

Collegium News

Volume 2/Issue 4

Member Institutions

Assumption College
 Boston College
 Campion College, Univ. of Regina
 Canisius College
 Catholic University of America
 Chaminade University
 College of Mount Saint Vincent
 College of New Rochelle
 College of Notre Dame of Maryland
 College of Saint Benedict
 College of Saint Catherine
 College of Saint Scholastica
 College of the Holy Cross
 Creighton University
 DePaul University
 DeSales University
 Dominican University
 Duquesne University
 Fairfield University
 Fontbonne University
 Fordham University
 Georgetown University
 Iona College
 John Carroll University
 Le Moyne College
 Lewis University
 Loyola College in Maryland
 Loyola Marymount University
 Manhattan College
 Marquette University
 Merrimack College
 Niagara University
 Notre Dame de Namur University
 Our Lady of the Lake College,
 Louisiana
 Providence College
 Regis University
 Rockhurst University
 Rosemont College
 Sacred Heart University
 Saint John's University, Minnesota
 Saint Joseph College, Connecticut
 Saint Joseph's University
 Saint Mary-of-the-Woods College
 Saint Mary's College of California
 Saint Mary's College, Notre Dame
 Saint Mary's University
 Saint Michael's College
 Saint Norbert College
 Saint Paul's College, University of
 Manitoba
 Saint Peter's College, University of
 Saskatchewan
 Saint Xavier University
 Santa Clara University
 Seton Hall University
 Stonehill College
 University of Dayton
 University of Detroit Mercy
 University of the Incarnate Word
 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

Collegium 2008 Anticipates Return to Holy Cross



Contents

Alumni/ae News.....	3
Call for Papers.....	4
Conferences.....	5
Conferences Cont'd.....	6
Reviews:	
<i>Philosophy, Feminism and Faith</i> - reviewed by Nancy Mardas Billias.....	7
<i>Catholic Higher Education: A Culture in Crisis</i> - rejoinder to earlier review.....	9
<i>Practicing Catholic: Ritual, Body and Contestation in Catholic Faith</i> - reviewed by Richard Malloy.....	11
<i>The Church Confronts Modernity: Catholicism since 1950 in the United States, Ireland, and Quebec</i> - reviewed by Tom Landy.....	12
<i>Making the Past Present: David Jones, the Middle Ages, and Modernism</i> - reviewed by Ed Block.....	13
<i>Roman Catholicism and Modern Science: A History</i> - reviewed by Ron Olowin.....	15
<i>Created for Joy: A Christian View of Suffering</i> - reviewed by Tom Landy.....	18
“Help Shape Collegium News”.....	19

Help us find a new name for Collegium News!

I won't tell you how unpoetic my original choices were for naming the program that came to be known as Collegium. Sr. Eva Hooker, as I've often noted, was the generous poet who came up with the better name.

Could you help us think of a better name for Collegium News – one that reflects the connection to Collegium but also sounds a little less like an old corporate newsletter?

Please submit any suggestions by summer, and we'll be sure, like the New Yorker cartoon contest, to give credit to the best suggestions!

-tml

Collegium Board News

Our thanks to board members whose terms recently expired:

- Dennis Keenan, Professor of Philosophy, Fairfield University
- Dennis McAuliffe, Professor of Modern Languages, Georgetown University

New board members are:

- Christine Firer-Hinze, Professor of Theology, Fordham University
- Nancy Dallavavalle, Associate Professor of Religious Studies, Fairfield University

Flo Appel (F'07) and **Laurence Musgrove** (F'07) were interviewed in the most recent edition of Saint Xavier Magazine about their experience at Collegium and what it has meant for them back at Saint Xavier. The article, "A Nice Jewish Girl and a Texas Methodist Boy Go to Catholic Summer Camp" can be accessed here. (http://www.sxu.edu/SharedDocuments/CAM-UR/magazine_2008SP_camp.pdf)

New Members

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

Providence College

Alumni/ae news

Denis Bracken (F'03) was recently installed as Rector, the chief officer of St. Paul's College, a Collegium member institution and a Jesuit-founded Catholic college on the University of Manitoba's campus.

Kathleen Sprows Cummings (G'99) will be Assistant Professor of American Studies at Notre Dame beginning this fall.

Eric Cunningham (G'01) recently published his first book, *Hallucinating the End of History: Nishida, Zen and the Psychedelic Eschaton* (Bethesda, MD: Academica, 2007) along with a translation of Agawa Hiroyuki's "From Age to Age," published in the Columbia Anthology of Modern Japanese Literature.

Michael James (G'94) is now serving as coordinator for the Institute for Administrators in Catholic Higher Education. (see p. 5 for more information).

Meg Fox-Kelly (Board member and Retreat Director '04, '05, and '07) and Marty Kelly, (Retreat Director '04, '05, and '07) announced the birth of their first child, Kieran Fox Kelly, born March 1, 2008. (see photo below)

Chisup Kim (G'98) is Assistant Professor of Mathematics at Catholic University of America. He spent the prior four years in pre-seminary and seminary, before discerning that his vocation lay elsewhere. His email is kimd@cua.edu.

Matthew Leingang (G'98) is the proud father of a one year old son, Félix, and a four year old daughter Mattia. He is in his fifth year as preceptor in Mathematics at Harvard, after a stint at Rutgers. His duties include "teaching and coordinating courses in the calculus program, training graduate student teaching fellows, community outreach to area middle- and high school teachers, and generally keeping the math department safe for undergraduates."

Dennis McAuliffe (F '01, M '05, '07 and Board member) is leaving Georgetown to teach at Bryn Mawr College, where his wife Jane has been appointed President.

Robert Orsi (RN'97) left Harvard University, where he was Charles Warren Professor of the History of Religion in America, to become the first holder of the Grace Craddock Nagle Chair in Catholic Studies at Northwestern University.

Cindy Petrides (G'07) and John Su (G'07) announce the birth of Julian Michael Su on October 11, 2007. Since Cindy and John are one of our two "Collegium marriages," we take special delight seeing Julian come into the world. He joins brother Gabriel. John is now Associate Professor of English at Marquette. (See pictures at right).

Justin Poche (G' 03) has been appointed Assistant Professor and Carson Fellow in American Religious History at the College of the Holy Cross, beginning in August. He has spent the last year as a fellow in the Lilly Fellows Program at Valparaiso University.

Jill Raitt (RN'97, M'98, '00) Professor *emerita* of Religious Studies at the University of Missouri, has been appointed Sisters of St. Joseph of Carondelet Endowed Chair in Catholic Thought at Fontbonne University. She begins her work at Fontbonne this summer.

Matt Schmalz (F'99, M'05) was appointed Director of the College Honors Program at Holy Cross. His recent Commonweal article, "The Saint of Worcester: Why Pilgrims Visit Audrey Santo" has been selected for publication in the next volume of *Best American Spiritual Writing*.

Jerome Wolbert (G'95), who entered the Franciscans after he completed his doctorate, is serving as a deacon at Holy Ghost Byzantine Catholic Church in McKees Rocks, PA, near Pittsburgh. He anticipates being ordained a priest later this year, after which time he will either return to teaching mathematics or do pastoral work.

Jody Ziegler (F'97, B'04,'05,'06'07) was recently appointed first holder of the Edward A. O'Rourke Professorship in the Liberal Arts at the College of the Holy Cross. Jody's article "Wonders to Behold and Skillful Seeing: Art History and the Mission Statement" was chosen to be reprinted in George Traub, S.J.'s *A Jesuit Education Reader*. The article originally appeared in *Conversations* and is partly a reflection of her experience at Collegium.

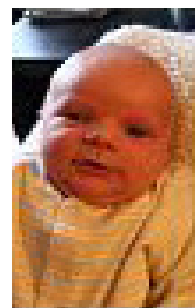
R.I.P.

