

Collegium News

Volume 1/Issue 18

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Collegium & Salve Regina University Faculty Mini-Collegium

A Personal Account

*Dr. Myra Ellen Edelstein, Graduate Program Director & Assistant Professor, Business Studies
 Salve Regina University, Newport RI*

I have enjoyed many conferences and seminars throughout my career but one stands above the rest: Attending the June 2002 Collegium. Through the Collegium experience I developed a better understanding of the meaning of Catholic identity for institutions of higher education. Collegium raised my awareness and sensitivity toward members of the community who are Catholic, non-Catholic Christians, and others for whom a feeling of inclusion may be a concern. The experience enhanced my appreciation of working

in multidisciplinary teams on topics foreign to my area of professional knowledge and expertise. The Collegium experience was a life-enhancing and spiritually fulfilling week. I knew I wanted to bring this magic back to my campus.

Some personal background so you better understand my firm commitment to the Collegium purpose and mission and how I helped bring that purpose and mission back to my home campus. For me, joining the faculty of a small, private, Catholic university was a deliberate

decision. As a young, Jewish girl of only 12 years old I made the same deliberate decision to attend Bishop Fenwick High School in Peabody, Massachusetts (with my parents' approval of course!). As an adult, I chose a career path that would bring me back to the Catholic educational forum. The decision for me was obvious; I appreciate, admire and respect the sense of community that a small, private Catholic institution perpetuates. I admire the commitment to Catholic Social Teaching and the strong sense of

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Collegium 2005 participants at College of the Holy Cross

Mini-Collegium

(continued from previous page)

mission and values the university community promotes. Essentially, I joined the faculty of Salve Regina University *because* of its Catholic heritage and commitment.

Attending Collegium where the primary topic of discussion focused on preserving the Catholic identity of our institutions as we pursue intellectual advancement in a secular world seemed an essential component of my commitment to my university and its mission. After all, if we fail to protect the Catholic identity of the university, we fail to protect the very reason we choose to be an affiliate of that institution. At Salve Regina University, the Catholic identity and mission of the Sisters of Mercy allows me to talk about issues in my business classes that may be almost taboo at other universities. For example, I can discuss mercy, harmony, justice, values, morals and ethics in a way that our institutional mission promotes. I can discuss making business decisions that are good for the community and the greater (even global) community and not just the “bottom line.” To me, mission integration in the classroom is essential in helping preserve the Catholic identity of the campus. While I am comfortable with mission integration, it was apparent from the Collegium that it is not always easy. Collegium demonstrated to me that multidisciplinary groups of faculty learn from each other especially around the issue of mission understanding and integration.

Throughout the week at Collegium our discussions often included conversation on how to bring some of our Collegium learning and experience back to our own campuses. We brainstormed and debated how our learning could and would be shared with our colleagues. This seemed a critical component to me as I know that preserving the Catholic identity of our institution is crucial to our heritage, our future and our mission.

Upon my return to Salve Regina University, I immediately contacted Sr. Leona Misto, Vice President for Mission Integration and Planning. I was eager to have us develop our own “mini-Collegium” so that our faculty would have opportunities to share in similar discussion to the national Collegium. Working with Sr. Leona and the Mission Committee, we discussed the possibility of planning a mini-Collegium; an overnight, 24 hour retreat where faculty could discuss issues focusing on Catholic Social Teaching, preserving the Catholic identity of our institution, and of course our own university’s mission.

We took a solid year to plan our mini-Collegium. We modeled our mini-Collegium after the national meeting. Our planning committee consisted of faculty who had attended the national Collegium, including myself, also a member of the University Mission Committee and our V.P Mission Integration and Planning. We developed our goals and objectives for the mini-Collegium, again based upon the model of the national meeting. Our purpose was to plan a retreat for faculty who would be interested in discussing what it means to teach at a Catholic institution and the importance of preserving the Catholic identity of our institution.

The retreat itself would include time for faculty to get to know each other better on a more personal level, discussion of readings borrowed from the national meeting, a film, and time for spiritual reflection and meditation and discussion of mission integration.

At the time of our first retreat we had four faculty who had attended the national Collegium and we had 13 faculty attend our retreat. We held the retreat at a Catholic conference center and spent 24 hours together sharing our thoughts on readings (selected from among those we read at Collegium); we watched *Babette’s Feast* and most recently *In America*

and discussed implications such as service, mission, religious calling, spirituality, values and mercy. As we are a Sisters of Mercy institution we discussed the meaning of mercy and the role of the Mercy traditions in our heritage and our future.

Thus, our Salve Regina University mini-Collegium was born – on a bitter cold January 2004 – where the warmth and caring of our colleagues helped us better understand each other and our roles at Salve Regina University. At our inaugural meeting our President, Sr. Therese Antone, joined us to launch the event. In her opening remarks she applauded us for gathering as a group of faculty specifically for the purpose of discussing what it means to teach at a Catholic university. I was so proud to hear her say those words as I knew that this meeting was the result of my overwhelmingly positive experience at Collegium!

I am pleased to report that since that first retreat we have held two additional retreats. A total of six faculty have attended the national Collegium. An additional 37 faculty have attended our mini-Collegium (34% of our full-time faculty!). Faculty who have participated in our event have indicated that it was interesting, helpful, useful, worthwhile and informative. Several of us have gained a new and better understanding of each other as individuals on a more personal level. Several of us have had a chance to better know colleagues affiliated with a variety of departments across campus.

All in all, the national Collegium experience is one that is wonderful, magical and tremendously important in giving faculty a chance to better understand our great fortune in teaching at these special institutions. Bringing that word home and sharing it with your campus makes it even more meaningful!

RIP, Monika K. Hellwig

(1929-2005)

Monika Hellwig, recently retired as Director of the Association of Catholic Colleges and Universities (ACCU), died suddenly on September 30. Minor among her achievements, but important for Collegium, are the facts that she served as the very first Collegium speaker in 1994, and that as ACCU President she helped guide the merger of Collegium with the ACCU and served on our board.

Monika taught theology at Georgetown for thirty years, ending her career there as Landegger Distinguished Professor of Theology. In 1996 she answered a call to become Executive Director (later President) of the ACCU, where “until her retirement in August 2005, she led the over 200 member Catholic colleges and universities in the United States through the complex process of responding to Pope John Paul II’s Pontifical encyclical, *Ex corde Ecclesiae*. Dr. Hellwig was recently appointed a Senior Research Fellow at the Woodstock Theological Center at Georgetown University.

“Dr. Hellwig had written and lectured extensively, nationally and internationally, both in scholarly and in popular contexts, in Christology, the sacraments, the role of the theologian, liberation theology, Christian-Jewish-Muslim relations, post-Vatican II ecclesiology, eschatology, Catholic higher education, and Catholic social thought. She was a past president of the Catholic Theological Society of America. The author or co-author of more than a dozen books and countless other works, she was the recipient of over forty honorary degrees and fifteen named awards.



Some of her published books include: *Understanding Catholicism, Jesus the Compassion of God, The Eucharist and the Hunger of the World, A Case for Peace in Reason and Faith, and Guests of God: Stewards of Creation.*”

Born in Germany, she escaped before the war because of her Jewish ancestry, and was raised in Holland and later England. Her father was killed by Germans; her mother survived the war, only to die two days after being reunited with her daughters following liberation. In 1963, as a Medical Mission sister, she was sent to Rome as one of only a few women to attend the Second Vatican Council. There she served as a researcher and ghostwriter for a Vatican official. After leaving her order, Monika adopted and raised three children.

Monika was known both for her concern that younger generations not lose touch with the wisdom of church teachings and for her equally forthright resolve to stand up to Vatican officials to defend the integrity of theologians or American Catholic higher education under fire. She cared deeply for the work that Collegium does, and will be sorely missed.

Friends of Collegium

Donations 2004-05

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THANK YOU!

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

Alumni/ae News

Tom Boland (G'01), new Catholic chaplain at Union College in Schenectady NY, has been working on his dissertation at BC, and is an assistant director of New Yorkers Against the Death Penalty.

Dominic Doyle (G'03) has joined the faculty of Weston Jesuit School of Theology.

Elizabeth Johns, (R'97) was awarded the 2005 Charles C. Eldredge Prize for Distinguished Scholarship in American Art by the Smithsonian American Art Museum. The prize is for her book, "Winslow Homer: The Nature of Observation" (University of California Press, 2002). "Johns attends to Homer's status within American cultural life, and notes the ever-changing functions assigned to him by several generations of critics and mythologizers," the Eldredge Prize jurors wrote in their decision. "But more fundamentally, she unveils Homer's rich emotional life, charts the many uncertainties and difficult choices that confronted him, and pinpoints the personal and professional crises that constituted crucial turning points. In a series of sensitive readings, Johns meshes art and life at each stage of Homer's career, and discloses new shades of meaning in his art, from the earliest Civil War paintings to the late sea epics. Arguing forcefully that we must reckon with Homer's belief in the presence of God in the world, Johns imbues those late paintings in particular with spiritual grandeur and transcendence."

