

Collegium News

Volume 2/Issue 5

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- Merrimack College
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- Regis University
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- 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 Xavier University
- Santa Clara University
- Seattle University
- Seton Hall University
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- 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

2008 Participants at The College of the Holy Cross



PLEASE NOTE

The Collegium web address has changed.

You can now find us at:

<http://collegium.accunet.org>

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Save the Date

February 22-25, 2009

Catholic Social Ministry Gathering “Christ
Our Hope: Healing A Broken World”
(Partner Organizational Meetings —
February 19-22)
Hyatt Regency On Capitol Hill -
Washington DC
www.catholicsocialministrygathering.org

New Members

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

Avila University
Mercyhurst College
Seattle University

Faith, Intellectual Life, and the Subversion of Busyness

Upon returning from Collegium in 2004, I wanted to have a little bit of Collegium all year long and I wanted any interested colleagues to have the opportunity to experience a little Collegium. Karen Eifler (a UP colleague, Collegium mentor, and Board member) and I worked together, and a Faith and Intellectual Life Discussion Group [FILDG] was born.

Karen and I set down some ground rules that would allow us to be inclusive. First, this had to be a respite, not another commitment for people. We keep our readings relatively short and relatively easy — no disciplinary specialization is needed. We read articles from *Commonweal* and *America*, from secular magazines like *The Atlantic*, and we read the occasional book chapter (at our first meeting this fall we will read a chapter of Martha Nussbaum's *Cultivating Humanity* and Michael J. Himes's, "Finding God in All Things"). We meet twice a semester. We always serve hearty refreshments (including wine), thanks to the modest annual budget of \$250 from the Provost. Our meetings are always on a Friday at 3:30, to end out the week and also at a time when there are the fewest class schedule conflicts. Attendance has consistently been pretty representative of the whole campus for our four years of existence. Key to our inclusivity, is that our readings are not necessarily Catholic or even religious (see the Martha Nussbaum reading mentioned above), but they all relate in some way to our common purpose as educators at a Catholic and Holy Cross university with a passion for the intellectual life and an openness to faith.

One theme that emerged in our meetings gives some idea of the sort of discussions we have had.

"Quitting the Paint Factory: On the Virtues of Idleness" by Mark Slouka (*Harper's Magazine*, November 2004, pp. 57-65) is an extended argument against busyness, against the Ant of "Ant and Grasshopper" fame. The fable of the Ant and the Grasshopper has had a huge impact on my life. I heeded its warning. For a number of years my New Year's resolution was "I will work harder." Finally, I came to see that as a soul-killing mistake (though it did help me to get my dissertation done in a timely fashion!), much as Slouka does. But, our group wondered, what is a busy academic to do? One has classes to teach, committees to serve on, publishing to do, tenure to earn, always more commitments to keep us busy, too busy.

While outsiders perceive the academic life as a life off the treadmill, many of us in academia recognize ourselves as being on a fast moving treadmill that differs only from the nonacademic one in that we can choose which twenty hours a day we work, as the old joke goes. Slouka is particularly concerned that too much busyness does not allow time for the reflection, reading, and thoughtful conversation necessary to democracy. Members of our group, while finding this an important concern, were also concerned about the lack of balance in our lives with respect to the time needed for contemplation, for prayer, for family and relationships, and for care for the environment and the self. Some of us wondered if our only option was to "quit the paint factory," a reference to Sherwood Anderson, chief owner and general manager of a paint factory who in 1912 at the age of thirty-six was well on his way to becoming "a business man," but who saw what he was doing as absurd and one day left abruptly. He later wrote that what America needed was people who "at any physical cost to themselves and others would agree to quit working, to loaf, to refuse to be hurried or try to get on in the world." (p. 63).

All of us had entered the academy because of a passion — for philosophy or literature or history or engineering or economics. Yet now here we were, often unable to spend adequate time pursuing the passions that led us here, and also not finding time

for other aspects of life. Slouka's words resonated with us: "We have no time for our friends or our families, no time to think or to make a meal. We're moving product, while the soul drowns like a cat in a well" (58).

In the academy we aren't exactly moving product, yet how many of our publications feel that way? How many of our committee reports? How much of our grading? We don't want it to be that way. We aren't at just any institution — we are at a Catholic institution, where the soul should be valued more than busyness. Idleness allows us "time to figure out who we are, and what we believe; by allowing us time to consider what is unjust, and what we might do about it. By giving the inner life... its due" (58). Busyness is the enemy of intellectual life, of faith, of thought. Idleness is necessary to all these things. Slouka warns us that we are part of a cult of busyness and that we foster it in each other (could you say that you plan to "do nothing" this summer?). Academics seem to feel that we should always be working. We need to fight this tendency if we are to develop the virtues necessary for democracy, necessary for living a Christian life, necessary for engaging in reflection, for finding God in all things, for caring for the environment and spending time doing nothing in particular with our children instead of scheduling "quality time" activities.

Joanna Ziegler offers us a way to engage in a subversion of busyness in her essay "Practice Makes Reception: the Role of Contemplative Ritual in Approaching Art" (in *As Leaven in the World*, Thomas M. Landy, ed. Franklin, Wisconsin: Sheed and Ward, 2001). Ziegler describes the discipline of daily practice as leading us deeper into ourselves and into our relation with the transcendent. In the Benedictine tradition, daily practice is a form of prayer. Medieval nuns, such as the Beguines, famous for making intricate lace, "kept busy" and engaged in contemplative prayer at one and the same time through their practice. "Making is therefore intimately intertwined with seeing and feeling: hand, eyes, and heart as the vehicles and the ends of prayer" (37). Ziegler asks "Might there not be intrinsic value in work, defined this way then, not as a reference to ourselves (as self-promotion or self-gratification) but as a way to create a time for contemplation and a body that is ready for the physical demands of contemplation" (37)?

This certainly turns busyness on its head! To take busyness and turn it into contemplative practice — talk about subversive! At the same time, however, such practices take time. To use this subversive approach to busyness, we would have to find a way to turn some of our current busy work into contemplative activity. What a challenge! What in our own lives could we transform in this way? We all thought about ways in which we could carve out contemplative rituals for ourselves, or ways that we could turn something we already do into such a practice, like the Beguines making their lace. Of course, the harried lives so many of us lead include things that would not lend themselves to such transformation. Nonetheless, we were challenged to think of such things. We were challenged to think of ways to subvert our busyness into something altogether different.