Art Spring (F '05), who taught education at Saint John's University/College of Saint Benedict, died suddenly on February 29, 2008. One of the more lively characters at Collegium during his year, Art's obituary can be found at: www.sctimes.com/apps/pbcs.dll/dclassifieds

Lisa Marie Toner (F '97), who participated in Collegium as a faculty member from Wheeling Jesuit University, died in December 2007 at age 41. She taught English and was department chair at Tri-State University, and at the University of Kentucky. She was a graduate of the College of Mount St. Vincent in New York City, and received her Ph.D. from Purdue University in Rhetoric and Composition in 1996.



Cindy and Julian Su



Kieran Kelly



John, Gabriel and Julian Su

**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
2008/2009/2010

**College of the Holy Cross
June 13-20, 2008**

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

**University of Portland
June 4-11, 2010**

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

**The Thirtieth World Assembly of the International Pax Romana intellectual-professional movement
20-27 July 2008
Nairobi, Kenya**

The Congress begins with a two day conference, “Global Governance, Global Justice: Africa as a Symbol and a Reality” - 21-22 July 2008.

“One of the main features of the globalized world is the increasingly important role that global institutions play in providing answers to world issues including sustainable development, trade, environmental degradation, armed conflicts, economic crisis and reconstruction efforts, peace among civilizations and religions, human rights and culture, etc.

“The main focus of Pax Romana's congress in July 2008 is on Africa, the forgotten continent for the consensus of Washington. Africa is a place where international policies of global governance have more than often demonstrated their failure and limits. However, Africa is changing. After slavery, colonial and post-colonial fights, the African countries are moving forward in order to build stronger democracies. Diversity in all its possible ways is present in this continent and is challenging the creation of new plural societies harmonizing traditions and modernization. Thus, Africa represents also a reality of a changing society with emerging regional institutions playing a positive and promising role in many areas, peacekeeping in particular. ‘In spite of the challenge posed by Darfur, there are encouraging indications of a readiness and increasing ability to address conflict prevention and peacekeeping needs.’ This is a new opportunity for solidarity between the world and the African continent.”

Website: <http://www.congresspaxromana.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 seventh annual seminar will be held from July 14 to 18, 2008.

Information is available at <http://www.bc.edu/iache>



The Seventh International Conference on Catholic Social Thought and Management Education

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

University of Notre Dame, Notre Dame, Indiana

June 11-13, 2008

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

A longer description is online at: www.stthomas.edu/becu

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

READ THE 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

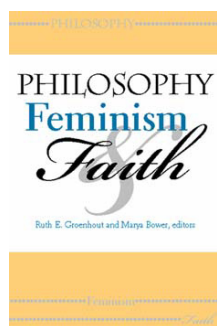
Devotional Reading

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

Address to College Presidents at Catholic University, April 17

http://www.vatican.va/holy_father/benedict_xvi/speeches/2008/april/documents/hf_ben-xvi_spe_20080417_cath-univ-washington_en.html

Book Reviews



Ruth E. Greenhout and Marya Bower, eds.,

Philosophy, Feminism and Faith

Indiana University Press, Indiana Series in the Philosophy of Religion, 2003.

Philosophy, Feminism and Faith is a refreshing and at times glorious book. This collection of essays is a celebration of the three eponymous aspects of the contributors' lives. The editors sought a broad spectrum of perspectives:

from young to well-established writers and thinkers, from a variety of religious traditions, socio-economic backgrounds, and races. The essays provide surprising insights into some writers one may think one knows well (Martha Nussbaum, Nel Noddings) as well as a glimpse into the hearts and minds of less iconic philosophers and feminists. What draws all of these women together is a shared dedication to one of the primary organizing principles of feminism: the willingness to question the world as it is perceived or given – a willingness that is seen almost as a moral duty, and almost certainly as a necessity in the formation of one's identity.

For me, the four defining characteristics of feminist thought are its dedication to critical questioning, its commitment to social activism, its emphasis on the individual and the centrality of relationality in all its theorizing. The essays in this book present sparkling examples of each of these characteristics. In each one, the reader is immediately drawn into the author's world, by an insight, a story, a question. One might be tempted to think that this is because all of the essays are extremely well written, but I think that there is something more at work here. Part of it, perhaps, is that these essays are written from, and with, the heart. These writers are not neutral: they are passionate about their philosophies, their understandings of feminism, their faiths, and their passions blaze through.

The collection represents many of the good qualities of feminist thought, by which I mean that the contributors (with one exception which I shall discuss below) do not make the usual bifurcation between the personal and the professional. They do not hesitate to interweave personal reflections into academic discourse; no such distinction seems necessary to them. They shape their narratives and speak their thoughts in a holistic, integrative manner, without too much recourse to jargon, convoluted expression, or polemics. 'Embodied' references and metaphors (to cooking, sewing, weaving, children) come easier than these seem to do to male writers. Their arguments are clear, critical, and intellectually challenging. At the same time, they are open, inclusive, and forward-looking.

Curiously, only one essay maintains the detached, disembodied voice of the cool intellectual, a masterful discussion of "Self-sacrifice and an Ethics of Care," a rigorous and balanced scholarly treatise on what has been called a feminist ethic. Unlike all of the other essays, in this one we learn absolutely nothing about the author's intellectual, feminist, or spiritual journey (except in

one footnote). This is all the more striking, and strange, since this essay was written by one of the editors, Ruth M. Groenhout. (The other editor did not contribute an essay.) Throughout the rest of the book, we read of mothers, partners, children. For all we know, Professor Groenhout sprang fully formed from the head of Athena, and lives in a library. My quibble here is not with her scholarship, but with the fact that she alone of all the contributors seems to revert to the patriarchal paradigm: I will tell you about my ideas, my self is immaterial. Happily, this attitude is restricted to her own essay. In all of the others, careful scholarship is balanced with deep and personal reflection.

The authors report that they have varying levels of comfort with the label of 'feminist,' and many, in their different ways, speak of past or present doubts in the faith aspect of their lives. Nel Noddings explains why she is not a believer, while Jacqueline Scott writes of 'the doubt spiders' that have followed her all her life. But most do not make hard and fast distinctions between the three 'commitments' (to philosophy, to feminism and to faith) which this book explores and celebrates. They are not the same; each commitment is one aspect of the search for truth.

Marilyn Nissim-Sabat gives the most succinct definition of feminism that I have heard:

Feminism is for me the project of revealing the being of women as subjects, and of revealing women's subjectivity as capable of standing for human subjectivity, just as men's has.

Winifred Wing Han Lamb challenges us to understand that good philosophy and good faith share the central concerns of feminism: to seek truths that will illumine and elevate the human condition. She asks:

What, then, does faithfulness mean for me in my work as a philosopher in the light of concerns, both ultimate and everyday? Emeth [the Hebrew word for 'truth'] spans both dimensions of my life in philosophy, faithfulness with regard to the reality in which I am situated, and faithfulness toward others.

Many of the writers speak movingly of family backgrounds of faith, both positive and negative, and of religious figures, teachers, and mentors who helped shape the development of their thought and faith. As one would expect, all of the writers are or have been in teaching of one sort or another, and most appear to have learned a great deal from their students. Among the many delights of this book are the portraits, lovingly and vividly drawn, of childhoods, lives, and dreams. A few vignettes will serve to give the flavor of the book. Sr. Mary Christine Morkovsky writes of her first home:

Although our family had been consecrated to the Sacred Heart, with a certificate on the wall to prove it, we did not say prayers together except before meals, when my father said a prayer in Czech. During a thunderstorm, we would light a blessed candle and say a mantra attributed to my paternal grandfather: "God is with us; evil begone." (I am recalling what I experienced as the eldest of ten children; when there were more of us, some of these customs were not so strong.)