Joseph Kelly (F'94) has been appointed Provost at Merrimack College, where for the past 31 years he has served in various leadership roles and taught in the Department of Religious and Theological Studies.

Brian Linnane, S.J. (Ret. Dir '97) is the new President of Loyola College in Maryland. **David Haddad**, (F'00) Provost at Loyola, served as interim President following the sudden death of Fr. Harold Ridley, S.J., the previous president.

Paul V. Murphy (F'99) is the new Director Institute of Catholic Studies at John Carroll University.

Margaret Pfiel, (F'00) recently joined the faculty of the University of Notre Dame. She has also helped form a

Catholic Worker community there, which she reports "really helps to ground me in the lives of folks on the margins. My job at ND is to link the Theology Department with the Center for Social Concerns, which is what my whole academic life has prepared me to do. So, I feel very blessed to be here."

Brice Wachterhauser (F'98, M'02 and current board member) has been appointed Provost at Saint Joseph's University, where he has taught philosophy since 1982. The position makes him the chief academic officer at Saint Joe's.

David Yamane, (G'95) Assistant Professor of Sociology at Wake Forest University, recently assumed the editorship of *Sociology of Religion: A Quarterly Review*, the official journal of the Association for the Sociology of Religion.

New Board Members

Dennis Keenan, Professor of Philosophy, Fairfield University

Joseph Saliba, Dean, School of Engineering, University of Dayton

Richard Yanikoski, President and CEO, Association of Catholic Colleges and Universities, Washington, DC

Megan Fox Kelly, Assistant Chaplain, Director of Retreats, College of the Holy Cross (beginning July 1, 2006)

William (Sandy) Karstens, Professor of Physics, Saint Michael's College (beginning July 1, 2006)

Our thanks to board members whose terms recently expired:

Mary Ann Donnelly, Professor of Business Administration, Le Moyne College

Mary Frances Malone, Associate Academic Vice President, Fairfield University

Joe Saliba, (P'03, M'05) organized a conference, "The Role of Engineering at a Catholic University" on September 23-24 at the University of Dayton. Attended by Engineering faculty from a variety of schools, and by numerous students from the University of Dayton, the conference addressed themes relating to ethics, ecological sustainability in engineering, role of defense-related funding and research, relation of Catholic intellectual traditions to the professions, service learning, how Christian identity can effect pedagogy and shapes the understanding of the engineer's vocation, and what attributes schools desire in engineering alumni/ae. Several presentations were by Collegium alums, including "Ecology and Theology in Conversation: Interdisciplinary Principles for Restoration Engineering" co-presented by Margaret Pfiel, (F'00) who now teaches at the University of Notre Dame, and "Education for Human Development: A Capstone Course for Engineers at the University of St. Thomas" Barbara Sain (G'01) who now teaches at the University of St. Thomas. John Staudenmaier, S.J. (R'97) offered a fascinating keynote address on how our theological perspectives impact our assessment of technology.

Mark Your Calendars!

Institute on College Student Values

16th Annual Meeting

February 2-4 2006, at Florida State University.

Over the past two decades, the Institute has become a national gathering for higher education administrators, teachers, researchers, and students who are especially interested in how colleges and universities encourage moral, civic, and spiritual development. The 2006 Institute will examine how colleges and universities promote the holistic student through the theme of “**Finding Wholeness: Students Search for Meaning and Purpose in College.**”

Featured speakers and presenters include **Marcia Baxter-Magolda**, Professor of Education Leadership at Miami University; **Rebecca Chopp**, President of Colgate University; **Alan Wolfe**, Professor of Political Science and Director of the Boisi Center for Religion and American Public Life at Boston College; and **Scotty McLennan, Jr.**, Dean of Religious Life at Stanford University. Arthur Chickering and Liesa Stamm will serve as faculty in residence. Invited presenters include **Peter Laurence**, co-Director of Education as Transformation, **Bill McDonald**, VP Student Affairs at Presbyterian College; and **Jennifer Lindholm**, Director of Project on Spirituality. More information about the program and registration along with the Institute brochure are available at www.Collegevalues.org/Institute.cfm

International Catholic Organizations Information Center is sponsoring a conference at the United Nations in New York:

The Global Challenge of Water

Friday, 3 February 2006

We need water for nutrition, for health, for energy, for agriculture and industry, but we are wasting and mismanaging it. Clean drinking water is polluted by poor sanitation, and people die from diseases; women and children carry water to their families from distant sources, in hours that could be spent in school or in productive work; people fight over access to water or they lack the resources to use what there is more effectively. By 2025 more than three billion people will be living in water scarce countries.

For educators and administrators at all levels and disciplines and other concerned citizens, this conference will provide resources for enriching curricula and school activities. Water-related issues affecting health, food, sustainable development, supply & demand and water & conflict will be explored, along with UN involvement.

* Prominent speakers from the United Nations and from other organizations

* Panels showcasing school and community projects

* An information fair featuring materials and complimentary resources from U.N. agencies and organizations focusing on our conference topic

* Presentation of Best Practices Award

* Optional guided U.N. tour at 4:30 p.m. at a cost of \$10 (adults), \$8 (seniors) and \$7 students)

* Optional full luncheon buffet (\$30) in the U.N. Delegates' Dining Room

For further information and details concerning student and/or group rates, please contact: Anne-Marie Carlson dfcamc@aol.com or learn more at <http://ICONY.op.org>

“Economic Justice for All”

February 11-12, 2006

The Association of Catholic Colleges and Universities sponsors a wraparound meeting for Catholic College and University Faculty, Staff and Administrators as part of the annual National Catholic Social Ministry Gathering of the United States Conference of Catholic Bishops which runs from Feb 10-15, 2006.

The higher education sessions are titled: “Economic Justice for All: The Unfinished Agenda.” Their description follows:

“In the context of contemporary Catholic intellectual life we celebrate our rich tradition of peace & justice advocacy and learning. In this two-day, wrap-around seminar, we explore a variety of strategies to support the integral and explicit presence of Catholic social teaching at Catholic colleges and universities.

“Over 300 Faculty, administrators and staff from over 100 colleges and universities across the country have attended this wrap-around meeting over the last five years. This sixth annual meeting will include plenary sessions by outstanding scholars and higher education leaders, as well as, a number of break-out sessions as a format for discussion of issues, the sharing of resources, and practical planning in support of campus collaboration with national Catholic service organizations. Interested faculty, staff, administrators and graduate students are invited to participate in this always inspiring and lively event.

“The seminar is a cooperative effort of the members of the ACCU Advisory Committee on Peace & Justice Education and is sponsored by the Association of Catholic Colleges and Universities, Catholic Campaign for Human Development, Catholic Relief Services, and USCCB Secretariat for Social Development and World Peace.” For more information, visit www.accunet.org or contact Michael James (G'94), ACCU, mjames@accunet.org, 202-457-0650.

Mark Your Calendars! (continued from previous page)

ENCOUNTERING THE OTHER: RELIGIOUS TOLERANCE AND HOSPITALITY

APRIL 24 2006, University of Notre Dame

<http://www.nd.edu/~jsmith37/other.html>

Call for Papers

Religions no longer exist in a state of isolated monologues, but rather the currency of contemporary religious discourse is one of exchange and dialogue between traditions. Closing our minds and spirits to the ethnic and religious other and looking at the other in fear and misunderstanding has led to recent history's battles of identity: hostility, war, death and destruction. Current macropolitics in the Middle East conflict and recent micropolitics in places as different as Chechnya, Kashmir, Sri Lanka, Kosovo, Sudan, and Bosnia, all attest to the fundamental need for tolerating, encountering, respecting, understanding the other and accepting and embracing the difference of the other.

Guided by the theme of hospitality toward the other, "Encountering the Other: Religious Arguments for Tolerance", a one-day conference, will be held on April 24, 2006 at the University of Notre Dame. This conference aims at focusing dialogue among people of the three Abrahamic faith traditions — Judaism, Christianity and Islam—but is also open to papers dealing with other traditions' resources discussing themes of transcendence, ethics and hospitality. We cordially invite you to participate in the discussion on what role religion can play in shaping a response to the religious others. This conference call is open to submission from different academic disciplines that deal with religion, as well as papers and poster sessions from religious leaders and community members to showcase practices in tolerance, hospitality and encountering the other. Main academic themes include:

- What historical or sociological phenomena point to religious sources for tolerance and hospitality? How can religion strengthen democracy or civil society?