Of course the FILDG itself has been an example of the subversion of busyness. The group decides on further readings, everything is on electronic reserve, there are no annual assessment reports due on the project, just a handwritten sincere thank you card to the Provost to ensure another year of funding — it provides four oases each year for us all to play with ideas and re-connect with our minds, hearts and one another, very much in the tradition of Collegium.

- Norah Martin, Associate Professor and Chair
Department of Philosophy, University of Portland

Alumni/ae News

Several Collegium alums, including **Ed Balotsky** (F '05), **Matt Koss** (F '05), **Marybeth Kearns-Barrett** (S '99) and **Cynthia Stone** (F '94) were among the faculty from four Jesuit schools who traveled in May to Spain and Rome with **Tom Landy** for the annual Ignatian Pilgrimage.

Claire Conceison (G '97) recently received tenure and was promoted to Associate Professor at Tufts University, where she teaches Contemporary Chinese Theatre, Asian Theatre, Intercultural Performance, Asian American Theatre, Performance Studies and is active as a stage director.

Ed Edmonds (F '98) recently began a new position as Associate Dean for Library and Information Technology at the University of Notre Dame School of Law.

Jesús Escobar, (F '98) recently began a new position as associate professor in the Department of Art History at Northwestern University.

Susan Crawford Sullivan (G '97), Edward Bennett Williams Fellow and Assistant Professor at the College of the Holy Cross, received a fellowship from the Louisville Institute for her project, "Faith and Poverty: Low-Income Urban Mothers and Lived Christian Faith." This summer she gave birth to a daughter, Bridget Lucy Sullivan.

Raymond Jones (F '96), Professor of Management at Loyola College in Maryland, and **Timothy Wadkins** (F '94), Associate Professor at Canisius College, are two of the eleven members of the National Seminar on Jesuit Higher Education, which publishes the quarterly magazine *Conversations on Jesuit Higher Education*.

Alex Mikulich (G '97, S '99) has joined the Jesuit Social Research Institute, a collaborative effort of the New Orleans Province Jesuits and Loyola University New Orleans. The institute engages in research, social analysis, theological reflection and practical strategies for improving the social and economic conditions in the southern United States and in select parts of the Caribbean and Latin America, with a particular focus on issues of poverty, race, and migration. His email is mikulich@loyno.edu.

David Nantais (G '94) is Campus Minister St. Mary Student Parish in Ann Arbor, MI. A freelance writer, his website is <http://prayingnantais.com/writings>.

Marybeth Pinard Collegium's first Assistant Director, now works for the Donor and Stewardship office at Dartmouth College.

Jamie Romo (F'02) has been active in work to prevent sexual abuse of children, and now works as an independent consultant to help churches, schools and values driven organizations develop safe child practices. His website is <http://www.jaimeromo.com>.

Joe Saliba (F '03, M'05 Board member) is Acting Provost at the University of Dayton.

Paula Powell Sapienza (G'97 & Associate Director '99-00) is beginning work as a spiritual director with the Ignatian Spirituality Program in Denver.

Joan Van Hise (F '98) was named Fairfield University's 2008 teacher of the year.

Jerome Wolbert, OFM (G '95) was ordained to the priesthood Sept. 20 at Annunciation Byzantine Catholic Church in Homer Glen, Illinois. He is a member of the Franciscan Friars of the Assumption.

Joanna Ziegler, (F '97, M '08, Board member) was recently appointed to a three year term as Edward A. O'Rourke Professor in the Liberal Arts at the College of the Holy Cross, where she teaches Art History. She will work with colleagues to incorporate ethics in courses. An article about the appointment credits her retreat at Collegium in 1997 as an event which "changed my life."

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?

Conference proposals should be no more than one page in length and should be submitted electronically to justiceconference@loyola.edu. A fuller description can be found at <http://www.loyola.edu/Justice/commitment/commitment2009/index.html>



Collegium 2009/2010/2011

Saint John's University
June 5-12, 2009*

University of Portland
June 4-11, 2010

College of the Holy Cross
June 17-24, 2011

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

Call For Papers:

"Reason, Fiction and Faith: An International Flannery O'Connor Conference" (Rome, 20-22 April 2009)

Part of the biennial "Poetics and Christianity Project" series at the Pontifical University of the Holy Cross.

Proposed Papers should be submitted by January 30th, 2009.

The Conference will provide an occasion for scholars, academics and artists to reflect not only on Flannery O'Connor and her work but also on the issues that both raise, such as

- violence and the grotesque,
- the artistic use of humor,
- moral vision in narrative art,
- the relationship of reason to art and faith, and
- the various ways that Christian faith illuminates and is reflected in literature, music, film, sculpture and painting.

The rich combination of keen intelligence, literary art and Christian faith was central to the work of American short-story writer and novelist Flannery O'Connor (1925-1964).

Her stories and novels reveal a penetrating grasp of the human condition, an uncompromising moral vision, and craftsmanship of the highest order. Her posthumously-published letters, *The Habit of Being*, reveal a life that - in the face of sickness, suffering and death - was lived with both a deep, sophisticated faith and a remarkable grace. And in her essays, *Mystery and Manners*, O'Connor is a "hilly-billy Thomist" with a keen critical mind and a fresh, coherent vision of her vocation as an artist and a Christian.

A Roman Catholic woman writing in and about the Protestant American South, she managed to balance a rational, unsentimental approach to art and faith with a respectful appreciation of the mystery at the heart of each, in a way that offers a model for what can be accomplished when reason, artistry and faith come together in a single writer.

The goal of this international conference on Reason, Fiction and Faith is to analyze and appreciate this remarkable convergence and the art that it can produce.

Confirmed Invited Speakers:

-Ralph Wood, USA, author of *Flannery O'Connor and the Christ-Haunted South*;

-William Sessions, USA, now writing the authorized biography of Flannery O'Connor;

-Henry T. Edmondson, III, USA, author of *Return to Good and Evil: Flannery O'Connor's Response to Nihilism*.