Irmgard Scherer writes poetically of her early childhood in what she calls 'an essay in authenticity:'

A Hades-like reality ravished her childhood, a world ruptured by two great misfortunes: the outer world of Germany at war, sleep-depriving raids, nocturnal bombings, and bunkered stays, as well as Nazism dwelling within the shadowy walls of her own home; secondly, the inner world of a shattered trust when her natural parents divorced.

With great economy and richness of language, over and over again these writers build worlds for us so that we can share their journeys. Many begin their stories not in childhood, but in university or graduate school, dating their births from their awakening to the commitments of philosophy, faith, and feminism.

I was surprised and inspired by many of the insights in the book. One writer (Irmgard Scherer) unfolded a feminist reading of Kant that I never thought possible, and so deepened my appreciation of both philosophies. Another (Laura Duhan Kaplan) brings together the work of Gadamer, feminist thought, and mystical experience in the Jewish tradition in an unexpected way. A third (Azizah Al-Hibri) opened up the teachings of the Qu'ran on women for me, as she has done for many others, in her own faith tradition and outside of it.

I was also surprised at what I perceive as three gaps in the book. First, I felt that I wanted to know more about the initial framing and methodology behind its conception. Were the contributors given a set of questions on which to reflect? Were they given parameters, and if so, what were they? Were they in communication or dialogue with each other? Somehow, as I read, this lack became increasingly significant. I found myself wanting to hear how the contributors might have responded to each other. I would have welcomed more information on how the book came together. Second, I was disquieted with the fact that no men were included. Are the editors implying that men cannot be feminists? This would seem to me shortsighted and biased in the extreme. It would seem to me that to not have men speak here leaves something important out of the discussion. Finally, and most importantly, I was disturbed by what seemed to me a glaring, even shocking omission. The book presents only the thoughts of women within the Abrahamic traditions: Jewish, Muslim, Catholic, and Protestant (including Quaker and Lutheran writers). I find it hard to imagine that the editors not find anyone from non-Western traditions to contribute their thoughts on these matters, and found myself feeling that the discussion was even more seriously narrowed by this absence. I thoroughly enjoyed what I did read, but I felt keenly the lack of those voices.

One theme that emerged strongly throughout these essays is the notion of hope: hope personified by the struggles which these women have faced, endured, and overcome, and which they see continuing around and them. The contributors envision a future in which the promises of a variety of religious traditions can be brought to fruition in the creation of a just and equitable society for all.

I will leave the final word to two contributors. Marianne Sawicki challenged my self-understanding as a faithful feminist philosopher by presenting a 'list of directives' which inform her work. I will list only a few here (there are twenty in all). This list of standards for feminist philosophers sums up, for me, the point of the book:

2. Where you find distinctions, make connections. Try to link up the widest possible range of factors in any webwork of explanation. Try to provide for the broadest possible participation in any plan of action.
3. Where you find connections, make distinctions. Question the automatic assignment of personal traits to the categories of gender, class, or race. Watch out for hidden agendas. Slice through stereotypes.
7. Investigate origins. They are of three kinds: historical, ideological, and systematic. Philosophy has origins. Rationality has origins. Religion has origins. Investigate them all.
12. Avoid the 'attack mode' in philosophy. Look for the balance point between self-reliance and dependence on others. Study the works of women as a source of encouragement and energy for yourself.
14. If words are not the appropriate response, then do something.
18. Choose laughter rather than a pedestal.

And finally, the compelling insight of Patricia Altenbernd Johnson, a Quaker, professor, and dean:

Life can be lived as a philosopher, a feminist, and a person of spiritual commitment simultaneously. Living such a life, however, requires learning to question properly... My hope is that as people like me raise such questions, we will be able to construct and reconstruct our communities in ways that will result in more opportunities for genuine and playful questions. Learning to question is not easy, and it requires perseverance. But it also opens one to the fullest possibilities of human existence.

This is a book which I will share with my students. I think I can give it no higher praise than to say that it reminded me of my Collegium experience, that blend of the spiritual, philosophical, personal, and professional which I found so enriching, and which facilitated the beginning of a number of friendships and conversations that continue to unfold.

- Nancy Mardas Billias, Assistant Professor and Chair,
Department of Philosophy; Coordinator of Leadership Studies,
Saint Joseph College, West Hartford, CT

Rejoinder to review of *Catholic Higher Education: A Culture In Crisis*

[Editor's note: In the last issue of *Collegium News*, I wrote a review of *Catholic Higher Education: A Culture in Crisis* (Oxford University Press, 2006). One of the authors, Melanie Morey, asked for a space to respond to that review, which I am happy to provide. The original review is accessible here (scroll to p. 7). I comment on one point following the review. – tml]



More than once in the first paragraph of his November review of our book, *Catholic Higher Education: A Culture in Crisis* (Oxford University Press, 2006), Tom Landy admits approaching the book warily with hesitance and amidst doubts. Unfortunately, the review makes clear that actually reading the book did nothing to increase his enthusiasm.

Authors expect spirited reviews of their books and we are no exception. How-

ever, we believe that Landy's reading of our book suffers from certain preconceptions, confusions, and misinterpretations that distort our intent, arguments, and conclusions. The following clarification focuses on four particularly problematic assertions made by the reviewer:

- The book repeats an old and tiresome refrain about the crisis in Catholic higher education, offering little that is either new or instructive
- "Talking to administrators is at best a problematic method of finding out about a culture"
- The authors imply that Catholic higher education is "too consultative and inclusive instead of hierarchical [and that] shared governance is the unnamed root of the crisis"
- The authors suggest they "are starting a new movement to begin to face the challenges to Catholic higher education"

(1) The idea Catholic higher education is facing a crisis is clearly wearying to the reviewer who believes there has been "a decade of remarkable strides to address the future of church-related higher education." Wearying though it may be, the crisis is real and mounting. What makes a Catholic college or university Catholic is not that people at these institutions are free to integrate faith and reason, but rather that they actually do it so that students experience that integration across disciplines and in their co-curricular life.

Catholic colleges and universities cannot continue to have a distinguishable religious character if they lack a critical mass of committed and informed Catholics capable of integrating the Catholic intellectual and moral tradition in the core activities of the institution. Traditionally religious sisters, brothers, and priests comprised this essential cohort and they had the requisite religious education and spiritual formation to serve effectively. The good news in the post Vatican II era is that laypeople are increasingly taking on these roles once reserved for religious men and women. The bad news is that for the

most part they lack the necessary level of religious education and spiritual formation necessary to perform the task at hand competently and comfortably.

Denial about the extent of the Catholic cultural problem is widespread, and serious resistance to anything that appears more Catholic exists on most campuses. However, very few if any institutions know what they are accomplishing in terms of their Catholic academic mission because they simply do not gather the data that might tell them.

(2) The reviewer thinks that talking to senior administrators as a way to find out about Catholic culture on college campuses poses a problem. We agree with him. But that is not how the study unfolded. What we hoped to find out through the study was how a particular group of 124 senior administrators understood Catholic identity and what it meant for how they did their jobs. What we actually found out was that the administrators had no clear understanding of what Catholic identity means. Nevertheless, they were adamant that it is what distinguishes their institutions from other colleges and universities in the United States. We adopted an organizational culture framework only after analyzing the data because it was useful in terms of understanding and discussing Catholic identity and our overall findings.

A more comprehensive appreciation of the Catholic culture of Catholic colleges and universities will come with further studies and those will certainly benefit from a particular focus on faculty. That said, the senior administrators we interviewed were significant cultural actors on Catholic college and university campuses and our conversations with them were a rich source of data about existing Catholic collegiate culture.