- What arguments can be made from within theological or legislative/interpretive traditions for tolerance and hospitality?

- What arguments can be made from within scriptural sources for tolerance and hospitality?

Deadline: Paper Abstracts are due December 16, 2005.

Decisions made by January 1, 2006

Completed papers are due March 1, 2006.

Send Papers to:

Sarah MacMillen
Department of Sociology
University of Notre Dame
810 Flanner Hall
Notre Dame, IN 46556, USA

sarahmacmillen@gmail.com (email preferred)

Send email with subject heading: "other conference"

The Sixth International Conference on Catholic Social Thought and Management Education

"The Good Company: "Catholic Social Thought and Corporate Social Responsibility in Dialogue"

Sponsored by the John A. Ryan Institute at the University of Saint Thomas and several other institutions, the conference will take place at the Pontifical University of St. Thomas (Angelicum), Rome, Italy, October 5-7, 2006.

The purpose is to engage the corporate social responsibility in dialogue with Catholic social tradition. Topics include ethical foundations for corporate management, pedagogy in schools of business, and best practices in areas like personnel, environment, human rights and investment. Paper proposals are due by January 31, 2006.

More information is available at: www.stthomas.edu/thegoodcompany

Mark Your Calendars! (continued from previous page)

Call for Papers

Jesuit and Feminist Education: Transformative Discourses for Teaching & Learning

October 27-29, 2006 Fairfield University, Fairfield, Connecticut

This conference aims to explore how the principles of Jesuit education intersect with contemporary feminist theory in order to gain deeper insight into multicultural educational contexts. While Jesuit and feminist ways of understanding the world appear to be divergent, we believe these approaches can transform our classroom strategies, our institutions, and the people within them. With strong humanistic roots, Jesuit and feminist education alike integrate reason and emotion in their pedagogy, promote social justice and seek to end oppression, and aim to develop engaged and reflective citizens of the world. We have organized the conference around the central concepts of the Ignatian paradigm: context, experience, reflection, action, and evaluation.

Context:

Context takes into account both the micro-level of the students, classroom, and university as well as the macro-level of socioeconomic, political and cultural worlds. Topics may include the “Her-story” of Jesuit education, enhancing diversity, discussing heteronormativity, intersections between Religious and Women’s Studies programs, and advancing women serving in administrative roles.

Experience:

Experience signals the necessary and important connections between reason and emotion, between cognition and affect - and is, at its best, intertwined with reflection. Examples might include “Jesuit and Feminist Approaches to Reason and Emotion in the Classroom” and “Beyond

Agonistic Argument to Listening and Dialogue in Jesuit and Feminist Pedagogy.”

Reflection:

Reflection suggests the value of critical analysis and the search for meaning that can be disruptive, liberating, and transforming. Topics include examining intersections between feminist and Jesuit methods in the classroom, including consciousness-raising, reflection, and woman-centered spiritual perspectives against theological issues.

Action:

Action results from the integration of experience and reflection, in which thoughts and knowledge are expressed in deeds. Examples include “Direct Action Projects: Service Learning & Campus Ministries” and “Teaching for Social Justice.”

Evaluation:

Evaluation provides the opportunity to assess growth and change among students and teachers and to strive for expanded spheres of action - “what Ignatius Loyola called the *magis*.” Possible topics are “*Ratio Studiorum* and Feminist Pedagogy: Contradictions and Similarities,” “Jesuit Approaches to Educating About Global Women’s Poverty and Oppression,” and “Teaching Self-Evaluation: The Ultimate Goal of Jesuit and Feminist Education?”

Call for Papers:

Please send 1-2 page abstracts by **April 3, 2006**. We also encourage panels that seek to employ active learning rather than passive listening. Please submit your panel proposals or abstracts by email to the conference organizers: Jocelyn Boryczka, Department of Politics (jboryczka@mail.fairfield.edu) or Elizabeth Petrino, Department of English, (epetrino@mail.fairfield.edu).

New member

Saint Xavier University

On Social Justice...

Conference Papers from “The Call to Justice: The Legacy of *Gaudium et spes* 40 Years Later” now available online

You can now read a majority of the papers on-line from the “The Call to Justice: The Legacy of *Gaudium et spes* 40 Years Later” conference held in Vatican City, March 16-18, 2005. Close to 300 participants including several Cardinals, dozens of dignitaries and ambassadors and hundreds of university professors gathered at the Vatican to discuss the importance of the Second Vatican Council document *Gaudium et spes* (“The Church in the Modern World”). Participants from over 35 different countries presented, responded and debated on the theological, economic and political implications of the document for our modern world.

Please visit the conference web site (<http://www.stthomas.edu/gaudium/>) to view many of the papers that were presented as well as those that were accepted but not presented. In addition you will be able to view five page summaries of the papers presented, several plenary talks, photos and a homily given at a conference Mass celebrated by Cardinal Josef Ratzinger (Pope Benedict XVI).

For more information on this conference and future events on Catholic social thought contact Michael Naughton 651-962-5712, mjnaughton@stthomas.edu or Mary Kay O'Rourke 651-962-5705, mkorourke@stthomas.edu.

Justice Web Call for Contributions:

Justice Web is a site created by the national steering committee on social justice in Jesuit higher education. It collates information on justice at Jesuit institutions of higher learning, and is hosted by Loyola College as a service to the 28 schools and 2 theologates. Please contribute materials about related initiatives, syllabi, research, assessment tools, and about Ignatian spirituality.

Please visit the site in order to join the national conversation and learn more about individual schools' work to strengthen our shared justice traditions: www.loyola.edu/justice The site also hosts all presentations and keynotes from the recent John Carroll University conference on justice.

Please send materials to June Ellis at jellis@loyola.edu

Resources on Peace, Justice and Catholic Social Thought

The Association of Catholic Colleges and Universities maintains an excellent website with educational resources and links for education about justice and the Catholic social tradition. You can visit it at <http://www.accunet.org/paj> It is regularly updated and contains numerous links about meetings and resources.

Social Justice listserve

Find out more about conferences and resources on faith, peace and justice by registering for the ACCU listserve maintained by Ron Pagnucco (F'01) RPagnucco@csbsju.edu

The College of Arts & Sciences at Seton Hall University invites applications for an **Entry-Level Assistant Professorship**, pending budgetary approval.

Candidates in any field of study whose work focuses on aspects of the Catholic Mission of the University are encouraged to apply. While all disciplines within the College contribute to furthering the mission of the University, the College seeks to identify individuals whose work directly focuses on aspects of the Mission; examples of such teaching and research include, but are not limited to, servant-leadership, social justice and civic responsibility, global citizenship, Catholicity, etc. Departments within the College include the Humanities, Fine Arts, Physical/ Biological Sciences, and Social/Behavioral Sciences. Teaching load for all research and service-active faculty is 9 credits each semester with further competitive reductions for highly research-active faculty in their third or fourth years. Teaching regularly includes general courses and an upper-level course in an area of specialty. The University is currently developing a core curriculum and applicants with interests in interdisciplinary teaching are especially encouraged to apply.

The successful candidate will have faculty rank in one of twenty one departments within the College, as appropriate, and will be expected to contribute regularly through a course each semester to one of 18 disciplinary programs. Applicants should understand and support Seton Hall University's Catholic Mission. Candidates should submit a letter of application, (indicating Job Code), curriculum vitae and three letters of reference by January 1, 2006. **Applicants should also submit a two-page statement of philosophy outlining the relationship between his or her research/ teaching interests and Seton University's mission.**

Reflection

Professor, Department of Sociology

John Thompson

St. Thomas More College
University of Saskatchewan

Forty-three years ago, after three sleepless nights and certain I'd made a big mistake in choosing to teach, I stepped into a classroom with twenty grade 11 students to teach Algebra II. Just ten minutes later, I wanted to teach for the rest of my life. I have been doing that, blessed by students, faculty, staff, friends.

Looking back after more than twenty-five years of teaching sociology at the University of Saskatchewan, I find some moments stand out as turning points. They demarcate "stages" in becoming a teacher. They represent shifts in how I experienced and understood what I do when I teach, what students and I do when we learn. Attending to writing — students' writing and my own — has been a catalyst in the experiment of teaching and learning. Don Murray makes this point in two book titles: *Write to Learn* and *Learning by Teaching*. Writing has been the medium of my exploring the craft of teaching, the discipline of sociology, and students' ways of learning. Through writing and teaching, I have learned with and from those we call students. We are in this together — all students.

