

Collegium News

Volume 2/Issue 14

www.collegium.org

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 Avila University
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 Chaminade University
 Clarke University, Iowa
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 College of Mount Saint Vincent
 College of New Rochelle
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 Lewis University
 Loyola University Maryland
 Loyola Marymount University
 Manhattan College
 Marian University
 Marquette University
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 Mount Mary College, Wisconsin
 Notre Dame de Namur University
 Our Lady of the Lake College,
 Louisiana
 Regis University
 Rockhurst University
 Sacred Heart University
 Saint Catherine University
 Saint Francis University,
 Pennsylvania
 Saint John's University, Minnesota
 Saint Joseph University, Connecticut
 Saint Joseph's College of Maine
 Saint Joseph's University
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 Saint Thomas More College,
 University of Saskatchewan
 Santa Clara University
 Seattle University
 Seton Hall University
 Stonehill College
 University of Dayton
 University of Detroit Mercy
 University of the Incarnate Word
 University of Notre Dame
 University of Portland
 University of Saint Francis
 University of Saint Thomas
 University of San Diego
 Xavier University



Top left: Tom Landy, Fr. Dennis Holtschneider, C.M., Tom Greene; to right: Maura Tyrrell, Dennis McAuliffe, Karen Eifler, Tom Landy, Tom Greene, John Neary, David Bollert; bottom left: Tom, John Su, Cindy Petrites Su, who met as grad fellows at Collegium '97, with their children; Cindy Petrites Su and Mary Frances Malone; bottom right: Bill Foster and Amalia Issa Foster, who met as grad fellows at Collegium '95.

Collegium Celebrates 20 Year Anniversary at DePaul University

Collegium held its [20th anniversary celebration](#) in Chicago on September 22, 2012.



On September 18th, 2012 a 20th anniversary celebration “send-off” event was held at the College of the Holy Cross for Collegium alumni/ae from Holy Cross and surrounding member schools. The evening began with a presentation by Rev. David Hollenbach, SJ (Renewal Fellow '97, S'98, S'99) of Boston College, followed by a reception and dinner. We would like to thank Fr. Philip Boroughs, SJ, President of College of the Holy Cross, for generously sponsoring the event, and the planning committee: Matthew Koss (F'05), Christina Bi Chen (F' 07), Timothy Joseph (F'11), Robert Bellin (F'11, M'12, and current board member) and Joyce Gawlik, Assistant Director of Collegium. David's talk can be found at www.collegium.org/20thcelebration/index.html.

Special Thanks!

Collegium owes a special debt of gratitude to DePaul University and its President, **Fr. Dennis Holtschneider, C.M.** Fr. Holtschneider, a longtime friend of Collegium who spoke at the 2010 summer colloquy. He not only hosted us on the DePaul campus for our annual board meeting and the anniversary events, but also covered all the costs of the gala celebration at the Palmer House. It was a much nicer gala that we had ever conceived. All those in attendance at these events know what a great job Dennis and his staff did in ensuring such a rich celebration.



*University of Portland, Portland, Oregon
Host of the 2013 Collegium Summer Colloquy on Faith and Intellectual Life*

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Celebrating – and Reflecting on – Twenty Years

Tom Landy

Perhaps it's just the reticent New Englander in me, or it's just because Collegium has long been so deeply interwoven with my own identity, but I must confess that I have always been a bit conflicted about leading an anniversary celebration for Collegium. So I was grateful to Michael Galligan-Stierle and the Collegium Board, who not only insisted that we had much to celebrate, but also took steps to do so. Karen Eifler, Sr. Eva Hooker, Dennis McAuliffe, John Neary and Maura Tyrell planned the event, and with Joyce's help did an outstanding job bringing it to life. Fr. Dennis Holtschneider and DePaul University stepped up to be such amazing hosts.

Several days before we left for Chicago, a number of Collegium friends at Holy Cross, led by Matthew Koss, Tim Joseph, Tina Chen, Rob Bellin and Joyce Gawlik, wanting to bring together the many people at Holy Cross who could not travel to Chicago, convinced Holy Cross President Fr. Phil Boroughs to support an event on campus for local alumni/ae. They organized a wonderful local gathering here, featuring Fr. David Hollenbach, SJ, who reflected on human rights and Catholic thought today, followed by a beautiful reception and dinner.

All I had to do, besides the board meeting, was to speak in the afternoon to the gathered friends of Collegium in Chicago, and to enjoy what was being so generously offered by these friends on both occasions.

Some friends had suggested that in Chicago I should speak on what I had originally hoped for from Collegium, and what had changed along the way. I chose a somewhat different topic. Having explored the nature of the intellectual life at Collegium a number of times, I took the invitation to speak as a challenge to think about something new, and decided to explore what we mean by "faith" in a colloquy "on faith and the intellectual life." A video of that talk, and the panel that followed it, is accessible online [here](#).