-Susan Srigley, Canada, author of *Flannery O'Connor's Sacramental Art*;

-John Wauck, Pontifical University of the Holy Cross;

-Guadalupe Arbona Abascal, Spain, translator of Flannery O'Connor in Spanish;

-Irwin Streight, Canada, author of *Flannery O'Connor: the Contemporary Reviews*

-Davide Rondoni, Italy, poet, dramatist, translator, essayist and novelist.

Contacts: Rev. Dott. Pablo Pérez-Rubio (convegnocsi@pusc.it, Tel:

+0039.06681641, Fax: +0039.0668164400)

Submission Guidelines -

30 minutes, with roughly 20 minutes for the presentation and 10 minutes for questions - no longer than 20,000 characters. Title and a brief summary (15-20 lines) of all proposed papers should be submitted by January 30th, 2009. Submission should include the name of the author, academic/professional affiliations, and the author's email address.

The submission should be sent to the Secretary of the Conference via email:

convpec2009@pusc.it . A selection of the papers presented at the conference will be published.

**Religion and Globalization in Asia:
Prospects, Patterns, and Problems for the Coming Decade
March 13 & 14, 2009
University of San Francisco**

CALL FOR PAPERS

Join us in beautiful San Francisco as keynote speakers Mark Juergensmeyer (UC Santa Barbara), Sassia Sasken (Columbia), Nayan Chanda (Yale)—and ten other presenters—explore the dynamics of globalizing forces on the established and emerging religions of South and East Asia.

One of our central concerns will be to understand “the dialectical tension of codependence and codeterminism between religion and globalization.” How do communication technologies, capital flows, security issues, transnationalism, immigration and migration, and identity politics contribute to social conditions in which some kinds of religious belief and practice prosper and proliferate, while others are adversely affected?

The end result of the conference will be a strategically edited volume that will appeal to courses in history, religious studies, political science, sociology, anthropology, and cultural studies. We will also develop a website that summarizes the conference proceedings, details the key contributors and their work, and provides links to organizations and institutions that promote the study of globalization.

If you wish to present a paper, please submit a 200 word abstract and brief later than August 30, 2008.

For additional information or questions, please contact

John Nelson, Conference Chair
Associate Professor, Theology and Religious Studies
nelsonj@usfca.edu

Devotional Reading

Doug Kurtze (F '07) compiles daily devotional readings from a wide variety of religions. He's happy to send them along to anyone from Collegium who might be interested. Contact dkurtze@sju.edu

Laurence E. Musgrove published a marvelous reflection on his experience at Collegium and how he approaches general education in light of what he saw at Collegium. The article, titled *Mystery and Humility in General Education*, appeared in May in *The Chronicle of Higher Education*. It may be accessed by clicking [here](#) (this may require a password) or by emailing tandy@holycross.edu.

"The Problem of Evolution" An International Conference on Biological Evolution: Facts and Theories A Critical Appraisal 150 Years After "The Origin of Species"

Pontifical Gregorian University
Rome, 3-7 March 2009

These last few years have seen the growth of several intense, and at times heated, debates on evolution that have involved scientists, philosophers and theologians. The repercussions of those debates have been heard on several occasions in the mass media and have involved the public as well. Frequently it appeared that the debates were the expression of true ideological positions: on the one hand, an antireligious metaphysical-evolutionism; on the other hand, fundamentalist conceptions that highlighted a misconstrued "creationism" or the so-called "Intelligent Design."

In this regard, it is necessary to remember the important speech of John Paul II, given on 22 October 1996, to the members of the Pontifical Academy of Sciences in the Plenary Assembly, regarding the theories of evolution. The speech was based on the legitimate autonomy of science, proclaimed by the constitution "Gaudium et Spes" of Vatican II (cf. n. 36). Benedict XVI, in his speech to the Pontifical Academy of Sciences of 6 November 2006, deeply pondered that last question, highlighting the specific role of philosophy and theology in this matter.

We recall the words of Cardinal Paul Poupard, in one of his interviews in which he commented on John Paul II's speech of 22 October 1996. He distinguished between the theory of evolution and ideological evolutionism. In fact, the first one is much more complex and articulated than the two factions above would like to admit.

Today, thanks to recent discoveries, we can reconsider the problem of evolution with a broader perspective in compari-

son to the traditional neo-darwinism. In particular, we refer to the role of epigenetical mechanisms in evolution as well as to new developments produced by the theory of complexity and by the study of incidence on the environment of living species, especially in regards to the value and significance of intelligent behaviour. In this context, which witnesses the intertwining of several fields of knowledge, an appropriate consideration is needed more than ever before.

For this reason, the Gregorian Pontifical University, in collaboration with Notre Dame University (Indiana, USA), with the sponsorship of the Pontifical Council for Culture and within the STOQ Project (Science, Theology and the Ontological Quest), will organize from 3 to 7 March 2009, an international conference on the theories of evolution. The conference is organized into sections which will first present those facts that are known, then it will expand on the scientific theories that try to explain evolutionary mechanisms, on humanization, on philosophical questions and finally on the theological issues about Evolution.

The first five sessions, the scientific ones, will be conducted in English.

The last four, the philosophical and theological ones, will be conducted in either English or Italian, with simultaneous translation available.

For information contact: evolution@unigre.it

<http://www.evolution-rome2009.org/>

Institute for Administrators in Catholic Higher Education

Held each July, the IACHE seminar provides a singular opportunity for administrative leaders at Catholic colleges and universities to interact with some of the nation's most outstanding scholars and practitioners as they address issues that Catholic higher education faces on a daily basis.

How do we create a campus culture that is Catholic?

How does the Catholic intellectual tradition affect the curriculum at your institution?

How does the Catholic college or university work within the larger context of the Church?

What are the implications of the decline in numbers of priests, brothers, and nuns who established, administered, and taught in these colleges and universities?

What is the place of Catholic social teaching in the curriculum and campus activities?

How does/should Catholic moral teaching affect campus life?

What does it mean to be a Catholic college or university in the 21st century?

The seminar is designed to serve administrative leaders such as presidents, provosts, vice-presidents, deans, mission officers, major program directors, and others in positions responsible for institutional mission and identity.

The eighth annual seminar will be held from July 13th-17th
Information is available at <http://www.bc.edu/iache>

A Try

“The art of our necessities is strange.

