

Collegium News

Volume 1/Issue 17

Member Institutions

Alverno College
 Belmont Abbey College
 Benedictine University
 Boston College
 Campion College, Univ. of Regina
 Catholic University of America
 Chaminade University
 College of Mount Saint Vincent
 College of New Rochelle
 College of Notre Dame of Maryland
 College of Saint Benedict
 College of the Holy Cross
 DePaul University
 DeSales University
 Dominican University
 Duquesne University
 Fairfield University
 Fontbonne University
 Fordham University
 Georgetown University
 Iona College
 John Carroll University
 Le Moyne College
 Lewis University
 Loyola College in Maryland
 Loyola Marymount University
 Manhattan College
 Marquette University
 Merrimack College
 Mount Saint Mary's University
 Niagara University
 Notre Dame de Namur University
 Regis University
 Rockhurst University
 Rosemont College
 Sacred Heart University
 Saint Bonaventure University
 Saint John's University, Minnesota
 Saint Joseph College, Connecticut
 Saint Joseph's University
 Saint Mary-of-the-Woods College
 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, University of
 Saskatchewan
 Saint Thomas More College
 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
 University of the Incarnate Word
 Wheeling Jesuit University

2 Out of 3 Catholic Universities in 3rd World

According to Census of the Congregation for Catholic Education

A census by the Vatican Congregation for Catholic Education reveals that two out of every three Catholic universities are in the Third World, many in non-Christian areas.

Specifically, of the 1,358 Catholic universities worldwide, administered by religious or the laity, 802 are in developing countries. Many of the schools in predominantly non-Christian environments are in Asia. There are 291 Catholic universities in India, 48 in Indonesia, eight in Korea, and three in Pakistan.

"The presence of Catholic universities is in line with evangelization," Monsignor Vincenzo Zani, undersecretary of the congregation, told the Italian newspaper *Avvenire*. "Not only do they take the Gospel to the realm of the professions and to society, at times the schools are also the only official presence of the Church." Monsignor Zani cited Morocco and Tunisia, "where religious activity is not allowed," yet Catholic schools are "much appreciated" because of the "formation they guarantee" and their "service to society."

"Suffice it to think of the role that a [Catholic University] faculty of anthropological and social sciences can play in a country where human rights are violated," he added.

Moreover, "the universities themselves are places of social and economic development, capable of creating mechanisms to initiate self-development," as is the case with the Agrarian Faculty of Entebbe, in Uganda, the monsignor explained. "In the heart of the forest, this presence is changing the face of the territory," he said. "Students are taught and exposed to more rational methods of agriculture, for example, for coffee." The university has become the "point of reference for the whole of the population, which attends it, learns and exchanges information," Monsignor Zani added.

- courtesy *Zenit.org*



Collegium 2004 participants at University of Portland

Alumni/ae News

Dominic Balestra (M'04) was appointed to a newly created position as Dean of the Arts & Sciences Faculty and Associate VP for Undergraduate Education at Fordham University. Dominic has taught Philosophy there for many years. At the same time Fordham appointed Loyola College's **Brennan O'Donnell**, ('94, M'00, M'03) as the Dean of Fordham College's Rose Hill campus, the undergraduate liberal arts college which formed the original college at Fordham.

Jennifer Beste (G'01) has accepted a position as Assistant Professor in the Theology Graduate Program at Xavier College of Arts and Sciences.

Francesco Cesareo ('03) recently began his first year as Dean of the McAnulty College and Graduate School of Liberal Arts at Duquesne University.

Eric Cunningham (G'01) has had an eventful year. He completed his PhD at the University of Oregon in March 2004, married Gretchen Flewelling in May 2004, and was hired by the Department of History at Gonzaga University, where he teaches world and East Asian history, Japanese philosophy, and Zen Buddhism.

Tara Czechowski (G'03) has been appointed Assistant Dean/Director of the Office of Summer Session at Fordham University.

Dominic Doyle (G'03) has accepted a position on the faculty of the Weston Jesuit School of Theology in Cambridge, MA.

Michelle Ruggaber Dougherty (G'03) recently began as Assistant Professor in the Division of English Language and Literature at Ohio Dominican University.

D. Zach Flanagan (G'03) has accepted a position as Assistant Professor of Religious Studies at Saint Mary's College of California.

Patrick Hayes (G'00) has accepted a three-year position teaching theology at the Marymount campus of Fordham University.

Colin Irvine (G'03) is Assistant Professor in the Department of English at Augsburg College.

Marty Kelly, (SpDir'04) has been appointed as a chaplain at Stonehill College.

Christophe C. Kougniazondé (G'94) who is teaching at the University of Benin, was also appointed to the Constitutional Court of Benin. The new seven-member court was

sworn in on June 7, 2003. His five year term appointment that may be renewed once. The Constitutional Court is similar to the US Supreme Court in that it is judge of the constitutionality of laws and all administrative acts. It deals with human rights violations in Benin, and is also judge of the regularity of presidential and legislative elections. By virtue of this appointment, he also becomes a member of the High Court of Justice, the only court competent to try the Head of State and other high ranking governmental officers. He also founded the Alioune Blondin Beye Academy for Peace (ABBAP) as practical way to implementing the recommendations he made in his Ph. D. dissertation. It is an NGO that strives to educate people to peace culture and social justice in a manner so as to prevent conflict. From July 19-21, ABBAP hosted an international conference in Cotonou (the economic and administrative capital of Benin) on "Religions, Political Violence and Peace in Africa". Among other things, the Cotonou meeting called for founding a Civil Peace Defense Movement by 2006.

Harriet Luckman (G'99, former Associate Director) is associate professor of religious studies and Director of the Spirituality Institute at the College of Mount Saint Joseph.

Bob McMurray (G'03) accepted a position as Assistant Professor in the Department of Psychology at the University of Iowa.

Carol Mooney (M'95) has been appointed President of Saint Mary's College, Notre Dame, IN.

Marc Picconi (G'03) accepted a position as Assistant Professor of Accounting at Indiana University Kelly School of Business.

Brian Robinette (G'02) accepted a position as Assistant Professor in the Theology Department at Saint Louis University.

Joe Saliba ('03) finished his first year as Dean of the University of Dayton School of Engineering.

Joanna Shea (G'01) has accepted the position of Public Affairs Specialist with the Peace Corps, New England Regional Office.

Mark Suzao (G'01) is Assistant Professor of Management at Bryant College.

Susan Windley-Daoust (G'94) is in her second year as Assistant Professor of Theology at Saint Mary's University of Minnesota.

COLLEGIUM

College of the Holy Cross, 1 College Street, Worcester, MA 01610
508-793-3738; FAX 508-793-3859

<http://www.accunet.org/collegium> e-mail: Collegium@holycross.edu

Mark Your Calendars!

Calls for Papers

Justice and Peace Will Kiss: A Conference on the Vocation of Peacemaking in a World of Many Faiths

In a world community in need of women and men committed to peacemaking and the fostering of interfaith dialogue, Marquette University and the Manresa Project announce a “Conference on the Vocation of Peacemaking in a World of Many Faiths” to take place **September 22-24, 2005** in Milwaukee, WI.

The conference is designed to promote a sustained dialogue among the full range of the world’s cultures and religions. This meeting offers an opportunity for scholars, educators and activists to address this unique call to peacemaking as it is grounded in the theology and praxis of the world religions and as it arises in the milieu of contemporary global culture.

