

# Collegium News

Volume 2/Issue 3

## Member Institutions

Assumption College  
 Boston College  
 Campion College, Univ. of Regina  
 Canisius College  
 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 Saint Catherine  
 College of Saint Scholastica  
 College of the Holy Cross  
 Creighton University  
 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  
 Our Lady of the Lake College,  
 Louisiana  
 Regis University  
 Rockhurst University  
 Rosemont College  
 Sacred Heart 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 College, Notre Dame  
 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 Xavier University  
 Santa Clara University  
 Seton Hall University  
 Stonehill College  
 University of Dayton  
 University of Detroit Mercy  
 University of Notre Dame  
 University of Portland  
 University of Saint Francis  
 University of Saint Thomas  
 University of San Diego  
 University of San Francisco  
 Villanova University

## 2007 Collegium Participants at The University of Portland



You can see many more pictures taken by Florian Ploeckl (G'07) at <http://picasaweb.google.com/florian.ploeckl/collegium2007>

## An Easy Way to Support Collegium When You Buy from Amazon

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# *New Online Guide Provides Background on Rise of Religion on College Campuses:*

Recent studies of college students' attitudes toward religion suggest that the academy is no longer the bastion of secularism it was once assumed to be. According to a 2007 Higher Education Research Institute (HERI) survey, 83 percent of American college students are affiliated with some denomination or religion, and nearly four in five say they believe in God. But these studies further reveal that the spiritual landscape on today's college campuses is virtually unrecognizable from what we've seen in the past. Evangelicalism—often in the form of extra-denominational or parachurch campus groups—has eclipsed mainstream Protestantism. Catholicism and Judaism, too, are thriving, as are other faiths.

How to make sense of the plethora of faith communities on today's college campuses? With support from the Teagle Foundation, the SSRC has published an online guide, **The Religious Engagements of American Undergraduates** (<http://religion.ssrc.org/reguide/>), which was derived from a series of essays it commissioned from leading authorities in the field of religion and American higher education, as well as from a review of current scholarship.

"Many faculty had simply assumed that religion would gradually fade away with secularization, but reality belies this assumption," explained Craig Calhoun, president of the SSRC and also a project participant. "Increasing numbers of students are insisting that religion belongs in the public square, and many American colleges and universities are unprepared to deal with this. In some cases, the extra-curricular mechanisms are in place, but there is hardly any space for religion in traditional scholarly disciplines.

Rather, it tends to be segmented off into specialized areas of study."

"In the Teagle Foundation's work with colleges and universities, we keep finding that understanding students' engagement with the 'big questions' and with religion and spirituality is essential for effective teaching in a wide range of courses and settings," said W. Robert Connor, president of the Teagle Foundation. "This guide was designed to provide the help college teachers need in this important but very sensitive area."

**The Religious Engagements of American Undergraduates** presents the perspectives of leading thinkers such as Alan Wolfe, director of the Boisi Center for Religion and American Public Life at Boston College; journalist Diane Winston, who has co-edited a major work on religion in urban centers; and Princeton sociologist Robert Wuthnow, an authority on religious diversity. Consisting of eight sections and opening with a preface by Calhoun, it examines basic questions such as whether or not the college experience affects students' religious beliefs and how religion should be incorporated into the college curriculum. It also addresses the current situation on college campuses: How do Evangelical students engage with college life? How open can professors be about their own religious beliefs? Finally, it provides some much-needed historical perspective, tracing the origins of America's many religious colleges. Designed to be read online (<http://religion.ssrc.org/reguide/>), the guide also features an annotated bibliography with links to key references.

## *Collegium 2008/2009/2010*

**College of the Holy Cross**

**June 13-20, 2008**

**Saint John's University**

**June 5-12, 2009\***

**University of Portland**

**June 4-11, 2010**

\*Please note: this is a change of date from the original dates set for 2009, due to scheduling conflicts.

## *Alumni/ae news*

**Andrew Armond** (G'05), is Assistant Professor of English at Oklahoma Baptist University. His new email address is: Andrew.armond@okbu.edu .

**Diana Barnes** (G'96) reports that she has spent the last two years in Berlin and in Cambridge, MA. Prior to that, she spent two years in a fellowship at the State Department working in the Office in International Religious Freedom, after which she worked as Assistant Dean in the College of Arts & Letters at Notre Dame. In 2004 she married Dan Philpott, a Notre Dame Professor of political science and peace studies. They have two children – Angela, and baby James, just born September 21, 2007.

