

Collegium News

Spring 2009

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<http://collegium.accunet.org>

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*Saint John's University, Collegeville, MN
 Host of the 2009 Collegium "Summer Colloquy on Faith and Intellectual Life"*

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New Members

We are very happy to welcome our newest member school:

Mount Saint Joseph College

Community, Collegiality, Hospitality: Bringing the Spirit of Collegium to Georgetown

I nervously neatened the stacks of newsletters on the edge of the table, then drummed my fingers on the elegant script spelling the word Collegium atop each one. I was hosting an information session about the colloquy for interested faculty and graduate students, and despite all my efforts at advertising, the room was still empty just five minutes before the scheduled meeting time. What if the only people who turned up were elder faculty members expecting someone more august than Georgetown's most recent graduate student alumna? What if no one showed up at all?

I needn't have worried. Soon the room was filled by a small but passionate group of students, faculty, and administrators who were fired up by the spirit of free exchange, intellectual curiosity, and personal reflection to be found at the annual colloquy. As the question-and-answer part of the session dwindled to a close, and application forms were distributed, conversation shifted to what we might do in the meantime, right here at Georgetown, to foster the kind of intellectual stimulation and reflection of Collegium during the school year.

A decision was made to form what would become the Faith and Intellectual Life Reading Group (FILRG) at Georgetown, a reading group composed of professors, administrators, and graduate students that meets the first Friday of each month to discuss pertinent topics over brunch or lunch in historic Gervase Hall. The consensus for forming the group emerged organically, but I was particularly inspired in planning details by tips from the Faith and Intellectual Life Discussion Group (FILDG) formed at Portland and highlighted in the Fall 2008 Collegium Newsletter.

We decided to meet on Fridays, a day positioned right at the transition from work to weekend, a point which also marks, for many, a shift from academic to spiritual engagement. Our reading group, which aims to have a foot in both waters, fits snugly into this liminal space. The group's website (<http://www7.georgetown.edu/students/kwh6/filrg>) lists the time and date of our next meeting, hosts PDF files of the monthly readings, and also features a page devoted to Collegium as well as links to outside resources. We started small, but have been expanding our invitation list by encouraging members to "bring a friend" each month, spreading the word to those who might be interested in joining the conversation.

And what conversations we've had! The group began by reading the classic article "Spiritualities of – Not at – the University," by John Bennett and Elizabeth Dreyer, and took seriously its observation that academics love to study everything except ourselves. We discussed the problems of academic over-specialization, the competitive pressures of research funding and grants, and the dissociation of faculty from graduate and undergraduate populations. Our group was enriched by a variety of perspectives, including not just professors and graduate students but administrative staff as well, whose efforts to foster community amongst both tenured and non-tenured faculty are often thwarted. We examined Bennett and Dreyer's discussion of the virtue of "hospitality," and contemplated various ways which this virtue might be instantiated at Georgetown, whether in creating an inviting learning environment for our students, or in generating a more comfortable and less isolating academic community amongst faculty and staff.

Our next meeting focused on Sidney Callahan's essay "Getting Our Heads Together: An Agenda for Catholic Intellectuals." The article was particularly pertinent as our meeting coincided with a surge in public debate sparked by the nomination of Kathleen Sebelius – a pro-choice Catholic – to be the next Secretary of Health and Human Services. Callahan's essay, originally published in 1989, identifies impediments to intellectual dialogue within the Catholic community in the United States, and suggests that the creative strategies required to overcome these obstacles require intellectuals to come to terms with social realities that have changed very little in the intervening twenty years. Our group particularly admired Callahan's "two-prong" strategy for fostering debate in a shared but non-exclusionary context. On this model, small groups (like FILRG and FILDG!) constitute a "bottom-up" strategy for re-invigorating Catholic intellectual conversation, while "top-down" efforts utilize new technology (like blogs) to foster dialogue amongst an increasingly diverse group of Catholic perspectives on public life.

Our next meeting will feature a reading from a book of Ignatian spirituality, which many members are purchasing, and from which further readings will eventually be drawn. We are excited to carry our meetings through to the fall semester, and to plant the seeds of ideas born in our discussions – for new campus initiatives, changes to institutional procedures, and more – elsewhere at Georgetown. Just as Collegium spurred the creation of our small community, we anticipate that the Faith and Intellectual Life Reading Group at Georgetown will itself be fertile ground: a source of change not just in the lives of its members, but in the life of the university which is our academic and spiritual home.

