of God," and "invites us to glory" (15). It is through an "attentive heart" that the lyrics of the psalms join the soul to its creator. Effective recitation yields further transformation of the heart, the mouth, and action (*cor, os, opus*). It was this that Thomas hoped to communicate, not only to his students, but also to all who heard him preach.

One of his main contributions to thomistic studies is Ryan's assessment that Thomas not only teaches about what scripture means, but also how to use it. The psalms are to be engaged, not simply studied, and Thomas is at pains to arrange his commentary as if it were to be read as a mnemonic device for instruction of the spirit. So, for instance, where Thomas is concerned with bringing out a certain doctrinal point by referencing the psalms in the *Summa Theologiae*—his principal work of theology—in the *Super Psalmos*, he wants to "produce students who can know about and enter into a journey informed by the psalms" (60). These students—future preachers and teachers themselves—earn more than practical wisdom. They are rewarded with a deeper prayer life.

There is something especially apt in Thomas' approach to the *Super Psalmos* for those who want to teach by example. Caroline Walker Bynam, in her account of medieval pedagogy, has remarked that teaching by word and deed was one of the principle instruments of conveying both the doctrines of the Church and an accompanying, yet unspoken religious sensibility. Ideally, the internalization of the psalms creates an external light for all to see and emulate.

Although technical at times, the volume is to be commended for its generally straightforward style and accessibility. Aside from its rich complement of scholarly notation, the book has a useful bibliography and index. Students of the Dominican tradition, Aquinas scholars, and medievalists will find much to quarry.

-Patrick J. Hayes

Fordham University and Iona College



# Book Reviews (continued from page eleven)

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Robert Benne

## **Quality With Soul: How Six Premiere Colleges and Universities Keep Faith with Their Religious Traditions**

(Grand Rapids: Eerdmans, 2001).

Robert Benne, Director of the Center for Religion and Society at Roanoke College, a Lutheran college in Virginia, looks at colleges from six Christian traditions to discover what it is that makes a Christian college “work” from a mission perspective. Benne’s “case studies” (Calvin, Wheaton and St. Olaf colleges, and Baylor, Notre Dame, and Valparaiso universities) are affiliated with six denominations or traditions (Christian Reformed, Evangelical, Southern Baptist, Roman Catholic, Evangelical Lutheran, and Missouri Synod Lutheran).

The first two chapters, dedicated to a description of the secularization process, depend heavily and uncritically on James Burtchaell’s *Dying of the Light*. Benne’s wholesale and undifferentiated appropriation of “secularization” is too clumsy as a model for explaining the changes of the last three decades in Christian higher education. Something was obviously happening to many religiously affiliated colleges or universities, but it is too simple to say that it is the same process that happened for Harvard, Yale, Princeton or Wesleyan.

What follows, though, is rather interesting, beginning with his typology of church-related colleges, reprinted in the box to the right. The typology leaves plenty to quibble with; Benne himself recognizes that it is too tight and unnuanced. Yet it also is fascinating as a spark for rumination about where a particular school and its mission strategies fit. I would argue, for starters, that his chart far too readily bifurcates between the orthodox and the secular as sole polarities, without recognizing that there could be good, more liberal *theological* reasons for many of the perspectives he places in the secular realm. Benne actually acknowledges this in the text, but plays an interesting game of using an ostensibly neutral typology as a normative pedagogical tool.

The typology of church-related colleges, and the chapter that details it, is helpful not because I believe it offers a universalizable normative vision of what a Christian College ought to be, but because it gives some sense of the range of models of identity espoused by church-related Catholic and Protestant colleges today.

Benne also provides a service to readers by providing clear and accessible examples of several models posited by other scholars about the relationship between faith and knowledge or faith and pedagogy. For example, some colleges like Baylor and Wheaton have stressed, at various times, an “add on” (or “value-added”) model of education: the schools were responsible for “excellent teaching” in the liberal arts and sciences—an excellence undifferentiable, perhaps, from the best of secular education. The added value came from worship, bible, service, and other extra-curricular programs that brought Christianity to the institution.