My talk was mixed with some discussion of the challenges I have seen for Collegium's work over the years, but always in the context of this exploration of what it means to have faith. I also wanted to express my deep sense of gratitude to the many wonderful people of Collegium who help ground my own sense of faith and keep me focused. It was an important thing for me to think through, and I hope it was as helpful for the audience.

In my Chicago hotel room shortly before my talk and the panel discussion, as I looked in the mirror to tie my tie, I suddenly conjured up the image, from Babette's Feast, of General Lorens Loewenhielm facing his younger self in the mirror. My life circumstances and the dilemmas I faced were different than the general's, but it added an extra layer of complexity to my thought about the twenty years Collegium has been in existence.

Lorens Loewenhielm thought that he was headed off to a simple supper, not to Babette's Feast. I at least knew that I was headed to a big celebration with many old friends who I was grateful to see. Though I went in to the event with a tremendous feeling of gratitude, like him I was not quite prepared for how wonderful the celebration would be. Like the people at the feast, it was too much for me to absorb, given how many wonderful people had come, how gorgeous Sr. Eva Hooker's talk was (I am eager to see it in print) and how many warm memories were shared.

Rather than try to repeat that talk or the panel here, I'd like to reflect briefly on three differences that I do see over twenty years, in deference to my colleagues who asked me to do that at the talk.

- The new atheists notwithstanding, I actually see a lot more room for religion in the academy compared to twenty years ago. Many of those who were grad students in the early years spoke of how advisors discouraged interdisciplinary work that dealt with religion. Today such work has a much stronger place in the academy.

Compared to twenty years ago (again with a few vocal exceptions), "Catholic identity" on campuses is seldom a restorationist ideal. Many ecclesial and non-academic lay Catholic voices may push in that direction, but overwhelmingly, the people who advocate for the Catholic mission of their institutions are hopeful and forward thinking. Faculty I see around the country are aware of the value of a Catholic mission focus, and see it enhancing their work.

Twenty years ago a lot more people expected that by now many Catholic colleges and universities would be officially secular. On the contrary, I see many more Catholic institutions thinking very carefully and acting very purposefully to enhance their Catholic mission in dialogue with other ways of knowing. I am heartened by anything that Collegium has done to help make that possible.

- Another difference, which I also touched upon in the talk, is that I found it easier (probably naively so) to hope that some of the culture wars in the church would not play themselves out as much as they have. I found it easier to be optimistic. I know, as the theologians are quick to say, that there is a difference between hope and optimism, and I certainly continue to have hope. In my talk, one of my key points was that the community of saints and scholars that is Collegium has been one of the key sources of hope for me.

When I started Collegium, one of my hopes was that Collegium would be a means for taking us beyond the culture wars, that it would be a place that could help the church do its thinking, in dialogue with many other ways

of knowing. That remains my hope, and it is why we talk early on about the church's need for the intellectual life and its need to continue to learn from other ways of knowing, just as much as it can contribute from what it knows. Today the center feels harder to hold in the church, and the church often feels too defensive. I resonated with the words of Cardinal Martini, just before his death this year: "What are we afraid of"? At our best, we are not, but too often there is evidence of fear that is counterproductive.

- Lastly, Collegium began with the hope that it would be a conduit for a new generation of talented graduate students to teach at Catholic colleges and universities. Early on, we had many more graduate applicants than we could accommodate – 65 graduate applications a year for 25 graduate fellowships, and we were blessed with generous Lilly Endowment support to enable these 25 to attend.

Too few of the many talented and interesting Collegium graduate fellows ever found positions in Catholic higher education that fully utilized their academic potential. Some who hoped to find positions at Catholic institutions could not find openings in their specialties. Many of them have gone on to fine careers that are of great service to the world, if not to Catholic higher education.

I'm always excited to see the Collegium alums who were able to find such positions, and grateful for the contributions they make. The twentieth anniversary was one occasion to catch up with a number of them. But I also had to come to terms years ago that valuable as it has been to include these graduate fellows in Collegium, much of the value we can deliver to our member schools entails working with the faculty our member schools have already hired. If I could have started a college, I would be eager to have filled it with so many of our graduate alums. But God, or at least the academic marketplace, seems to have something in mind.

I delight in working with the young faculty we do get from member schools, but have had to adjust the strategy behind the other hope that I once had.

Looking to the future, I continue to take inspiration from the openness and engagement of the Second Vatican Council, and am glad to see it discussed anew in around the world as the Council turns 50. I know that the people who have been part of Collegium these twenty years have also breathed life into that endeavor in ways that leave me at a loss for words. Both anniversaries give me renewed reason for hope, and I am deeply grateful for the opportunity to have made Collegium a part of my life.