Kelly Heuer (G'08)

An Easy Way to Support Collegium When You Buy from Amazon

Whenever you make a purchase on Amazon.com, please consider accessing their site through the link on the Collegium "Support" webpage <http://collegium.accunet.org/support.htm> Every time you start your purchase from that link, Amazon 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. So far we have earned \$943.

Alumni/ae News

Maureen Briare (MU '04, '07), Associate Director of Music at the University of Portland chapel, has published her first CD, a Celtic music collection called "Peaceful Prayer." Maureen plays the Celtic harp and flute on the album. More information is at <http://www.musicbymoe.net>

Dominic Doyle (G'03) received the 2008 Catherine Mowry LaCugna Award for New Scholars from the Catholic Theological Society of America. He teaches at the Boston College School of Theology and Ministry.

James Gangwisch, (G'02) has accepted a position as Assistant Professor at the Department of Psychiatry in the Division of Cognitive Neuroscience, Columbia University, New York.

Matthew Koss (F'05) is presenting a paper, "Some Dogma and Karma for Teaching about Science and Religion," at the American Association of Physics Teachers (AAPT) Summer Meeting in Ann Arbor, MI in July

Tom Landy, Director, Collegium has been [appointed Director](#) of the [Center for Religion, Ethics and Culture](#) at the College of the Holy Cross. At its May commencement ceremonies, Loyola College in Maryland will award him the John Henry Newman Medal for distinguished contributions to Jesuit Catholic education.

Harriet Luckman (G'99 and former Assoc. Director) reports that she was recently engaged and was tenured at the College of Mount Saint Joseph, OH, where she teaches Theology and directs the Spirituality Institute.

Peter Martin (G'96) serves in the U.S. State Department. He was just posted to Montreal as Public Affairs Officer at the Consulate General. He served as Political Officer at the U.S. Embassy to the Holy See from 2003-07. Peter and his wife Samantha have two sons, Nicholas (3.5) and Francis Xavier (2).

Gwenn Miller (F'06) and her husband Marshall Felix announced the birth of twin boys, Harrison and Nathaniel, born February 11, 2009.

John Neary (F'94, long time mentor, and former board member) has been appointed Director of Saint Norbert College's new First Year Common Course.

Brennan O'Donnell (F'94, mentor and former board member) has been [named as the 19th president](#) of Manhattan College, effective July 1, 2009. He will become the first lay person to serve as president in the 156-year history of Manhattan College. Brennan is currently dean of Fordham College at Rose Hill. Brennan cited his experience at Collegium and on its board as an important element of his preparation to lead Manhattan College. In light of Brennan's departure from Fordham, another Collegium alumnus, **Michael Latham** (F'04) was appointed interim dean of Fordham College.

Joe Saliba, (F'03, M'05 and board member '05-present) has been [appointed Provost](#) of his alma mater, the University of Dayton. In February, he won the University of Dayton's 2009 Lackner Award for his dedication to the University's Catholic, Marianist mission. It is one of the highest honors given by the University.

John Shea, S.J., (G'03) has accepted a position as Assistant Professor of Biology at Gonzaga University, Spokane, Washington.

John Staunton, (G'97) recently accepted a position as Assistant Professor of English Language and Literature at Eastern Michigan University, where his wife accepted a position in the same department as well.

Sandra Sullivan-Dunbar (G'07) recently accepted a position as Assistant Professor of Theology at Loyola University, Chicago.

John Warner, (G'95) is Archivist of the Commonwealth of Massachusetts.

Films, Anyone?

