

# Collegium News

Spring 2011

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## Member Institutions

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Iona College  
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Lewis University  
Loyola University Maryland  
Loyola University New Orleans  
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Marquette University  
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Merrimack College  
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Saint John's University, Minnesota  
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Saint Joseph's College of Maine  
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Saint Mary's College of California  
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Saint Mary's University  
Saint Mary's University, Minnesota  
Saint Michael's College  
Saint Norbert College  
Saint Xavier University  
Santa Clara University  
Seattle University  
Seton Hall University  
Stonehill College  
University of Dayton  
University of Detroit Mercy  
University of the Incarnate Word  
University of Notre Dame  
University of Portland  
University of Saint Francis  
University of Saint Thomas  
University of San Diego  
Xavier University



*College of the Holy Cross, Worcester, Massachusetts  
Host of the 2011 "Summer Colloquy on Faith and Intellectual Life"*

## The View from Along the Road

Twenty one years ago this spring, America magazine published a short essay of mine, titled "Lay Leadership and Catholic Higher Education: Where Will It Come From?" The essay fretted about how very little was being done to prepare lay leaders, and outlined my first ideas about a summer "institute" that eventually developed into Collegium.

I suppose we're far enough away, as we approach Collegium's 20th anniversary, to take a stab at addressing the status of lay leadership in Catholic higher education. Where do I see things now, compared with what I anticipated – or feared – in 1990? This is a question that merits a longer response than is possible here, but it is still possible to outline some of my basic beliefs.

With very few exceptions, I think that Catholic higher education is in a much better place today than I feared it would be.

Today, of course, the vast majority of senior positions at Catholic colleges and universities are occupied by lay people. Those administrators are diligent and generally chosen with an eye toward fit in terms of mission. At annual meetings of presidents, the most noticeable thing over two decades has been the decrease in the number of women religious. Priest-presidents are certainly fewer in number as well.

Faculty, too, are recruited with much more serious attention to mission. Senior faculty at many colleges tell me that their schools are much more focused on hiring for mission and making sure that faculty understand something about the institution's aspirations as Catholic institutions.

As a whole, Catholic colleges and universities are remarkably more strategic in terms of how they think about developing lay leadership. A few months after my America article, Pope John Paul II issued his major document on Catholic higher education, *Ex Corde Ecclesiae*, which called colleges to pay more attention to their mission as Catholic institutions. Over the years since, Collegium has been joined by a host of new programs dedicated to developing leadership in Catholic higher education, in student affairs, for administrators, and more. Notably, too, a remarkable number of colleges and universities have appointed directors or coordinators for mission, to make sure that someone has the full-time responsibility and the

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resources for thinking about mission. Religious orders have been much more strategic about using their donated funds to provide for education in mission.

One of the most important shifts in these twenty plus years, I think, is that it has become abundantly clear that focus on Catholic mission in higher education does not have to be a restorationist project, intended to turn the clock back to a lost utopia. I know that Collegium and the people who have been part of it have imagined and lived out a vision that is progressive without turning its back on the long, rich tradition we inherited. I think we have modeled that it is not only desirable, but possible to run pluralistic, yet Catholic centered colleges and universities.

I can't say that from a mission perspective all things look sunny. Melanie Morey and John Piderit, SJ, are certainly right when they note that many lay administrators lack the theological depth of their predecessors. Yet they bring – and need to bring – a wide array of talents. I am struck that these same administrators have been smart about seeking help from people who do have that depth – often, but not exclusively, through offices of mission.

Some things are worse than I could have imagined, but often not the result of things the colleges have done. The sexual abuse crisis in the church is an event I never saw coming, and one that has done the church lasting damage. I worry about the larger cultural attitudes toward Catholicism, and at

times about the church's own ability to adapt to new insights from the world.

The biggest change within Collegium is that there are far fewer graduate students applying to Collegium for fellowships than was true in the 1990s, despite the fact that all the feedback we can gather tells me that graduate students have had a remarkably positive experience at Collegium. Part of our original goal was to help nurture and hire such grad students for Catholic higher education. Despite some notable exceptions, we were never able to achieve that goal as fully as we hoped, in particular because of the mismatch between those graduates' academic specialties and the needs of universities in any particular year. But it does seem to me that far fewer graduate students today have the same interest in Catholic higher education. That alone is reason to worry.

I'm confident that I can say that the faculty I do meet at Collegium are remarkable people. When presented with what I see as some of the best of Catholic intellectual traditions and its hopes, they respond with great interest and generosity. They do give me a great deal of reason for celebration and hope.