**Andrea Bartoli**, (M'00) has left Columbia University's Center for International Conflict Resolution, which he founded in 1994. He is now Professor at George Mason University, where he holds the Drucie French Cumbie Chair in international conflict resolution.

**Cheryl Campo** (G'03), Assistant Professor of chemistry at SUNY, Fredonia, NY.

**Lenora DeCarlo Cuccia**, (G'97) has moved to Rome. She also reports that **Megan Maloney**, (G'97) whom she met as her roommate at Collegium, was the bridesmaid at her wedding. She would love to have some alumni/ae from her year, especially her small group, come to Rome to visit! Her email is musicologistmom@yahoo.com

**Cassandra (Campbell) Henry** (G'04) is currently working for the Department of Homeland Security in Washington, DC and expects to complete her Ph.D. in spring '08.

**Peter Huff** (F'96), the T.L. James Associate Professor of religious Studies at Centenary College in Louisiana, is in Collegeville with his family this fall for a sabbatical at the Collegeville Institute for Ecumenical & Cultural Research at St. John's University. He is writing a book on papal contributions to interreligious dialogue.

**Paul Humphreys** (F '04) reports that at Loyola Marymount University he has participated in the "The Spiritual Exercises for Busy People," served as a member of the President's Committee on Mission and Identity, where he helped organize and present the annual President's Institute on the Catholicity of the University. He started a meditation group at that meets two mornings a week in the Interfaith Chapel of the Marymount Insititute. He composed Requiem Karuna Agung, (what he calls a "Buddhist Requiem" or "Mass of Great Compassion for the Living and the Dead"). It received its premiere performance in Sacred Heart Chapel at LMU. More information about the work is at <http://www.musicincontact.com/works/requiem-karuna-agung>.

**Tony Iacopino** (F'00) recently accepted a position as Dean of the University of Manitoba Faculty of Dentistry where he will also be Professor of Restorative Dentistry. His new email is: iacopino@cc.umanitoba.ca.

**Michael James** (G'94) is the Executive Director of the Center for Catholic Education at Boston College's Lynch School of Education. The purpose of the center is to build new models of sustainability for Catholic schools across the country. His email is michael.james.1@bc.edu

**Sandra Kunz** (G'05), Assistant Professor of educational ministries at Phillips Theological Seminary, Tulsa, OK.

**Megan Muthupandiyam** (G'05) has taken a position as visiting Assistant Professor of writing at Beloit College.

**Wendy Weaver** (G'03), Assistant Professor of English at Mount Mary College in Milwaukee, WI. Her new email address is: weaverw@mtmary.edu.

**David Yamane** (G'95), Assistant Professor of sociology at Wake Forest University, is Editor of Sociology of Religion, a quarterly review published by the Association of the Sociology of Religion.

## *New Members*

**We are very happy to welcome  
our newest member schools:**

Assumption College • Canisius College • Creighton University  
Our Lady of the Lake College, Louisiana • Villanova University

**Call for Papers - Jesuit Colleges Justice Conference**  
**Transforming the World and Being Transformed**  
**June 18 to 21, 2009**  
**Fairfield University**

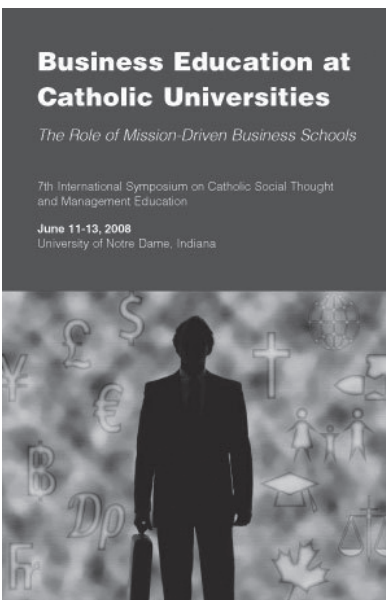
Jesuit Colleges and Universities are developing a second conference on the Jesuit Commitment to Justice in higher education. The conference, **Transforming the World and Being Transformed**, will be held June 18 to 21, 2009 at Fairfield University. The organizers seek papers which focus in particular on globalization and structures of inequality. Questions to consider might include, What kinds of learning create a “well-educated solidarity”? What kinds of research and teaching cast light on how six billion of us ought to live together? How do our institutions proceed internally and interact with the world?