(3) In the beginning of his review, Landy indicates that he has known the authors for a long time. Later in the review he suggests we think Catholic higher education is "too consultative and inclusive instead of hierarchical." He also asserts that for us "shared governance is the unnamed root of the crisis." The implication here is that his personal knowledge can illuminate our hidden motivation. Regardless of what the reviewer thinks he knows about us, this book neither subtly – nor not so subtly – builds a case for hierarchy. Neither does it try to undermine shared governance.

The book addresses the question of cultural leadership and makes a case that cultural leaders (what we term cultural catalysts) are initiators of cultural adaptation when a culture is in crisis. Without the exercise of this kind of Catholic cultural leadership, distinguishably Catholic colleges and universities will not survive or thrive. Cultural catalysts can emerge anywhere on campus and that includes among trustees, administrators, faculty members, campus ministers, sponsors and students – a fact we carefully point out. It is also true that many of the practical suggestions that we offer about how to jump start Catholic culture are bottom-up, not top-down in nature.

Shared governance is not the problem in Catholic higher education. The real problem is that lay trustees have not been challenged to fully exercise their fiduciary responsibility for the religious character and mission of the institutions they serve, nor have they been prepared to do so. At many Catholic colleges and universities the authority for religious mission resides primarily with members of founding congregations.

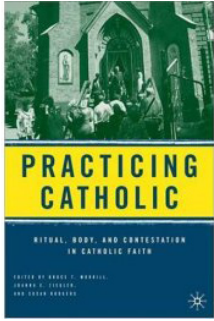
This “private practice” undermines the very concept of shared governance and it must be addressed. Our book suggests positive ways to make sure that actually happens.

(4) The book spends little time discussing existing programs that are designed to address the crisis in Catholic higher education it identifies. The reviewer was offended by this lack of emphasis generally and particularly offended that we did not mention the AJCU Trustee Program for Boards of Catholic Colleges and Universities by name. Let me be clear, no slight was intended by that omission. In fact, I contributed to a piece on sponsorship that is used in the program. All of these programs are excellent attempts to address a variety of challenges Catholic higher education is facing. However, the task of effectively preparing trustees, administrators, and faculty to preserve, cultivate, and contribute to the religious mission of Catholic higher education is huge. It will take a major commitment to adequately address it. As good as they are, existing programs simply cannot meet that need. Much more has to be done.

To put it simply, a lot of money was spent on the religious education and formation of the nuns, brothers, and priests who served as trustees, faculty, and administrators in Catholic colleges and universities. Those positions are now being filled by laypeople and no one is investing the same level of resources in preparing them.

[Editor’s note: My review, though harsh in places, was not an easy one to write, because I know the authors. I stand by the review, but want here only to respond directly to the first paragraph under item three above. I never even thought to imply that my “personal knowledge can illuminate hidden motivation” of the authors. Rather, reading the book led me to the conclusion I drew.

It still proves to me that friends can see the same situation in very different terms, and I perceived the need identify in my review what I see so differently, despite our shared agreement that their is much more work to do. - tml]



Bruce T. Morrill, Joanna Ziegler and Susan Rodgers (eds.)

Practicing Catholic: Ritual, Body and Contestation in Catholic Faith.

Palgrave Macmillan. 2006, 276 pages +

Practicing Catholic is a set of stunningly fascinating scholarly articles exploring the intersections between liturgical theology, cultural anthropology, and several

other fields, e.g., the history of art and religion, media studies, and philosophy. Michel Foucault once said, “People know what they do; they frequently know why they do what they do; but what they don’t know is what what they do does” (in Dreyfus and Rabinow 1983, p. 187). The work of scholars presented in this volume helps us understand what what we do does.

The thirteen contributors and eight commentators, many from the College of the Holy Cross in Worcester MA, provide a rich and far ranging exploration of Catholicism as “a practiced, performative faith” (p. 3). Rooting themselves in both the erudite and abstract world of the academy, these scholars risk bring their interpretive expertise to bear on the analysis of the real world inhabited by embodied persons who “do” the Catholic faith, more than think or analyze their relationship to God. While demonstrating deep competence in their academic disciplines, these authors rarely fall into the temptation to dazzle the reader with incomprehensible academic jargon. Instead, they use the tools of their various backgrounds to elucidate what being Catholic actually is and can be.

Part One, the introductory essay to the volume, written by the three editors, reveals the truth of *Lex Orandi, Lex Credendi*. If one wants to know what Catholic is, look long and lovingly at the ritual actions and performances of the community’s liturgies. Part Two consists of five essays delving into the history of Catholic Ritual. Part Three explores the rituals of healing in contemporary Catholicism. Part Four moves into the turbulent waters of Catholic ritual as political practice. Part Five motors through the incredible array of ideas and issues raised for the practice of the Catholic faith in a world manipulated and mediated by a host of societal processes and cultural artifacts never before encountered: i.e., cell phones, news coverage of religious manifestations, and media events as possessing the potential to be sacramental. This section, as do the other parts of the book, privileges paying attention to performance as a method for understanding what is happening in our rapidly changing and evermore challenging cultural world(s). Part Six, the conclusion, gifts us with three essays pulling all together as three articles reflect on the intersections between theory and practice. The Epilogue, “Reflections at Vespers,” was eloquently preached by Holy Cross director of chaplains, Kathleen McElaney, and provided a fitting end to the 2000 Practicing Catholic conference held at Holy Cross, and a beautiful final comment for this collection: “If we understand, through the eyes of faith, anything to do with the practice of Catholics, we understand that faithful practice transforms us, heals us, moves us out of comfort – to console the world” (p. 276. italics in original).

The articles are uniformly interesting, erudite, and deep, while remaining accessible to the educated reader. The topics range across the globe and through the centuries. They also break new ground and point toward distant horizons yet to be traversed by Catholics in the 21st century. Judith Kubiki comments “Morrill convincingly argues that the typologies of Christ the Sacrament and Jesus the

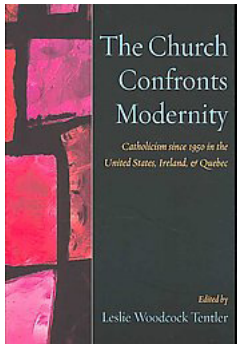
Prophet and Healer have not yet begun to shape the imagination of the average Catholic” (p.132). This shaping of our imagination is what these authors do best.

It is impossible to do justice to all the contributors, but allow me to at least let some be highlighted. Silverblatt’s work on race and religion in colonial Peru speaks to our racially charged society today. Schroder-Sheker’s *Vox Feminae* challenges patriarchy in new and evocative ways. Goizuetta’s elucidation on Latino/a Catholics’ popular practices helps the church in the U.S. understand the huge cultural shifts happening before our eyes in local pews. Rodgers’ focus on the particular to understand the general graces us we a case study concerning the manifestations of religiosity surrounding the life of Worcester, MA, child mystic Audrey Santos and the mass media’s dissemination of events happening around her. Rafael’s ruminations on cell phones communicate that Catholic practice will be affected by “Generation Txt” (p.193). Schmalzbauer’s comments on Rodgers’ and Rafael’s work recognize their value in aiding us in understanding Catholic rituals and practice, “though one would have a hard time connecting what they describe to the official Catholicism outlined in *The Catechism of the Catholic Church*” (p.226).