Presentations are invited to achieve the conference goals:

- To promote interfaith dialogue on peacemaking as a vocation
- To encourage multi-cultural and multi-disciplinary dialogue
- To disseminate research findings about contributions to the vocation of peace-making
- To build bridges between research, theory and praxis
- To encourage theological reflection

Presentations can be in the form of papers, workshops or panels. Proposals may be from the fields of theology, political science, communications, philosophy, history, pastoral ministry, education, and from activists within the full variety of the world religions. Proposals from other fields will also be welcomed for consideration. Presenters are encouraged to share their research, hopes, and experiences in addressing peacemaking in the contemporary world, both theoretically and practically.

The issues of vocation, peace and justice can be approached in a number of ways, for example:

- peace and reconciliation
- conflict resolution
- theological studies and reflection
- organizational structures
- healings of ancient religious animosities
- practical implementations of peace initiatives
- how peace and justice are intertwined
- the vocation of peacemaking
- peacemaking and its effects on human rights (i.e. land use, health care, clean water, etc.)

Dialogue that is interfaith, collaborative, and cross-disciplinary is encouraged.

The featured speaker will be Fr. Cedric Prakash, SJ, Director of “Prashant,” a center for human rights, justice and peace located in Ahmedabad, India. Fr. Prakash has committed himself to the service of faith and the promotion of human rights, communal harmony, justice and peace over the last 30 years.

Deadline for proposal submissions February 16, 2005.

For more information, visit the website at:

<http://www.marquette.edu/pages/home/manresa/facstaff/conferences>

Christian Higher Education: A Journal of Applied Research and Practice

CHE invites religious educators to submit papers for review and possible publication. The journal, a peer reviewed, interdisciplinary periodical, is published by Taylor & Francis, Publishers.

The focus of *Christian Higher Education* is not on theology *per se* but on *applied* educational research and innovative experimental and demonstration programs and practices at Christian colleges, universities, seminaries, and institutes around the world. The journal is not affiliated in any way with a particular confession within the Christian religion, whether Catholic, Protestant, or Orthodox. Instead, this ecumenical, quarterly-published journal is an independent, high visibility, premier archival forum for practitioners and researchers within the Christian religion regardless of theological persuasion. The purposes of the Journal include the stimulation and cross-fertilization of ideas and the dissemination of information about research and practice taking place within Christian higher education.

The Journal is currently soliciting papers from faculty, administrators, and all others associated with Christian higher education. Of particular interest to the Journal are papers about program developments being innovated and tested by those engaged in the study and modern practice of Christian higher education. Essays should explore educational problems and discuss issues in depth. Papers are invited regarding innovative educational leadership practices and teaching and learning programs at the cutting edge of progress. These papers should provide fresh insights into creative ways and means of improving Christian higher education. Research papers published must be clearly rooted in solid analytical methodologies, whether qualitative or quantitative. All materials published in the Journal represent original contributions to the growing literature in the burgeoning field of Christian higher education.

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Mark Your Calendars! (continued from previous page)

Timely reviews of subjects and books of interest to faculty, administrators, counselors, student services personnel, researchers, curriculum developers, graduate students and others are also considered for publication. For further details, contact the Editor-in-Chief, Dr. D. Barry Lumsden at lumsden@coe.unt.edu.

Catholic Social Thought and Ecology

Villanova University
November 10-11, 2005

Papers must be submitted by June 1, 2005 for consideration. Contributors are encouraged to explore:

- Themes in Catholic social thought which illuminate the causes and consequences of each issue.
- Theoretical or empirical research that advances the discourse of Catholic social thought.
- Analysis of existing documents in Catholic social thought that are particularly relevant to the issue.
- Recommendations on how future documents might advance our understanding of the topic.

More information is available at:

<http://www3.villanova.edu/mission/journal/calls/2005.htm>

Preparing Compassionate Caregivers: Gerontological Pedagogy at Faith-Based Colleges and Universities

Messiah College, Grantham, PA
June 4-5, 2004

Recognizing the increasing demand for gerontology professionals in our aging society, this conference will assemble educators from a variety of disciplines (e.g., gerontology, nursing, social work, family science, biology, psychology, sociology, education) with the hope of sharing innovative pedagogical strategies and methods for teaching gerontology at faith-based institutions of higher education. The overarching question to be addressed is: How can we best prepare the students at our faith-based institutions to provide compassionate care to the elders with whom they will work in their various contexts?

Topics to be addressed may include, but are not limited to:

- innovative multidisciplinary pedagogical and curricular resources designed to nurture compassionate approaches to working with older adults;
- unique opportunities and challenges posed by faith-based institutions for training compassionate caregivers to work with older persons;
- ethical and moral issues related to how a society should care for its eldest members;

- creative implementation of experiential programs (e.g., intergenerational programs, service-learning, internships) for enhancing gerontological education;
- collaborative community partnerships that foster opportunities for greater understanding of the aging process and the needs of older adults.

Dr. Harry (Rick) Moody, Director of the Institute for Human Values and Aging at the Brookdale Center on Aging (Hunter College) and author of many scholarly articles and books (*Ethics in an Aging Society*; *Aging: Concepts and Controversies*; *The Five States of the Soul*), will be a keynote speaker for the conference.

Submission Guidelines

Proposals may be submitted via the conference website at:
<http://www.messiah.edu/gerontologyconference>

Conference Site Information

Messiah College is located in Grantham, Pennsylvania, ten miles southwest of Harrisburg and is accessible via the Harrisburg International Airport or the Amtrak train station in Harrisburg. (Check out www.messiah.edu). Due to a generous contribution by the John J. Barcklow Foundation, a registration fee of \$75 will cover lodging and three meals for both days of the conference.

Out There: First National Conference of Scholars and Student Affairs Personnel Involved in LGBTQ Issues on Catholic Campuses

Santa Clara University
Santa Clara, California
October 28-29, 2005

How do LGBTQ Studies scholars and student affairs personnel who address LGBTQ issues pursue their work on Catholic campuses? Is the institutional mix like oil and water, or do we have more in common with other universities than the general public might guess? At a historical moment when the climate for dialogue within institutional Catholicism is chilly, what is the responsibility of the Catholic college or university in facilitating critical conversations regarding sexuality, freedom of inquiry, religious faith, and the pursuit of justice?

Out There will bring together faculty and student affairs personnel to discuss the challenges and opportunities for doing our jobs in Catholic institutional contexts. Panels, workshops, discussion groups, and keynote speakers will address issues of scholarship, curriculum, pedagogy, campus climate, and support for LGBTQ students, faculty, and staff. In some sessions scholars will present their current research;

other sessions might cover such topics as potential areas for new scholarly research, creating lesbian/gay studies courses, developing lessons for integration into broader courses, improving campus climate for students, making/disclosing identities, support services for students in crisis, handling the extra workload of campus service on gay/lesbian issues, and addressing student attitudes toward LGBTQ programming and course material. We seek a mix of panels, workshops, and discussion sessions that cover scholarly, pedagogical, and student affairs issues.

In addition to concurrent presentations throughout the day on Saturday, there will be keynote addresses on both days of the conference (speakers to be announced). The student affairs and faculty tracks will run independently, but there will be opportunities to discuss connections and overlapping issues between student affairs and faculty work.

Santa Clara University is a Jesuit University in the San Francisco Bay Area, easily accessible to the San Jose and San Francisco airports.