CATHOLIC SOCIAL TRADITION CONFERENCE
Peace Yesterday, Today, and Tomorrow
CELEBRATING 50 YEARS SINCE
PACEM IN TERRIS
March 21–23, 2013
University of Notre Dame

OVERVIEW

The core purpose of the 50th Anniversary of *Pacem in Terris* conference is to explore the thematic peace and justice issues that have been addressed by modern Catholic social thought, especially those within the encyclical such as human rights, political structures, ecumenism and environmentalism. One of the reasons for bringing in speakers from around the world is because of the international and interfaith approach to peacemaking and promotion of human rights that profoundly affected Catholic teaching and practice. In order to garner original and creative insights from the speakers and the papers, they are being asked to address the weaknesses or gaps that exist within the document and how the Church of today can move forward in the promotion of peace and justice in our pluralistic world.

More information, including a list of speakers, is available [here](#).

Alumni/ae News

By unanimous vote, the Sociology of Religion section of the American Sociological Association recently selected [Living Faith: Everyday Religion and Mothers in Poverty](#) (University of Chicago 2011) by Susan Crawford Sullivan (G '97) as the winner of the Distinguished Book Award for 2012. The Society for the Scientific Study of Religion also awarded the book its 2012 Distinguished Book Award. Sullivan is Assistant Professor and Edward Bennett Williams Fellow at the College of the Holy Cross. Her book was featured in the last issue of *Collegium News*.

Tom Greene, (F '08 and board member), has been appointed Acting Provost of the University of Portland, replacing **Bro. Donald Stabrowski, CSC**, who has been a long and avid supporter of Collegium.

Congratulations!

Conor Kelly, born to **Marty and Meg Kelly**(Chaplains' Office, College of the Holy Cross).

Kathryn LaFontana (F '97, M '08) has been appointed Associate Dean at College of New Rochelle.

Lester A. Myers (G'93) has been appointed the first lay president of the [Center of Concern](#), a Washington, DC based social justice institute rooted in the Catholic social tradition which works for greater economic, social, and ecological justice globally.

Stephanie Pietros (G '09) has been appointed Assistant Professor of English at Mount Saint Mary College, Newburgh, NY.

Jacob Prater (G '10) has been appointed Assistant Professor in Soils at the University of Wisconsin Stevens Point.

Ross Romero, S.J. (F '09) has been appointed resident assistant professor of the philosophy department at Creighton University.

Fr. Mark Thamert, OSB (Spir. Dir. '00) has been appointed Director of the Benedictine Institute at Saint John's University, MN.

Loyola University Maryland featured an [online profile](#) of **Kaye Whitehead** (F'12) in Loyola College Update, its arts and sciences newsletter. The article included discussion of her experience on the Ignatian Pilgrimage and at Collegium.

An Easy Way to Support Collegium When You Buy from Amazon

We are happy to report that through your support in the past year, Collegium received a total of \$231.35, which was used in the purchase of books for the Summer Colloquy. As an "Amazon Associate" since 2003, we have benefited greatly from purchases made through our link to Amazon. Thank you!

Whenever you make a purchase on Amazon.com, please consider accessing their site through the link on the Collegium "[Support](#)" webpage. Every time you start your purchase from the Amazon link, they will donate up to 5% of purchases (books, music, computer, whatever!) to Collegium. The cost to you for items purchased from Amazon is the same whether you go through this link or through Amazon.com. The support is anonymous (we won't know who bought what) but it has already helped us to make a dent in the cost of our summer colloquy books. Please bookmark the link for easy access! You must begin every purchase from that link for us to get the commission.

Collegium Summer Colloquy Dates

University of Portland, Portland, OR

June 14-21, 2013

College of the Holy Cross, Worcester, MA

June 13-20, 2014

Saint John's University, Collegeville, MN

June 12-19, 2015



Faithful Ferryman

JOSEPH CUNNEEN, 1923–2012

Jerry Ryan

[Joe Cunneen, (R'97) took a longtime interest in Collegium, and was a force behind many efforts long before Collegium to foster Catholic intellectual life in America. Ryan's essay, published in *Commonweal* on Sept. 28, 2012, does as great a job as anyone at assessing Joe's accomplishments. Reprinted with permission.]

Joseph Cunneen, a longtime contributor to *Commonweal*, passed away in his sleep on July 29. He was eighty-nine years old. The son of an attorney and a teacher, Joe attended the College of the Holy Cross in Worcester, Massachusetts, and served in France with the 101st division of Combat Engineers during World War II. It was there he discovered the theological renewal that would flourish in the postwar years and ultimately lead to Vatican II. This *nouvelle théologie* was very different from the theology to which he had been exposed in college, which was mainly a kind of apologetics.

In 1950, Joe founded a quarterly magazine, *CrossCurrents*, whose purpose was to introduce American Catholics to the new theological developments in Europe. The magazine published the work of people like Yves Congar, Henri de Lubac, and Jean-Guenolé-Marie Danielou, and many of the articles were translated into English by Joe himself. During the early years of *CrossCurrents*, the main editorial office was Joe's garage. His staff consisted of his wife, Sally, a writer and teacher who supported Joe wholeheartedly. In the early days, he would write out the addresses for each copy of *CrossCurrents* by hand, pile the magazines into his car, and deliver them to the local post office. *CrossCurrents* would become an important point of reference in the evolution of American Catholicism. Thomas Merton was especially supportive of the work Joe was doing. Meanwhile, to make ends meet, Joe taught courses on cinema at several universities, while Sally worked as an English teacher at Rockland Community College. Eventually Joe came to realize that *CrossCurrents* would need some sort of sponsor in order to survive. After exploring his options, he finally decided to associate the magazine with the Association for Religious and Intellectual Life, which had its seat at the College of New Rochelle. The Association provided resources for *CrossCurrents*, but it also had a broader agenda of its own, which was somewhat different from Joe's. He continued on as one of the editors, and Sally remained on the editorial staff, but they were no longer the decision makers.