To connect up such scholarly reflections with the lived experience of more mainstream Catholics would be my suggestion for the next meeting of the Holy Cross Practicing Catholic conference. We cultural anthropologists have been charged with making the exotic familiar and the familiar exotic. This volume leans toward a concentration on the “exotic.” We could use some real help understanding the “familiar.” Why do Sunday Eucharist and First Communion rituals work rather well, while Confirmation is a chore at best for most of those being confirmed, and the practice of Confession vanished in a cultural nano-second; from long lines in the 1950s and 1960s to very few availing themselves of the Sacrament of Reconciliation today. Why did that happen and happen so fast? How can work of this sort be more of service to the Catholics, especially church leaders, in their attempts to fashion a community of believers and doers of the faith? The book notes that Catholicism is a “field of practices in which power – divine and human, religious and political – is contested and shared” (jacket flap). But there is too little in this book of the power relations on the diocesan and parish level, power relations that directly and intrinsically effect and affect the lived practice of ordinary Catholics. How are pastors chosen? What happens to women religious, lay workers, deacons and parishioners when a recalcitrant pastor is foisted on them? What does the Catholic community do in light of the fact that one out of three in the USA raised Catholic no longer practices the faith? Some 30 million persons, ten percent of the country, identify themselves as former Catholics (Pew Study Spring 2008). Most importantly, speaking of power, follow the money. Who decides how is it spent, on what, in whose interests? What values and meanings are revealed in an analysis of the practices of money raising and expenditures? What of the scourge of the liberal – conservative split in the church, and where have the bruising battles of those two camps these past three or four decades left Young Adult Catholics? And what are the ramifications of the clergy sex scandals for the practice of the faith in the future? Scholars of this ken and merit would do us well to delve into these areas, so we can challenge and “console the world.”

The book is an excellent resource for graduate students in anthropology, especially anthropology of religion, religious studies, media studies, Catholic studies, and, dare I suggest it, Theology. Motivated undergrads would be well challenged to grapple with this work.

- Richard G. Malloy, S.J., Ph.D., Department of Sociology, Saint Joseph University, Philadelphia, PA



Leslie Woodcock Tentler, ed.

***The Church Confronts
Modernity: Catholicism
since 1950 in the United
States, Ireland, and
Quebec.***

Washington, DC: Catholic University of
America Press, 2007. 302 pp.

The effort to understand the forces
of secularization that have affected
Catholicism in America, Quebec,

or Ireland in most of our lifetimes has produced some rather interesting and compelling explanations, - almost always based on single-country analysis. But as broadly predictive social science indicators, these explanations often fall apart in light of cross-country comparisons. Certainly in the US, too much hypothesizing about the causes of religious change has taken only the US into account, or the impact of Vatican documents and policies. Left unspoken was the question, e.g., of why a change in Vatican policy had so much a given effect in the US, and so much less of the same effect any number of other countries. Hardly ever, in fact, were we looking adequately for understanding across national boundaries, other than those between Rome and the US.

In March 2003, Leslie Tentler (M'99, R'97) organized a conference at Catholic University of America to compare the situation in three countries where Catholic practice and adherence, by many traditional measures, has radically decreased. This vol-

ume, which derives from that conference, includes contributions from some of the best scholarly observers of the Catholic scene in all three places. It helps us a great deal to understand similarities and serious differences in places where the church is in a radically weakened position today compared to some decade in the recent past.

Until just less than fifty years ago, Quebec was Catholic to the core, with remarkable levels of church attendance, cultural identification of Quebecois identity with Catholicism, and church control over most social, educational, and health services. Quebec's "révolution tranquille," a period of rapid decline in church influence over civil society, and in church attendance, began in the very early 1960s, before Vatican II, *Humanae vitae*, or the feminist or sexual revolutions, or any of the late 1960s social and ecclesial events commonly hailed as causes of decline in American Catholic adherence.

The American Catholic situation, which began to change more markedly beginning in 1968, is covered well in two chapters that may be more familiar to U.S. readers. Ireland's shift is no less remarkable, but took place much later, having particularly been in free fall since the 1990s. The authors of those chapters paint a compelling picture of some of the particularities of Irish Catholicism since the 1950s. The startling rise of the economic "Celtic Tiger" plays a significant role in undermining clerical dominance and religious practice, but nothing has the powerful impact of Ireland's abuse crises in the last eight years.

This book is rich and accessible enough to be useful for undergraduate teaching. It points in a comparative direction that I'd very much like to see Catholic Studies move in the coming years.

tml



Paul Robichaud

Making the Past Present: David Jones, the Middle Ages, & Modernism

Washington, D.C.: Catholic University of America Press, 2007. 204 pp. + x.

Making the Past Present leads the reader through a strange and forbidding poetic landscape, but one for which author Paul Robichaud offers frequent signposts to orient the hesitant. His subject is a

poet often named in the same reverent tones as T. S. Eliot, James Joyce, and Ezra Pound. Yet David Jones (1895-1974) is probably the least known of all the “High Modernists.”

Jones was born in Kent and served in WW I. He was as profoundly affected by the war experience as other authors, like J. R. R. Tolkien, Robert Graves, and Siegfried Sassoon. He studied art and lived for awhile in the community gathered around the influential artist, Eric Gill, and he became enamored of early Medieval, Celtic Britain, its history, and its literature, and he determined to make it the “imaginative redemption of he world” (128). In his work Jones seeks to ground “myth in history by careful allusion to the social and material culture of early medieval Britain” (90). No denying it. David Jones is a difficult poet. As Modernist in purpose and style as Joyce and Eliot, his work is in some ways even denser with allusion than theirs; and the sources – Roman Britain, ancient Welsh culture, and Arthurian material – are that much more foreign and arcane.

This work is not for someone seeking a basic introduction to David Jones and his work. There is no outline of his life, no list of his works, no catalogue of significant places. What we learn about his life is only by the way. And, unless one is at least generally familiar with the outlines of Jones’s major works (In Parenthesis and *The Anathemata*), even the excellent individual and fairly frequent readings may be a bit hard to follow.

At the start, Robichaud locates David Jones as an inheritor of Victorian aesthetic and social/cultural criticism. Key figures from the Victorian era are the Pre-Raphaelite painters and poets with their emphasis on medieval Christianity, and their cult of beauty, passion, and spirituality. Another Pre-Raphaelite, William Morris, is important for having argued that a “break” in European Christian tradition took place in the nineteenth century. Robichaud also locates Jones in the early twentieth century, pointing to the influence of Oswald Spengler’s critique of western European culture, *The Decline of the West*.

Two of the most formative figures in Jones’s artistic development are the English historian Christopher Dawson and the French philosopher, Jacques Maritain. Jones and Dawson attribute part of their understanding, love, and valorization of medieval history to G. K. Chesterton’s *The Ballad of the White Horse* (an epic about King Alfred the Great and his battle with the Danes in 878 C.E.). “Like Dawson and Eliot,” he says, “Jones was determined to see the modern world in meaningful relationship to the past, and to the divine” (119).

Maritain’s reading of Thomas Aquinas and his exposition of Thomas’s aesthetic resonated with Jones’s. Both shared “an

incarnational understanding of form” (147) derived from Aristotle via St. Thomas. Like Jones, Maritain too saw in the Middle Ages a special relationship between art and society, and both sought an ordered, organic, vital society (141) in the modern world.

Robichaud is also very good at locating Jones and his work relative to a number of other important late nineteenth and early twentieth-century artists and writers. A close reading of a difficult passage from *The Anathemata* allows Robichaud to contrast Jones’s more focused vision of the West to that of another quintessential Modernist. “Whereas [Ezra] Pound turned to a staggering array of periods and cultures in search of artistic exempla, Jones, sustained by his Catholic faith, persevered in his exploration of ‘Cello-Latin-Germanic-Western Christian culture’ and its meaning for the twentieth century” (46).

Much of the book focuses on Jones’s knowledge and use of ancient Welsh myth, history, poetry, and religious belief. Referring to the Welsh concept of *traddodiad*, or ancient literary tradition, Robichaud traces the transmission of that tradition through an ancient Roman-Britain warrior, Cunedda, and the last Welsh Prince, Llywelyn ap Gruffydd, and finally to Arthur. “If Llywelyn’s death signals the end of at least the formative period of the *traddodiad*, that of Arthur embodies the resurgence of Celtic culture in the post-Roman era and, by implication, in the present day as well” (73). These earlier traditions form the allusive context of his major works. In *Parenthesis*, for instance, layers ancient Welsh history and legend (via Thomas Malory’s *Morte Darthur*) with Arthurian material as a way to understand the horrors and effects of trench warfare in WWI.