I don't know how close I still am to the midway point in my journey with Collegium on Catholic higher education, but so far, I can say it's been a remarkable and rewarding journey, more than worth the work I put into it.

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## ***NAWCHE Making Connections X: Sustaining the Earth, the Self, and Women in Catholic Higher Education— Present and Future Visions***

Seattle University, June 16-17, 2011

Keynote Speakers: International speaker and author of several books, Edwina Gateley, who founded the Volunteer Missionary Movement and Genesis House, will deliver a talk on ways in which women can care for ourselves, while sustaining our environment and our college/university campuses through difficult times. Latina author/activist, Gabriella Gutierrez y Muhs, Ph.D., who is dedicated to expanding the subjectivity of women of color and to issues of sustainability, will read from her book of poetry titled *Human Sustainability* and from her humorous novel titled *Fresh as a Lettuce*.

Conference Theme: Our conference themes center on a variety of ways that women are contributing and will contribute to sustaining the earth, ourselves as women, and our professional lives as women in Catholic higher education. The broad scope of our theme invites Faculty, Administrators, Staff, Students, and Alumni to propose panels and workshops on any issues related to women in Catholic higher education, and papers might address, but are not limited to:

*Sustaining the Earth:* Women and Gender Studies programs as sites for learning and engagement for sustainability; Pedagogical techniques for Women and Gender Studies in sustainability awareness; Interdisciplinary approaches to Women and Gender Studies and sustainability; Global perceptions of women, education, and sustainability; Women, Catholic social justice, and sustainability; Tensions between academia and women's sustainability activism.

*Sustaining the Self:* Sustainable personal/professional self-care for women in Catholic higher education; Finding a work-life-spiritual balance in the academy; Parenting and working in Catholic higher education; Synergistic self-care and sustainability; Campus and disciplinary challenges /supports for sustainable teaching.

*Sustaining Progress toward Equality:* Experiences of educational and economic equity for women; Experiences of progress toward equity that has stalled; Definitions of progress, definitions of equity, definitions of gender justice.

*Sustaining the Vision:* Blueprints and strategies for change in the household, the academy, the workplace; Sustaining or re-visioning second-wave feminism; Third-wave feminist visions.

*Sustaining Women Religious:* The increasing gap between aging women religious and the decreasing number of young women entering the vocations; multiple and inspiring ways that women religious cultivate self-care and spiritual growth; reflections on women religious as model ministers of sustainability for secular women during challenging emotional, physical, health, and economic difficulties; methods and motivations of women religious with particular affinities for fusing spirituality with sustainability of the earth; and more.

*Sustaining NAWCHE:* Memoirs and testimonials of the history of NAWCHE (1992-2009); Future visions for NAWCHE as a vital organization for faculty, administrators, and students in Catholic higher education; Proposed visions for NAWCHE going global to become the National/International Association for Women in Catholic Higher Education (N/IAWCHE).

<http://www.seattleu.edu/artsci/nawche>.

“Some seek knowledge for the sake of knowledge: that is curiosity; others seek knowledge that they may themselves be known: that is vanity; but there are still others who seek knowledge in order to serve and edify others, and that is charity.”

- St. Bernard of Clairvaux

## *Alumni/ae News*

**Michael Latham** (F'04) has been appointed Dean of Fordham College's Rose Hill campus.

**Claire Conceison** (G'97) joined the faculty at Duke University as a professor of theater studies in 2009. Previously she taught at Tufts University.

**Ernan McMillin** (R'97) John Cardinal O'Hara Professor of Philosophy emeritus, died recently in Ireland. McMullin, whose education included study under the great physicist Erwin Schrödinger, wrote on Galileo and on the compatibility of Catholic thought and evolutionary science, among other topics.

"Don't Look Away," an article **Barbara Mujica** (F'02) on the legacies of war for wounded soldiers, was recently featured on the cover of *Commonweal Magazine*. The article builds from her experience as faculty advisor of the Student Veterans of America chapter at Georgetown University

**David Nantais** (G'94) was recently appointed Director of Campus Ministry at the University of Detroit Mercy.



**Timothy Joseph** (F'10) and wife Kelly welcomed their first child, Anna Sophia Joseph in January.

## *Collegium Board News*

**Joe Saliba**, the Provost at the University of Dayton, finishes his term on the Collegium board on June 30. An engineer, Joe participated in Collegium as a faculty member in 2003, and was invited on as a mentor and board member in 2005. Joe has been an extraordinarily passionate and thoughtful advocate for our work, and his presence on the board will be missed. A short biography of Joe appeared two years ago in the *Chronicle of Higher Education*.