Send proposals of no more than one page for:

- Papers (20 minutes maximum)
- Panels consisting of three papers
- Topics for group discussions (75 minutes, to be led by the person proposing the topic)
- Workshops (75 minutes; collaborative sessions encouraged)

Please include name, address, phone number, and email address of all presenters, and designate one person as the contact for any panel or collaborative presentation.

Send proposals by December 10 to:

Prof. Linda Garber
Director, Program for the Study of Women and Gender
Santa Clara University
English Department
500 El Camino Real
Santa Clara, CA 95053-0280

Proposals may be submitted electronically to

lgarber@scu.edu



Guilty Bystander – Thomas Merton and Moral Reflection in the Professions

March 10-11 2006

The Ethics and Social Justice Center and The Thomas Merton Center at Bellarmine University

After Thomas Merton's Louisville Epiphany in 1958 the world-denying monk of *The Seven Storey Mountain* disappeared forever to be replaced by a Merton fully engaged with the world. His description of himself changed from that of an "innocent bystander" in the fifties to that of a "guilty bystander" in the sixties. His book *Conjectures of a Guilty Bystander* is "a confrontation of twentieth-century questions in the light of a monastic commitment, which" Merton says, "inevitably makes one something of a 'bystander.'" But during the challenging events of the period in which he wrote innocent bystanding was no longer possible - just to bystand made a person guilty because they were a part of the human race and therefore deeply implicated. From his new position Merton wrote:

...the monastery is not an "escape from the world." On the contrary, by being in the monastery I take my true part in all the struggles and sufferings of the world...by my monastic life and vows I am saying No to all the concentration camps, the aerial bombardments, the staged political trials, the judicial murders, the racial injustices, the economic tyrannies, and the whole socio-economic apparatus which seems geared for nothing but global destruction in spite of all its fair words in favor of peace.

Through his writings Merton continues to speak to people in every walk of life. This conference will seek to engage with our understanding of Merton's life and writing as it is applied to our daily lives in our professional work – education, medicine, law, media, ministry, business etc. If the writings of Thomas Merton have influenced your approach to work or your own vocation, or if his writings informed your response to some ethical dilemma which you faced on the job, please contribute to this conference.

Papers should be designed for presentation in thirty minutes (10-12 double-spaced pages, maximum) and proposals should be no more than 500 words. Proposals are also invited for workshops (90 minutes) and for dramatic, poetic and musical reflections (45-90 minutes).

It is hoped that papers will be published in a book following the conference and presenters should consider this in the preparation of their texts – ideally texts should be submitted on disk or by e-mail before the end of the conference to facilitate timely publication. Co-operation of presenters is appreciated.

Proposals should be submitted by e-mail to the following address by 30th April 2005: Merton2005@bellarmine.edu

Mark Your Calendars! (continued from previous page)

Upcoming Conferences

The Catholic Intellectual Tradition and the Good Society

7-9 April 2005

Terrence J Murphy Institute for Catholic Thought, Law, and Public Policy

University of St Thomas School of Law
Minneapolis, MN

Featuring talks by John Finnis, Paul Griffiths, Mark Shriver, and others.

The Terrence J Murphy Institute for Catholic Thought, Law, and Public Policy is a newly-established collaboration between the University's School of Law and the Center for Catholic Studies. One of the Institute's principal purposes is to encourage and facilitate scholarship that brings the Catholic intellectual tradition to bear on social issues. This conference will be the Institute's inaugural public event.

Major conference themes include:

- Foundations of the Good Society.
- Public Policies of the Good Society.
- The Common Good and the Good Society.
- Religious Institutions and the Good Society.

More information is available at:

<http://www.stthomas.edu/law/centers/murphyinstitute/conferences.asp>

THE CALL TO JUSTICE: The Legacy of *Gaudium et Spes* 40 Years Later

March 16-19, 2005

Vatican City, Rome

The Pontifical Council for Justice and Peace along with several institutes and centers are hosting a conference on Catholic social thought in light of Vatican II. A principal question for the conference is how does the social teaching of Vatican II throw light on the connection between justice and the vocation to be a fully human being? The conference organizers are seeking papers that advance the philosophical and theological foundations of the Catholic social tradition, with particular reference to the themes raised by *Gaudium et spes*, and that attempt to connect this foundation with a reflection on the real-world situations we face today.

More information can be found at:

<http://www.stthomas.edu/gaudium/>



October 13-16, 2005

John Carroll University

This conference follows up on the 2000 Santa Clara gathering, The Commitment to Justice in Jesuit Higher Education, and responds to the challenge of Fr. Peter Hans Kolvenbach's address at Santa Clara, "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education." Fr. Kolvenbach identified three areas in which the promotion of justice may be manifested in our institutions:

- A. Formation and Learning
- B. Research and Teaching
- C. Our Way of Proceeding.

A. Formation and Learning - Fr. Kolvenbach said:

Tomorrow's 'whole person' cannot be whole without an educated awareness of society and culture with which to contribute socially, generously, in the real world. Tomorrow's whole person must have, in brief, a well-educated solidarity... Students, in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering and engage it constructively. They should learn to perceive, think, judge, choose and act for the rights of others, especially the disadvantaged and the oppressed.

In response to this part of Fr. Kolvenbach's challenge we invite papers and presentations on the transformation of courses by justice perspectives, particularly service-learning courses in all disciplines and other forms of community-based learning. We invite presentations on the kinds of learning involved and/or commitments expressed.

How do we characterize and measure what our students are learning, and what kinds of learning are needed for a "well-educated" solidarity? The way that student organizations and activities pursuing justice objectives contribute to the aim of well-educated solidarity is an additional theme on which we invite input.

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B. Research and Teaching - Fr. Kolvenbach said:

The faculty's research...not only obeys the canons of each discipline, but ultimately embraces human reality in order to help make the world a more fitting place for six billion of us to inhabit....[Needed is] a sustained interdisciplinary dialogue of research and reflection, a continuous pooling of expertise...Every discipline, beyond its necessary specialization, must engage with human society, human life, and the environment in appropriate ways, cultivating moral concern about how people ought to live together.

We invite presentations on the ways in which, in many different disciplines, faculty are doing research and teaching about the issues crucial to the human ability to live together.

It will be of particular interest to share kinds of research and projects where interdisciplinary collaboration or involvement with community partners is planned and carried out on a continuing basis. We invite particularly reflections on the relationship between faith and justice, the way a commitment to justice changes faith, and the way in which faith can give vision and impetus to efforts to achieve a just society and world.

C. Our Way of Proceeding - Fr. Kolvenbach said:

The first ways, historically, that our universities began living out their faith-justice commitment was through their admissions policies, affirmative action for minorities, and scholarships for disadvantaged student; and these continue to be effective means. An even more telling expression of the Jesuit university's nature is found in policies concerning hiring and tenure. As a university it is necessary to respect the established academic, professional and labor norms, but as Jesuit it is essential to go beyond them and find ways of attracting, hiring and promotion those who actively share the mission.

We invite reflections on the issue of diversity and the way it is promoted in hiring and promotion, also on how the universities deal both internally and externally with society and other institutions. We are interested in what we are already doing and what areas we need to work on.

Proposals should be no more than one page in length and should be submitted electronically by November 19, 2004 to jellis@loyola.edu. Response should be expected on or about February 15, 2005. Information on housing and registration will be sent once your proposal is received.