Some of the most informative and compelling sections of Robichaud’s book are his explications from that most difficult of poems, *The Anathemata*. Arguing that, in its “decentered” structure (based on the interwoven lines of the illuminations in the early medieval *Book of Kells*), *The Anathemata* shares a similarity with Joyce’s *Finnegans Wake* (which some critics also see indebted to the early Irish work). Robichaud discusses Part I, “Angle-land,” and its relation to both WWII and WWI. He then turns to Part V, “The Lady of the Pool,” about late-medieval London. Here, a character, Elen Monica -- who Robichaud says is “a female voice similar to Joyce’s Molly Bloom and Anna Livia Plurabelle” (121) – speaks a monologue full of “linguistic vitality” that alludes to not only early British but also Latin and other sources (128). Referring to the late medieval London location, Robichaud quotes Jones scholar, Thomas Dilworth, who calls the city a place one “lives a complete symbolic life, in touch with metaphysical values and with the historic and anthropological strata that are contained in the tradition of the city” (121).

Another section, “Mabinog’s Liturgy,” he says, “explores the relationship between local culture and the universality of the Gospels, translating the narrative of Christ’s birth into the cultural context of early medieval Britain” (131). Robichaud observes that the scholarly study of *Mabinogi* (a collection of Welsh “hero tales” called *Mabinogion*), by W. J. Gruffydd is as important to understanding “Mabinog’s Liturgy” as Jesse Weston’s *From Ritual to Romance* was to Eliot’s *Waste Land*

(132). Broadening his focus to include Jones the artist, he says, "This is part of a larger imaginative project that includes [Jones's] painting 'Y Cyfarchiad I Fair,' which depicts the Annunciation to a Welsh Mary enclosed by a wattled fence" (131).

The last sections of Chapter 4 once again triangulate Jones and his work with key figures in early twentieth-century literary culture. There is a short excursus on "Imagist" T.E. Hulme, artist Paul Cézanne and aesthetic philosopher Wilhelm Worringer. This allows Robichaud to discuss Worringer's distinctions between "abstraction" and "empathy" as formal motivations of art. He speaks of Modernity's "immense spiritual dread of space" and -- at the same time -- "a strongly transcendental urge" (151). Here Robichaud argues that Jones's *The Anathemata* -- like *Finnegans Wake* -- leans more toward "abstraction."

A focus on language relates Jones to the late Romanian poet, Paul Célan, and the poet's effort to offer a "challenge to our sense of language" (158). Reading Jones's poetry is difficult, Robichaud suggests, because we are meant to struggle with the language. It comes to us "halting, broken, Babel-like" (158). It is in this way, Robichaud argues, that Jones is able to get the particularity of early medieval British history into his poems. The purpose is to "maintain otherness" as "[t]hese new forms often echo, at the level of sound, those of an earlier age" (162). Robichaud also connects Jones to Jesuit poet Gerard Manley Hopkins by their shared interest in the medieval Welsh poetic system of *cynghanedd*, which, through "complex patterns

of assonance and consonance" (not to mention alliteration), enables the poet to unify "sound and meaning" (166).

The author concludes his study by suggesting how Jones's influence is discernible in such later twentieth-century poets as Geoffrey Hill, R. S. Thomas, Seamus Heaney, and Paul Muldoon. Some of these examples are particularly insightful and a way into these other poets and their work. The sense of history, the sense of place, and the turn to the Middle Ages are just some of the things that Robichaud suggests these poets find in the work -- and life -- of David Jones.

David Jones and his work are difficult to comprehend. But Paul Robichaud makes a strong argument for Jones's importance as a critic of twentieth century secular society and its loss of both traditional Judeo-Christian values, and that taste for the "gratuitousness" (particularly in its etymological meaning of "grace"), which is central to the experience of both religion and art. Reading Jones's difficult, allusive poems -- with Paul Robichaud at one's side -- may help the reader to realize how far we have accepted an empty -- because merely instrumental -- understanding of language. It may also help us realize how much we accept a ruthlessly utilitarian set of values, uninformed by the richness of the Christian tradition that it was Jones's vocation and passion to trace from the language, artifacts, history, and literature of the early and late Middle Ages into the twentieth century.

- Ed Block, Professor of English, Marquette University



Don O'Leary

Roman Catholicism and Modern Science: A History.

New York: Continuum. 2006

It comes as no surprise that the Roman Catholic Church's theological posture on Social Justice takes into account the cognate disciplines of Economics, Political Science and Sociology in guiding Catholics to pursue the Second Greatest Commandment. Likewise, the doctrines concerning Divine Action in Creation cannot ignore a cosmological underpinning supported by the sciences as they interpret the processes and laws of Nature. In his *Roman Catholicism and Modern Science*, Don O'Leary gives a broad and thorough history of Catholic attitudes and responses to the Sciences from the Galileo Affair to the end of the twentieth century. As a researcher at the Biosciences Institute at University College Cork, author of several seminal neurosciences papers, and a member of the British Society for the History of Science, O'Leary's emphasis is from the life sciences point of view. He is thus amply qualified to guide the reader through the intricacies of evolutionary theory and the issues it raises for human society and culture and the Church.

O'Leary provides an extensive historical treatment of Catholic attitudes towards science from Galileo's cosmological revolution in 1633 through the biological revolutions from Darwin to the present. He provides clear insights into the tensions of Religion and Science using as examples the outspoken advocacies of the British biologist Thomas Henry Huxley (known even now as "Darwin's Bulldog") and that of the Irish physicist, John Tyndall, as both struggled with agnosticism and religious revival in Victorian Britain. The Church, Hellenized by Thomas Aquinas, felt itself under siege by post-Enlightenment modernity and responded with Pope Pius IX's Syllabus of Errors along with his 1864 encyclical "Quanta Cura," a clear departure from the harmonization of Catholic theology with the latest developments in the historical and natural sciences. The pope felt that reconciling faith with the new developments in biblical criticism and natural science would pose a serious threat to the future of the Church, challenging the curia and their ultramontane co-religionists opposed to liberal Catholicism. Influenced by the threats to the church posed by rationalism and naturalism, Pius convened the first Vatican Council, issuing declarations on the existence of God and the relationship between faith and reason. The matter of papal infallibility received a disproportionate amount of attention and the Council defended the Catholic faith against what was perceived to be false claims of philosophy and science, asserting the primacy of Catholic theology. This defensive strategy was based on scientific objections to Darwin's Theory and whether Catholics could enjoy Scientific Freedom. An eminent liberal Catholic intellectual, the zealous convert St. George Jackson Mivart, resisted this stifling milieu emphasizing the freedom of individual conscience and intellect and relying less on infallible teaching authority, in particular as it concerned the acceptance of Darwin's theory of natural selection. Mivart sought to harmoniously reconcile Catholicism and science and published his "On the Genesis of Species" in 1871, accepting that humans, in common with all other species, were part of the evolutionary process. He challenged the scientific aspects of the Darwinism at the same time as placing Catholic dogmas of revelation beyond the scope of inductive research in both the

natural and social sciences. O'Leary shows that in the end, Mivart's assertions of intellectual freedom for Catholics was far too extensive for the church to tolerably bear, and an oppressive orthodoxy began to emerge that proved inimical to his cherished hypothesis about evolution and Catholic theology: his hypothesis was suppressed, his essay, "Happiness in Hell" was placed on the Index of Forbidden Books and Mivart was excommunicated in 1900.