It was at this point that I first got to know Joe. I had happened upon an early issue of *CrossCurrents* while I was doing theological studies in Washington, D.C., in the 1950s.

Like the theology Joe had been exposed to at Holy Cross, the formation I was receiving was mainly an extension of the catechism, with loaded questions and easy answers. *CrossCurrents* questioned the questions, and, instead of supplying easy answers, it invited the reader into the mysteries of the faith. The new perspectives it offered had an important effect on some of the big decisions I would make. Many years later, never having published anything before, I submitted an article to *CrossCurrents* on a lark. I was surprised to receive a long and very encouraging letter from Joe. He would have liked to use it, he said, but he was no longer "in charge" at *CrossCurrents* and had been overruled. Shortly after this exchange, Joe came all the way up to Boston to meet me, and we spent a couple of days together. We hit it off at once; it was as if we had always known each other. This moved me very deeply. I was a nobody, a custodian at the New England Aquarium, and Joe was—in my eyes—a major figure in American Catholicism. Thus began a wonderful friendship. I went to New York several times to visit Joe and Sally, who received me with a disarming simplicity and made me feel like one of the family.

Eventually Joe retired from *CrossCurrents* and dedicated himself to translating and promoting the works of the French writer Jean Sulivan—a project that met with little success. For many years, he was the *National Catholic Reporter's* film critic, and published a book on the director Robert Bresson. Both he and Sally continued to contribute to magazine such as *Commonweal*, *America*, and *Spirit*.

The last time I saw Joe was at the Catholic Worker's seventy-fifth-birthday celebration in New York. Sally was recuperating from breast cancer and had to follow a strict and exquisitely insipid diet. Out of solidarity, Joe followed the same culinary regime—until he became anemic and started to have fainting spells. At night, he would read Sally to sleep, no matter how much time it took. The relationship between Joe and Sally was not just lovey-dovey: I witnessed several occasions when they didn't see eye to eye or got on each other's nerves. Yet the tensions almost immediately receded into the background of their deep love. This made a lasting impression on me. Last year Sally finally succumbed to her illness. I tried to keep in touch with Joe after her death, but he rarely replied and, when he did, it was with only a sentence or two. His last email to me, sent a few months ago, simply informed me that he was entering a nursing home.

Joe was not an original thinker. He was what the French would call a *porteur*—a "ferryman," literally: someone who channels other people's ideas, and this he did with enthusiasm, dedication, and self-effacement. He had absolutely no pretensions; he was an open book. He was aware of all the good he had done and equally aware of his failures. He would speak of both in the same tone. We should be grateful to him not just because of what he did but also because of what he was: a true Israelite, without guile.

Conference Announcement:

In the Lógos of Love: Promise and Predicament of Catholic Intellectual Life Today

September 20-22, 2013 • Dayton, Ohio

co-sponsored by The Institute for Advanced Catholic Studies and the University of Dayton

This conference seeks to examine four dimensions of the current situation of Catholic intellectual life. The first topic below sets the scene for the three that follow.

- 1. The contemporary moment in context, especially of the last half-century** — U.S. Catholic intellectual life has changed since 1950 in ways nearly unimaginable to those of that earlier generation. These changes have occurred in a wider, global context that has definitively altered the role of the intellectual in public life. We seek a compelling, freshly-imagined overview of the substance of those changes and the possibilities they pose for the next generation of Catholic intellectuals, both within and outside the university.
- 2. Academic life and Catholic intellectual tradition** — Catholic intellectual tradition was altered irrevocably by the rise of the secular research university in the 19th century. Academic life was altered by the relegation of religion to a separate sphere of voluntarism and sentiment. After at least two centuries of separation, there are signs of a *rapprochement*. What do Catholic intellectual tradition and contemporary academic practice have to offer to each other today? How might their potential mutual influence provide new resources for the Church as it confronts the challenges of its third millennium?
- 3. Media and public life** — All of these others factors are deeply affected by the communications revolutions that have thrown open the gates and given rise to new forms of authority: the pundit, the special agenda organization, the partisan blogger, and cloud-sourced Wikipedia. These new figures have quickly achieved social capital exceeding that of traditional ecclesial and academic authorities. Indeed they have the power to delegitimize, frame, and yoke other authorities to their own agendas. Where do the church and the university stand to speak in this new arena?
- 4. Christian tradition, sexual morality, and gender** — One of the most distinctive aspects of contemporary Catholic intellectual life is the unprecedented number of women scholars; one of the greatest current obstacles is a diffuse but real and probably increasing sense of disconnection, a shift in the sense of belonging, that weakens the ties between the contemporary Church and its members. This shift has been pushed to the point of crisis by the blow to the hierarchy's teaching authority dealt by the clerical sexual abuse scandal, which is in turn related to a wider loss of credibility on issues of sexual morality.