Recently I received a request for suggestions of films in Spanish, Italian, and French that reflect a sacramental view of the world. I was fortunate to be able to turn to Fr. Lloyd Baugh, a Canadian Jesuit from the Gregorian in Rome, who has been teaching this year at Holy Cross. His suggestions, and some other additions:

Italian:

- “Alla luce del sole,” Roberto Faenza
- “Io non ho paura,” Gabriele Salvatores
- “Le chiavi di casa,” Gianni Amelio
- “La strada,” Federico Fellini
- “La dolce vita,” Federico Fellini
- “L'albero degli zoccoli,” Ermanno Olmi
- “La leggenda del Santo Bevitore,” Ermanno Olmi
- “L'assedio,” Bernardo Bertolucci

French:

- “Entre les murs,” Laurent Cantet
- “Il y a longtemps que je t'aime,” Philippe Claudel
- “La passion de Jeanne d'Arc,” Carl-Theodor Dreyer
- “Le journal d'un cure de campagne,” Robert Bresson
- “Au hasard Balthazar,” Robert Bresson
- “Cache,” Michael Haneke
- “Jesus de Montreal,” Denys Arcand

Spanish:

- “Volver,” Pedro Almodovar
- “La zona,” Rodrigo Pla

More:

- “Central do Brasil,” Walter Salles [Brazil]
- “Sacrifice,” Andrei Tarkovski [Russia]
- “The Island” (“Ostrov”), Pavel Lungin [Russia]
- “Ikiru,” Akira Kurosawa [Japan]

- “The Lives of Others,” von Donnersmarck [Germany]
- “Spring, Summer, Fall, Winter and Again Spring,” Ki-Duk Kim [Korea]
- “The Burmese Harp,” Kon Ichikawa [Japan]
- “Yeelen,” Soulemane Cisse [Mali]

Jesus and Christ-figure films

- The Jesus musical: “Godspell,” David Greene; “Jesus Christ Superstar,” Norman Jewison
- The controversial films: “The Last Temptation of Christ,” Martin Scorsese; “The Passion of the Christ,” Mel Gibson
- The great classic: “The Gospel According to St. Matthew,” Pier Paolo Pasolini; “La ricotta,” Pier Paolo Pasolini
- The shift to metaphor: The Christ-figure film “Jesus of Montreal,” Denys Arcand
- The saint as Christ-figure: “The Trial of Joan of Arc,” Robert Bresson
- “Metaphysical” cinema; the spiritual power of the paradox: “A Short Film about Love,” Krzysztof Kielowski
- The woman as Christ-Figure: “Babette’s Feast,” Gabriel Axel; “Bagdad Café,” Percy Adlon; “Chocolat,” Lasse Hallström
- The Hollywood action film and Christ-imaging: “Shane,” George Stevens; “Gran Torino,” Clint Eastwood
- The Christ-figure in the “animated” film: “The Chronicles of Narnia: The Lion, the Witch and the Wardrobe,” Andrew Adamson
- The African Face of Jesus: “Black Jesus,” Valerio Zurlini; “Son of Man,” Mark Dornford-May

Catholic Social Thought - Catholic Scholars for Worker Justice

Catholic Scholars for Worker Justice is a group of scholars who work:

- To engage in scholarly research and publication on Catholic Social Teaching as it applies to workers’ rights and social responsibilities.
- To work with all parties to recognize the right of workers to freely join a union of their choosing without fear of reprisal from any party.
- To insure that workers’ rights are respected in union organizing campaigns at all institutions and corporations.
- To stand in solidarity with workers on every continent who may be shunned, or fired, or jailed, or tortured, or even killed for the advocacy of social justice and the right to organize.

More information is available at www.catholicscholarsforworkerjustice.org

Conferences and Calls for Papers

Substantially Catholic Summer Seminar for Faculty June 14 – 19, 2009 St. Mary's College in California

Space is still available for the 2009 Substantially Catholic seminars, which take a thematic approach to the Catholic intellectual contribution in particular academic disciplines. English literature and philosophy/psychology are the featured disciplines for 2009. Participation is open to all faculty members seeking to enhance their knowledge of Catholic content and approaches in these fields.

The Substantially Catholic seminar has a distinctive and decidedly practical goal – to help faculty members integrate the Catholic material presented at the seminar into their teaching repertoire in the following academic year.

More information is available at <http://substantiallycatholic.org/>

CFP - Justice in Jesuit Higher Education, Transforming the World and Being Transformed

Authors are invited to submit their work for possible publication in the first book to consider the topic of Justice in Jesuit Higher Education, Transforming the World and Being Transformed, to be published by Fordham University Press.

The editors encourage authors to submit papers that challenge us to articulate how our Jesuit colleges and universities create an educational community inspired to transform the lives of our students and ourselves.