O'Leary shows that the Church's reactions and suppression of the Mivartian hypothesis, with its pernicious influence of liberal Catholicism, was merely a prelude to an anti-modernist crusade. "Modernism" has been defined in the theological sense as "the meeting and confrontation of a long religious past with a present which finds the vital sources of its inspiration in anything but this past." O'Leary outlines the struggle and its impact, recognizing it as a potent force dominating the teaching of the Church for about half a century -- up to the death of Pope Pius XII in 1958. Early on, the Pontifical Biblical Commission in 1905 conceded that certain texts, like Genesis, could be reinterpreted, but only within specific limits; but those texts having points of contact with "the fundamental teachings" of the church were not subject to revision at all. The importance of differentiating between scientific terminology and everyday speech made it easier for Catholics to depart from the literal meanings of scripture, and promoted a greater acceptance of biological evolution among Catholics. Even so, loyal Catholics were obligated to adjust their thinking the "the mind" of the church, even when its teaching was not put forward as immutable.

O'Leary's balanced approach reveals the interplay between central figures in the drama.

During his reign, Pope Pius XI (1922-1939), a former prefect of the Vatican Library with a relatively progressive scholarly attitude towards the sciences, enlarged and modernized the Vatican Library, relocated the Vatican Observatory to Castel Gandolfo, installed a radio station in the Vatican City and announced the creation of a Pontifical Academy of Sciences (in 1936), the latter with a core principle: the belief that science must be directed to serve the best interests of humankind. Pius saw science as the study of God's creation and that there was no conflict between faith and reason. O'Leary reviews Catholicism and Science during these Interwar years, examining the hypothesis of the theologian Rev. Ernest C. Messenger who espoused a principle of "Christian Naturalism." This "Christian Naturalism" supports Divine Action through secondary causes, wherever and whenever possible, giving rise to a "modified" evolutionary theory. Applied to humankind it was theologically acceptable, even to the extent of speculating that God might have somehow used parthenogenesis (asexual reproduction) in the formation of Eve's body! Nevertheless, from about 1920 to 1940, Catholic attitudes had moved closer to mainstream thinking in science and the Church authorities were prepared to engage science proactively, especially within the confines of the Pontifical Academy of Sciences. Pope Pius XII (1939-1958) who succeeded Pius XI was found to be deeply interested in scientific issues and some of his theological initiatives markedly progressive. O'Leary points out that the encyclical *Divino Afflante Spiritu* ("Inspired by the Divine Spirit," Sept. 30, 1943) drew attention to the great strides made in biblical archeology, and was seen in some circles as a heave blow against

anti-modernist repression. Pius XII encouraged an invigorated theology with theologians writing on a wide range of issues, including as O'Leary points out, the questions of whether or not to use non-scholastic philosophies to address theological matters of contention, relativism in the expression of revealed truths, existentialism and mysticism, the subjectivity and objectivity of dogma, and questions pertaining to Adam, original sin, polygenism, and evolution. But despite his earlier progressive stance, Pius emerged very conservative. He became increasingly apprehensive about the scholarship he had encouraged, fearing that if unchecked then the unity and stability of the faith would be endangered by its undermining the viability of changeless truths so essential to Catholic doctrine.

O'Leary shows how scientific progress eventually forced theologians into considering whether to abandon their archaic ideas or modify their long-established and cherished views. Perhaps the most important pronouncement on the subject of evolution was made by Pius XII in his encyclical, "Humani Generis" ("Of the Human Race", 1950). In an unprecedented move, this authoritative document explicitly mentioned the theory of evolution, but not only in the context of a scientific theory, but also extrapolated beyond the realm of the physical sciences to those of the social sciences. O'Leary importantly points out that Evolution is identified in the encyclical for the first time as a valid, but unproven hypothesis, though the Pope's concession to evolutionary theory was minimal and conditional. Further, the Pope warned that its uncritical acceptance would pave the way for philosophical errors including existentialism, monism, pantheism, and especially dialectical materialism as an ideological device supporting communism. To complicate matters, when Pius XII issued *Humani Generis*, he was not exercising his teaching authority to its fullest extent. While he did not elevate its status to an infallible pronouncement, he made it clear to theologians that they were forbidden to regard the subject as open to free debate. This severely curtailed Catholic scholarship trying to reconcile rigid orthodoxy with the rational demands of science. O'Leary cites a famous example in the censure of Teilhard de Chardin, who presented a remarkable convergence of Christian theology and evolutionary theory in his book, *Le Phenomene Humain* (1955), and was forbidden by the Vatican to teach or publish his beliefs.

In this same period, O'Leary lucidly describes a series of Papal allocutions to the Academy of Science that reveal the Pope's theological outlook that resonated with the physical sciences, especially in astrophysics and the emerging new cosmology. He believed that if it could be shown that the universe had a beginning then this could be put forward as proof of creation and the existence of God. But even if science could not provide a reliable foundation for proofs of God's existence, the Pope, in a strange synthesis of medieval philosophy and modern science, argued that metaphysics and revelation could still offer reliable proofs of the Supreme Creator. A different view was offered by the cosmologist Abbe Georges Henri Lemaitre (1894-1966), who served as the president of the Academy (1960-1966) and who argued for a distinction between science and faith. Lemaitre, O'Leary goes on to say, is a central character in this conversation, mostly because of his seminal scientific work on understanding the phenomenon of the expanding universe. Lemaitre was one of the first to interpret Hubble's discovery of the recession of galaxies with Einstein's Theory of General Relativity which forms the basis of modern cosmology.

Pius XII was succeeded in 1958 by John XXIII (1958-1963) who, recognizing the misguided fervor of the prior anti-modernist crusade, was influenced to be more liberal and tolerant than his predecessors. He supported more progressive thinking in the Church, according to O'Leary, and a theological renewal quickly reemerged that was to be of central importance to the proceeding of the Second Vatican Council in 1959.

Though he did not live to see the outcome of the Council, John XXIII profoundly influenced the outcome of the proceedings and its key documents, such as *Gaudium et Spes* (1965). Anti-modernism was weakened again when the "rightful autonomy" of the sciences was acknowledged in the encyclical and as a result, ecclesiastical authority over the natural sciences, as indicated in the *Syllabus of Errors*, became no longer tenable. O'Leary gives a clear account of the Vatican Council's identification of the benefits of science but also of the dangers of the misapplications of science and technology and its social effects, especially in the erosion of the faith at both an intellectual level and in transforming the attitudes and lifestyles of the faithful, with the Church being regarded as an obstacle to human progress.

O'Leary goes on to say that in this period a major problem for the church was that scientists continually demonstrated a strong tendency to stray beyond the boundaries of their discipline, that from, for example, a grand unified physical theory, humans could understand why we and the universe exists, or what is the meaning of life. But while science was elevating evolution from hypothetical to theoretic status, regarding it as the only sensible explanation possible in what has been ascertained by scientific research, Catholic writers could not offer a credible alternative without being burdened with dogmatic principles and so-called immutable truths of Roman Catholic orthodoxy. They were further stymied by a bizarre strategy of attacking science when it threatened the faith on the one hand, and asserting that Catholic doctrine had nothing to fear from the substantiated findings of science on the other!

In support of the Academy, both John XXIII and his successor Paul VI (1963-1978) both showed a deep respect for and love for the scientific community, acknowledging the complex nature of humanity and its corresponding needs, since the Academy was established not only to promote intellectual and spiritual development but to assist in the application of science to a multitude of practical problems. O'Leary submits that the papacy endeavored to establish a harmonious relationship between the church and the natural sciences under a number of headings and this continued with the pontificate of John Paul II (1978-2005) who was determined to create harmony where conflict had so frequently been perceived. In his 1979 address to the Academy, John Paul II proposed that the church reexamine the case of Galileo which had been the source of conflict and acrimonious controversy for centuries. He was determined that the church would address the mistakes of the past so that it could, in the future, constructively interact with the natural sciences. Further, the Pope maintained the search for truth required a dialogue between scientists and theologians with philosophers mediating the interaction, especially when a scientific or philosophical concept is used in theology with a prospect of becoming an authoritative or immutable feature of doctrine. An essential condition for this dialogue, of course, had to be the abandonment of claims to having exclusive access to a particular truth or to the whole truth by all parties concerned.