Fellowships

Erasmus Graduate Summer Seminars/Fellowships

The Erasmus Institute at the University of Notre Dame seeks to encourage a new generation of scholars interested in Christian and the other Abrahamic intellectual traditions. Seminars in different fields of study are conducted by distinguished scholars for students actively engaged in dissertation projects or postdoctoral scholars revising a dissertation for book publication. While the seminars provide graduate students and recent PhDs the opportunity to consider how their projects might be enriched by the intellectual resources of the Abrahamic religious traditions, as with all Erasmus Institute programs, admission is without regard to religious belief.

Each seminar is comprised of ten participants, selected through a competitive international application process. In 2005, the seminars will return to the University of Notre Dame June 11-29. There are no fees, and on-campus accommodation, food, and transportation costs are covered. The Institute will also provide a stipend of \$500 to participants in the graduate seminars.

One seminar, "Image, Text, Context: Interdisciplinary Approaches to the Illuminated Manuscript," will be led by Jeffrey Hamburger, Professor of the History of Art and Architecture, Harvard University.

The other seminar, "Writing a Life: The Spiritual Witness of Autobiography," will be conducted by Patricia Hampl, Regents' Professor of English, University of Minnesota. More information is available at: <http://www.nd.edu/~erasmus/>

Contemplative Practice Fellowship Program

Sponsored by the Center for Contemplative Mind in Society, these annual fellowships seek to restore and renew the critical contribution that contemplative practices can make to the life of teaching and scholarship. At the heart of the program is the belief that pedagogical and intellectual benefits might be discovered by bringing contemplative practice into the academy. Contemplative practices are part of all major religious and spiritual traditions, and have long had a place in intellectual and ethical inquiry. Depending upon the tradition from which they come, contemplative practices are defined in a variety of ways. They can be broadly understood as methods to develop concentration, deepen understanding and insight, and cultivate awareness and compassion. Two kinds of fellowships will be offered this year:

(continued on next page)

Mark Your Calendars! (continued from previous page)

Contemplative Practice Fellowships

- Deadline: November 10, 2004
- Amount: up to \$10,000
- Tenure: Summer 2005 or one semester of the 2005/2006 academic year

Approximately six fellowships will be offered to support individual or collaborative research leading to the development of courses and teaching materials that integrate contemplative practices into courses. These fellowships are designed to advance scholarship in the field and to encourage innovative pedagogy and course design. We invite proposals from the full range of disciplinary and inter-disciplinary perspectives in the arts, humanities, and humanities-related sciences and social sciences. Methodologies that include practical and experiential approaches to the subject matter are especially welcome. Proposals of particular interest are those in which classroom contemplative practices are

related clearly to the content of the course itself. Such content-related contemplative practices can lead to genuine insights and deeper appreciation of the material under study.

These fellowships are intended to support scholars for developing curricula during a summer or an academic-year semester. Individual scholars, partnerships, or groups of scholars may apply, but the maximum fellowship stipend of \$10,000 may not be exceeded for any one project. Prior experience with contemplative practice is encouraged. Assurance from the appropriate department head, attesting that the applicant will be permitted to teach the course resulting from his/her research within the academic year following the tenure of the fellowship, will be required.

Contact:

<http://www.contemplativemind.org>

New Journal

The *Journal of Catholic Social Thought*, founded at Villanova University, inaugurated with a first volume in winter 2004. It publishes work from a variety of disciplines, including Theology, Philosophy, Law, the Social Sciences, and address both social and political theory. The Journal gives preference to analysis of Catholic social thought and the dialogue with disciplines that inform Catholic social thought, as well as the ways in which Catholic social thought informs the dialogue on such issues as economic justice, the environment, human rights, and racial equality. While the Journal focuses on contributions arising out of the Judeo-Christian intellectual tradition, it welcomes submissions from any religious or political perspective which seeks to expand the dialogue on these important issues. More information is available at <http://www3.villanova.edu/mission/journal/index.html>

New Resource on Catholic Social Thought

The John A. Ryan Institute for Catholic Social Thought and the Pontifical Council for Justice and Peace have organized an extensive database of institutes and organizations working in Catholic Social Thought. This free, searchable database "features information from over 400 institutes, organizations and associations from all over the world, who are active in areas related to Catholic social thought and action. It contains both institutes that pursue theoretical research and academic activities on CST-related issues, as well as organizations that are involved in the practical implementation of the principles of the CST." It can be accessed at:

<http://www.stthomas.edu/cathstudies/webindex/>

New members

College of Notre Dame of Maryland
Mount Saint Mary's University
University of the Incarnate Word

Returning members

Iona College
Saint Bonaventure University
Benedictine University

Book Reviews

Stephen M. Barr

Modern Physics and Ancient Faith

(University of Notre Dame Press, 2003.)

Modern Physics and Ancient Faith by Stephen Barr, a theoretical physicist at the Bartol Research Institute in Delaware, is essential reading for anyone interested in the current debates between science and religion. Like John Polkinghorne, who has written extensively on the relation between faith and science, it is written from a physicist's perspective and brings a unique and illuminating approach to these issues. Though intense (a lot of ground is covered in a fairly short 256 pages) it is a very readable book and requires only a modest science background on the part of the reader. Barr lays out impressive arguments that deal with most of the central themes that overlap science and religion – the origin of the Universe, design arguments, anthropic coincidences, free will and determinism and artificial intelligence. He begins early on by illustrating what he sees as the true sides of the discussion. Namely, it is an issue between religion and *materialism* and not so much between religion and science. However, Barr also makes it clear that what he presents is “not about rigorous proofs but which view can be rendered more credible by scientific facts.”

The book is divided into five main parts: religion and materialism, the origin of the Universe, whether the Universe is designed, the anthropic coincidences and finally, the heady title “What is Man?” which talks about free will, determinism and artificial intelligence. In each case he carefully addresses the arguments and counter arguments, providing the reader with the necessary background to understand both points of view. The opening section is a general discussion that defines the materialist “creed” and what ways it conflicts with the religious viewpoint. He concludes this section with several “plot twists”, which then serve to provide most of the main themes for the remainder of the book. Interestingly, many of the issues in physics that have challenged the materialist view of the Universe come from the 20th century, hence the title reference to Modern Physics.

In the second main part, Barr reviews the discovery of the Big Bang and discusses the model, which provided a powerful alternative to the materialist view that the Universe “always was”. Even in light of the overwhelming evidence for the Big Bang, the so-called “Steady State” model was vigorously championed by a small group of researchers for a very long time. In fact, it is of interest to note that the term “Big Bang” was coined by Fred Hoyle, a well-known member of this group, as a rather droll comment on this new model.

The next main section is an examination of the argument from design. Barr refines the usual discussion by defining two kinds of design: what he calls cosmic design and organic design. The first describes the presence of discernible patterns, symmetry and order in the physical laws that describe our Universe, while the second relates to the complexity associated with living organisms. Cosmic design he covers first, and this section has a very nice discussion of symmetry as it relates to the mathematical description of the basic laws of physics. One interesting conclusion that Barr points out from what we have observed about these laws, is that physics over the last century has shown a distinct trend

toward more order (higher symmetry) in the way in which these fundamental laws are unified – and he argues, quite convincingly I think, that this order needs to be built in from the very beginning. Barr moves on into the organic design, where he addresses some of the issues of evolution and Darwin's natural selection. Similar arguments that Barr uses for cosmic design apply here as well – that is, is natural selection enough and can there really be a “design without design?”