I don't know what question worried me when I took my first wobbly steps years ago along the road of teaching. I remember anxiously wanting to appear competent by keeping students quiet in their desks as I told them about algebra. Now I awake each early morning to a mysterious and mundane invitation Parker Palmer names so simply and illusively "good teaching." And to questions . . .

Simone Weil (1909-1943) observed that "the most important part of teaching is to teach what it is to know." I first caught sound of the question — what does it mean to know? — in conversations with Tom O'Dea, my PhD advisor, and in writings of Bernard Lonergan; later in writings of Parker Palmer, William Perry, Sharon Parks, and Charles Taylor. In *The Peaceable Classroom*, Mary Rose O'Reilley paints the growing grasp of a recursive question:

[W]hen you go at life with a question and simply try to follow the trail of answers, then all the familiar contours of culture begin to shift. Everything is connected to everything else, and the web shakes with any touch at its farthest margins. (pp. 36-37)

In asking "how do we know?" I have queried the trail of answers winding through social and cultural contexts in company with others — bringing head and heart together. At the beginning of each course, I warn students "sociology messes up your mind." I am proof. Now I know it also messes up your heart. I am that struggle.

The trail that my teaching, question, and I have been traveling turned out to be the road, according to Luke, on which Jesus situated the parable of the man who fell into the hands of robbers. The road goes down from Jerusalem to Jericho. How

do I situate my classroom along that road so we can observe and listen? How can we stand still there, be still there to hear the parable and let its question seize us? How can we view our



world, ourselves, each other from the Jericho road ditch? As my friend Ken Westhues asks the question, 'how can we let our experience of the world as crazy and mixed up change us so we change things and ourselves?'

How can our teaching and learning be practices of compassion? How can we hear, through the din of a pervasive "mercantile chant," that compassion still counts? How can our teaching and learning practices call us —

students and teachers — to care for each other and our world? How can we recognize, realize, and respond to sociology's living subject matter and the meaning of our identity and existence, as Martin Buber named it — "the between"? How can we hear and meet "the other" and recognize in the stranger's face and voice a "Thou"? How can we discern with our hearts those in the ditch of our world as those to whom we are called to show ourselves as neighbour, to love as ourselves, and, moved with compassion, not pass by? How can we face fear of being despised as outcast Samaritans?

I don't yet know. I try to hear the questions through my fear. In *The Courage to Teach*, Parker Palmer tell us, "We still face one final fear—the fear that a live encounter with otherness will challenge or even compel us to change our lives."

Looking back, I discover changed ways of knowing I did not anticipate. Students now feel like my "grandchildren" whom I care about with fewer strings attached. I listen to students, as though I am hearing them for the first time. Even like listening to myself as a young student searching to find his voice, rescued by those who listened. I am reminded of Bill Perry's words, "What do you mean, 'How can I stand listening all day to students' problems?' I don't listen to their problems; I listen to their courage." They evoke my admiration and care. They are heroes.

Together we have struggled to find our voices and our words, our places and our practices along the Jericho road. Fred Campbell's advice and example in 1980 to disclose myself to students as "a live sociologist at work" in the classroom has made the difference for teaching and learning — showing how I learn as a student, how I know, that I care. Forty-three years ago I stumbled into teaching. Returning day after day has turned out to be a life's work and love. An accidental teacher. Blessed. Grateful.

- John Thompson
May, 2005

Vocational Reviews

John C. Haughey, S.J., ed.,

Revisiting the Idea of Vocation: Theological Explorations

Washington, D.C. Catholic University of America Press, 2004. 249 pp.

Theologian John Haughey, who has thought a great deal about vocation and the interaction between the gospels into the world of everyday work, has drawn together ten essays by fellow Loyola University Chicago faculty on Catholic, Protestant, Jewish, and Muslim reflections on the notion of vocation.

Haughey's own first chapter uses the thought of the late Canadian Jesuit Bernard Lonergan to help think about three levels of conversion, the last of which is a "conversion from living a good life to living a life that abides in love," i.e. an affective conversion. His priority is on helping the readers find a charism all their own, given by God to all creatures. Camilla Burns, S.N.D., a biblical scholar, turns our attention to the degree to which the creation stories of Genesis "frame all existence as a call for a relationship with God which defines the rest of our purpose, and turns to the Wisdom tradition to focus on the need for discerning hearts.

A chapter by Edward Breuer on Jewish reflections was extremely helpful to me because it helped highlight the limits of applying concepts like vocation across religious traditions. He suggests, "the notion of vocation does not appear to be significantly operative in Jewish teachings" (41). The act of comparison here "ask[s] one tradition to speak—conceptually, if not literally—in the language of another" (42). Judaism differs from many common Christian notions of vocation "to the extent to which the Hebrew Bible embraces a notion of call or vocation, it is fundamentally subsumed into the life of the ancient Israelites not as individuals, but *qua* community." Breuer notes that many contemporary Jews have adopted the Christian idea that God might have a "personal" vocation for each of us, but he suggests that for many contemporary Jews, the priority of *mitzvot* is and perhaps should remain the central priority – that God has a mission for the whole people of Israel, commandments for them to keep, and that keeping this collective mission, sharing in "a life of *mitzvot* will always subsume, if not obviate, the very idea of vocation and call" (52). That many contemporary Jews have been taken by the idea of vocation affirms that it can be a helpful concept for persons from other faiths. Yet Breuer reminds us that we must not go too far in assuming that we can carry over religious concepts from one tradition to another and still do justice to both traditions' core beliefs. For me, this chapter alone was enough to make the book helpful.

Other chapters also provide interesting insights, such as Marcia Hermansen's examination of similarities and differences between Christian notions of vocation and Muslim concepts such as "destiny," and a personal responsibility for the moral ordering of the natural. Psychologist John Neafsey offered an interesting psychological appraisal of how the inner call is

experienced. Other chapters focused on Ignatian understandings, and on vocation in John Bunyan's *Pilgrim's Progress*.

The chapter on Protestantism and higher education seemed inappropriate to the volume – offering readers very little about vocation, and offering instead a critique of the history of Protestant higher education in the twentieth century and an agenda for its reform. While the volume may have been uneven, I was grateful for the effort to look at vocation from a number of different religious and intellectual viewpoints.

- Thomas M. Landy

William C. Placher, ed.

Callings: Twenty Centuries of Christian Wisdom on Vocation

Grand Rapids: Wm. B Eerdmans, 2005 452 pp. \$24.

The task of this volume, commissioned by the Lilly Endowment for its vocation initiative, is to gather a wide range of post-biblical, primary Christian source texts on vocation. Except for the early church these sources focus on Western Christianity, both Catholic and Protestant.

His preface and section introductions contain some helpful observations. He notes that while Luther's insight was that vocation was applicable to any kind of job (not just the explicitly religious monastic or vowed life), today people find less comfort in locating the idea of vocation in their job or career, and seek something more. "An idea that seemed liberating to many of Luther's contemporaries has come to seem to some more like a burden" (8). He notes that in a consumer economy and a society that values those who work over those who do not, some theologians today are wary of the idea of job as vocation because it diverts attention from the other roles and responsibilities we have as Christians and from a more holistic spirituality.

Placher lays out his texts chronologically, and views them in part in terms of the contemporary social challenge faced or articulated by Christians of various eras – e.g. understandings of calling and witness during the time of early Christian persecution; then in light of official acceptance of Christianity as the religion of the empire, when Christianity seemed too socially acceptable, leading vocation to be often re-defined in terms of radical alternatives like the desert hermitage; or (much later) in light of what he sees as a "post-Christian" age. Some of this contextualization is extremely helpful, but his emphasis on the years since 1800 as "post-Christian" seemed too facile.

Despite that, it is interesting to have a range of texts set out before us that show how widely Christians have interpreted what it means to have a calling that is worthily Christian. The earliest texts speak not to a calling to a type of work, but to witness through renunciation and good deeds. The notion of vocation as work choice is absent. Later texts call some in particular to a life

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in the desert hermitage or the monastery, perhaps there making more explicit the notion of *particular* or individualized calling that many of us have in mind for vocation.

There is a large section on the monastic understandings of vocation, and another on the Reformation understanding that broadened this concept extensively to the everyday “secular” realms of life and work. Reformation theology clearly expresses thoughts about vocation as a particular state through examples like William Perkins, who argued, “Every person, of every degree, state, sex, or condition without exception, must have some personal and particular calling to walk in. This occurs plainly in the whole word of God” (266).

Interspersed here are some other interesting texts, though, such as Christine de Pisan’s advice for “good princesses,” wives of artisans, and servant-women or Sor Juana Inés de la Cruz’s defense of her own vocation against a Mexican bishop who did not believe women should be scholars.