In 1992 the Papal Academy's interdisciplinary commission headed by Cardinal Paul Poupard presented its findings concerning Galileo: Galileo was unable to prove the heliocentric hypothesis, and therefore it was not necessary for theologians to revise their interpretations of scripture. O'Leary reports that the scholarly reaction was critical and punctuated with a deep dismay. The findings lacked originality and were permeated by untenable assertions, oversimplifications, superficialities, ambiguities and distortions, spreading the responsibility of the church's error very wide by blaming the majority of the theologians and diluting the role of ecclesiastical authorities. Still, O'Leary claims, the Galileo case had impressed upon John Paul the importance of high standards of hermeneutics. If scripture was to be correctly interpreted, then exegetes and theologians were obligated to keep themselves informed about the developments in the natural sciences.

Later, 1996, the Pope sent another message to the Academy concerning the issue of evolution, and with diminished skepticism, elevated Pius XII's evolution-as-hypothesis to evolution-as-theory. Still, he qualified the statement by stating that evolution was not "certain" or "proven." Few scientists would have agreed, echoing Theodosius Dobzhansky's famous dictum that nothing in modern biology makes sense except in the light of evolution. In their minds, the general integrity and evidence for evolution is so strong that it is appropriate to refer to it as a "fact." O'Leary also points out the problems associated with "design" and special creation of the soul influenced the findings of the Vatican's International Theological Commission set up to study the theme of "man created in the image of God" in 2004 with the result that the Church had little to fear from neo-Darwinism because the church's claims had little to do with science. Later in 2005, Cardinal Christoph Schonborn acknowledged that though scientists were free to work out the details of evolution but that any denial of design in biology is ideology, not science. Furthermore, Schonborn dismissed John Paul's message to the Academy in 1996 as "rather vague and unimportant," which O'Leary claims raised the concern that the Catholic Church was changing its stance on evolution. Many scientists took umbrage to Schonborn's remarks, includ-

ing the Vatican's chief astronomer, George Coyne, S.J., who remarked that science "was completely neutral with respect to philosophical or theological implications that may be drawn from it's conclusions."

With the election of Pope Benedict XVI in 2005, it remains to be seen if the church's traditional response to disturbing ideas will change from "prudential condemnation" followed by gradual assimilation to a positive and proactive approach by theologians to anticipate scientific progress. Organized religions can no longer afford the luxury of staying behind the times. But with Pope Benedict's restoration in 2007 of the Tridentine Mass of the Council of Trent, and his resuscitation of an outmoded Catholic exclusivism, a troubling vision of a Church lacking religious imagination emerges once again. Nevertheless, O'Leary claims that the institutional church no longer seems deeply concerned about theological difficulties arising from cosmology and evolutionary theories, but rather with the immoral applications of scientific knowledge.

O'Leary concludes his book with a reference to the history of the relationship between Roman Catholicism and science: it has been extremely complex, having elements of conflict and harmony, collaboration, dialogue and isolation. His book has achieved its objective of contributing significantly to an understanding of the multifaceted relationship that exists between the faith of Roman Catholicism and the rational but fallible nature of the natural sciences. At a time of simultaneous multiple revolutions in cosmology, biology and information it is a clear and insightful treatment of the dynamics of change within the Catholic world. The book is a rich resource of extensive notes and bibliographic sources that include a host of important Vatican documents and those pertinent to the Science and Religion dialogue. It is a highly recommended synthesis that is intellectually robust and nourishing.

- R. P. Olowin, Professor and Chair, Department of Physics and Astronomy Saint Mary's College, Moraga, CA

Sidney Callahan

Created for Joy: A Christian View of Suffering

New York: Crossroad, 2007. 256 pp

Anyone who has deeply felt the wound of human suffering and loss will know how difficult it is to “explain” such suffering as somehow meaningful without trivializing or abstracting it. The difficulty is especially pronounced for anyone who believes in an all-good or all-knowing God who is somehow in charge of the world. If God is all good, how can there be so much suffering in the world – not just deliberate human evil, built also death and suffering built into the biological world? Sidney Callahan, (M ’95, 98, R’97) knows the wounds of human suffering firsthand, as a mother and grandmother. She does not run from them. On the contrary, doing what a writer does, she has spent quite a number of years working on this most recent of her books.

In this very thoughtful but accessible volume, Callahan has taken on one of the most difficult questions Christian believers can face. She approaches it from a distinctively Christian theological perspective, but is never afraid to question the assumptions or conclusions that the communion of thinkers and believers before her have reached.

Once fascinated with C.S. Lewis’ explanation of The Problem of Pain, she does not hesitate to show how, in hindsight, they seem quite flawed or inadequate. She writes instead from the perspective of a committed Catholic, psychologist, and feminist, taking human experience into account and using examples that draw from ordinary lives, wisdom and experience.

Classical theology often stressed the omnipotence and omniscience of God, presuming that an all-knowing, all good God could not suffer with us, but must work out all things according to a divine will – “hurt in order to heal”(47) – for a good end that is beyond our capacity to grasp immediately.

Neither is she not willing to accept a deist “clockmaker god,” who gets the world started, but is detached from the evils that happen thereafter. So how do we account for evil if we have a God who so loves us and is active in the world?

She offers a more process-theological approach, citing John Polkinghorne’s argument that “an evolutionary world is theologically to be understood as a creation allowed by the creator “to make itself.” As Callahan summarizes it, “The play of life is not the performance of a predetermined script, but an improvisatory performance by the actors themselves” (65). In this sense, “suffering and evil arise from a resistance to God and an incomplete birth process” in the universe (70).

Callahan argues not for an unmovable God who must logically be “above” human suffering, but a God who so loves the world as to be able to humbly suffer with it. She denies the logical necessity that so many classical thinkers saw: God can be all good and joy, and still suffer with us. How? If humans, as she points out (again drawing on experience and psychological studies), can experience joy and suffering at the same time, why wouldn’t God? The experience of suffering is not incompatible with a God who suffers with our suffering. Such is true not only of God incarnated in the person of Jesus, but also in God the Creator: “The incarnation is not solely a remedial rescue operation, but is rather a divine act intrinsic to God’s overflowing and generative self-giving love.” (83).

Having spent a career studying a range of human emotions, including joy and suffering, Callahan is in an excellent position to see through its distortions. The result in this book is a thoughtful meditation on what it means to be human, with joys and sufferings alike. The pain of suffering does not disappear, but neither does it have to be abstracted away or lead us to assume the world is without meaning or divine presence.

-tml



More Reviews?

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

Help Shape Collegium News!

Do you have any ideas about contributions you'd like to make to Collegium News? Are you willing to help with Book Reviews?

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:

- Barr-Ebest, Sally and Ebest, Ron, editors, *Reconciling Catholicism and Feminism?: Personal Reflections on Tradition and Change*, Notre Dame, IN: University of Notre Dame Press, 2003. 284 pp.
- 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.
- Jacobsen, Douglas and Hustedt-Jacobson, Rhonda, editors, *The American University in a Postsecular Age*, New York, NY: Oxford University Press, 2008. 254 pp.
- Keenan, James F, S.J., *Moral Wisdom: Lessons and Texts From the Catholic Tradition*, Lanham, MD: Rowman and Littlefield, 2004. 190 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.

email Tom or Joyce at collegium@holycross.edu if you can help.

Many thanks!