The Association of Catholic Colleges and Universities announces two events to strengthen Catholic initiatives at colleges and Universities:

**The Campus Ministry Symposium**  
**January 3-5, 2008**  
<http://seekingthelight.slu.edu>

**The Catholic Social Ministry Gathering**  
**February 24-27, 2008**  
[http://www.accunet.org/downloads/csmg\\_flyer.pdf](http://www.accunet.org/downloads/csmg_flyer.pdf)



***The Seventh International Conference on Catholic Social Thought and Management Education***

**“Business Education at Catholic Universities:  
The Role of Mission-Driven Business Schools”**

**University of Notre Dame, Notre Dame, Indiana**

**June 11-13, 2008**

1. *To examine the nature and status of business education at a Catholic university.*
2. *To provide practical curricular models and ideas that reflect the mission and identity of business education at a Catholic university.*
3. *To explore the conditions necessary to enable business education at a Catholic University to fulfill its mission.*

**A longer description is online at: [www.stthomas.edu/becu](http://www.stthomas.edu/becu)**



## **Substantially Catholic**

The Catholic Education Institute announces its second annual summer seminars: One on the Catholic thought in English literature, and the other on religious issues in biology and psychology.

The *Substantially Catholic* summer seminar is an intensive five-day experience designed to significantly strengthen the competence and comfort of faculty committed to engaging the Catholic intellectual tradition in their course work. On most days there are four major presentations, two in the morning and two in the afternoon. The two morning presentations are field specific and participants will be separated into different groups - one to explore literature and another biology and psychology. There will also be two afternoon presentations in theology and a daily round-table conversation involving all the presenters.

The *Substantially Catholic* seminar has a distinctive and decidedly practical goal - to help faculty members integrate the Catholic material presented at the seminar into their teaching repertoire in the immediately following academic year. Sessions are designed with this goal in mind. For some faculty this might mean introducing a new topic in a course. For others it would mean enhancing the depth and scope of Catholic topics they already address. Presenters will emphasize how to engage Catholic content in undergraduate courses generally. They will also explore particular ways in which they have engaged these topics and themes in the courses they regularly teach.

More information is available at <http://www.marist.edu/connections/sc/index.html>

## **“The Future of Catholic Peacebuilding,” April 13-15, 2008 University of Notre Dame**

Since the U.S. Catholic Bishops' 1983 peace pastoral, **The Challenge of Peace**, called for further work on the development of a theology of peace, peacebuilding has received much greater attention in both secular and Church circles. This conference will showcase and contribute to efforts to develop a conceptually coherent, theologically accurate, spiritually enlivening and practically effective approach to Catholic peacebuilding that can begin to match the sophistication of Catholic thinking on the ethics of war and peace. Twenty-five years after the peace pastoral, scholars and practitioners, at all levels of the Church, will come together to reflect on the theological, ethical and practical dimensions of the Church's work on conflict prevention, conflict management, and post-conflict reconciliation.

In addition to the Catholic Peacebuilding Network, the conference will be co-sponsored by the University of Notre Dame's Joan B. Kroc Institute for International Peace Studies, Graduate School, and Program on Catholic Social Traditions; Boston College's Department of Theology and Center for Human Rights and International Justice; Catholic Relief Services; Catholic Theological Union's Bernardin Center for Theology and Ministry; Georgetown University's Berkley Center for Religion, Peace, and World Affairs; the Sargent Shriver Peace Institute, the University of San Diego's School of Peace Studies; Washington Theological Union; The Catholic University of America's Life Cycle Institute; Maryknoll's Office for Global Concerns; Pax Christi International; the Sant' Egidio Community in the United States, and Woodstock Theological Center.

*There is no registration fee, but registration is required for all conference participants.* We will cover conference meals. If you could cover your own travel and hotel expenses, that will allow us to use our limited funds to bring in participants from countries in conflict who could not otherwise afford to attend. Registration and additional information, including a detailed conference description and agenda, hotel options, and other conference details are available at <http://cpn.nd.edu>.

For more information, please contact Gerry Powers [gpowers1@nd.edu](mailto:gpowers1@nd.edu) or Kathy Smarrella [ksmarrel@nd.edu](mailto:ksmarrel@nd.edu).

## *Openings*

The Department of Philosophy and Religious Studies, **Sacred Heart University**, announces a tenure-track position at the rank of assistant professor in Comparative Religious Thought with a specialization in comparative theology or ethics. Candidates should be conversant in the Catholic theological tradition and able to bring it into dialogue with a non-Christian religious tradition in their teaching and scholarship. A significant responsibility of the position is to teach sections of a new core-curriculum capstone course called "The Human Search for Truth, Justice, and the Common Good." In dialogue with classic and contemporary texts from diverse traditions of thought, including both the Catholic intellectual tradition and non-Western traditions, this course explores the quest for the ethical human life as it is lived both personally and socially. The position carries a four-course per semester teaching requirement, which allows regular teaching of electives in the candidate's field of specialization, as well as opportunities to teach masters students. A Ph.D. must be in hand or near completion by the time of appointment, which is September 2008. Read more at <http://www.sacredheart.edu> or contact Dr. Brian Stiltner (G'94) at [stiltnerb@sacredheart.edu](mailto:stiltnerb@sacredheart.edu).