Paper submissions may be sent to justiceconference@loyola.edu. Queries may be directed to Patty Schmidt at schmidt@lemoyne.edu and Mary Beth Combs at mcombs@fordham.edu.

Orthodox Scholars' Initiative

In a program that somewhat parallels Collegium, Hellenic College, a Greek Orthodox College in Brookline, MA, has developed a initiative to enhance the capacity of that college's faculty, and Orthodox Christian faculty nationally, to:

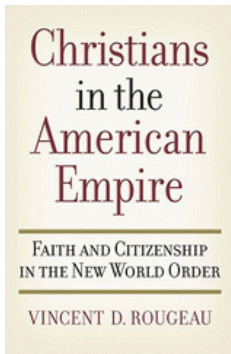
- Enhance their own sense of vocation as scholars and teachers in the various disciplines of higher education
- Teach and mentor undergraduate students around the topic of vocation
- Contribute scholarly work on the Orthodox Christian theological exploration of vocation
- Contribute scholarly work on the relationship between Orthodox faith and learning/higher education

The initiative will sponsor its second national "consultation," titled Orthodoxy & The University June 2-4, 2009 on the campus of Hellenic College/Holy Cross, Brookline, MA. More information is available at www.osi.hhc.edu.

Institute on Contemplation Spirituality July 6-16 2009

Merrimack College offers a summer two week institute on contemplation that embraces Christian, Hindu, Buddhist Jewish and Muslim contemplative practices. For more information, contact Joanne.Gurry@Merrimack.edu.

Book Reviews



Vincent D. Rougeau

Christians in the American Empire: Faith and Citizenship in the New World Order

Oxford University Press, 2008

Vince Rougeau, (F '94, M'99, past Board member) wants to take back the word "Christian." Rougeau, who teaches law at Notre Dame, re-

sponds to "attempts by the Religious Right, notably Catholic neoconservatives, to claim that the two political parties in the United States serve as meaningful proxies for distinguishing religious belief from unbelief, or serious faith commitments from nominal ones."

Rougeau is not willing to countenance the radical secularism and moral relativism he often encounters on the left, but as a Christian, he also seems to have had enough of "unthinking, bellicose nationalism," hostility to immigrants and the poor, "fundamentalist God-talk, and the money-centered individualism of the Right." "The pervasive influence of [libertarianism, social contract theory, and free-market economics] on the Republican agenda undermines any claim that the American Right is particularly sympathetic to the core values of Catholicism in particular or Christianity in general" despite what Americans have been manipulated to believe.

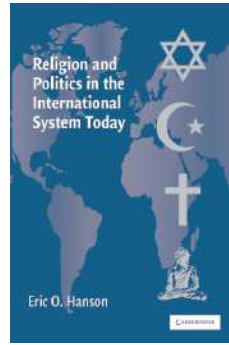
What Rougeau wants in place of this is far greater emphasis on social justice, care for the poor, and an ethic of mutual care and obligation. "Orthodox Christian theology rejects any attempt to link wealth and temporal power to God's favor. Indeed, if any group can lay claim to a special relationship with God, it is the poor."

Rougeau's alternative, in a case he sets before Catholics and sympathetic Christians, derives from Catholic social thought, and he sketches out some of the core ideas of that tradition very well, in order to reclaim the center. While never explicit in the text, I also saw many parallels to Reinhold Niebuhr's realistic perspective.

I was surprised at first by the forcefulness of his critique, but I am grateful for it, and am especially impressed by the quality of his argument and the elegance of his prose. Rougeau's voice is direct and prophetic. His arguments are laid out thoughtfully and consistently. This is a book that draws heavily on major scholarly and policy debates about the good society, but presents them accessibly by getting past jargon.

Rougeau wanted to "awaken the consciousness of American Christians." I have to confess that I'm one whose basic sympathies parallel Vince's before I opened the book, but that the book still managed to achieve its conscience raising goal. After years of wondering how the Right could so effectively corner the market on religion, I'm grateful to see Vince call us back to attention so eloquently.

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Eric O. Hanson

Religion and Politics in the International System Today

Cambridge University Press, 2006. 345pp.