Though Placher resists the conclusion, he notes prominently among modern theologians persons who might steer towards the conclusion of Jacques Ellul, who says “Nothing in the Bible allows us to identify *work* with calling.” (Or, as Placher summarizes Ellul, “our jobs... do not give our life meaning, and the Bible never claims they do.”) Theologians like Protestants Stanley Hauerwas and Miroslav Volf agree. Unfortunately, while discussed, there are no broad selections from these authors. Surprisingly, we see that Pope Leo XIII, writing at the dawn of modern Catholic social thought, was in part in agreement – he saw a job mostly as a necessity for making a living – worthy of respect, but not quite a divine calling.

The modern authors he does include are a fascinating combination – John Henry Newman, Horace Bushnell, Howard Thurman, Dorothy Sayers and Dorothy Day, Thomas Merton, Karl Barth and others. But they hardly make a case (except perhaps for Barth, in light of Nazism) for their era as “post-Christian,” whatever its challenges. More importantly, as Placher acknowledges, the book lacks any contributions from the last 50 years, apparently because of copyright difficulties.

The book is to be designed for courses on the theology of vocation, but is an interesting read for other persons who want to think about where the question of vocation fits in the whole picture of Christian theology and mission. Putting such a wide array of texts together can help readers appreciate the degree to which Christians for many centuries lived without our own more personal notions of vocation connected to work (connecting Christian mission instead to a whole way of life somewhat independent of particular jobs), and how and why others came to see it as central to Christian calling.

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Quentin Schultze

Here I Am [now what on earth I should be doing?]

Grand Rapids: Baker Books: 2005. 109pp.

Schultze teaches Communications at Calvin College, an excellent Reformed Protestant College in Michigan. His theology and emphases derive in a number of ways from that theological tradition.

He emphasizes that Christians are called to a kind of “foolishness,” being “called by God to sacrifice our talents and resources... for uncertain tasks” (11). He begins with the most puzzling and problematic example of sacrifice, God’s command to Abraham to sacrifice Isaac, and frames the issue of vocation largely in terms of sacrifice, of giving oneself over to God’s greater will and knowledge.

Scary as the Abrahamic example can be, Schultze emphasizes God’s ultimate trustworthiness. He describes vocation more as “an unfolding relationship than a carefully planned trip... Vocation is “a faithful relationship *with* God, not just a message *from* God” (13).

In light of that, he separates *vocation*, which he sees as a call to be Christian, from *station*, which is a job or a situation where we work out that vocation concretely. His answer to vocation is to be Christian and wholeheartedly devote yourself to God.

This book is not terribly helpful with advice on how to discern a vocation (in the sense I would know it, as a call to work to and through specific kinds of work)—how to decide among opportunities available to us. Schultze may not need to focus on this, since he speaks of God “using both our trials and accomplishments to equip us to serve others. We are God’s clay” (21). He is confident that God has a specific plan for each of us, that it is fully realizable in us, and that we need only to accede to it. Station is something God makes work out if we are trusting enough, as he did for Isaac.

My difficulty is that “station” is closer to what many people I know try to discern when they ask questions about vocation. At least in my own Ignatian terms, I understand it as a kind of work that helps us fulfill that relationship – though of course that relationship is possible even for people never given the opportunity to do kinds of work that can be so fulfilling and liberating.

Schultze calls readers to live a more Christian life in terms of caring, compassion, responsibility, prayer, love, hospitality, and more, generosity, but it does not do much to help readers discern how to discern any kind of particular vocation. Indeed, his perspective would seem to be that it doesn’t matter what we do for a living.

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Douglas J. Schuurman

Vocation: Discerning Our Callings in Life

Grand Rapids, Eerdmans, 2004, \$20, 204pp.

Schuurman has done a remarkable job with this book, which he describes as “a contemporary articulation of the classic Protestant doctrine of vocation” (xi). He offers a nuanced treatment of his tradition’s classical understanding of vocation, yet makes it accessible to students and general readers. He acknowledges and takes into account a wide range of contemporary critiques of the classical doctrine, presenting them fairly and clearly, and suggesting ways that they can help us build upon the traditional understanding of vocation.

While he acknowledges its pitfalls, Schuurman manages to develop a constructive theological perspective, which is not only highly consonant with Lutheran and Calvinist thought, but also reminds even this Catholic reader about why those perspectives are so valuable. This is true especially in terms of his reminders of our own limitations and finitude, and the need to trust God to do more than we can. Despite his grounding, he does not hesitate to make use of documents and perspectives that derive from Catholic perspectives on vocation where he finds them helpful or challenging. In other places, such as in a critique of John Paul II’s encyclical *Laborem Exercens*, he rejects the idea that work allows humans to share in the work and cross of Christ.

Schuurman argues that vocation is about choice of work, but equally is about a whole range of callings and responsibilities in life that do not derive from paid work. In a work-obsessed society, he shows how we are too apt to lose track of that. Questions about vocation do not begin when we start pondering career choice and end at retirement. Stretching vocation to include every aspect of living might in appear to render vocation-as-work meaningless, but Schuurman manages to help us see that *because* “all aspects of life are holy,” work is a holy and significant as a choice, too.

The bible, he acknowledges, says little about “particular callings” – whether God calls a person to “this potential husband,” or “that job.” But Schuurman draws from theologian Karl Barth to note that “the call does not float abstractly above the stream of life, but rather it meets people in their concrete, situated existence—as this particular person [or job] and no other” (28). He gradually comes to define vocation not as “an inflexible ‘blueprint’ in which God predetermines every detail of life, such that we can ‘miss our calling’ by failing to find *the* right spouse or *the* right career,” but more as a calling in a direction. In true form to his Reformed beliefs, he reminds us that because we are fallen

beings, God calls us only to do our part...God’s providence can triumph” over our shortcomings (46). Thus, too, he rejects Parker Palmer’s emphasis on vocation as a source of self-fulfillment, the place where we can “find our authentic selves.” Luther and Calvin, along with the bulk of the Christian tradition, are far less confident in the self and its aspirations” (122-3). Our motives are much too murky for us to ever be sure of them.

The challenges he identifies for notions of vocation are many. Luther probably never saw people’s particular work as a choice, but as something ascribed to them. For most people in the world, work is a matter of subsistence, not choice. In a world that is created but fallen, he sees opportunities for us to find our sense of vocation in all kinds of work, even where we cannot necessarily match that aspiration to an optimal particular job. In instances where work and family are more a matter of ascription than choice, he suggests that the notion of vocation is helpful, if not in the particular sense we moderns use it. “Vocation encourages Christians to live out their calling in and through the special relations in which they have been placed by God’s design” (96).

Feminists and liberationists would challenge the notion that God’s design is the cause of situations where humans lack the freedom to make choices. Here is the place where he seems to do the least satisfactory job responding to criticisms of Luther and Calvin. He does reject the idea that work that is dehumanizing could be a vocation.

Sometimes, too, people feel themselves to be called to do horrible things out of deep conviction that seems to most sensible people to be misplaced. Personal feelings aren’t enough to determine the rightness of one’s calling.

Schuurman’s basic considerations for determining vocation are simple and profound, beginning here: “The North Star for right use of the doctrine of vocation, and for conforming one’s callings...is Christian love” (79). Vocation can be fulfilling, but is necessarily other-directed. In the end, he rejects the modern notion “that God has a rigid, highly detailed blueprint for each life... Those who hold this view often ignore the elements of risk and uncertainty that apply to all major decisions” (125). His view of vocation instead is not “a blueprint model of providence and vocation. Its main concern is not whether one has missed an irretrievable opportunity, but rather whether one’s decisions are made out of gratitude to God, trust in God’s word of grace, and desire to serve God and neighbors” (126).

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Book Reviews

Joseph Cunneen

Robert Bresson: A Spiritual Style in Film

New York: Continuum, 2003, 199pp, \$12.21 pb.

This very readable study of auteur director Robert Bresson's oeuvre of thirteen films is arranged chronologically, with each chapter providing contextual background, detailed plot synopsis, and both thematic and cinematographic analysis of one of Bresson's masterpieces. These chapters are framed by a brief introduction and conclusion orienting the reader to Bresson's unique style and the author's own intentions. Cunneen clearly seeks to motivate his reader to subsequently view Bresson's films, as part of his grander intention of helping the French director's work "find the English-language audience it deserves" (178). His other agenda is to define Bresson's "spiritual style in film" (188, 189), and Cunneen is more successful in the former goal than the latter. After reading only a few chapters, I was indeed eager to see Bresson's films, but I was also eager to read more about faith and spirituality in Bresson's work. After reading the book, I was impressed by Cunneen's clear enthusiasm for Bresson and his cogent analysis of his work, but I was hungry for more of Bresson's own reflections, which were the most powerful passages in the text and revealed a deep relationship with a living God that Cunneen seemed to downplay.