If you attempt this, offer praise.”

--Eva Hooker, C.S.C.

It was Shakespeare, first, in King Lear
then Sister Eva Hooker—the words
passed down over time across continents
in performance and church and books
to find a place, finally, here in silence
save the drizzle from last night's storm
and the robin song lifting to overcast skies.

I sit with tepid coffee, near tears, knowing
the quiet fullness we name “grateful,”
a reverent bow, better than a raised chin,
eyes, hands—a dance to bless communal
space and laughter, though a cynic would call
it spiritual hokey-pokey. You turn yourself around
in praise or release. Maybe that's what it's all about.

I don't know. I don't know the exact line
between precious and vile, foolish and wise,
wine and joy: how one transforms into the other
like bread turned body. I know only this
strange necessity, art, how words are too much
and never enough, how patterns of patience
and silence obscure as much as they reveal.

If you speak, you risk; if you write, worse, but still
make an attempt. In this try, I offer praise

for the candle at our center,
for the water of blessing,
for mustard seeds, which are more
than metaphor, but that too,

for the expanding universe
spun out in ripening fruit and stars,
for incense, song, wonder rising,
for all the languages we speak,

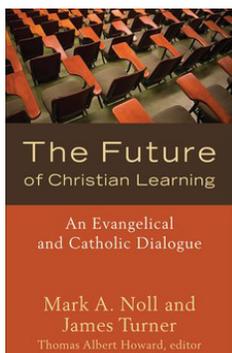
for a quiet intention, a hand slowly unclenching
to take another in conversation, prayer, or peace,
for the will to reject, for grace to accept,
for the brush of lips to cheek.

For all of this, and you, I offer praise.

--Melissa Goldthwaite

June 24, 2008

Book Reviews



Mark A. Noll and James Turner;
Thomas Albert Howard, ed.

The Future of Christian Learning: An Evangelical and Catholic Dialogue.

Grand Rapids, MI: Brazos Press, 2008.
144pp.

Until the last several decades, evangelicals and Catholics have been feuding cousins who at their worst hurled fiery condemnations at one another, and at their best

simply retreated from each other into separate enclaves at safe distance. Vatican II and a number of interesting evangelical resourcements helped bring some thaw and recognition of family commonalities, and political expediency has brought leaders of both churches together at times in the culture wars. Still, these cousins have grown up speaking very different languages, and often find themselves flummoxed at how differently they can recall and understand similar events.

Having been witness to several gatherings of this extended family, I can attest that even those cousins who share similar professions in the Academy can end up puzzling one another at times. Occasionally it's felt like it would be good to know one another better, but often, too, it seems like our worldviews are so different that close friendships and collaborations aren't likely to develop.

In light of this, a conversation between two of the most distinguished historians and contemporary thinkers from each tradition is intriguing. Both authors, as it happens, are colleagues in the history department at Notre Dame – where a number of evangelical scholars have found a home in recent years. Noll is a distinguished evangelical historian, while Turner (R'97), a Catholic, is an intellectual historian. The essays in this book result from talks both were invited to give at evangelical Gordon College in Massachusetts.

Noll, whose essay comes first, builds his case around three theses:

1. Christian learning worthy of the name must, by the nature of the case, involve both real learning and real Christianity.
2. Christian learning has flourished in the circumstances of what I shall call a revived Christendom.
3. Because of recent developments within Catholicism, within evangelicalism, and within American intellectual culture, American Catholics and evangelicals, in order to advance Christian learning, now have special need for what each offers the other (27).

His definition of “real learning” is nicely phrased, to mean “curiosity and openness toward human and natural phenomena, healthy self-criticism... a strong commitment to empirical research as a way of modifying or overturning inherited uncertainties, and a humble determination to benefit from as wide a community of learners as possible.” “Real Christianity” acknowledges God as creator and sustainer, “looks upon Christ as the only effective agent for the salvation of humankind,” and aims to “convince the world of sin and of righteousness and of judgment” (28).

Noll's desire for a “revived Christendom” (i.e. “a society in which the institutions of an inherited and respected visible Christian

church provide the main ordering principles for education, culture, and much else; where government defers to the church for matters concerning family, personal morality, culture, and education; and where, in turn, the institutions and personnel of a Christian church provide legitimation for governments that carry out what are considered God-ordained tasks of preserving social stability and perpetuating the favored social position of the visible church.”) made me more than a bit nervous, and begin to point to reasons Turner and I would both see difficulties for the kind of rapprochement that Noll desires.

Fundamentalists never tried to build institutions like Notre Dame that could compete with secular universities. Noll seems to think that American Catholics can offer to evangelicals the institutional (educational) structures and a legacy of Christendom on which to build, while evangelicals can bring “personal engagement, personal commitment, and lay mobilization” (69). Evangelicalism can spur Catholic spiritual revival, just as Luther's reform helped spur Catholicism into an especially rich era of reform in the century that followed. Additionally, he suggests, Catholicism brings to the table what we would call a sacramental worldview, a communitarian perspective, a positive attitude toward reason, better emphasis on history and tradition, a careful tradition of legal casuistry, and a respect for the ability of institutions to connect present-day communities with the persons who come before and after them.

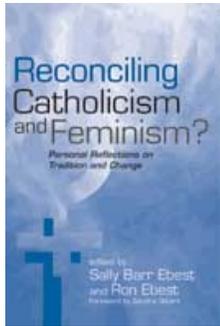
Turner, who spent much of his career studying some of the leading American Protestant intellectuals of the 19th and 20th centuries, is blunt (“realistic” is his term) in his own assessment: “[T]here is little chance today of significant intellectual interaction between evangelical and Catholic colleges and universities... evangelicals and Catholics conceive very differently what it means to be a Christian college or university... Most... Catholic colleges and universities hope to preserve a distinctively Catholic character while fully integrating into American academe... Most evangelical schools, in contrast, conceive of a Christian college as of Christians, by Christians and for Christians.” (76-77). He points out that the Council for Christian Colleges and Universities admits as full members only schools that hire only Christians as full-time faculty and administrators.