Another recent topic of debate is covered in the next part dealing with what are called anthropic coincidences. The basic idea behind these coincidences is that the laws of physics, values of constants, etc. seem to be “just right” for life to form and evolve. In other words, our Universe seems to be designed perfectly for life. This includes the observation that the present size and age of the Universe is exactly as it should be for life to have evolved as far as it has. Barr gives a clear and thorough analysis of the most notable of these coincidences (for example, the strengths of fundamental forces, stability of the proton, values of certain fundamental constants) and discusses each of them in detail. There is a clever use of scaling ratios applied to the age and spatial size of humans, relative to atomic and Universe dimensions, that illustrates humans may not be as insignificant as we so often think.

The remaining section closely examines the nature of mind, specifically as it applies to determinism and free will, and whether the human mind is “nothing but a computer”. The materialist argument has been that, owing to the deterministic laws of Newton, along with the reduction of mental processes to these laws, free will is nothing but an illusion. Once again however, 20th century physics, quantum mechanics in particular, places the deterministic viewpoint on shaky ground. On this issue, Barr is cautious not to use the quantum argument carelessly, as is often done in other presentations. The key point, he says, is that “quantum indeterminacy allows free will, it does not produce it”. With the advances in modern computer science and artificial intelligence, it has been tempting to view the brain (and therefore all mental activity) as nothing more than a very sophisticated computer. Barr responds to this with a compelling discussion of Godel's incompleteness theorem and the application of this theorem by philosopher John Lucas (1961), and more recently by mathematician Roger Penrose, to this very issue.

There is a wealth of information in this book, the appendices included, and I find myself rereading many sections to either reinforce some of my thoughts or to clarify some hazy points. This is a very enlightening presentation of a complex but important subject and is a worthy addition to this field.

- Sandy Karstens
Department of Physics
Saint Michael's College

Book Reviews (continued from previous page)

Sister Paula Jean Miller, FSE, and Richard Dossey, eds.

Mapping the Catholic Cultural Landscape

(Lanham, MA: Sheed and Ward, 2004.)

This volume records some twenty talks from a 2002 conference of the same name at the University of Saint Thomas in Houston, TX. The conference and the book aim to foster the development of Catholic Studies. They define Catholic studies as a “response to the vision of Pope John Paul II,” and as “an academic discipline dedicated to the unfolding of the interpenetration of culture and faith, of worship and moral choice, as it is found embodied in persons and societies, expressed in their art, literature, theology, philosophy, sciences and professions.”

The greatest asset of conference and book alike is the effort to embrace the internationalism and cultural pluralism of Catholicism. Essays concern not only figures like Flannery O’Connor, Isaac Hecker, J.R.R. Tolkien and Saint Rose of Lima, but also a Louisiana missionary among the Choctaws; Catholic boarding schools for the Sioux, the significance of Our Lady of Jasna Góra for Polish Catholicism; and the use of the image of Santiago in Spain and the New World. As short talks from a conference, few go very deep. Some seemed not even to be very good. I found it interesting to read about figures or topics I knew nothing about, but was underwhelmed by articles in areas where I had some significant knowledge. The value of the collection is its diversity and the record it keeps of the conference, but it is hard to figure out how or where to use it well after that.

-Thomas M. Landy
College of the Holy Cross

Colleen Carroll

The New Faithful: Why Young Adults Are Embracing Christian Orthodoxy

(Chicago: Loyola, 2002.)

Carroll’s sympathetic study of reasons why increasing numbers of young adults seem attracted to strong religious orthodoxy is a book which would seem to be of interest to many Collegium alumni/ae who have expressed puzzlement at the conservative religious tendencies of a vocal and seemingly growing number of their students. Carroll, a young journalist sympathetic to this movement, undoubtedly sheds light on this movement, giving readers a sense of why these young believers think they are at the vanguard of a powerful trend. Yet more than Carroll might realize, she also gave powerful reason to make me want to bracket with ironic quotation marks words like orthodox or traditional as applied to them. These are students who profess love of orthodoxy (and often disdain for “liberal” forms of religious practice and belief). Yet many of their beliefs expressed in the book add up to something ironically different than any of the canonical orthodox figures I know of would recognize.

This was first apparent in the almost radical ecumenicity that marks the book. The author’s sympathies are clearly Roman Catholic, but she seems just as comfortable citing and extolling a revival of orthodox Christianity by the evangelical

Campus Crusade for Christ as she is by citing a rise in affiliation at an Eastern Orthodox or Catholic or “Orthodox Presbyterian” church. She almost breathlessly extols a burgeoning trend toward “orthodoxy” by citing trends toward some kind of conservatism or inerrancy (whether biblical or magisterial) as if they were a single movement towards a common belief. I find it hard to imagine what Robert Bellarmine or G.K. Chesterton would even make of this kind of orthodoxy. As if nodding to Wade Clark Roof’s characterization of American baby boomers as “a generation of seekers,” she would appear to be more interested that these young people are seeking absolute truth than that they find it.

Carroll emphasizes how important the search for “absolute truth” is for her subjects, but glosses over the fact that different denominations which all make important truth claims do not agree on the meaning of Eucharist or other sacraments; or biblical inerrancy, creationism and evolution; or the role and attributes of Mary; or birth control, the death penalty and the ethics of war, to name a few things important to their churches. Yet she regularly castigates relativism. It seems odd for someone concerned about orthodoxy and Truth to be excited in the same paragraph, for example, that many young scholars are pursuing neo-Thomism and others are happily following Stanley Hauerwas. On this front, I believe, Carroll gives herself away when she notes, “Conservative Catholics, too, are finding that they often have more in common with evangelicals than with liberal Catholics.” The commonality may be about the “conservative values,” or about authority—the possibility of finding sources of pure, certain religious knowledge than it is about theological orthodoxy. Real theological differences about the content of orthodoxy (which, after all, ought to be at least as important as the commitment to orthodoxy) are overlooked because these believers perceive themselves up against a common enemy. Students are attracted to orthodox groups “because they offer moral absolutes based on the gospel and a clear identity amidst a swirl of disparate ideologies.” But we ought to demand that the truth of the “truths” is more important than their claim to absolute status.

What does unite these young “orthodox” people? One element is rejection of their parents and upbringing. Carroll’s Catholics are turning against the “happy clappy” music they were raised on, yet she extols the virtue of rock and roll praise services among committed Evangelicals at Boston’s Park Street church. What seems to be important is that these young people are “committed” to overturning the failures of their parents.

The book tries far too often to paint the students as “rebellious” by virtue of their faith commitment. Repeatedly the book gives readers the idea that young people who are orthodox Christians are the real rebels in society. Such repetition came to seem humorously self-congratulatory or naïve more than anything else. Witness this sample about a group of young Christians at Ivy league schools: “They prefer the ultimate rebellion against the postmodern professoriat: a career in academia that allows them to infiltrate the secular system and change it from within.”

On the positive side, it is heartening to read about the many young people she encounters who decide to explore classic

texts of the Christian traditions in depth, or who devote themselves with conviction to ministry and service.

Carroll's answers might not suit me entirely as a sociologist, but it does give me some hints about why these young people believe that the movement toward orthodoxy is growing. The first key is in the title – she revels in the fact that this orthodoxy is a “new” orthodoxy, treating what came before it in Catholic and Protestant churches in the same tone Donald Rumsfeld used to casually dismiss “Old Europe.” “New” here seems to mean improved, but that's certainly an odd position for “conservative” backers of “tradition” to take. What is important is that they believe that time is on their side.