This third book by Eric Hanson (R '97) marks a culmination of an expanding scholarly trajectory. Having first written about Catholic politics in China and Korea, then expanding in his second book to look at the Catholic church in world politics,

Hanson has taken on an even bigger picture perspective, offering a comparative religious approach.

The task is not a small one. Hansen writes primarily as a political scientist, paying special attention to the interaction of political, economic, military and communication systems. Since there is really no such thing as generic "religion" in the international system, Hanson takes pains to examine and compare the roles of Christianity, Islam, Judaism, Hinduism, Buddhism, Confucianism, and even Maoist Marxism as major belief systems which interact with the political sphere. He recognizes that even those distinctions are inadequate, given that we have to differentiate between Catholic and Mennonites, or Sunni and Shiite. Hanson is concerned about how religious beliefs interact with political systems from the local level to the global.

All this makes for a complex story with an encyclopedic history, but Hanson organizes the work well. He develops a number of typologies that are debatable from a religious perspective, but certainly help to frame what are really enormously complex systemic interactions. His framework still leaves plenty of room for the unexpected, and even suggests that we expect it.

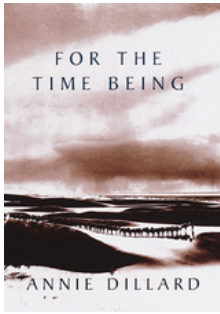
Hanson does not hesitate to examine ways in which religion is a negative force in politics, cases where it has fostered violence and stifled freedom. But neither does he revert to a "clash of civilizations" thesis to make a case for why students of global politics need to understand religion. His interest is clear – though religion can be a source of conflict, he hopes to harness it as a means for peace.

In his conclusion, Hanson offers nine "rules" to guide global interaction of religion and politics "to maximize the good effects of religion and minimize the bad." The rules are inspired by Thomas Merton, the Cistercian monk who delved deep into Christian spirituality and interfaith dialogue.

The first of these is that while political leaders may have to make judgments about the legitimacy of coercion, religious leaders should "sacrifice their lives before advocating violence." Other "rules" focus on insuring religious freedom, dialogue, and respect for others. One of the most interesting proposals he makes in this section is for the appointment of a small, international body of retired religious leaders with political crisis experience and high ethical standards. That body could serve as an ethical broker and focus attention on critical international moral issues.

Whatever may come of these suggestions, we should all be happy if all policymakers and geopolitical analysts understood what's in this book.

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Annie Dillard,

For the Time Being

New York: Alfred A. Knopf, 1999. 205 pp.

Ten years late, but certainly not too late, I caught on to this small volume by Annie Dillard, whose writing I've long admired.

This book, like her famous *Pilgrim at Tinker Creek*, focuses on the material world and its implications.

It seems structurally haphazard at

times, and is often koan-like, but Dillard proves brilliant in her capacity to circle back to earlier themes, questions, and examples.

Self-described as “promiscuous” in her spiritual search, Dillard is a Catholic convert, but nobody’s stereotype. She draws insights from a remarkable number of traditions, so much so that *For the Time Being* seems in part like an even deeper spiritual quest into some of the issues raised in the earlier work. The book incorporates theology and philosophy, but is also more poetic than philosophical: “Subjecting our partial knowledge of God to the vigors of philosophical inquiry, is an absurd, if well-meaning exercise.” Yet it is not one she avoids.

She returns to her roots as a naturalist, confronting the reality of evil. In a universe where there are “maybe nine galaxies for [every one of us alive]... and at least one hundred billion suns in each; and in a world where even today there are, for every one living person, “roughly 1000 pounds of termites;” where despots and natural calamities have repeatedly wiped out human lives in enormous numbers; where a hundred million of us are children on the streets... twenty million of us are refugees”—she confronts the fact that our lives, captured in such immense context, are “like ordinary beads on a never-ending string.”

Dillard repeatedly draws out instances of evil and suffering that would seem to challenge the notion that an all-good God is in charge of the world. She peruses a medical volume with pictures and descriptions of terrible birth defects; and tries to confront the implications of the tortuous flaying of the great Torah scholar Rabbi Akiva, who had taught, “whatever the all-merciful does, he does for the good.” How can these jibe with an active, present God, about whom, as the priest says, that “all your actions show your wisdom and love”?