On what resources can Catholic intellectual life draw to address these issues in ways that move beyond the last half-century's culture wars?

More information is available at <http://www.ifacs.com/logos/>.



Biola University's Center for Christian Thought Fellowship Announcement

Biola University's Center for Christian Thought, through the help of a generous grant from the John Templeton Foundation, invites applications for multiple semester- and year-long residential research fellowships for the 2013–2014 academic year. Fellowship recipients will comprise an interdisciplinary group of approximately eight researchers per semester focused on the theme “Psychology and Spiritual Formation.”

This RFP is focused on what light contemporary psychology sheds on the processes of spiritual formation as understood by the Christian tradition. The aim of this theme is to bring relevant psychological research into meaningful conversation with theological research concerning Christian spiritual formation. Particular focus will be given to recent work in the cognitive science of religion, positive psychology, and mindfulness research. The questions to be pursued include:

- How do deliverances of contemporary cognitive psychology, positive psychology, mindfulness research, and other relevant areas of psychology shed light on the processes underlying spiritual formation?
- Can we distinguish, either theologically and/or psychologically, character formation brought about by the Holy Spirit from character formation apart from the Holy Spirit?
- What activities seem best suited to cultivate spiritual formation?
- What sort of barriers impede spiritual formation and what sort of developmental process might one expect when it comes to spiritual formation?

Proposal requests will be for \$70,000 to \$90,000 (plus a housing stipend and relocation expenses for those relocating) for projects lasting the full academic year and \$35,000 to \$45,000 (plus a housing stipend and relocation expenses for those relocating) for projects lasting one semester that academic year. Fellows will be in residence at Biola University for either the fall term (August 23, 2013 to December 20, 2013) or the spring term (January 27, 2014, to May 24, 2014) or both.

Application deadline: November 1, 2012. For more information, visit our website at cct.biola.edu

Call for Papers

INTERNATIONALIZING CHRISTIAN HIGHER EDUCATION

MAY 23-25, 2013

PRINCE CONFERENCE CENTER, CALVIN COLLEGE

GRAND RAPIDS, MICHIGAN, USA

This is an international conference organized by the International Association for the Promotion of Christian Higher Education (IAPCHE) and hosted by Calvin College.

CALL FOR PROPOSALS

With the increased flow of people, goods, ideas, and capital around the world, we all now experience connections to multiple areas of the world. At the same time, the center of Christianity has shifted from the North Atlantic region toward regions south and east of there. In North America and Western Europe, the fastest growing congregations are those with immigrants from Africa, Asia, and Latin America. More students everywhere are studying or serving abroad than students did three decades ago, and immigration across national borders continues to grow.

Such changes pose challenges and opportunities for Christian higher education, particularly as institutions seek to prepare and equip students, faculty, and staff to be effective global citizens. Much of this work of internationalizing higher education, however, seems to be spearheaded by large public institutions, with relatively less of it happening within Christian higher education.

This conference is intended to explore the effects of internationalization on Christian higher education institutions around the world. How are Christian institutions preparing their students to respond to an increasingly global and interconnected world? What does internationalization mean in the context of Christian higher education? What do faculty member selection, support, and development entail when institutions internationalize? What are some of the strategies and even challenges for deep theological, cultural, and academic reflections that Christian institutions are engaging to assist in re-entry programs for students and faculty returning from various intercultural experiences? In what ways are Christian institutions successfully preparing their campuses to be hospitable to international students, faculty, and scholars? How are institutions developing pre-experience orientation and on-site cultural understandings so as to enhance the learning availed through such opportunities? Is extending institutional reach globally best served through partnerships with local institutions or through building satellite campuses abroad? How might the use of emerging communication and media tools such as Skype, Google.docs, webinars, and online courses, among others, aid such partnerships in both teaching and scholarship?

These and other related questions are the focus of this international conference and is seeking participants from around the world who will examine how their institutions have approached the multiple facets of internationalization, focusing not only on successes but also on challenges and failures. The conference theme is deliberately broad to allow participants to address the research, pedagogical, outreach, and administrative strategies undertaken in internationalizing Christian higher education.

Submissions deadline: January 11, 2013. For more information please visit the conference [website](#).

Concurrent Campus Presentations

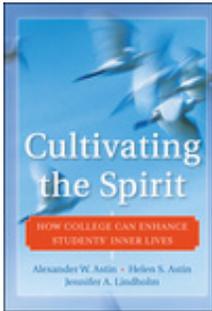
Proposals are invited from institutions willing to share their specific strategies, practices, and experiences of internationalization taking place on their own campuses. This is an opportunity to showcase what your institution is doing and also have an exchange of ideas and strategies with colleagues from other institutions and geographic locations pursuing similar programs and initiatives. These sessions will be scheduled for 90 minutes and are open to all participants.