**The University of St. Thomas**, MN, is searching in a variety of areas, and is especially interested attracting candidates with a clear commitment to the Catholic mission of the University. Faculty positions available in Accounting (Taxation), Art History, Chemistry (General and organic), Communication and Journalism, Decision Sciences (Basic MBA statistical methods course, operations management and/or operations management electives), English (1-Native American and 1- Latino/Latina literature), Ethics/ Business Law (business ethics and business law) Finance (Investments, corporate, and financial institutions), Geology (Introductory, hydrogeology, environmental), Health and Human Performance (chair, Methods), Islamic Studies (Endowed chair), Law, Management (Strategy, including a Strategic Capstone course), Marketing, Mathematics, Philosophy, Physics, Political Science (1-East Asia or Middle East studies is preferred, secondary in IR) and 1- Primary IR, secondary European comparative), Real Estate, Special Education, Statistics (Quantitative Methods and Computer Science department).

# Book Reviews

Melanie M. Morey and John J. Piderit, S.J.,

## **Catholic Higher Education: A Culture in Crisis**

New York: Oxford University Press, 2006. 450 pp.

Having been a participant in conversations about Catholic higher education for more than a few years, the subtitle of this volume made me approach this book a bit warily. Though I've known both authors for some years, I was quite hesitant about a book that suddenly raised the specter of crisis, despite a decade of remarkable strides to address the future of church-related higher education. The crisis storyline is at least 35 years old now. At this point in a long conversation about Catholic higher education's future, the new books or articles that we need would make some new contribution, rather than repeat the crisis line as if it were new. This book does offer some new, concrete proposals in its last chapter, but I have my doubts, especially given its significant length and some of the problems I outline below, that it adds enough to the conversation.

One of the book's strengths is that it does acknowledge the diversity of Catholic institutions and their range of situations vis-à-vis Catholic identity and mission. For other critics, the crisis seems to be precisely that there is diversity and departure from a single model out of a golden era, but this does not appear to be the case here. Still, the acknowledgment of such diversity belies from the start the subtitle's suggestion that there is some single, whole culture "in crisis." The authors try to develop a "model specific" way of responding to multiple "types" of colleges, but I found the typologies themselves eventually seemed artificial, overlapping, and confusing as they were applied to problems.

From a sociological point of view, I found the book disappointing on two fronts, first in terms of the use of data, and second in terms of its treatment of culture, a central conceptual theme of the volume. There is no question that we need better data on Catholic higher education and the way faculty and administrators understand mission. The problem here occurs both in terms of how the authors collected the data, and how they use it.

Morey and Piderit collected data in two phases, the first entailing a survey of all Catholic college presidents, the second entailing interview-based qualitative research among 124 senior administrators at 33 Catholic Colleges and Universities. The authors assert that these interviews give good understanding of the state of Catholic culture on campus. My own sense is that talking to administrators (here I speak as one and make no judgment about the administrators surveyed) is at best a problematic method of finding out about a culture. If by culture we refer to habits, values and priorities shared by a broad cross-section of the campus, I would certainly start by talking to students and faculty, not presidents and deans.

That said, the data did not enlighten much. And curiously, as I shall note later, the authors in the end to disavow what the subjects do tell them, by suggesting that reality doesn't hold up to the optimistic claims their interview subjects want to make. So why survey or write about these interviewees at all?

Rejecting "Catholic identity" as a term too vague and with too little analytic utility to be useful, the authors instead purport to study and measure the depth of Catholic culture. To my mind, their substitution of culture as the subject of analysis confounded far more than it enlightened. The discussion of culture repeatedly circled back to a search for what makes Catholic campuses "different" from non-sectarian or Protestant institutions. For example, the authors note that interviewees talk about the "caring" atmosphere of the campus. But the authors generally saw those responses as unimportant, primarily because "caring" wasn't different or particular enough as an aspect of culture to be valuable.