-tml

Nancy M. Malone

Walking a Literary Labyrinth: A Spirituality of Reading

(New York: Riverhead Books, 2003.)

This book is a small delight, generous in spirit, insightful and honest. It offers dozens of reasons to be a reader, not least for the ability of books to help us both to transcend and to know ourselves, which she sees as the beginning of spirituality.

Malone notes strong affinities between reading and meditation: “Both are usually done alone, in silence and physical stillness, our attention focused, our whole selves—body, mind and heart—engaged. Both can draw us deeply into ourselves, while taking us out of ourselves. Our consciousness shifts. We are not our everyday selves with various roles to play... we become centered, our energy concentrated” (1). Like pray-ers, some readers are pilgrims, and some need a monastic cell to carry out their practice.

Malone knows that she writes as a Catholic nun (an Ursuline) and in fact the book is in many ways a memoir of her particular life as a reader. She came from a home where “I never saw my mother read a book” (10), but did see her Granny Mariffi pour herself into little devotional books. She evocatively describes how she was taught by the nuns at school how to love and care for books, yet also often prevented from reading them during some of her formation as a nun. Later she encountered great writers from the Catholic intellectual tradition, and a range of writers from other and no religious traditions.

Her use of autobiography is to draw on examples that show how reading has influenced the “work-in-progress” that she is. Books changed the way she thought about being a Catholic. One book, *Alcoholics Anonymous*, even helped save her life and her spirit.

Whatever Granny Mariffi's influence, Malone is no means referring only to devotional reading when she addresses the spirituality of reading: “As for most lives of the saints, until they offer enough insight into real human struggle to match the messy conditions of our own interiority, I'll stick with secular biographies of worthy subjects” (66).

She borrows a great deal from other writers, the outcome of years of good reading, I suppose. From Wayne Booth: fiction

offers us “a relatively cost-free offer of trial runs' for who we might be, who we might become” (39). She borrows Ida Goerres' “lovely notion of ‘book providence,’—that certain books come into our lives at certain times for some God-given purpose,” as had been true for Malone as much as for Augustine and Ignatius Loyola. For these and many other small, rich insights, this little book is a gift to be grateful for and to pass along to others.

-tml

Brian J. Mahan

Forgetting Ourselves on Purpose: Vocation and the Ethics of Ambition

(San Francisco, Jossey-Bass, 2002.)

Mahan is a lay Catholic who teaches at the Candler School of Theology at Emory University who has taught a course, “The Ethics of Ambition,” for a number of years. His training is in the philosophy of William James. This book is written in most ways for a general, but spiritually-oriented audience. At the same time, since Mahan draws heavily from his own experience, it is heavy on Catholic images and references, and owes much to Thomas Merton and to Ignatian spirituality, despite references to Zen master Dogen and William James. Borrowing from Thomas Merton, he invites the reader to consider most of all “what I think is keeping me from living fully for the thing I want to live for” (xxiii).

This is a book of self-reflection exercises as much as it is one of observations and exhortations. Mahan offers exercises that would bring readers to consider how their own values are scripted by the values of those around them, rather than expressive of the deepest desires within them; to make consistent notes of their distractions to identify what is really preoccupying them (he keeps a “distraction diary” of these); and to pay attention to the feelings that surround different moments of success and competition (here he borrows from Indian Jesuit Anthony DeMello). The greatest of these exercises, perhaps, comes from Walker Percy's spoof of self-help literature, *Lost in the Cosmos*.

I was particularly interested in the degree to which Mahan tries to develop students' self-reflective capacities during classroom conversations he cites. He is especially interested in taking the time to move them from comments about the meaning and motive of others' actions, towards reflection on what students' perceptions mean about themselves. He is good at drawing attention to the degree to which some of the kinds of responses we have to others' lives and actions are really methods of distracting ourselves from being reflective about the implications of the text for our lives.

Mahan contraposes vocation to ambition to a degree that made me a little uncomfortable: “vocation [is] the noble and all-encompassing counterplayer to mere ambition” (10). I believe that ambition can all-too-readily get in the way of finding vocation, but at the same time I also believe that ambition can be a healthy human motivation, though always one that bears self-scrutiny. (Who knows? God may even be able to work through it at times). But while some might argue that it is “the fuel of achievement,” Mahan believes “this is

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Book Reviews *(continued from previous page)*

nonsense. It is closer to say that we are what our ambitions make of us" (90). He sees it as folly to think we can channel the force of ambition. While he backs off from this position later, I believe there is much more that could and should have been examined on this point.

Whatever disagreement we have here, he does use good examples to show what a bad case of ambition might look like, whether from John Dean's *Blind Ambition* or from Tolstoy's Ivan Ilyich, who had "an almost magical sense that in exercising power that diminishes others, the self is somehow enhanced" (68).

Mahan insists that an ethic of self-abnegation is not, or should not, be a self-hating act. When he borrows from William James, he helps clarify that his understanding of self-forgetfulness is more personified by the kind of person who can delight in the good fortune of others without having to be distressed about the same fortune not falling on them. Elsewhere he describes it as a respite from the kind of self-evaluation that is invidiously comparative and hence more competitive or fearful of being duped than anything else.

Whatever the difficulties I had with his sometimes too-dichotomous thinking, this short book is worthwhile and one that I would probably turn to again. I found in it ways to reflect on good teaching, and appreciated the ways he developed to use narrative as a basis for learning and reflection.

I also found some wonderful quotes here, such as this by Simone Weil: "A child does not stop crying if we suggest to it that perhaps there is no bread. It goes on crying just the same. The danger is not lest the soul should doubt whether there is any bread, but lest, by a lie, it should persuade itself that it is not hungry."

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Francis Oakley and Bruce Russett, eds.

Governance, Accountability, and the Future of the Catholic Church

(New York, Continuum, 2004.)

(review reprinted courtesy of *Conversations Magazine*)

Catholic higher education, like many other institutions in the church, has been slow in responding to the sex and authority abuse crisis. Many of us were too much in shock, too disgusted at what had been going on under our noses, often hidden and enabled by bishops who had made their reputation by scolding a flock supposedly too lax and beholden to an indulgent, immoral American culture. We listened in disbelief as, even in the face of quite damning evidence, bishops and official spokespeople "measured out the truth in coffee spoons."

Fortunately, in March 2003, several scholars at the Thomas More Center at Yale University brought together an excellent conference to address some of the most glaring issues that the crisis had made all the more plain and painful to them. This volume, edited by Bruce Russett (Dean Acheson Professor and former chairman of political science at Yale, and also a key

architect of the American Catholic bishops' 1983 Pastoral Letter, "The Challenge of Peace") and Francis Oakley (distinguished medieval historian and President Emeritus of Williams College) brings many of the addresses from this conference to a larger public.

An address by Pittsburgh bishop Donald Wuerl opened the conference and serves the same role in the book. Wuerl's address highlighted episcopal accountability in ways that many people would welcome - in terms of openness and transparency. He was clear, however, that "the structures [for such accountability] already exist" in the form of diocesan and parish consultative committees. He urged that more should be done for fiscal accountability, and seemed to base his claim on the belief that "Most of the faithful assume and, I believe, rightly so that their priests and bishops are doing a good job."

He spoke about accountability "to Christ and his Gospel," (17) but he left out any form of direct accountability to the rest of the baptized. "When we address accountability in the church, we must be careful not to use a political model for a reality that transcends human political institutions" (18). "All involved here have to avoid the temptation to function politically as executive and legislative branches do but, rather, to recognize the communion of the church and the uniquely ecclesial way in which we address issues out of our own fundamental unity" (23).