This model contrasts, for example, to the “integration model,” whose distinguishing feature is the belief in Christian scholarship, which “begins in a different starting place. Philosophy, sociology, literature, history, and perhaps even physics and mathematics will be done differently if undertaken with Christian presuppositions” (77). The Christian presuppositions, he believes, would often lead to a critique of the presupposition of other disciplines, such as the “determinism” of the natural sciences. At Calvin College, all professors are required to demonstrate their integration of faith and learning. “[W]orldview analysis and critique go on in classrooms across disciplines” (99). Benne believes that all Christian schools should use philosophy to probe the methodological claims of the disciplines through courses in “philosophy of science, social science, history, literature, religion, and the arts. The claims of reason, experience and imagination have to be critically scrutinized along with those of revelation” (143).

As a would-be social scientific analysis or case-study of the schools, Benne’s book falls pretty far short. His sources and supporting data are often superficial (he relies often on U.S. News and World Report and other rankings of colleges). At the same time, he is very successful in highlighting a variety of strategies that achieve success by various criteria—even if one were to necessarily accept that these might not be applicable to other religious traditions. And despite the occasional superficiality, I was impressed that in the end Benne always manages to ask critical questions about the shortcomings of each college’s approach.

Taken with its limitations, this book is well worth attention, at least as a conversation-starter or tool to measure where you think your school falls on a typology of formalized mission relatedness.

-Thomas M. Landy

## Types of Church-Related Colleges

	Orthodox	Critical-Mass	Intentionally Pluralist	Accidentally Pluralist
<b>Major divide:</b>	the Christian vision as the organizing paradigm	versus	secular sources as the organizing paradigm	
<b>Public relevance of Christian vision:</b>	Pervasive from a shared point of view	Privileged voice in an ongoing conversation	Assured voice in an ongoing con- versation	Random or ab- sent in an ongo- ing conversation
<b>Public rhetoric:</b>	Unabashed invi- tation for fellow believers to an intentionally Christian enter- prise	Straightforward presentation as a Christian school but inclusive of others	Presentation as a liberal arts school with a Christian heri- tage	Presentation as a secular school with little or no allusion to Chris- tian heritage
<b>Membership requirements:</b>	Near 100%, with orthodoxy tests	Critical mass in all facets	Intentional rep- resentation	Haphazard sprin- kling
<b>Religion/ theology department:</b>	Large, with the- ology privileged	Large, with the- ology as flagship	Small, mixed de- partment, some theology, but mostly religious studies	Small, exclusively religious studies
<b>Religion/ theology required courses:</b>	All courses af- fected by shared religious per- spective	Two or three, with dialogical effort in many other courses	One course in general educa- tion	Choice in distri- bution or an elective
<b>Chapel:</b>	Required in large church at a pro- tected time daily	Voluntary at high quality services in large nave at protected time daily	Voluntary at un- protected times, with low atten- dance	For few, on spe- cial occasions
<b>Ethos:</b>	Overt piety of sponsoring tradi- tion	Dominant atmo- sphere of spon- soring tradition — rituals and habits	Open minority from sponsoring tradition finding private niche  (Dominantly secular atmosphere)	Reclusive and unorganized mi- nority from sponsoring tradi- tion
<b>Support by church:</b>	Indispensable fi- nancial support and majority of students from sponsoring tradi- tion	Important direct and crucial indi- rect financial support; at least 50% of students	Important fo- cused, indirect support; small minority of stu- dents	Token indirect support; student numbers no lon- ger recorded
<b>Governance:</b>	Owned and gov- erned by church or its official rep- resentatives	Majority of board from tra- dition, some offi- cial representa- tives  (College or university is autonomously owned and governed)	Minority of board from tra- dition by unoffi- cial agreement	Token member- ship from tradi- tion

Source: Robert Benne, *Quality With Soul*, © Eerdmans Publishing, 2001, used with permission.

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George Dennis O'Brien

## The Idea of a Catholic University

(Chicago: University of Chicago Press, 2002) 239pp.

O'Brien, R'97, a onetime Princeton philosophy professor and later dean and president of several prestigious secular universities, has penned a work about Catholic higher education quite different than most any other in print (though an abbreviated version of some of his argument is included as an essay in *As Leaven in the World*).