Catholic identity and culture certainly does amount to more than being caring, but it's odd to be focused on difference as the primary subject of interest. It's not a failing on our part if there are overlaps between what we are called to be as Christians, and what many non-Christians practice in the world. They note that "in most instances we were unable to uncover any significant differences between how the Catholic colleges and universities approach social justice issues in practice and how they are addressed at nonsectarian institutions" (9). If this is true and a problem, it would not be as helpful to note the need for "difference" as to note the specific things they'd hope students in these programs at Catholic colleges accomplish. Cultures decline not simply because they fail to be "different," but as outcomes of larger structural challenges or because they fail to keep up with more compelling competing cultures. We need to focus on what's most compelling and important about Catholic Christianity, not merely what's "different" for its own sake.

More importantly, I think that the authors' shift from identity to culture obscures and confounds things much more than it helps. I am deeply interested in the study of culture, but here culture seems mystified. Indeed, not much of the anthropological and sociological literature on culture is even referred to.

What would be different if we said that Catholic higher education was an "institution" in crisis? It's fair to say that there are colleges whose existence is in crisis, but it's clear that the vast majority are sound, and new ones are still being founded. What's at stake is their identity and commitment as Catho-

lic. I never got a clear picture of what the culture of Catholic higher education is or was, collectively or in their four types. Given that the vast majority of their suggestions for change seem ultimately directed at Presidents and boards to implement vigorously (I shall return to this), one must ask, Is the implication that the “culture” problem is that Catholic higher education is too consultative and inclusive instead of hierarchical? Is shared governance the unnamed root of the crisis they see?

The authors focus particular criticism on the direction of women’s religious life in the last forty years, asserting that the loss of distinctiveness, an enforced “group-think” culture of consensus, and over-emphasis on prophetic witness (rather than institution-building) by women religious. The authors attempt to draw a parallel to Catholic higher education, but left me as a reader a bit lost. They conclude that “the cultural collapse of religious congregations of women is more complex and requires more analysis than this chapter allows” (270). Agreed, but I take that as an argument for not throwing in such a big topic, drawing half parallels, and then stepping away.

The authors’ conclusions: Success requires strong leadership (“directive” presidents are something they seem to long for, though in some cases “connective” ones will do). Presidents need to enhance the culture of their colleges. What they want is “distinctiveness” and clear-cut difference from secular institutions, and to a significant extent more top-down controls in place over Catholic identity. Morey and Piderit are much more adept to speaking to administrators about what ought to be, than they are at animating and mobilizing faculty. This is a book written to encourage presidents and trustees to take strong stands and enforce them.

It seems a bit disingenuous to me that while the authors are well aware not only of Collegium, the Association of Catholic Colleges and Universities and similar associations of Jesuit, Benedictine, LaSallian, and Mercy schools, the Institute for Administrators in Catholic Higher Education, ISAAC (a Catholic student affairs gathering) one might think from reading this

book that Morey and Piderit are starting a new movement to begin to face the challenges to Catholic higher education. To read, for example, a long chapter section on the responsibilities that trustees ought to take for hiring presidents and forming a culture, yet to see no reference to the ACJU’s Trustee Program for Boards of Catholic Colleges and Universities seems more than odd.

The authors actually find a great degree of optimism and enthusiasm among the administrators they interview. Yet they determine that such optimism is “unfounded” for two primary reasons. “First, Catholic components as they now exist at most Catholic colleges are so understated or subtle that they can be easily overlooked or ignored. Second, administrators know little about the Catholic tradition they so enthusiastically champion” (347).

Their last chapter is clearer and more to the point than what precedes it. Successive sections lay out the “conventional wisdom” in a number of areas and articulate briefly why that wisdom may be inadequate. In contrast to approaches to faculty formation which help faculty understand and develop their vocation, they propose instead that time be spent instead on teaching faculty skills and ideas from Catholic thought that might be applied directly to their courses (352). Likewise, they question the value of approaches which emphasize religious orders’ core spirituality as a way of improving identity, and propose instead that congregations hire a core group of lay faculty who constitute an explicit inner circle, a “CIC cluster” that would step back in to take the place of the vowed religious” (353). On the “hiring for mission” question, they suggest colleges hire in terms of “Catholic competence.”

This is a kitchen-sink of a book – certainly far longer than is helpful, whose style consequently often left me grasping for a few points. There are good points in the book. But my overall sense is that the authors lack a full sense of how divisive some of the package they propose would be if imposed from the top down.

- tml



## Creative Fidelity: American Catholic Intellectual Traditions.

Edited by R. Scott Appleby, Patricia Byrne, and William L. Portier.  
[American Catholic Identities: A Documentary History.] (Maryknoll, New York: Orbis Books. 2004.) Pp. xxviii, 330. \$30.00 paperback.