Yet for the authors whose essays follow, the problem is precisely the singular direction of direct accountability that Wuerl insists on. "To Christ and his Gospel" is of course the key kind of accountability that Christians should aspire, but (to paraphrase Niebuhr on original sin) many of us have seen too much empirical evidence of sinfulness on the part of bishops to think that some checks and balances would not be a good idea.

"Political" (ecclesial) structures are clearly on the mind of the authors, but it is the work of historians, not political scientists, that really undermines Wuerl's argument. A series of exceedingly capable historians, starting with New York Times writer Peter Steinfels, and followed by Francine Cardman, Marcia Colish, Brian Tierney, Francis Oakley and Gerald Fogarty, S.J. do the most to question Wuerl's assertion that the hierarchical structure of the church is detached from or above politics, or only legitimately Catholic in its present form.

As Steinfels aptly summarizes it, "the present reality of this admittedly transcendent church... already reflects[s] political models absorbed and inherited from... imperial Rome, medieval feudalism and monarchy, Renaissance bureaucracy, modern diplomacy, and the nineteenth-century nation state" (28). With depth and clarity, the historians work to uncover a mythic "constructive narrative" that comprises a standard "default ecclesiology" to justify present ecclesial structures of governance. They describe how the church has developed and changed in terms of authority and decision making. Brian Tierney even asserts that far from being alien to the church, political practices of representation and consent as we know them developed first in ecclesiastical contexts: "In the thirteenth century, for instance, the Dominican order had an

intricate structure of representative government with an array of checks and balances that would have delighted the hearts of the American founding fathers” (49). He discusses in particular the medieval conflict over conciliarism as a form of government, the outcome of which was that the church “entered the modern world as an absolute monarchy” (60).

American church historian Gerald Fogarty, S.J., traces the shift from a strong sense of collegial or horizontal responsibility that marked the American episcopacy from the election of the first American bishop, to the centralization of the selection process under Roman control by the early twentieth century. Under the latter model, a bishop’s power and prospects depended far more on his status in Rome than it did on the respect of the priests, people or peers at home. It is not difficult to see how that model of accountability might impact the handling of clergy sex abuse cases in a diocese.

Oakley the historian makes the political connection in stark terms: “If the currently deepening crisis of authority in the church is indeed one pertaining to ecclesiastical power, governance, and accountability, and I believe it is, then a solution is almost certainly going to elude our grasp unless we are prepared to grasp the nettle” (76). For all the historians here, history has “political” implications. As Cardman notes, “if the past is far more various than the default ecclesiology imagines, its future may also be” (47).

Russett’s conclusion is equally strong: “Every institution needs some mechanism to keep people at the top responsible to all the people below” (197). Russett knows better than anyone that a democratic system of pure plebiscite is not an ideal for a church or many other institutions. More precisely, though, he argues for the need to create an institution that is representative at least insofar that “it is possible for the people to remove leaders who consistently make decisions that damage the general well-being. . . Democracy thus means checks and balances, devolution, and periodic community reauthorization of the leadership” (198).

Along the way to that conclusion, James Heft argues that conversion of spirit by the hierarchy and the laity has to accompany the conversion of structures. For a church especially, the latter alone is not enough. John McGreevy, Thomas Reese, S.J., and Frank Butler do an excellent job outlining the costs to the church today, suggesting that the situation is truly unparalleled in American history. The reaction has been so strong, say McGreevy, because like “most social movements” this event very clearly “tap[ped] into a much larger well of discontent” (138). “Catholics accustomed to robust measures of accountability in almost every professional and civic component of their lives found themselves almost utterly unable to influence the conduct of their bishops and priests in the institution, the Catholic Church, that may lie closest to their hearts” (140). “What is striking about the sex abuse crisis” says Reese, “is that for the first time the bishops were attacked from the left and the right on the same issue” (147). McGreevy and Butler cite data about rapidly declining Mass attendance and mistrust of bishops as fiscal managers.

None of the authors expects great change or reform in their lifetimes, though all intend to remain in the church. Theologian Peter Phan offers a way through the problem by turning

to a model of “kingdom-centered” rather than “church-centered” ecclesiology (thereby avoiding the problem of too many priests, bishops and police thinking that by covering up incidents they were properly ‘helping the church’). But how such a change might come about remains to be seen. Bishops like Donald Wuerl may dispute the distinction, and are certainly unlikely to embrace as radical a change as Phan suggests.

Not all readers will be happy with this book. Traditionalists often claim instead that the real problem is a culture of dissent, whose real remedy is “fidelity, fidelity, fidelity,” not governance changes. Yet I find it hard to believe that it should not be plainly evident at this point in the abuse crisis that the problems of episcopal hierarchy and accountability are central to the crisis. In the Archdiocese of Boston, where I live, bishops’ notes and letters made public by court order showed an ugly disregard for the well-being of children and families who trusted the church to do the right thing. One has to ask how the handling of sex-abuse cases would have been different if bishops thought themselves accountable to the pastors and parishioners in the parishes they assigned serial abusers to.

All the bishops did not act so badly in the crisis, but the crisis did reveal how free many bishops felt themselves to be to disregard the norms previously set up by their own national committees.

Other readers will think that the focus on change in governance is too narrow. They will want to examine how celibate male clerical structure contributed to the crisis, and ask how the crisis would have been different if women or married persons were part of the governing structure of the church. These questions were not part of the conference. Nonetheless, working out of their own scholarly strengths, these authors have made a great contribution to the dialogue about appropriate responses to the crisis. All who would oppose their arguments would do well to read this book first.

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Kathleen A. Mahoney

Catholic Higher Education in Protestant America: The Jesuits and Harvard in the Age of the University

(Baltimore: Johns Hopkins, 2003.)

This work revolves around what might surely seem at first glance to be no more than a parochial footnote to the history of Catholic higher education in America: a decision in 1893 by the Harvard University Law School to curtail admissions for graduates of Boston College, Georgetown University and Holy Cross College.

Mahoney makes a compelling case that this decision, and several related events in the next few years, was “a defining moment in the history of Jesuit and Catholic higher education. It was the first great encounter with the modern academic order in Protestant America” (238). It is a moment when Jesuits, like the rest of Catholic and Protes-

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Book Reviews (continued from previous page)

tant higher education, were being pushed to radically reconsider what they teach, how they teach, what role extracurricular activities should have in the life of the college, and what the responsibility of the college or university was for moral formation of students.

The 1893 exclusion of these schools from an “approved list” of colleges whose students warranted admission as regular students snowballed into a larger public debate between Jesuit spokesmen and Harvard’s formidable President Charles Eliot. A great deal was at stake—as it progressed, Jesuits saw it as a battle over the reputation and existence of their colleges, and over the value of the Jesuits’ centuries-old *Ratio Studiorum*, which provided the rationale and structure for Jesuit education. Eliot, famous as a proponent of electivism, and suggested ways that Jesuit schools could model themselves after Harvard’s system and merit full acceptance again: “We should be heartily glad... if the Jesuit colleges would so amplify their courses of instruction and raise their standards of admission” (81). Eliot’s position was outlined in a notable article in the *Atlantic Monthly* in 1899. Jesuit educational structures were not adequately “free,” Eliot believed, to form superior minds.