He writes here not as an administrator, but as a philosopher. This is an extended and complex essay on epistemology and the nature of truth, specifically on the ways of knowing and kinds of truth that are welcomed and excluded from the university by its own philosophical assumptions or presumptions. Further, it deals extensively with the "grammar" or logic of belief, to make a case why theology ought to be included in the life of a university.

O'Brien tries to disentangle different kinds of truth, such as "university truth" (reason and science), "signed truth" (e.g. the 'truth' one might find in a work of art), and "iconic" (religious) truth. Unless we unentangle these, he asserts, there is little hope of bringing any harmony to faith and reason. Reason and revelation, he says, are very different kinds of truth, not quite compatible on each other's terms. He centers his argument about Catholic truth around the Johannine gospel's claim, "I am the truth," which is different from "I am revealing a truth." The latter "create[s] students of the subject, not disciples of the teacher" (30). "What is taught is the Teacher; what is 'True' is this Jesus; what is handed over is Christ's presence... The notion that 'truth' is somehow essentially bound up in a specific historical person ("I am the Truth") is fundamentally antithetical to the assumptions of universal reason and scientific truth" 33. This is a truth not about fact, which is the truth of the natural sciences.

It is closer to the truth suggested in art—which is particular and grounded in one artist or poet's experience and insight, such as that which is decidedly individualized to Picasso or Rembrandt. It has "'universality,' [in the sense that it may transcend the particularity of the artist] but not the ascetic universality of natural science."

Religious truth, grounded in the historical particularity of Jesus, shares in this, but extends beyond it to a third kind of truth, "iconic." Here truth "goes beyond the shaping hand of the artist toward the very presence of the thing depicted" (80). It is the truth of existential presence. To say "the Lord is risen" is not about the logic of scientific fact, but as a belief statement is about "the reality of the Resurrection present to me and for me" (82).

Those who see the university's truth only as rational would question whether the university should be the place for creative endeavor in art or composition—never mind whether there is a place for religious truth claims. Art and religion's truth can both be demeaned, in any case, when it can only be reduced to study of its rational elements.

Following Newman's footsteps, O'Brien argues that a university which wants to seek out *all* truth ought to accept the place of "signed truth" on campus, and also of "iconic truth." "If the whole truth is rational truth, then there is no place for *fides* in the academy. Faith becomes an extracurricular activity" (25). Yet "almost all universities in the United States include a broader range of competencies than the strict scientific model would permit" (94). Many disciplines' evaluations rely on collective authority and an authoritative tradition, a "methodology which has analogous application for religious faith" (94).

"Catholic," as part of the university enterprise, then, seems to aid the university's work by impelling the university to ask meta-questions about itself, and to focus attention on the consequences implied in the beliefs it holds. More specifically, it makes a claim that Jesus' life, death and resurrection offer "an overriding paradigm... the key to existence." He could readily see other universities centered around the Buddha's insights or the enormity of the holocaust as similar paradigms. Its physics and chemistry stay the same, but the guiding insights of the paradigms shape the life of the institution. His vision is of a contrarian model which can critique and dialogue with the present normative model of the university. Its *sacramental*, or iconic witness builds upon the witness of scientific and artistic approaches, whereby it "deepens ordinary reality, it does not destroy it," (183).

O'Brien's argument is complex and requires a dedicated reader. At times the philosophical forms of reasoning he employ seem to clarify the issues at stake, though in other ways the book seems abstract. The place that O'Brien carves out for Catholicism in the university is not likely to satisfy a number of readers, particularly those of a traditionalist bent. One might note here his claim that centering attention on the Christological claim "I am the truth" means that "grounding Christianity on some inherent set of doctrines, a 'catalogue of truths' is inherently flawed." Here we become aware of the limits that an academic or university vision inevitably places on religious visions, much as O'Brien works to expand these. Through all this, O'Brien's dedication, commitment and intellect are greatly to be admired, especially for his grasp of what is at stake with competing epistemological visions of truth. For all this, I am grateful as a reader.

-Thomas M. Landy

# Save the dates!



Pepperdine University's Center for Faith and Learning is hosting a national conference entitled **"Sharing Stories of Vocation: How Christian Faith Can Sustain the Life of the Mind, Enhance Our Scholarship, and Invigorate Our Classroom Teaching."** This conference will be held on Pepperdine's campus in Malibu, California October 3-5, 2002. More information is available at [www.pepperdine.edu/centerforfaithandlearning](http://www.pepperdine.edu/centerforfaithandlearning) or call or email [krystin.higgins@pepperdine.edu](mailto:krystin.higgins@pepperdine.edu), (310) 506-4141.