Bresson's films range from historical subject matter of mythical proportions such as Joan of Arc or Guinevere and Lancelot to the presumably simplest of subjects, a humble donkey. Although his best-known film is the early effort *Diary of a Country Priest* (1951, based on the novel by Georges Bernanos) focusing on the daily personal journey of a young pastor, his protagonists are more often women and young girls. Bresson develops these central female characters more fully and complexly than his contemporaries, but their fates (usually disillusionment and death) still point to a closed system of male authority in patriarchal society articulated by feminist scholars that Cunneen seems reluctant to explore. Furthermore, film critics consistently identify an increasing somberness in Bresson's vision as his career advances, to which Bresson himself conceded, but which Cunneen claims is "considerably exaggerated" (181). Though these strategies by the author may be points of contention for the scholar, for the reader and potential viewer of Bresson's films they are fortunate re-framings that invite a richer viewing experience, with the option of approaching the films on multiple levels unencumbered by authoritative readings of their meanings. In this regard, Cunneen's study is truly a success. He has thoroughly researched the academic and journalistic sources available, and condensed their findings in an engaging descriptive and analytical narrative that inspires the reader to explore Bresson's films first-hand. For those who have access to a standard film collection at a university, Bresson's films should be easy to find; for others, the internet has become a resource more promising than the local video store.

Fortunately, Cunneen did not need to make a case for Bresson's canonical status as one of the great geniuses of cinematography, since that stature has been well-established for him in academic film departments and among the great directors of our day whom he has influenced (Godard and Scorsese are just two of the many quoted). What Cunneen did set out to do is convince the non-specialized reader that Bresson deserves to be rescued from the archives of the academy and appreciated by mainstream audiences. He succeeds on this front, though the irony is that Bresson's films would be difficult for such audiences to access without the aid of Cunneen's enlightening book.

- Claire Conceison
Tufts University

Christopher A. Dustin and Joanna E. Ziegler

Practicing Mortality: Art, Philosophy and Contemplative Seeing

New York: Palgrave MacMillan, 2005, 272 pp., \$65.

Ziegler, an art historian (F'97, board member) and Dustin, a philosopher, draw on a remarkable range of thinkers, artists and craftspeople—as diverse as Josef Pieper, Plato, Martin Heidegger, H.D. Thoreau, R.W. Emerson, Robert Motherwell, Okakura Kakuzo, and Eric Sloane to make the case that "man's ability to see is in decline," and to explore means to remedy that situation. Few of the men they turn to are explicitly religious, but the work that they produce is. Without focusing on a particular spiritual or religious system, this work is about contemplation, reverence, practice, dwelling, wisdom and mortality.

Walking (Thoreau), drinking tea at tea ceremony (Okakura), and working with wood (Sloane) are all portrayed here as mundane activities or practices that are really forms of "embodied learning" and that call us to something beyond ourselves. Wood has its own grain, which provides both possibilities and limits that the craftsman can learn through practice to see. Working with wood demands reciprocity and respect for the material, which may call forth some uses and reject others. In tea ceremony, "doing and thinking are unified." The tea ceremony requires intense attention to detail that helps us to see small things we would otherwise not pay attention to.

Ziegler and Dustin work to go to the source of things in a number of ways, often etymologically. They recall multiple meanings buried in words, whether the "practice" orientation of the "practical," or what it means to "recollect," or how "realizing" means "to make real." They pay close attention to words as much as material things, and help the reader to see roots and connections in them.

Learning to see takes practice. As Thoreau puts it, "We must look a long time before we can see" (17). Heidegger paves the way for much of what the authors have to say about

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“practicing mortality.” “Practicing mortality” entails allowing ourselves to move from the realm of what can be controlled and “explicated,” that which is our own doing, into the realm of wonder at truths concealed and contemplated. We need not always try to “explain” them, but better can more actively wonder in such engagement. “The fact that we must die is what reminds us that our own life (that life itself) is not our own doing—not something we own, or is owed to us, or even that we have a right to—but something that is granted to us” (208). Recognizing our own mortality, they argue, allows us to really “dwell” in the world, to pay attention, and “to view reality with loving acceptance and with gratitude” (209).

“Dwelling,” and learning to see, Ziegler and Dustin take pains to argue, are not about abstractions—they are practices that lead us to pay more attention to the world, and lead to revelation of something we do not make. Neither is the practice of seeing and wondering passive. Rather, they argue, “there are things by which one has to be moved, things one has to love, in order to really see them” (42). And to learn to see is to be transformed by what is seen. That kind of contemplation is hardly passive, and is arguably as religious as it is humanistic: “a loving awareness of that which we ourselves do not make,” they assert, is “what makes us fully human” (5).

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Mary K. McCullough

Fire and Ice: Imagination and Intellect in the Catholic Tradition

Scranton: University of Scranton Press, 2003, 175 pp. \$25.

This wonderfully titled collection of essays is the outcome of a President’s Institute on the Catholic Character of the University for faculty from Loyola Marymount University.

Famed Berkeley sociologist Robert Bellah, a Presbyterian-turned Episcopalian, offers one of the two “keynote” essays for the collection. He takes David Tracy’s thesis about Protestant (“dialectical”) and Catholic (“analogical”) imaginations and sharpens it to a degree that surprised me. He argues that historically we have faced the “gravest consequences” from the Protestant emphasis on the dialectical imagination. (Collegium alumni/ae not familiar with that distinction could frame it in terms of the two religious polarities in Babette’s Feast, and might not be happy about the degree of differentiation Bellah proposes. I have come to find it much more accurate to recognize that while each confession leans in one direction, both confessions need to recognize the presence of analogical and dialectical tendencies and the limits of its own perspective).

Bellah goes so far to say, “Protestants have emphasized the element of critical judgment, the great negations of the prophetic tradition, at the expense of the affirmation of

Being, the capacity to accept the world as God’s creation” (32). He goes on, “It is my belief that this is a Catholic moment in American cultural history, and that Protestants and Catholics alike badly need an infusion of the analogical imagination to help us overcome the cultural confusion into which we have fallen” (39). Some may find that “blame” misplaced, though many who do will not disagree that the contribution of a critical, prophetic stance is inherently worthwhile. It is also true, though, that Bellah is walking in the footsteps of Max Weber and Robert Merton.

If reframed to say that students ought to learn not only the capacity to critique, but also to wonder, I would be in agreement. Bellah ultimately uses the essay to argue that students’ lives are too fractured by their culture for us to simply say that we need to teach them “critical thinking.” “What the students need above all is substance, metanarratives, that will give them some sense of who they are and what kind of world they live in” (42-3).

Second keynoter John Carroll theologian Doris Donnelly uses poetry, especially Anne Sexton’s work, to offer a slightly different take on the sacramental imagination.

Three essays are most germane to LMU’s particular history and hopes. The others seem somewhat difficult to hold together as a group, but in terms of Catholic studies are interesting insofar as they reflect on the sacramental imagination in terms of the study of law, literature (through a discussion of Flannery O’Connor), film and computer science.

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Arlin C. Migliazzo, ed.

Teaching as an Act of Faith: Theory and Practice in Church-Related Higher Education

New York: Fordham University Press, 2002. 377 pp., \$45.

Some time ago I wrote in *Collegium News* that I would like to edit a book that focused on pedagogical strategies for realizing the promise of Collegium in the classroom. Such a book was necessary, I believed, if the conversation about mission and identity was to move forward beyond the attempt to encourage mission-identification. Focusing on teaching is essential. Not long after writing those words, I came across this book that, while not focusing primarily on Catholic higher education, makes a quite admirable contribution in this direction.

Migliazzo, working with funding and intellectual contributions from the Lilly Fellows Program, brought together fourteen scholars in the social sciences, natural sciences, fine arts, and humanities to write not only about their aspirations as Christian scholar-teachers, but to share practical pedagogies that they had tested in the classroom.

The authors come from a wide array of Christian traditions.

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Among other things, I was enthused by the structure of the book. It begins with sections on social sciences and then natural sciences, putting these for once at the foreground, rather than making them afterthoughts behind philosophy and theology. While it does not address pre-professional programs and disciplines, it does open with a fine chapter on economics, a subject seldom foregrounded in conversations about “mission”-related teaching.