Turner also offers mundane, pragmatic reasons as well why significant alliances between evangelical and Catholic institutions seem unlikely, but his primary turn is intellectual. He focuses attention on the centrality of tradition within Catholicism, the sense that “intellectual life meant thinking within a tradition... as participants in a longstanding and multisided conversation reaching back continuously over more than two millennia.” (93-94). He suggests that sacramentality and a traditional Catholic faith in the power of reason makes Catholic scholars less likely to feel the need to make their scholarship “witness” in the same, more explicit way that some leading evangelicals would desire.

Noll's response to Turner acknowledges in the end what Turner sees – “differences between Catholics and evangelical Christians are real differences that affect academic matters as surely as everything else.” (136). Those differences are not going to vanish quickly, but Noll seems to take hope in how far things have come during his own career.

I too tend to see the differences as significant and not likely to vanish soon, but have been intrigued by the evangelical effort to foster an intellectual life and even (in churches that defined themselves in part by a call to believers to rely on scripture rather than tradition) an intellectual tradition.

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Sally Barr Ebest and Ron Ebest, eds.

Reconciling Catholicism and Feminism?: Personal Reflections on Tradition and Change

Notre Dame, IN. University of Notre Dame Press, 2003. 288pp.

I spend much of my personal and professional life considering the various intersections and departures between Catholicism and feminism. For this

reason, I was very eager to read this anthology, and I was not disappointed. *Reconciling Catholicism and Feminism?* is a thoughtful, informative, and occasionally daring set of reflections on the perils and possibilities of combining Catholic faith with a commitment to women's emancipation.

As the punctuation in the title suggests, the volume's twenty-two contributors approach their subject truly as a question: is it indeed possible for Catholicism and feminism to be reconciled? According to Janet Kalven, one of the founders of the Grail, there are four conceivable responses to this query – two negative, two affirmative. The first type of definitive “no” comes from Catholic anti-feminists, who uncritically accept the male hierarchical structure of church and family as part of the Divine plan. A different “no” is heard from the opposite side of the spectrum, from women who, often after years of struggle and disillusionment, have come to believe that patriarchy and sexism are intrinsic rather than peripheral to Catholicism. Kalven places herself in this category, and her essay offers poignant testimony to the pain and sadness that inevitably accompany a feminist on her journey within, and away from, the Catholic Church.

“New feminists” enthusiastically affirm the possibility of reconciliation; whether they can accurately be described as feminists is, however, subject to dispute. The primary architect of the new feminism is Pope John Paul II, and much of his language of “complementarity” evokes the traditional Church teaching that women are defined relative to men and through their self-sacrificial role within the family.

The majority of the volume's contributors, (and, as Kalven notes, most Catholic feminists in general) submit a fourth response: Catholicism and feminism are “conflictual but possible.” For this group, reconciliation through vocation emerges as a central theme. Writer and professor Jean McGarry discovers a middle ground between Catholicism and feminism through an analysis of her own fiction. Describing her work as “the site where my separate identities as a feminist and Catholic hammered away at each other,” historian Linda McMillin explains how researching a community of medieval nuns helped her come to terms with the limits patriarchy had placed on her own life. For Kathleen Joyce, studying Catholic objections to therapeutic abortion facilitated her return to the Church. Though she supports abortion rights, Joyce not only appreciates the moral consistency of Catholic teaching on the dignity of all human life, but also finds within it evidence of a “gift of grace” that, she believes, will eventually lead the Church to affirm fully the dignity of women's lives.

Not surprisingly, many of the essays discuss the classroom as a place where professors and students identify, negotiate, and resolve tension between Catholicism and feminism. While I certainly resonate with this, I also believe that teaching at a Catholic university (or what Lorraine Liscio describes as “the Father's House”) keeps one mindful of how generational differences will shape future conversations on women and the Church. I am often encouraged by

the conversations that take place in my classroom. A few years ago, I was teaching a course on women in American religious history, when a rumor about Rome's purported plans to ban girls as altar servers reached campus. All of my students, from the most outspoken feminists to the more “traditional” Catholics, were slightly appalled, somewhat bemused, and largely mystified that the Vatican would so willfully overlook half its members solely because of their sex. While part of me lamented their naiveté and lack of historical context (in my defense, it was early in the semester!), the less jaded side of me was heartened by their absolute refusal to countenance the wholesale dismissal of female gifts and potential. Like many of my encounters with the future leaders of the church, this incident inspired renewed hope that the Church will soon be in such dire need of women's energy and vision that it will find it impossible not to accept them as full human beings.

While all of the book's essays accept that feminism can and should transform the Catholic Church, a few of them also recognize that the Catholic tradition, at its best, can provide a “correction” or, in Jean McGarry's words, “a refining grace, insight or humanity” to secular feminism. As Kathleen Tobin suggests, Catholic feminists should take the lead in extending the modern feminist revolution to include demands for universal access to family leave and quality child care. So, too, can Catholic tradition support the articulation of a genuinely pro-life feminism, a vision distinct from that of many pro-lifers, who are often self-righteous, too ready to ascribe all blame to women, and so reluctant to build the structures of support that would ultimately make it easier for mothers to make courageous decisions.

Catholicism can also temper feminism's often unrestrained celebration of the individual, taken to the limit, perhaps, in Carolyn Heilbrun's suicide five years ago. As Judith Johnson O'Brien observed in her *Commonweal* essay (see “The Last Word,” February 27, 2004), Heilbrun's decision to end her own life derived from her impassioned belief that women should be permitted to write their own scripts, right up to the closing act. Catholic feminists, by contrast, understand that their stories, including their endings, necessarily intersect with those of other human beings. They are able to acknowledge, and even revel in, this connectedness, without allowing themselves to become defined by their relationships in accordance with Catholic gender prescriptions.

For many Catholic feminists, the moment of truth comes when it is time to baptize a daughter into the Church. Janet Kalven notes that many young mothers refuse to do something “so damaging for her self-esteem.” I am raising two daughters—and a son—as Catholics, and for me, their baptisms were less “moments of truth” than acts of hope. In this respect I think there is an answer missing from Kalven's list of responses to the question of reconciliation: another “yes,” distinct from the debatable one of the new feminists and the hesitant one of the “conflictual but possible” crowd. This is a resounding yes, rooted in the conviction that it is not simply feasible but imperative that Catholicism and feminism accommodate each other. I once heard Elizabeth Johnson, CSJ, confess to be bewildered by doubts about the compatibility of feminism and Catholicism. Like many other women I admire, Johnson looks beyond fallible structures and institutions to envision feminism and Catholicism as working toward a shared goal: enabling both women and men to become fully human. With this in mind, I hope that by the time my children begin to contemplate the reconciliation of Catholicism and feminism, the conversation will be framed not as an interrogative but as an obligation.