The Center for Religion, Ethics and Culture at the **College of the Holy Cross** is sponsoring a conference, **"Practicing Catholic: Ritual, Body, and Contestation in Catholic Faith"** from October 18-21, 2002. The conference is co-directed by Joanna Ziegler '97. Drawing together a distinguished group of historians, cultural anthropologists, performance artists, and theologians working in the U.S. and abroad, "Practicing Catholic" will address Catholicism as an at once embodied and performative faith, a field of practices in which power—divine and human, religious and political—is contested and shared. By pairing presentations of papers across disciplinary lines, participating in and theoretically reflecting upon actual ritual and artistic performances, and concluding with interdisciplinary discussion sessions, the conference participants will push beyond scholarly theories of embodiment to explore the religious body *in motion* in such performative experiences as mystical chant, holy dance, grassroots political activity drawing on popular religiosity, healing ceremonies, accompaniment of the dying, and processions. The presenting scholars will bring a wealth of knowledge concerning such contexts as medieval Europe, sixteenth century Latin America, and contemporary North India, Bolivia, Philippines, and Worcester. Ritual performances will include a Ritual Mass of Anointing, complete with a series of choreographed processions, the "Chalice of Repose" project, a palliative, pastoral service to the dying integrating historical scholarship, musical performance, spirituality and medical treatment, and a musical presentation of the "sound" of Hildegard of Bingen's mysticism, and a sung Vespers service.

February 7-9, 2003, ACCU and other Catholic social agencies in Washington will co-sponsor a **Catholic Higher Education Peace & Justice Wrap-Around Meeting** at the Annual Social Ministry Gathering, Washington, DC. For information contact Michael James, ACCU Assistant Executive Director, 202 457-0650, [mjames@accunet.org](mailto:mjames@accunet.org)

**"Lay Leaders in Catholic Higher Education: An Emerging Paradigm for the 21st Century,"** A National Conference Sponsored by Sacred Heart University and the Association of Catholic Colleges and Universities at Sacred Heart University, Fairfield, Connecticut, June 13-15, 2003.

The conference, "Lay Leaders in Catholic Higher Education: An Emerging Paradigm for the 21st Century," will bring together professionals committed to the further development of Catholic higher education in the United States to:

1. Explore and celebrate the best practices and successful models of lay leadership within Catholic Higher Education;
2. Reflect upon the evolution of founding charisms and celebrate the unique gifts of laity in leadership as they contribute to that evolution within this new paradigm;
3. Share and develop methodologies and strategies to identify, prepare and support lay leaders of Catholic colleges and universities;
4. Identify and address opportunities and challenges around institutional identity and mission for trustees, presidents, administrators, faculty and staff, leaders of religious communities; and
5. Present research findings and experiences to date.

The format of the conference will include thought-provoking and inspirational keynotes, collaborative working groups and opportunities for each team to discuss issues, discussions of the spiritual dimensions of effective leadership within Catholic Higher Education, presentations of models of success, and opportunities for prayer and worship.

Principal Topics to Be Discussed:

- \* The Emerging Paradigm of Lay Leaders: Issues, Challenges, Opportunities
- \* Theological and Ecclesiological Foundations for Lay Leadership
- \* Particular Issues for Lay Leaders (Two Workshop Sessions)
- \* Spirituality and Lay Leaders

More information about the conference is available at: <http://cit.sacredheart.edu>.

# Back to Collegeville!

Collegium's 2003 Summer colloquy on faith and intellectual life returns to **Saint John's University June 6-13, 2003.**

The University, Abbey Church, and other buildings, not to mention the 2300-acre campus, are favorite sites for Collegium participants, always drawing rave reviews.

Due to our transition this year, our application dates for graduate fellows are later than usual: **Graduate applications for Collegium Fellowships must be postmarked by January 17, 2003.** We urge that liaisons at member institutions **submit faculty nominations no later than February 14, 2002.**

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Collegium

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