That essay, by Notre Dame’s Charles Wilbur, emphasizes ways that he pushes students to look at alternatives to traditional economic theory, particularly by asking questions about that theory’s presuppositions about the good life. Wilbur takes his reader through the readings and assignments of two courses, “Introduction to Economics,” and “Economics, Ethics and Public Policy.” Wilbur is less sanguine than most of this book’s authors about his discipline’s dominant ideas, but does provide good ways to engage and critique those ideas. Mary Stewart van Leeuwen’s contribution on teaching psychology hews a middle ground, asking students not to make psychology an “idol,” but rather trying to give them “a hermeneutic of both trust and suspicion towards psychology” (26).

All the chapters are grounded in the authors’ own faith commitments (including Calvinist, Holiness, Baptist, Presbyterian, Catholic and others) and in the particular religious priorities and questions of their students, which makes the contributions both interesting and perhaps more difficult to deal for many Collegium alumni/ae, whose students may often be different from those at some of the colleges here. Ron Kirkemo, for example, teaches students at Point Loma Nazarene University who embrace “the holiness wing of Protestantism that emphasizes personal experience and life in the Spirit and has more concern with personal sin and right living than with social sin and justice. One Nazarene student of his was characterized as representative by his assertion that “the way to world peace is for Christians to be nice to their neighbors and co-workers” (44). Kirkemo sees it as his role to open up his students to the importance of politics and issues like war, peace, and the status of refugees. No matter how I might characterize my students’ own myopia at times, they are quite different than Kirkemo’s.

In mathematics, Harold Heie discusses how he leads students to ask fundamental philosophical questions about the nature of mathematics. These questions are often related to epistemology and logic more than applied math, but he sees these as important for his students’ education. Lee Anne Chaney, a biologist, argues that at this point in history her evangelical circles need to pay attention more to how biology (and other sciences) should inform faith, than on how faith should “instruct” science. Indeed, she does want students to look at the natural world and see terrifyingly destructive forces, randomness, diversity, astounding complexity and order. She also offers helpful insights on

getting non-majors to value science and to face its implications.

In a chapter on teaching art, Edward Knippers writes interestingly about how to push students to be good artists, not just poseurs who cherish some artistic persona. His Christian students often want to begin by drawing or painting explicitly Christian art, but he offers some insight to teach them to dig deeper as artists first, and not to trivialize what they hold precious by working in clichés.

In all, fourteen fields are represented here – some authors do better than others at outlining course structures and readings, but all make an attempt at it and identify readings that will be of help as background and assigned reading. Most do well at articulating particular teaching methods and strategies.

While some Collegium readers will often find it difficult to compare their teaching situation to the situation of some more evangelical faculty and students, and while the authors do not always successfully map out what a course would look like, this book is a great step in the right direction, at a time when we are all still trying to find out way.

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Gerald L. Miller and Wilburn T. Stancil, eds.

Catholicism at the Millenium: The Church of Tradition in Transition

Kansas City, MO, Rockhurst University Press, 2001. \$20. 218 pp.

Co-edited by Bill Stancil, (F’98) This collection of essays derives from conversations and lectures by faculty at Rockhurst as they worked to set up a program in Catholic studies. In terms of the ways it engages cultural and ecclesial issues, it includes works by those who might be labeled staunch traditionalists, and others who are more aligned with the church’s social justice concerns.

Philosopher Brendan Sweetman takes to task postmodernism (“an attack on *reason itself*”), moral and epistemological relativism and what he regards as a “dumming down” of educational standards. He identifies a wide variety of ways that he sees religion “under attack” today in the academy and culture, but suggests that Catholicism has the philosophical resources to counter the attack. The chapter that follows, by Curtis Hancock, posits that Thomistic philosophy is “the tonic for what ails us” (48). Joseph Cirincione, a British literature scholar, closes this trio of chapters on truth and belief by turning to John Paul II and to literary theory of objectivism and realism to counter the “pernicious force” of postmodernism (72).

The book contains fine sections on church and culture and on social justice, including one chapter on using sociological research on pastoral settings to help the church understand the challenges it faces.

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Timothy McDonald (F'93) briefly reviews the history of liturgical music in the Catholic church, and is disheartened by what he hears today in church. He makes a strong case for the need to reappropriate a number of forms of plain chant, insisting that being “inclusive” means including more than popular music in the liturgy. Stancil, an Episcopalian, offers an excellent summary of church attitudes towards ecumenism. This concluding chapter gives him some reason for hope, though he does see ways that the ecumenical dialogue is growing harder to maintain.

Leslie Woodcock Tentler

Catholics and Contraception: An American History

Ithaca: Cornell University Press, 2004, 335 pp. \$29.95 (cloth)

Leslie Woodcock Tentler's *Catholics and Contraception: An American History* is an extraordinary accomplishment for many reasons. Above all, Tentler [R '97, M '99, Liaison] is persistently fair and nuanced in her treatment of this hotwire topic, all the while displaying substantial investigative and rhetorical power...

Catholics and Contraception primarily engages two genres: intellectual history and cultural history. Early sections especially treat intellectual history, offering a detailed examination of official teachings and their presentation in late-nineteenth- and early-twentieth-century Latin-language moral theology manuals, the conduit through which the church's official moral code was handed on to clerics during that period. Tentler gives a fair hearing to “manual theology” and to the public preaching that heavily relied upon it. Nevertheless, explaining moral theologians' treatment of contraception and abortion, for example, Tentler hardly tempers the misogyny with which church teachings were expressed and popularized a century ago. Nor does she fail to highlight the allergic sensibility toward sex with which both Catholic theology and seminary training were imbued in the age of the manuals. Yet throughout, Tentler takes pains to explain Catholic teachings in terms that are comprehensible and attuned to subtlety...

In terms of cultural history, Tentler's most important contribution is her handling of how priests translated the church's officially approved intellectual positions into pastoral counsel for ordinary Catholics during the post-World War II period. With large sections based upon Tentler's interviews with veteran priests, the book illuminates an aspect of church history that is regularly both assumed and overlooked by historians: the significance of the middle manager. By focusing on how priests exercised their responsibilities, particularly in the confessional, Tentler sheds much light on... [how] these middle managers—contact points between popes and bishops, on the one hand, and ordinary lay Catholics, on the other—commonly exercised their office with a thoroughgoing compassion for those ordinary Catholics facing the difficulties of navigating

both the church's teachings and the reality of their lives... For some contemporary readers trained to imagine priests as sexual predators, the most stunning aspect of this book may be the real warmth and generosity of these men. Her interviews with priests about their pastoral care of souls add a three-dimensional perspective that written sources can only obliquely suggest.

Catholics and Contraception's historical narrative first builds toward a mid-twentieth-century period of notable success, in which the laity widely assented to teachings on sex and contraception; from there, the narrative proceeds to trace how mid-century success quickly crumbled. The trajectory of the story can be summarized as follows: Late-nineteenth- and early-twentieth-century efforts to rally the faithful were frequently inept and fumbling assertions of abstract moral principles that left many lay Catholics both confused about and unconverted to the church's sexual teachings. The powerful Victorianism that decried honest, public talk of sexual matters often further hampered clerics in this era. To the benefit of Catholic leaders, more cultural openness to the public discussion of sexuality in the 1920s and after provided the opportunity for such matters to receive more frank treatment—thus fostering greater success in evangelizing the Catholic fold. By the immediate post-World War II period, parish priests (coordinating with the substantial Catholic educational and publishing establishments) connected large segments of the faithful to the church's teaching, often with results they deemed satisfactory (witness substantial popular adherence to the mid-century cult of the large Catholic family). Finally, by the late 1950s and 1960s, the widespread synthesis between official teaching and popular belief faltered and collapsed under the accumulating weight of cultural changes—particularly the integrating character of World War II which made Catholics less distinct as a group from other Americans, the long revolution in gender norms, and the increasingly negative attitude toward authorities of all stripe, from clerics to politicians to parents.

In telling this story, Tentler does not assert that mid-century Catholics rejected *in toto* the practice of artificial contraception. In fact, she convincingly argues that, during the Great Depression and into the postwar era, Catholics frequently resorted to birth control in various forms. Instead, she demonstrates that, when mid-century Catholics did transgress the church's sexual code, they tended in large numbers to seek forgiveness in context of the confessional. By the late 1960s, however, confessing sexual transgressions had largely faded away, and poll numbers suggested among the laity a rapidly expanding acceptance of the moral acceptability of artificial contraception. What changed so dramatically in the postwar era, then, was not so much popular Catholic practice, but popular Catholic belief.