Pre-Conference Workshop

In conjunction with the main conference, we will offer two half-day participant-centered and highly interactive workshop: 1) “helping students returning from intercultural experiences to reflect deeply about the theological, cultural, and academic outcomes of their experiences”; and, 2) “engaging with people of other faith traditions” (Both held on Thursday May 23, 2013 from 1:30PM to 5:30PM). Participation will be by registration only and there are a limited number of available spots.

Note that there is a \$25.00 charge for each participant for each workshop on top of the registration cost for the conference.

Book Reviews



Alexander W. Astin, Helen S. Astin, and Jennifer A. Lindholm.

Cultivating the Spirit: How College Can Enhance Students' Inner Lives.

San Francisco: Jossey-Bass, 2011.

x + 228 pages.

“Spirituality is fundamental to students’ lives” (1). This central assumption informs this extensively-researched study of how students’ spiritual and religious development changes during their time in college. A major strength of Astin, Astin, and Lindholm’s book is their meticulous effort to clearly define multifaceted concepts such as “spirituality” and “religiousness” in order to measure students’ attitudes toward them consistently. *Cultivating the Spirit* uses empirical evidence to examine this neglected area of study in higher education. Consequently, the authors present specific recommendations for faculty and administrators who wish to facilitate this critical part of their students’ development.

Cultivating the Spirit reports the results from the 2004 College Students Beliefs and Values (CSBV) Survey, and a 2007 follow-up study in which the same students were questioned in order to measure change in their spirituality and religiousness during their first three years in college. The 2004 CSBV Survey was an addendum to the annual Cooperative Institutional Research Program (CIRP) conducted by UCLA’s Higher Education Research Institute (HERI), and asked entering freshmen about their spirituality and religiousness. (Full disclosure: I am a student affairs officer at UCLA, but I am not acquainted with any of the authors, nor am I affiliated with HERI). The authors surveyed students from nearly all religious, racial, and ethnic backgrounds, who also represented a full range of public, private nonsectarian, and private religious colleges and universities. The authors interviewed faculty as well, and conducted personal interviews and focus groups of students. These highly distinguished, highly experienced authors do include the entire details of their methodology in the Appendix for specialists in the field, but *Cultivating the Spirit* is written such that a non-specialist reader will find it to be straightforward and interesting.

The first chapter of *Cultivating the Spirit* addresses a significant gap in student development research: out of the 5000 studies on college students’ development over the

past forty years, empirical research on students’ spiritual development is nearly non-existent. The authors report that, while studies have shown a growing materialism on college campuses since the 1970s, with today’s students increasingly anxious about their careers, futures, and finances, four in five students have a strong interest in spirituality, and over three out of four believe in God. Additionally, over eight in ten new freshmen expect that their college experience will help them to find their life’s purpose, to increase their self-understanding, and to develop their own personal values. To assist administrators and faculty in meeting these undergraduate needs and expectations, the rest of Astin, Astin, and Lindholm’s text enumerates measurable aspects of college students’ spiritual development. The authors’ comprehensiveness is evident: they worked to ensure that all students, from all backgrounds, could respond to their study meaningfully, and that subsequent researchers will have the vocabulary and tools necessary to continue this important work.

The second chapter demonstrates how the authors painstakingly developed ten measures of both students’ religiousness and spirituality. Five of their scales reflect ways in which students express their degree of religiousness: Religious Commitment, Religious Engagement, Religious/Social Conservatism, Religious Skepticism, and Religious Struggle. The other five scales measure change in students’ spiritual development: Spiritual Quest, Equanimity, Ethic of Caring, Charitable Involvement, and Ecumenical Struggle.

Chapters three through five then analyze the five measures of students’ spirituality. In chapter three, “Spiritual Quest,” the authors note that this measure is process-oriented, examining how much students talk with others on campus about their life’s purpose and meaning. Students’ ability to articulate these issues, Astin, Astin, and Lindholm conclude, is essential for their self-awareness, their sense of civic responsibility, and their action for social justice. One finding especially stands out: “regardless of the type of campus students attend, one of the largest changes during the first three years of college occurs in students’ propensity to engage in a spiritual quest” (31). The authors report that psychosocial support is critical for students to explore this aspect of their spirituality; again, regardless of institution type, faculty discussion with students about questions of meaning and purpose has by far the largest influence on students’ increasing their inclination toward spiritual quest. The study also reveals, however, that a majority of students report their professors *never* encourage discussions of religious or spiritual matters. Indeed, the importance of faculty conversations with students is a theme that the authors return to repeatedly in this work: they find it to be critical for students’ spiritual development.