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Douglas Jacobsen and Rhonda Hustedt Jacobsen, eds.

The American University in a Postsecular Age

Oxford & New York: Oxford University Press, 2008, 267pp.

The American University in a Postsecular Age is an insightful, provocative, well-written exploration of the place of religion in undergraduate education. Fifteen distinguished authors bring diverse religious, disciplinary and institutional perspectives to the task of addressing questions such as the following: “How can the university better prepare students for a future in which religion will continue to exercise significant influence in the world and in individual lives?” “What are the connections between faith and learning, rationality and religion, spirituality and the search for truth?”

The subtext of the book, not adequately developed, is that higher education in the United States has entered a “postsecular” age. While the average reader might assume that this signals a period in which the longstanding secular purposes and modalities of the modern university are in retreat, this is not what the editors have in mind. What they mean by postsecular is “the simple fact that secularization as a theory about the future of human society seems increasingly out of touch with realities on the ground.” Secularization, in turn, is explained as the set of trends “which seem to catalog the lessening of religion’s influence in society and individual lives.”

The authors cite scattered evidence that religion as a political force is growing, that current undergraduates are more likely to want to discuss their religious beliefs than students of the recent past were, and that the growth of religious studies programs and research about religion are harbingers of religious resurgence. The authors do not, however, at least to this reviewer’s satisfaction, demonstrate that such trends are pervasive enough or substantive enough to displace the secularism that shapes contemporary American higher education (even at many religiously-affiliated institutions). Uncited research by Pew, CARA and others demonstrates that even while conversation about religion is increasing, overall church participation rates are declining, most young adults are poorly catechized in their own faith tradition, and secular motivations still dominate undergraduates’ reasons for attending college, for choosing a particular institution, and for selecting a major. Similarly, although most professors admit to private religious or spiritual beliefs, and a growing number are conducting research on matters of religious import, the book’s authors provide scant evidence that such patterns threaten any imminent displacement of the secular framework that controls academic life at most universities. In this sense, the American university seems not so much to be in a postsecular age as in an age where religious beachheads have been established on most campuses. It remains to be seen whether recently emerging initiatives constitute the beginning of a lasting, transformative trend.

Fortunately, the considerable strengths of this book do not depend upon acceptance of the postsecular premise. The fact that each chapter features different authors allows the book to

reflect the dynamic, tentative, exploratory nature of much that is new in universities’ treatment of religious issues and beliefs. There are thought-provoking disagreements. For example, in Part I of the book, dealing with institutions and faculty, Neil Gross and Solon Simmons conclude that “even though many professors are religious themselves, most faculty members are secularists in terms of political philosophy” and are disinclined to “blur the boundaries between religion and science.” After exploring disciplinary variations, Robert Wuthnow adds that “the politics and the epistemology of higher education suggest that the study of religion and personal expressions of faith will remain on the margins.”

Others see more significant change afoot. John J. Dilulio, Jr. reports that today “religion is increasingly seen, heard, and tolerated, if not always respected or sincerely embraced, throughout higher education.” He suggests that what may be diminishing is the “radically secular view” that religion should simply be checked at the campus gates. He says of his own university, “Penn today is more nonsectarian than secular, more dedicated to promoting religious pluralism than to exorcising religion from classroom and campus life.” Mark U. Edwards, Jr. adds that while most faculty at secular institutions remain reticent about discussing religious or spiritual convictions, new space is opening up on campuses for the study of religious issues because of the vocal diversity of students’ beliefs and because of the growing salience of religious tensions in national and global affairs. R. Eugene Rice contends that efforts to help students construct “meaning” necessarily will bring values, including those of a religious nature, into play.

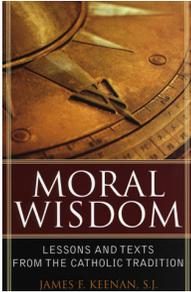
Part II of the book focuses on curriculum and student learning. Larry A. Braskamp reports that today’s students are more interested in talking about religion than their immediate predecessors but they also seem less reflective and are less inclined to be engaged in traditional church practices. Robert J. Nash and DeMethra LaSha Bradley expose important differences between the different spiritualities students bring to campus. They recommend sharing of “spiritual narratives” as a way to encourage productive classroom conversation. Warren A. Nord cautions that only about 10 percent of undergraduates in public universities enroll in any course that takes religion seriously, despite four strong secular arguments for universities to encourage such behavior.

Other authors explore the nuances of secularization and religiosity and suggest ways to handle competing interests. Lee S. Schulman, for instance, recommends the Jewish midrashic tradition of searching for webs of meaning as a potentially fruitful way to address the cacophony of religious voices on campus and in society. The book’s editors close with a chapter that calls upon faculty to develop both “critical acumen” and “conversational manners” so that explorations of religion can include expressions of “religious particularity” within the rational discourse that central to university life.

This is a hopeful text, one that inspires while also urging caution. It is not a quick read, but rather a rich resource for those who wish to consider the future of religious discourse within traditionally “secular” universities.

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James F Keenan, SJ

Moral Wisdom: Lessons and Texts from the Catholic Tradition

Lanham, MD: Sheed & Ward, Rowman & Littlefield Publishers, Inc., 2004. 208 pp.

After centuries of attending primarily to assigning penances for specific sins, Roman Catholic moral theology in the twentieth century blossomed as writers

across a breadth of perspectives connected Scripture with life experience, both to understand sin and to understand how to attract people to what is truly good. James Keenan has written a fine reflection on the moral life from a Roman Catholic perspective rooted in Scripture, cognizant of the history of moral writings, and facing the reality of the human experience.