As Mahoney portrays it, the early twentieth century was a time of unease for Jesuit educators, even as Jesuit colleges grew. Jesuits were losing relatively large numbers of students to Harvard and other Protestant colleges. Catholic higher educational leaders took to studying just how many Catholic men studied elsewhere, but were often hampered about how to respond pedagogically. In their private correspondence, “a fairly widespread consensus developed” among Jesuit proponents of tradition and reform alike that: “the overall quality of studies was low and needed improvement” (222). They struggled over how to respond to Americans’ desire for “practical” courses in commerce, as opposed to the classical education they offered Mahoney suggests that the Harvard challenge called for a compelling Catholic apologia, especially when Jesuits tried to emphasize education focused on classics, rhetoric and philosophy,

in the face of “a vast expansion of knowledge and ‘useful’ courses vying for inclusion in the curriculum.”

Yet rather than crafting a positive articulation, many Jesuits merely became critics of the modern age. Jesuit education did change and adapt, but slowly and in sometimes curmudgeonly fashion. The challenges to the curriculum were also difficult to face insofar as they meant that Jesuits had to be trained along disciplinary lines, rather than as generalists in philosophy and rhetoric.

They also had to contend with the rising importance of athletics in defining college life. While some Jesuits were as enamored with baseball and football as any other Americans, many, including superiors in Rome, fretted loudly over the fact that these sports seemed to have suddenly assumed priority in college scheduling. Other Jesuits argued that if Jesuit colleges did not offer athletic programs, students would simply go elsewhere. Similar questions followed as Protestant colleges began to offer students much greater liberty than in the past, and as increasingly well-heeled students began to demand private rooms instead of the common dormitories and study areas that had been the norm.

Jesuits finally eliminated their seven year high school/college program, in favor of an American system of separate four year high school and college programs in different institutions. Religious discipline and *in loco parentis* policies endured, but the campus culture was remarkably reshaped along American cultural lines in terms of athletics, and to a lesser degree in social and residence life. Emphasis on high school and undergraduate education (as opposed to a primary focus on graduate education) endured in the Jesuit system.

Mahoney’s work is thoughtful, well-written, and shows how Jesuits responded both adequately and to earlier curricular and social challenges. In outlining all this, she does a great deal to help us better understand how Catholic higher education took on the shape it did in the twentieth century.

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Book Notes:

Jesús Escobar, (’98)

The Plaza Mayor and the Shaping of Baroque Madrid

(Cambridge, 2003.)

The *Plaza Mayor and the Shaping of Baroque Madrid* examines the transformation of Madrid from a secondary market town to the capital of the worldwide, Spanish Habsburg empire. Focusing on the planning and building of Madrid’s principal public monument, the Plaza Mayor, it is based on analysis of archival documents, architectural drawings, as well as the surviving built fabric of the city itself. Jesús Escobar demonstrates how the shaping of the city square and its environs reflects the bureaucratic nature of government in Madrid chosen in 1561 to serve as a capital of Spain. He also examines the careful planning of the city, with particular regard to how the necessities of housing and public works that accompanied its new capital status were accommodated. The process reveals the sophistication of town planning in late sixteenth-century Spain and forces a reconsideration of Spanish urbanism within the contexts of contemporary European and Spanish colonial developments.

Conversations

EDITORS NOTE: *Collegium News* welcomes articles from liaisons and alumni/ae on member campuses or at campus ministries who would like to share what they've learned on issues relevant to *Collegium's* mission.

Collegium Follow-up at Saint Mary's College, CA

Institutional liaisons may wonder what they and other administrators can do to provide appropriate and helpful follow-up to the *Collegium* experience each summer.

At Saint Mary's College of California, we host a couple of dinners each year in order to continue the conversation that is started at *Collegium*.

In the fall, we hold a dinner for all of our *Collegium* alumni. We ask faculty who attended most recently to discuss their experience with the rest of us: What did they learn? What did they enjoy? What aspects of the experience were difficult or problematic for them? What further questions do they have? How can their work at *Collegium* influence the culture of the college?

In the spring, we hold another dinner with a slightly different purpose: the focus at this dinner is on those faculty who are scheduled to attend *Collegium* the following summer. We bring them together so that alumni can share their experiences of previous colloquies, and so that the faculty scheduled to attend can ask questions that will help to dispel fears and to prepare them to get the most out of their experience.

At our fall dinner, participants from the colloquy at the University of Portland in Summer 2004 spoke about how much they enjoyed the readings and the interactions in their small groups. One participant remarked that, as a non-Catholic whose perception of the Catholic church had previously been that it was a rather imposing bureaucracy, she was deeply impressed by the deep spirituality and philosophy that seemed to undergird documents like *Gaudium et Spes* and *Ex Corde Ecclesiae*. Another participant remarked about really enjoying the speakers, the article on the Catholic imagination by Michael Himes, and the screening of the film *Babette's Feast*. This participant remarked that, while he had seen *Babette's Feast* before, he experienced the film in a whole new light when viewing it through a "sacramental" lens.

Our non-Catholic participants were troubled by the arrangements around the celebration of Mass. The idea that they would be invited to attend *Collegium* on a somewhat isolated college campus, be invited to the Celebration of the Eucharist, but then be excluded from receiving the Eucha-

rist—irrespective of their ecclesial identification or the extent to which they might share a Eucharistic faith consonant with that of Catholics—was hurtful and alienating.

This feedback occasioned a good conversation about Catholic theology of the Eucharist as a source and symbol of unity. One participant shared the story of the ecumenical monastic community at Taize in France. There, many years ago, the monks decided that—while they would pray the Hours of the Divine Office together—Protestant and Catholic monks would celebrate the Eucharist separately. Why? Because they did not want their prayer to be rooted in the pretense that Christian Unity was a reality. Rather, the monks wanted to experience, and witness to, the pain of the separation that exists among Christians.

While *Collegium* participants found that illustration helpful, it was not entirely satisfactory. They pointed out that the Monks at Taize have had the time and opportunity to reflect on the reality of the disunity of Christians and have come, as a community, to a solution they have embraced together and voluntarily. And, both Protestant and Catholic monks have the opportunity to celebrate the Eucharist simultaneously, if separately.

The experience of Eucharist for our non-Catholic participants at *Collegium* was one of exclusion. This is an issue that needs to be addressed for future colloquies. Could we find a way, within church teaching and acting with integrity, of inviting non-Catholics who share our faith in the Eucharist to receive communion at Mass? And if not, then perhaps we need to have fewer Eucharistic celebrations in the schedule, or provide an alternative service for those who will not be invited to receive communion at the Eucharist. In any event, what is clear is that present practice is leading some participants to feel a painful sense of exclusion and this reality needs to be addressed. At the very least, some catechesis and dialogue about Catholic teaching on reception of the Eucharist needs to take place before the first Eucharistic Celebration at a colloquy.

While the question of their exclusion from the reception of communion was problematic for some of our non-Catholic *Collegium* participants, it did not diminish their experience of the Colloquy, which was overwhelmingly positive. Our faculty were grateful for what they found to be a rich experience that they would all recommend to others.

-Dave Gentry-Akin
Institutional Liaison
Saint Mary's College of California
Moraga, California

Collegium 2005/2006/2007

UPCOMING DATES

College of the Holy Cross
Worcester, Massachusetts
June 17-24, 2005

Saint John's University
Collegeville, Minnesota
June 16-23, 2006

University of Portland
Portland, Oregon
June 8-15, 2007

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Worcester, MA 01610

Thomas M. Landy
Editor

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