Though some thinkers try to find satisfactory answers to the question of how a good God could create or allow a world of evil and injustice, Dillard finds such answers, like nature itself, “harsh all around.” Aware—and making us aware—of deep suffering on an enormous scale, Dillard wants to “holer” at the All-Compassionate for some adequate response.

Dillard’s God is not a micro-manager who uses evil and catastrophe as a teaching tool, or who hands out benefits to reward goodness. “But who, then?” Is he “out of the loop”?

Stories and ideas from the Talmudic tradition and the Jesuit Pierre Teilhard de Chardin run through the book. Teilhard claims, “If I should lose faith in God, I think I should continue to believe invincibly in the world.” Dillard seems to buy that, yet also ask her own Teilhardian question: “What use is natural science as a philosophy or world view if it cannot explain our intelligence and our consciousness?” The natural world interrogates our easy answers, but seems not to be enough in itself.

Dillard’s natural world may be stubborn, but it is not fully or easily interpretable. It seems to speak to us, but it’s not clear we get it right, and (in light of all it holds that is wondrous or frightening) it certainly says a lot of conflicting things. It is holy, yet full of natural and moral evil. It still holds room for mystery without the need for mystification.

In the end, Dillard is not interested in solving the many paradoxes that the book (like Teilhard and the Talmud) embodies. The book is a tremendous challenge to a too-facile notion of sacramentality, yet it is deeply sacramental. For Dillard, to be faithful is to live with paradox, and this essay embodies that.

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James L. Heft



Believing Scholars: Ten Catholic Intellectuals

Fordham University Press, 2005. 196 pp.

James L. Heft (P ’94, President and Founding Director of the Institute for Advanced Catholic Studies) organized a fine series of lectures under the aegis of the Marianist Award when he was Provost and then Chancellor at the University of Dayton.

This volume gathers a decade’s worth of those talks, beginning with Charles

Taylor’s essay, “A Catholic Modernity?” which was the core chapter in an earlier volume edited by Heft. The authors represent much of the spectrum of ecclesial politics, from Gustavo Gutierrez to Avery Cardinal Dulles.

All of the essays point to some of the major intellectual concerns or themes that mark each author’s career. Six authors link those intellectual concerns quite directly to biography, while four others (Taylor, Gutierrez, David Tracy and Marcia Colish) leave such concerns aside.

Mary Ann Glendon highlights biography to explain her work on human rights. Mary Douglas’ interesting examination of her work drew not on Catholic ideas, but on rituals of her family and convent school life to explain some of the major turns in her own career. Margaret O’Brien Steinfels’ essay, given the variety of her own experience as an editor, frames her own history as a Catholic woman in terms of the larger social upheavals of her lifetime.

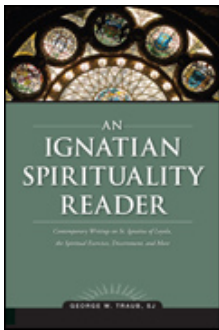
Jill Ker Conway is a master of that form, so it makes sense that narrative is the core of her essay. She tells a bit about her religious life as a youth, but makes a special and poignant case for the religious value of paying attention to our own stories.

Colish (R’97 & P’99) draws from Cardinal Newman and Jaroslav Pelikan to suggest why she sees a conjunction, rather than disjunction, between the words “Catholic” and “intellectual,” using Newman in particular to make the claim that the church needs patience in its dealings with intellectuals whose obligation is to look at the world as it is, not as we want it to be.

Peter Steinfels’ essay on liberal Catholicism was certainly one of the best in the collection. Steinfels revisits and critiques a debate that began with the claim by Chicago’s Cardinal George that liberal Catholicism was an “exhausted project.”

Altogether, the essays are an interesting snapshot of the priorities and work of some of the finest Catholic intellectuals of our time.

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George W. Traub, SJ

An Ignatian Spirituality Reader

Chicago: Loyola Press, 2008

Traub, Jesuit Professor of Theology and Director of Ignatian Programs at Xavier University, has drawn together a fine collection of short essays written over the last twenty years. Some essays serve as

introductions to the basic movements of the Spiritual Exercises, while others aim more broadly, to first introduce readers to themes like contemplation or discernment, before coming back to a specifically Ignatian vision of these. Still other essays add to readers' understanding of Ignatian spirituality by examining their theological premises or their larger historical and intellectual contexts.