Keenan begins with the central importance of love as a foundation for our lives. Love is the foundation of the commandments and of our happiness (14), love explains creation (15), and love drives our lives in a way that truth and freedom do not. “Love ... makes possible our search for a freedom for greater love and a truth to love rightly.” (16) Love is also not presumptuous but moves us to reflect and grow; Keenan grounds morality in the wisdom of love, keeping us connected with the gift of wisdom in the teachings of the Church. Every chapter of his book is filled with examples from Scripture, life experience, and the teaching tradition of the Church all integrated to support a view of morality that is powerfully challenging and yet still rich in mercy.

Keenan first offers four “lessons”—on love, conscience, sin, and suffering, each integral to the Christian life (5). These reflections on our experience of life are complemented by four “texts”: Jesus in the New Testament, the Ten Commandments, the corporal works of mercy, and the cardinal virtues. Keenan’s reflections are formed by life experience and the texts of our tradition.

One of the critical dimensions of his book is that Keenan seeks to distinguish our hope in the mercy of God from an inappropriate presumption of the goodness of whatever we do (167) that is common in society today. We are created good, in the image of God, but as some of the Greek Church Fathers say, we have to continue to grow in His likeness. Keenan’s reflections are a corrective to the rebellion against the obsession with articulation of sin that simply says God loves us and we are good people, that so often causes people to cease reflecting on their lives and presume their own decisions are wholly good. His realistic view of the human person is connected with his sense of hope, presented in his ninth chapter.

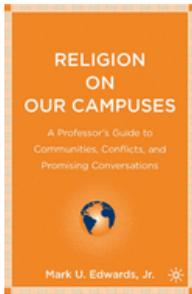
The chapter on hope connects that virtue with leadership as well as the broader theme of Christians living out moral wisdom. Keenan notes that seminaries do not generally spend time considering the ethics of pastoral ministry. I was grateful that the seminary I attended did include such topics, including the “simple ‘being with’” that Keenan illustrates with a reference to Pope John XXIII, as well as the Scriptural “being an ambassador of reconciliation” even—or especially—in our discussions of doctrine within the Church.

Keenan also brings a multicultural awareness; this book is based in large part on lectures he gave in the Philippines, and he occasionally points to cultural differences between American and Philippine society—for example, regarding justice or autonomy—influenced by the value Philippine culture places on “smooth interpersonal relationships” (154). Keenan uses this cultural variance as a way to illustrate how mercy “thickens” the Catholic understanding of all the virtues.

Keenan does not display a significant awareness of the Eastern Christian Churches. His argument that mercy is what distinguishes Catholics simply distinguishes Roman Catholics from Protestant Christians. This is unfortunate, because mercy is an important theme in the Eastern Christian Churches. St Gregory of Nazianzus describes his encounter with the leper—an encounter parallel to that of St Francis of Assisi, helping each saint to realize the importance of mercy in the Christian life. St Basil the Great established hospitals with a call to live out God’s loving mercy. It would be interesting to know how a greater awareness of this broader Christian tradition might shape Keenan’s presentation.

Keenan does not present a detailed exposition of the extent of moral theology, even regarding his important themes/lessons; nor does he present a coherent, logical moral method. Instead, he seeks to point the reader in a good direction, to outline his reflections on moral wisdom rooted in loving mercy, while including notes for the reader who wishes to delve deeper. This job he does admirably, with a personal and engaging style appropriate to the reflections of a wisdom figure reflecting on his life and the history and traditions of our Church. While his book is not a comprehensive treatment of moral wisdom in the Catholic Church, it would be a good read for the interested Catholic, or it could add helpful perspective to a college or parish class on Catholic moral theology.

- Jerome Wolbert, OFM, Ph.D (G’95), Holy Family Friary, Pittsburgh, PA



Mark U. Edwards, Jr.

***Religion on Our Campuses:
A Professor's Guide to
Communities, Conflicts, and
Promising Conversations***

New York: Palgrave Macmillan, 2006. 206pp.

This book focuses most of all on secular, rather than religiously-affiliated universities. It began as a project on how to

engage faculty in thinking about the place of religious belief in the academy, though I'd argue that its strengths lie in some of the other directions it took on.

Edwards believes that the place to start is with honest faculty conversations that include critical self-examination among faculty about the sources and implications of "deep (often religious) convictions." That fits my own beliefs and experience about how best to influence individuals and the academy. Yet as a handbook for someone eager to start a conversation, this can be a slow – or at least circuitous – book.

Edwards, a Reformation historian who is Associate Dean of Academic Affairs at Harvard Divinity School and President *emeritus* of St. Olaf College, advocates "a broad, but necessarily cautious role for religious self-disclosure" in teaching and scholarship (vii). The book devotes at least as much attention to how one ought to be reticent about the place of religious conviction in academic life, as about how the academy may be at a loss to pretend it has no place.

More than might seem necessary, the book revisits a good deal of historical ground: American higher education since the Civil War; the formation of the disciplines and their core assumptions; and the development of AAUP guidelines on academic freedom. Much of it is interesting, but it leads to a book feels like what Edwards admits it is – something that started out as one thing and was expanded to serve broader purposes.

These historical chapters offer many notes of caution to those who might be too eager to bring religion uncritically into the academy. He helps readers to understand the intellectual objections and roadblocks that do arise from scholars, and helps articulate reasons why bracketing religious conviction can also be problematic.

Edwards offers some good guidelines for conversation, but when I try to compare his discussion to most conversations I've been part of around faith and intellectual life, his discussion seems a bit abstract and disconnected. Edwards surely recognizes that our beliefs and positions are less than purely rational (his conversational premise certainly acknowledges that they derive from our own backgrounds and communities of origin). Yet most of the explanations he offers for why conversations on religion and the academy freeze up or never start have to do with intellectual stances. The book is helpful if you want to figure out how to logically convince a Naturalist that the religion in the academy is worthy of conversation. But I've had more than enough experience in such conversations over the years to see that more often than not the reasons that prevent conversation are more emotive or deeply experiential ones masked as logical, rational commitment.

If not a "how-to" guide, what is this book? It seems to me to be more an argument about when religious perspectives fit in (non-typically theological) scholarship and teaching, and when they do not. In the penultimate chapter, Edwards articulates extremely well how faculty in non-theological or religiously-focused disciplines might think about when to it is warranted (or not) to include religious discussion in the classroom.