Part of the nine-volume *American Catholic Identities* documentary history of American Catholicism, *Creative Fidelity* is an annotated collection of primary source material that traces the patterns of intellectual engagement that have defined American Catholicism over the past two centuries. It reveals how a particular Catholic intellectual tradition emerged in the United States through “interaction with the distinctive cultural, social, and political environment of the nation” (xviii). In addition to chronicling Catholics’ struggle to articulate their relationship with dominant American modes of thought, the volume also traces broader shifts within Catholic intellectual life. Most notably, it documents how scholasticism, which provided a foundational intellectual framework for earlier generations, has had to contend with new methods of inquiry in recent decades. The volume points to the emergence of multiple Catholic intellectual identities and acknowledges the intellectual pluralism that defines contemporary Catholic thought.

The volume is divided into ten thematic sections, with documents ordered chronologically within each. The first addresses the state of Catholic “intellectual life,” revealing repeated calls for greater Catholic intellectualism. Subsequent sections then present Catholic views on more specific issues, including Catholic education; church and state; moral theology and social thought; spirituality and art; and theology and science. The collection concludes with two sections on Vatican II, the first of which documents the emergent ideas that influenced the council, while the second explores its contested legacy. Among the strengths of this collection are the introductory essays that begin each section. They contextualize the documents within the broader history of Catholicism in the United States and provide a useful discussion of the concerns that shaped the Catholic outlook on each particular issue.

The editors deserve praise for selecting documents that capture the broad range of voices that have shaped Catholic intellectual life in the United States. While the writings of bishops, priests, and other religious receive due attention, the emergence of the laity as major contributors is also evident throughout the book. Included are well-recognized figures like Orestes Brownson on the separation of church and state (doc. 47); Dorothy Day on nonviolence (doc. 59), and Mary Daly on Catholic feminism (doc. 98), as well as relatively obscure ones, like the “Catholics of Colour” in Philadelphia who fought in 1817 to secure access to parochial education for their children (doc. 22). Although the majority of documents date from the period between the late nineteenth century and the middle of the twentieth, when Catholic intellectual life in the United

States came of age, the editors have been conscious to incorporate more recent material, with nearly one-third of the documents coming from the period since 1960.

The title of the book, *Creative Fidelity*, reflects the overarching theme that guided the editors in their documentary selection. Their goal was to capture the tension between accommodation and resistance to American influence that defined Catholic intellectual life in the United States. Even though some might object to the term “creative fidelity” since it seems to imply that Catholics engaged in mental gymnastics to skirt the demands of authentic church teachings, the phrase aptly describes the reality of the intellectual struggle. As the editors note, the figures represented in the collection desired to live out the Catholic vision, and shared an “aspiration to remain faithful to the past while moving forward” (xxviii). It was often difficult to bridge the two worlds, and not all found their ideas well-received, such as Fr. John Zahm, who was silenced in 1897 for his writings on “theistic evolution” (doc. 74). Rather than questioning how much of their Catholic distinctiveness individuals were willing to yield, it is better to read these documents with an eye for how Catholic distinctiveness yielded a particular intellectual response to the American scene. If anything, the volume might overemphasize the quest for intellectual autonomy within the American Catholic community by focusing on those who charted new intellectual courses without providing equal attention to those who defended established patterns of thought

Alumni of *Collegium* will find the two sections on Catholic education of particular interest. They trace the changes that occurred within Catholic thought as schools emerged from the insularity of a protective subculture and assimilated within the academic mainstream. They demonstrate how the concern over proper spiritual and moral formation remained constant even as Catholic education adjusted to academic specialization, the changing composition of the faculty and the student body, and other trends. Those who have followed recent debates over the “Catholic identity” of Catholic colleges and universities or have participated in discussion of the Catholic mission of their own institutions will gain a useful historical perspective on these issues. As the collection shows, defining the mission of and rationale for a separate system of Catholic education has been a perennial concern for the Catholic community, from Bishop John Carroll’s plans for Catholic schooling in the 1780s (doc. 20a-b) to the US bishops’ response to *Ex Corde Ecclesiae* in 1999 (doc. 44).

The documents in this volume also have a range of classroom applications. In addition to serving courses

*continued from page 7*

in American Catholic history, they can be employed by those in religious studies that explore the development of Catholic moral teaching and social thought. They might also help faculty in other disciplines incorporate Catholic perspectives into their lessons. The section on church-state relations, for instance, can inform political science discussions, while the material on the struggle to

reconcile scientific and religious claims can provide useful background for those in the sciences who wish to promote student engagement with similar debates today.