The Spiritual Exercises of Saint Ignatius Loyola develop from his early experience as a convert trying to find out what God wanted from him, and the essays in this volume help make clear that for Ignatius, experience is a key source of discernment, along with imagination, attention to feelings, and surrender to God's desire.

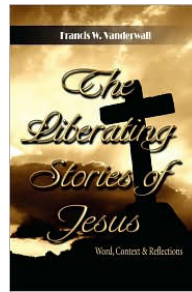
This volume is especially useful for mission coordinators and campus ministers who want to find an array of short essays for handouts to faculty, staff, and students. I found several essays, most of all one on contemplation by Walter Burghardt, that I immediately wanted to share with colleagues who had asked about good resources on that topic. All of this makes it an exceptionally handy and accessible volume.

Traub's appendix also includes the popular pamphlet he published at Xavier University, "Do You Speak Ignatian? A Glossary of Terms Used in Ignatian and Jesuit Circles." He also includes Howard Gray's chapter from *As Leaven in the World*.

Traub has also edited a companion volume, *A Jesuit Education Reader*, which will be reviewed in the next issue of *Collegium News*.

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Book Notes



Francis W. Vanderwall (F'08)

The Liberating Stories of Jesus: Word, Context, Reflections

Holy Fire Publishing: 2008. 156pp.

This book is a detailed presentation of the liberating stories of Jesus. They are offered in the context of the cultural,

societal, economic, political and religious background against which Jesus proclaimed the imminence of the coming of the Kingdom of God. The purpose of this work is to immerse readers into a hearing of Jesus' parables from the perspective of 1st century Palestine so that their radical demands for personal conversion can be heard anew, as if for the first time. Hence, it ought to leave us all rather uncomfortable for who amongst us has converted to the ways of the Kingdom? Yet, who amongst us does not want to? This book tells you how. It represents a challenge to the Christian believer to clarify his or her Christian faith in the light of the *ippsissimus verbum* (The very word) of Jesus. A prayer exercise is offered at the end of each Parable to help personalize its point.

(from the publisher)

R.I.P.

Br. Dietrich Reinhardt, OSB President, Saint John's University

In 1992, when Collegium was first proposed, Brother Dietrich Reinhardt, then a new president, was among the idea's first supporters, agreeing to lend the University's name and sponsorship to the grant proposal that originally funded Collegium. His early support made a great difference, and brought Collegium to Saint John's as a regular site. Since that time, Collegium has returned to Saint John's five times.

A graduate of Saint John's, Br. Dietrich (then named Tom) entered the monastery in 1971. He took the name Dietrich as his monastic name in honor of Dietrich Bonhoeffer, the great German Lutheran theologian who participated in the resistance movement against Nazism. Br. Dietrich completed a PhD in history at Brown, and matriculated at Oxford while doing dissertation research there. He taught history and then served as dean at Saint John's before being appointed President in 1991.

In September 2008, Dietrich was diagnosed with malignant metastatic melanoma. He stepped down as President shortly thereafter, and died on December 27, 2008. In 2008 the Board of Regents announced the establishment of The Benedictine Institute at Saint John's University in his honor.

I remember Dietrich most of all as an extraordinarily gracious, warm and prayerful person, with a deep trust in the goodness of God.

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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, and are eager to hear about other types of books you'd like to draw to the attention of Collegium alumni/ae.:

- 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.
- Duffy, Michael and Nash, Deborah, *Justice and Mercy Will Kiss: Paths to Peace in a World of Many Faiths*, Milwaukee, WI: Marquette University Press, 2008. 295 pp.
- Garber, Steven, *The Fabric of Faithfulness: Weaving Together Belief and Behavior*, Downers Grove, IN: Intervarsity Press, 2007 (revised). 214 pp.
- Malloy, Richard, S.J., *A Faith that Frees: Catholic Matters for the 21st Century*, Maryknoll, NY: Orbis Books, 2007. 199 pp.
- McVeigh, Daniel and Patricia Schnapp, eds. *The Best American Catholic Short Stories*, Lanham, MD: Sheed and Ward, 2009.
- Miller, Michael, ed., *Doing More with Life: Connecting Christian Higher Education to a call to Service*, Waco, TX: Baylor University Press, 2007. 180 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!