Chapter four introduces another thread that recurs throughout the text: Astin, Astin, and Lindholm detail how students' equanimity, their ability to be resilient in the face of stressful experiences, increases their success in all aspects of their college experience. Factors that increase students' equanimity include meditation, self-reflection, hours of academic study (more academic engagement leads to stronger equanimity), and attending a college where the faculty emphasizes its own spirituality. The authors also report two factors that decrease equanimity consistently, and indeed, negatively influence spirituality in most areas, are playing video games and majoring in engineering. *Cultivating the Spirit* addresses differences across religious denominations and other majors as well.

Chapter five demonstrates that, while students' Ethic of Caring and Ecumenical Worldview increase during their undergraduate years, their Charitable Involvement declines. The authors discuss specific interventions that colleges can perform to strengthen all of these aspects of students' spiritual development, including increasing opportunities for students to participate in study abroad programs, service learning, and interdisciplinary studies. Again, faculty willingness simply to discuss these measures has a direct effect on student success.

Chapters six and seven treat students' religiousness in detail. Chapter six addresses the question of how students' religious development compares with their spiritual development, and how their college experience influences changes in these measures. While students' level of religious commitment (i.e., their internal attitudes toward their religiousness) changes very little during college, it will decline if it is not accompanied by religious engagement (i.e., attending religious services). Most students, however, attend religious services far less in college than they did before entering (and the authors again discuss variations among levels of religious engagement by students from different majors and religious denominations). The study finds, however, that students' leaving home does not account for this decline by itself. Rather, the authors conclude that the time pressure students face from both studying and working is the main contributing factor to the decrease in their religious engagement over their college careers. Chapter six continues with a discussion of how students' sense of religious and social conservatism also declines sharply in college. It concludes by comparing which college experiences increase undergraduates' spiritual development, which ones have an effect on their religious development, and which ones positively affect both (these factors include meditation, self-reflection, reading religious/spiritual texts, donating money to charity, going on a religious mission trip, and having discussions of religion with any members of the campus community). Chapter seven details the changes in students' levels of religious struggle or skepticism over time. The authors

make the case that religious struggle and religious skepticism are distinctive phenomena that should be studied differently; most key college experiences, they find, have a different effect on one quality or the other.

Chapter eight then analyses how students' spiritual development plays a positive role in their academic and personal development. Religious struggle, though, leads to mixed outcomes: it causes students to promote racial understanding, but has negative effects on student leadership, psychological well-being, and student satisfaction with college. The summary section of chapter eight enumerates the study's main findings overall, including that, if faculty prioritize students' personal and spiritual development, and use student-centered pedagogy, students' academic and intellectual performance will increase. Educational experiences that promote spiritual development also show positive effects on traditional college outcomes; further, students report that donating money to charity has an enormously positive impact on their spiritual development and traditional college outcomes as well.

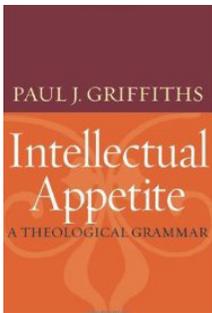
The final chapter presents examples of current efforts by colleges and universities to enhance their students' spiritual development. The authors conclude that all colleges and universities should prioritize giving faculty and administrators the professional development necessary to facilitate students' spiritual development, since faculty overwhelmingly report great difficulty in having these conversations with their students. Additionally, providing space for students to learn and practice meditation and other contemplative methods increases students' emotional well-being and academic success.

Everyone with an interest in student development and success—and I mean everyone—should read this book. *Cultivating the Spirit* is an accessible, informative read; it offers practical advice, examples, and actionable recommendations for specific steps all faculty and staff can take to create a campus culture that enhances undergraduates' spiritual and religious development. *Cultivating the Spirit* provides the data, vocabulary, and arguments necessary for faculty, staff, and administrators to continue this essential conversation about their students' inner lives.

Valerie (Cullen) Shepard (G '05)

Program Manager, UCLA





Paul J. Griffiths

Intellectual Appetite: a theological grammar

Washington, DC: Catholic University of America Press, 2009.

235pp.

A book like this ought, at first glance, be particularly interesting to Collegium alumni who seek a deeper engagement with Catholic intellectual traditions and who want to think theologically about the motivations that draw us to scholarly life. The desire to know strikes me as one of the most wonderful human traits. The origin, anthropology and theology of that desire merit our attention.

Griffiths is a talented and wide-ranging scholar, with strong Catholic and catholic interests. This book draws on Catholic intellectual traditions, particularly on Augustine, but what he brings up in this proves more puzzling and disappointing than enlightening, despite his erudition.

The “grammar” of the subtitle refers to the ordering of our intellectual affections. At the core of the book is a distinction between two Latin concepts translatable as “studiousness” and “curiosity.” The object of curiosity, according to Griffiths, is “new knowledge, a previously unexperienced reflexive intimacy with some creature. And what it seeks to do with that knowledge is to control, dominate, and make a private possession of it.”

The studious, by contrast, “do not seek to sequester, own, possess or dominate what they hope to know; they want, instead, to participate lovingly in it, to respond to it knowingly as a gift rather than as a potential possession, to treat it as an icon rather than as a spectacle.”