Book Reviews (continued from previous page)

Aside from external cultural pressures, two internal developments played major roles in undermining lay assent to the church's position on artificial contraception during the postwar era: the rise of the rhythm method (a "natural" form of contraception) and the issuance of Paul VI's encyclical letter, *Humanae Vitae*. For its part, rhythm, to which Pius XII granted his approval in 1951, seemed among a growing number of critics to be lacking in any substantive difference from "artificial" forms of contraception, at least in terms of intent: both rhythm and the condom, for example, were designed to limit significantly (if not completely) the chances of fertilization. Further, these critics charged, rhythm just happened to be far less helpful in achieving the desired end. Consequently, rhythm quickly lost its initial appeal among U.S. Catholics: by the late 1950s, it became a lightning rod for criticism. As for *Humanae Vitae*, its issuance in 1968 was the straw that broke the camel's back. Many lay Catholics, increasingly led by priests and moral theologians, had been questioning, and even rejecting, church teaching on contraception for close to a decade (rhythm's uneven effectiveness often having nudged them in this direction). *Humanae Vitae* became for many the final impetus to part with church leaders when it came to contraception, even to reject wholesale the church's authority to make judgments on matters of sexual intimacy...

One crucial theme in *Catholics and Contraception* is the cultural history of authority. To what extent did church leaders (popes, bishops, priests) actually wield authority in defining sexual morality? And to what extent did ordinary Catholics wield authority for themselves? Tentler's findings here are instructive. In the end, church leaders' measure of authority depended, at least in significant part, upon a choice of style in ministering to the faithful. Ordained leaders held the most authority, it turns out, between the

1930s and 1950s. Largely, this was because mid-century priests—those essential middle managers—generally abandoned the old method of promoting dry and abstract moral formulae drawn from theology manuals; instead, they commonly adopted a more sympathetic and humane approach that both stressed the need for a certain amount of heroism in sexual conduct and frequently made ample pastoral provision for habitual imperfection. Exercising their ministry, mid-century priests valued pastoral discretion and respect in their dealings with the laity's intimate trials. At mid-century, as distinct from both prior and later eras, ordinary Catholics responded positively to their clergy's pastoral treatment of sexual morality.

In her epilogue, Tentler seems to suggest that the church hierarchy never found within the new sexual environment of the late twentieth and early twenty-first centuries the proper tone and rhetorical strategy with which to advocate for their admittedly difficult teachings. Nearly forty years after *Humanae Vitae*, Catholic leaders are still casting about to make a widely plausible case for Catholic sexual ethics. Though John Paul II's much-touted "theology of the body" has recently helped some Catholics to integrate sexuality and the spiritual life, the hierarchy remains at a loss in finding appropriate and compelling media for their message. In contemplating this state of affairs and in advancing their current project of regaining some authority for themselves, today's leaders might well attend to the pastoral example of many of Tentler's mid-century priests.

Though there can be no returning to the past, their example of pastoral sensitivity will only help in the current situation.

Reviewed for H-Catholic by James P. McCartin [G'98, F'05], Department of History, Seton Hall University. Copyright (c) 2005 by H-Net, Humanities & Social Sciences Online, all rights reserved.



Book Notes

Larry A. Braskamp, Lois Calian Trautvetter, Kelly Ward
Putting Students First: How Colleges Develop Students Purposefully

Bolton, MA: Anker, 2006, 262pp, \$40.

“Society is calling for higher education to take more responsibility for helping students find purpose and meaning in life. In this book, the authors argue that colleges should purposefully invest in students in ways that will foster their holistic development by recognizing and building on students’ purpose in life, intellectually, spiritually, and morally. By using the “4C framework” (culture, curriculum, co-curriculum, and community) faculty, student affairs staff, and academic administrators will be able to discuss, plan, and create a college environment that effectively supports the learning and development of students. The book contains a set of themes and calls for consideration and action based on the findings of site visits at 10 colleges and a set of questions to help readers think about and plan how to develop students holistically on their own campuses. Braskamp is professor emeritus of education at Loyola University Chicago, where he served as senior vice president for academic affairs.”

(publisher’s description)

Sheba Mariam George (G’99)
When Women Come First: Gender and Class in Transnational Migration

Univ. of California, 2005, 276pp, \$19.95

“With a subtle yet penetrating understanding of the intricate interplay of gender, race, and class, Sheba George examines an unusual immigration pattern to analyze what happens when women who migrate before men become the breadwinners in the family. Focusing on a group of female nurses who moved from India to the United States before their husbands, she shows that this story of economic mobility and professional achievement conceals underlying conditions of upheaval not only in the families and immigrant community but also in the sending community in India. This richly textured and impeccably researched study deftly illustrates the complex reconfigurations of gender and class relations concealed behind a quintessential American success story.

When Women Come First explains how men who lost social status in the immigration process attempted to reclaim ground by creating new roles for themselves in their church. Ironically, they were stigmatized by other upper class immigrants as men who needed to “play in the church” because the “nurses were the bosses” in their homes. At the same time, the nurses were stigmatized as lower class, sexually loose women with too much independence. George’s absorbing story of how these women and men

negotiate this complicated network provides a groundbreaking perspective on the shifting interactions of two nations and two cultures.”

(publisher’s description)

Thomas G. Plante (F’95), ed.
Sin against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church

Westport, CT: Greenwood, 2004, 256pp, \$39.95

“Experts from a variety of fields join forces to show what fuels a most horrific violation of trust—sexual abuse by priests—and how the Church and church structure play a role in this abuse. This riveting work includes chapters by a former Director of the premiere U.S. facility treating clergy who are sexual offenders, by a Jesuit psychologist who authored the largest study of clergy sexual abusers ever completed, and from a Vatican Correspondent explaining the issues as seen by the Vatican.”

(publisher’s description)

Thomas G. Plante (F’95)
Do the Right Thing: Living Ethically in an Unethical World

Oakland, CA: New Harbinger, 2004, 152pp, \$10.17 pb

“Philosophy and psychology have always been interwoven; the structure of our ideas and the function of our minds impel one another to color and shape our perceptions of the world around us. Few things will provide for good mental health better than the satisfaction of knowing that the choices you make are ethically sound. This remarkable book, written by an esteemed psychologist and ethicist from Santa Clara and Stanford universities, explores the process that underlies the hard choices we make and describes a system that anyone can use to do the right thing in his or her daily life.

The book begins with one of the finest concise introductions to ethical systems ever written for general audiences. Then it describes the “ICRRC” system of ethical processing, in which integrity, competence, responsibility, respect, and concern are considered to establish a rationale for making any decision. The engaging and readable text is enriched with anecdotes and step-by-step exercises that reinforce the strategies of each chapter.”

(publisher’s description)

David Yamane (G'97)

The Catholic Church in State Politics: Negotiating Prophetic Demands and Political Realities

Lanham, MD: Rowman and Littlefield, 2005 208pp, \$25 pb

“The political advocacy of the American Catholic Bishops at the state level is one of the Church’s best-kept secrets. In this groundbreaking work, David Yamane reveals the rich history, accomplishments, and challenges of bishops and their lay colleagues in local politics. Through sociological analysis, up-to-date examples, and personal interviews, Yamane explains how the local Catholic advocacy organizations in thirty-three states and

Washington, D.C., negotiate the tension between the prophetic demands of faith and the political realities of secular political institutions.

This book discusses questions such as what role, if any, religion should play in politics? By what authority and methods does the Catholic Church apply its teachings to public policy discourse? How do Bishops and lay leaders work together in Catholic conferences, and how do they work with political leaders? What impact do they have? *The Catholic Church in State Politics* invites readers to understand better the role of religion in the public square.”

(publisher’s description)



Iona College Catholic Intellectual Tradition Series Gets Report on Collegium

Jack Breslin, (F’05) was featured at a November 9 luncheon symposium titled, “Experiencing Collegium: Renewal, Reflection and Reality.” Jack framed the symposium this way: “The Collegium experience offers you more than reflection and renewal. You meet an exceptional group of colleagues from all over the academic spectrum who are also trying to incorporate the Catholic intellectual tradition into their professional and personal lives. So how can we make this happen here at Iona?”

Jack discussed his own history and hopes at Iona, and tried to explain to “bewildered colleagues... [why] Jack with his irreverent observations on life would be interested in something like” Collegium and the conversation on faith and intellectual life. He spoke about the freedom he found to explore facets of the Catholic intellectual tradition that most resonated with him, about the exploration of the spiritual life, the real challenges bringing the experience of Collegium back to daily life. Most importantly to him perhaps, as Elena Procario-Foley (F’00) helped him see, he came back to see Iona in a new light, with a new appreciation.

Collegium 2006/2007/2008

UPCOMING DATES

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

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

College of the Holy Cross
Worcester, Massachusetts
June 13-20, 2008

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Thomas M. Landy
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