Edwards begins that discussion by borrowing a criterion of "natural inclusion," from philosopher Warren Nord. "Courses... that deal with religiously contested issues should at least acknowledge the existence of religious alternatives and engage them in conversation." This is posited as an argument for why religion does belong in many courses where it is usually excluded as not germane. Nord develops that view by explaining:

liberal education texts and teachers should be governed by the Principle of Philosophical Location and Weight: that is, they are obligated to locate their positions philosophically on the map of alternatives, indicating what weight their views carry in the discipline and in the larger culture. If students are to be educated, they must have some sense of when they are being taught what is controversial (and for whom) and when they are learning consensus views.

But how many religious views are the physicist, biologist, or psychologist bound to introduce? When does it detract from teaching the discipline? Edwards interestingly and helpfully qualifies Nord's ideas with his own "circumspect natural inclusion." "Not all religiously contested ideas deserve natural inclusion. Some religious matters may deserve inclusion even though the matter is not contested." (157)

Edwards' criteria for inclusion are worth quoting at length:

Here are some criteria that may help separate appropriate (but not necessarily necessary) candidates for natural inclusion from the inappropriate (or not yet appropriate).

Importance: The issue must be sufficiently pertinent to warrant the time it would take to deal with it adequately. The four following criteria factor into the determination of importance.

Contribution: Natural inclusion should both enrich the disciplinary analysis and also do justice to religious concerns. If the religious perspective does not deepen insight into the discipline, its methodology, assumptions, and understanding of its subject matter, faculty may in deference to the discipline's goods, standards, and practices reasonably balk at its inclusion.

Relationship: If there is a historic relationship between a religious tradition and the discipline's treatment of an issue, mentioning the religious connection may deepen students' understanding of it. For example, the social sciences in Europe and America grew out of (or in reaction to) Christian moral philosophy in the course of the nineteenth and early twentieth centuries and inherited questions, assumptions, and goals from this religious matrix; an explicit acknowledgment of origins and divergences may enrich the students' understanding of the material and its complexity.

Quality: Candidates for natural inclusion must be cogent and academically sound, a credible contribution to the scholarly search for better understanding of the subject

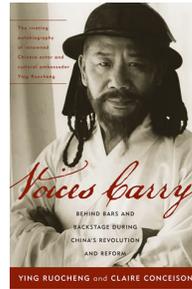
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matter. There should be readings and other resources available on the topic, written by articulate, intellectually and academically credible scholars. The faculty member raising the conversation in her disciplinary course should not have to construct the argument and analysis on her own.

Pedagogy: The topics for natural inclusion should pass certain pedagogical tests. They should not, for example, require of the students an intellectual or disciplinary sophistication that exceeds their educational level. Another pedagogical test is that natural inclusion should deepen the students' understanding of the material and not close off learning by reinforcing prejudices.

Though I'm not sure that this book succeeds enough at its original (and titular) premise, there is a lot to take away from it. Unfortunately, the book was published using an unforgivably small font, which would certainly discourage readership. For all the questionable diversions the text does take, some diversions from its premise seem helpful too. The chapter quoted above at length is helpful enough that I'd even want to include that chapter (enlarged to a better font!) in the Collegium readings.

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Ying Ruocheng and Claire Conceison
(G '97)

Voices Carry

Behind Bars and Backstage during China's Revolution and Reform

Rowman & Littlefield Pub., inc. 2008, 286 pp.

Voices Carry is the moving autobiography of the late Ying Ruocheng, beloved Chinese stage and screen actor, theatre director, translator, and high-ranking politician as vice minister of culture from 1986-1990. One of twentieth-century China's most prominent citizens, Ying was imprisoned during the Cultural Revolution and devised unique strategies for survival, including playing pranks on guards and keeping a clandestine notebook. Ying's memoir opens with his prison years, and then flashes back to his boyhood growing up in a prince's palace as a member of a progressive Manchu Catholic intellectual family. He also details his experiences as a university student during the heady days when the People's Republic was being founded, followed by his subsequent experiences on stage, in film, and in politics. A founding member of the Beijing People's Art Theatre, Ying Ruocheng helped open its doors to Sino-American exchange when he brought Arthur Miller to China to stage *Death of a Salesman* in 1983, playing the role of Willy Loman in his own translation of the play. Simultaneously a "spy" for his own government and a cultural ambassador for countless foreigners and fellow countrymen, Ying lived out his life as a bridge between China and the West, gaining a singular perspective on matters related to culture and politics. While suffering from cirrhosis of the liver during the final decade of his life, Ying Ruocheng reflected on his experiences, collaborating with coauthor Claire Conceison to tell his story. Together, they take the reader on an exhilarating journey from Manchu wrestling matches to missionary schools, from behind prison bars to behind the scenes at ground-breaking stage performances, and from public moments of international recognition to private moments of intimacy and despair.

-Courtesy -Rowman & Littlefield

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- Blumhofer, Edith, ed. *Religion, Education and the American Experience*. Tuscaloosa University of Alabama Press, 2002.

-Crowe, Marian, *Aiming at Heaven, Getting the Earth: The English Catholic Novel Today*. Lanham, MD: Lexington Books, 2007. 379 pp.

- Duffy, Michael, *The Skeptical Passionate Christian: Tools for Living Faithfully in an Uncertain World*. Louisville, KY: Westminster John Knox Press, 2006. 175 pp.

- Garber, Steven, *The Fabric of Faithfulness: Weaving Together Belief and Behavior*. Downers Grove, IN: Intervarsity Press, 2007 (revised). 214 pp.

- Hanson, Eric, *Religion and Politics in the International System Today*, New York, NY: Cambridge University Press, 2006. 329 pp.

-Heft, James, S.M. ed., *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*. New York: Fordham University Press, 2006. 299 pp.

- Kennedy, James and Caroline Simon, *Can Hope Endure? A Historical Case Study in Christian Higher Education*. Grand Rapids: Eerdmans, 2005.

-Malloy, Richard, S.J., *A Faith that Frees: Catholic Matters for the 21st Century*. Maryknoll, NY: Orbis Books, 2007. 199 pp.

- Woltersdorff, Nicholas. *Educating for Shalom: Essays on Christian Higher Education*. Grand Rapids: Eerdmans, 2004.

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Many thanks!