Why the search for *new* knowledge connects to such desire to control is lost to me, and is the point where the book goes unnecessarily off-track and fails, in its own structure, to speak to a broad academic audience, whatever the virtues of many of the ideas it contains.

There are consistently germs of very compelling arguments here. I do find it important to think of knowledge as a divine gift, rather than as a commodified object of ownership. But too often I found that Griffiths overstates the case for the problem of ownership and pride. He grossly downplays the value of “new” knowledge. Even his desire to think of it only as gift, rather than as gift *and* accomplishment left me puzzled. What is really wrong, theologically, with human agency?

Compelling as it is to think of the world as gift, as a place “constantly addressing you, calling you into being,” I don’t

want to underestimate the importance of hymns as agents, called to participate in—and make—something more from creation. Humans may “discover” what is already there in the world, but they also have the God-given capacity to “discover” in the sense of making *more* than is found in nature. While our discoveries can undermine nature and lead to evil, they also often improve lives and health, even if they also enable the illusion of control. Griffiths seems to have no positive theological framework to take this into account.

Griffiths navigates the shoals around questions of how we can think of the world as good – created by God, and yet fallen and incomplete. His perspective still strikes me as far too Augustinian, i.e. too negative about the fallenness of humans and of creation. Oddly, he writes against pride, but his style comes off as fussy and his logic as overly self-assured.

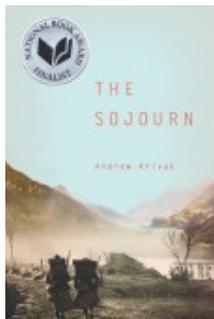
Griffiths’ Augustinian rejection of the commodification of knowledge leads him to reject contemporary notions of plagiarism as well. I found it hard to buy these ideas in a book that is itself copyrighted.

Nothing that I read in Griffiths could ultimately diminish by one iota my sense of the importance that I would place on cultivating curiosity in students and colleagues. Ownership of knowledge and cultivation of curiosity can become a problem, and it does take some sense of discernment to know how to avoid this. But Griffiths’ “grammar” strikes me as a clumsy tool for discerning the best way to turn. There have to be better and more nuanced ways to go about that task.

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Book Notes



Andrew Krivak (F'96) won the 2012 Dayton Literary Peace Prize for fiction for his recent book *The Sojourn*. The prize was created in 2006 to honor writers whose work advances peace. He receives the award on Nov. 11 in Dayton. Krivak was a National Book Award finalist and also won the Chautauqua Prize for the work.

“Inspired by Andrew Krivak’s personal family history, *The Sojourn* is the story of Jozef Vinich, who was uprooted from a 19th-century mining town in Colorado by a shocking family tragedy to return with his father to an impoverished shepherd’s life in rural Austria-Hungary. When

war comes, Jozef joins his cousin and brother-in-arms as a sharpshooter on the southern front, where he must survive a perilous trek across the frozen Italian Alps and capture by a victorious enemy.

“As poetic as *Cold Mountain* and *The English Patient*, this novel grips readers with chilling scenes of death and survival as it evokes a time when Czechs, Slovaks, Austrians, Hungarians, and Germans fought on the same side while divided by language, ethnicity, and social class in the most brutal war to date. It is also a poignant tale of fathers and sons, addressing the great immigration to America and the desire to live the American dream amid the unfolding tragedy in Europe.” – from the publisher.

Find out more at <http://andrewkrivak.com/>

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Please let us know if there are articles you would be interested in contributing, or subject areas where you could review books relevant to Collegium’s readership and mission.

We are interested in finding qualified reviewers for any of the following books, and are eager to hear about other types of books you’d like to draw to the attention of Collegium alumni/ae:

-Boryczka, Petrino and Von Arx, eds. *Jesuit and Feminist Education: Intersections in Teaching and Learning in the Twenty-first Century*, 3rd edition, Fordham University Press, 2011. 276 pp.

-Hunter, James Davidson. *To Change the World: The Irony, Tragedy, & Possibility of Christianity in the Late Modern World*, Oxford University Press, 2010. 287 pp.

-Heft, James, S.M., ed., *Catholicism and Interreligious Dialogue*, Oxford University Press, 2012. 207 pp.

-Heft, James, S.M. and Hallinan, Kevin, eds. *Engineering Education and Practice: Embracing a Catholic Vision*, University of Notre Dame Press, 2012. 212 pp.

-Madges, William & Daley, Michael, eds., *Vatican II: 50 Personal Stories*, 2nd edition, Orbis Books, 2012, 273 pp.

-McDonough, Graham. *Beyond Obedience and Abandonment: Toward a Theory of Dissent in Catholic Education*, McGill Queens University Press, 2012. 304 pp.

-O’Connell, Maureen. *Compassion: Loving Our Neighbor in an Age of Globalization*, Orbis Books, 2009. 209 pp.

-Patel, Eboo. *Sacred Ground*, Beacon Press, 2012. 224 pp.