In revealing the richness and diversity of the American Catholic intellectual tradition, this collection of documents is itself a valuable contribution to Catholic intellectual life.

*- Thomas F. Rzezniak (G'06), Seton Hall University*

## **The Catholic Revival in English Literature, 1845-1961: Newman, Hopkins, Belloc, Chesterton, Greene, Waugh**

(Notre Dame: University of Notre Dame Press, 2003)

First, the full disclosure. I was raised in the Anglo-Catholic Church; I am now a scholar and teacher of modern literature with a great interest in the relations between religious symbols and liturgies and English literature. Ian Ker is a professor of theology at Oxford University and a Roman Catholic parish priest. These relatively small differences between writer and reader, unfortunately, matter. I will restrict my comments to the book's Introduction, to Chapter 1, on John Henry Newman, and to Chapter 2, on Gerard Manley Hopkins, as I have a better acquaintance with those two writers than with the other four authors discussed in this book.

Ker is quite clear on the reasoning behind his choice of these six Catholic writers; their work is "explicitly Catholic as opposed to Protestant" (4). This is certainly legitimate ground for literary analysis. The main problem for me is exemplified in Ker's handling of Newman's concept of "objectivity." Ker presents Newman's sense of the "objectivity" of Roman Catholicism as inherent in the actual presence of Christ in the reserved sacrament—as Newman puts it, "to have Christ in bodily presence in one's house. . . . to be able again and again through the day to go in to Him" (19). Ker then comments, Newman "is not only making a devotional or spiritual point. He is also saying something very significant about objectivity and reality. For it was this concrete presence in a material tabernacle which . . . produced 'the deep impression of religion as an objective fact' that so struck him about Catholicism" (19). This is quite interesting, but I need to know more about how the terms "objectivity" and "reality" are being used here. If this book presents itself as a scholarly work, addressing itself to readers of many different religious persuasions or none, then these terms have to be defined and discussed; some attempt at establishing a common ground has to be made. Otherwise, the esoteric meaning of these terms will communicate only to the choir.

Ker does indeed make some valuable observations about Hopkins, especially that his poetry often reflects the professional, even manual, active duties of the Catholic priest and his integration of religious duties with everyday life. But Ker talks a lot more about the liturgical texts that inform Hopkins' poetry than the poetry itself. For example, Ker compares two particular Roman Catholic and

Anglo-Catholic liturgical texts and says of the former, in comparison to the latter, "we notice immediately the lack of any literary pretension" (43). What I noticed, given my upbringing in the Anglo-Catholic Church, was the incomparable beauty of the Anglo-Catholic text. Ker is speaking from within his tradition and not as an objective scholar; he is not offering me, a reader from a slightly different tradition, a common ground. I am not among his "we." Also, there is little or no literary analysis in this chapter. Ker, for instance, compares a three-line passage from Hopkins' early poem "Barnfloor and Winepress" with a passage from the Book of Common Prayer, but all Ker says of the comparison is that the poem "can be traced back to this post-Communion prayer in the Book of Common Prayer" (43). I know this prayer by heart, but I cannot find the derivation of Hopkins's images of "banquet food," "our blood," and "wood" in this prayer. As I tell my students constantly, you cannot assume in writing literary analysis that your reader sees what you see—you have to explain the connections you claim. Ker does not provide this service.

When Ker exclaims that ". . . it is inconceivable that Hopkins had ever the slightest lack of reverence for the sacraments of the Church" (49), he loses me. Has Ker read the Terrible Sonnets, which are founded on the deepest experiences of doubt? May I call to mind the recent release of certain writings of Mother Teresa, which so plainly reveal the struggles with doubt and "lack of reverence" even in a person soon to be sainted? And when Ker says of the poem "Felix Randal," "There is no hint at all in the poem that Hopkins ever said anything to the sick man at all" (49), Ker has confused the voice of the poetic persona with the person of the poet—a basic no-no of literary criticism.

My sense is that this book has been written in a partisan spirit. This may be a fine book for Fr. Ker's parishioners, but it is not a fine example of literary criticism for Dr. Ker's students at Oxford University. The esteemed scholar of Newman's *Apologia* has in fact written an *apologia* of his own.

- Gale Swiontkowski (F'06), Fordham University

## Exploring Protestant Traditions: An Invitation to Theological Hospitality.

Downers Grove, Illinois: IVP Academic, 2006. 373 pp.

The author (Ph.D., Drew) is professor of theology and historical studies at Denver Seminary and the founder of Credo Consulting, a theological consulting firm. His own theological identification, both institutionally and personally, is evangelical and reformed.

I was first attracted to this book as a possible text for a course I teach on Catholic and Protestant Theology. In teaching this course over the years, it has been difficult to locate a text that deals adequately and substantially with the diversity that is Protestantism. While I can't yet say how my students will respond to the text since I am using the book in the current semester, my own response is positive.

The book's 10 chapters include an introduction, followed by chapters on 8 theological traditions, with a concluding chapter on Christian hospitality as a model for ecumenical relations. The 8 theological traditions treated are roughly in the chronological order of their historical emergence: Lutheran, Anabaptist, Reformed, Anglican, Baptist, Wesleyan, Dispensational, and Pentecostal. Buschart believes these traditions provide "orienting landmarks on the Protestant Christian landscape" (17). One obvious question is why he has included Dispensationalism, which in itself has not produced any specific denomination, though it is a prominent theology in a number of evangelical denominations. Buschart believes that because Dispensationalism is such a comprehensive approach to interpreting the Bible and has been widely influential through independent Bible churches, books, mass media, and Bible schools and seminaries, it should not be "left behind." (his *bon mot*, p. 21).

The approach to each tradition is threefold: historical, methodological, and doctrinal. The historical section provides information on the origins and developments of the tradition. The methodological section explores the approach to theology that is taken within the tradition, notably the sources of theology and the hermeneutical approach to Scripture. The doctrinal section focuses on two doctrines that especially illustrate the distinctive character of a tradition (such as believers' baptism in Baptists or speaking in tongues in Pentecostalism). Buschart makes no attempt to critique any of the traditions but rather allows each to explain itself, utilizing source material from persons within the tradition.

One of the difficulties in treating the theological beliefs of a tradition is sorting through the diversity that emerges over time. Buschart's way of treating this problem is to focus on the "classical expressions" of the theological tradition, that is, those that extend back to the origins of the tradition and substantively represent the understanding of that community, even when the "classical expression" might not be the majority view today. So, for example, the classical Baptist principle of separation of church and state is more representative of that tradition than the practice of some contemporary Baptists whose activities in the public square would imply a very different perspective.

In his concluding chapter on theological hospitality, the author notes that in order to accommodate a wide range of beliefs, some churches have reduced their doctrinal statements to a minimum. Unity can't be achieved, he believes, by eliminating differences or avoiding theological commitment. But he does believe that in an era of diversity, it is possible to take a "both/and" view in which one stands in a particular tradition but also stands with others outside that tradition (pp. 257-58). ) He argues that the unity among Christians is an ontological one—Christians are one body in Christ. However, Christianity is also marked by historic particularity, and that implies boundaries, or "identifying characteristics that distinguish one Christian tradition from another" (259). The "trajectory toward unity will be manifest not in the eradication of all differences, diversity and boundaries, but in a grace-full reach and embrace from an incarnationally particular location amidst diversity" (261).

*Exploring Protestant Traditions* could serve as a text for those of us who teach courses on Protestantism, or for that matter, anyone who is simply interested in learning about various Protestant traditions. The older *Handbook of Denominations in the United States* (now in its 12th edition) is a handy almanac for a quick and brief survey of a particular denomination, but does not provide the more in depth information found in Buschart's book. Moreover, *Exploring Protestant Traditions* has the advantage of focusing on theological traditions and not simply denominations, which gives a more complete picture of the complexity of the unity and diversity within a theological family. While the jury is still out as to how my students will respond to this book, I give it two thumbs up.

- Bill Stancil (F'98), Rockhurst University



## *More Reviews?*

Check out another online source for a wide variety of reviews on books related to theology and spirituality - **Catholic Books Review**. Books are not all Roman Catholic. The site states, "The term Catholic should be understood inclusively. Most churches accepting the Nicene creed consider themselves as catholic."

# *Journal of Religion, Conflict, and Peace Launches Online Scholarly Discussion of Role of Religion in Peace*

The Journal of Religion, Conflict, and Peace recently debuted at [www.religionconflictpeace.org](http://www.religionconflictpeace.org). The online scholarly journal, published by a collaborative of Indiana's three historic peace colleges, is a forum for discussion of the role of religion in both conflict and peacebuilding.

The premier issue of the Journal features articles by nine major thinkers in theology, ethics, religious studies and conflict transformation. Readers may access the articles about religion as a source of conflict and as a resource for peace without subscription

and distribute them (with attribution and unaltered) freely. A "letters to the editor" feature further encourages dialogue among readers and scholars.

The online journal is a project of the Plowshares peace studies collaborative of Earlham, Goshen and Manchester Colleges funded by Lilly Endowment Inc.



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Many thanks!