**Mark Neuzil**, Professor of Communications & Journalism and Director of the Office of Mission at the University of Saint Thomas (MN) was elected to a three year term beginning July 1, 2011.

**Christine Firer-Hinze** of Fordham University and **Nancy Dallavalle** of Fairfield University were elected to second terms on the board beginning July 1, 2011.

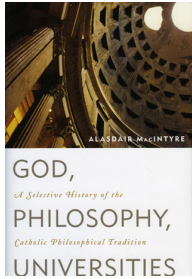
## *Welcome New Members*

Loyola University New Orleans

Clarke University, Iowa

Saint Mary's University, Minnesota

# Book Reviews



Alasdair MacIntyre

## **God, Philosophy, Universities: A Selective History of the Catholic Philosophical Tradition**

Lanham, MD: Rowman and Littlefield Publishers, 2009.

193pp.

Alasdair MacIntyre is a genuinely famous philosopher. His *After Virtue* is a classic work of moral philosophy. His new book, *God, Philosophy, Universities*, is based on an undergraduate course taught by MacIntyre at Notre Dame. MacIntyre believes that educated Catholics ought to know much more than they do about Catholic philosophical thought. Indeed, struggling with philosophical problems is inevitable for those who believe in an omniscient, omnipotent, and benevolent God: evil, free will, God's knowledge, God's power, and God's goodness all demand to be integrated into a consistent philosophical perspective. These are difficult and abstract issues, but Catholics can no longer complain of philosophy as entirely impenetrable—MacIntyre's presentation of the Catholic philosophical tradition as a great conversation stretching across centuries allows themes and ideas to develop clearly and naturally. A careful reader will gain a broad understanding of Catholic philosophy that can serve as a solid foundation for further study of Catholic thought. While the Catholic philosophical tradition is the focus of the book, MacIntyre also tracks the development of the university and its relationship to the philosophical tradition, all leading to a final chapter in which MacIntyre offers compelling criticisms of current trends in Catholic universities.

MacIntyre begins with Augustine and Augustine's roots in the neo-Platonism of Plotinus. From the beginning, we find thinkers negotiating back and forth between philosophy and theology: Augustine borrows neo-Platonic arguments that supported a turn away from materialism, but rejects other aspects of neo-Platonism, such as the view that souls are diminished in their contact with bodies, which would make impossible the Divine Word becoming flesh. Continuing what he describes as a prologue to the Catholic philosophical tradition, MacIntyre considers the thought of Boethius, Pseudo-Dionysius, and Anselm, who each provide important resources for later Catholic thought. A fine chapter on the ideas and influence of Jewish and Muslim scholars also serves to introduce the integration of Aristotle into Catholic thought. By the early thirteenth century, a need to deal with the disagreements among these many thinkers leads to the development of the Catholic philosophical tradition proper.

Thomas Aquinas's synthesis of these earlier threads marks the real genesis of the Catholic philosophical tradition in MacIntyre's account. MacIntyre expects that some readers will find his account to be too Thomistic, and that others will find

his account not to be Thomistic enough. MacIntyre strikes a reasonable balance: Aquinas is presented as central to the tradition, but not in a way that marginalizes the many important voices in the tradition. Indeed, MacIntyre makes clear that Aquinas's thought did not become central to Catholic thought until the late nineteenth century.

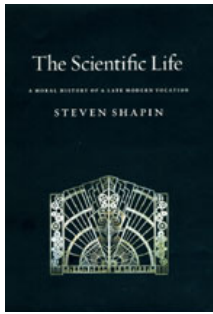
MacIntyre goes on to trace the development of Catholic philosophy through scholastics such as John Duns Scotus and William Ockham and through early modern thinkers such as Descartes, Pascal and Arnauld. Ending an extended lull in Catholic philosophy from 1700 until 1850, John Henry Newman articulated a vision for a university that took the existence of God as a starting point—a university in which every discipline was seen as interconnected in its relationship to a unifying Truth. This reawakening of Catholic philosophy gained momentum with Pope Leo XIII's 1879 encyclical letter, *Aeterni Patris*, which urged a rediscovering of Aquinas for both clergy and laity. MacIntyre nicely traces the challenges of bringing this thirteenth century thinker into the twentieth century, and provides a succinct account of various movements within twentieth century Catholic philosophy, from phenomenology to virtue ethics. John Paul II's 1998 encyclical, *Fides et Ratio*, further cements a central role for philosophy in contemporary Catholicism in emphasizing the compatibility of faith and reason and in exploring the implications of this understanding for the disciplines of philosophy and theology.

MacIntyre claims that contemporary research universities are not well-suited for promoting the sort of comprehensive and interconnected perspective recommended by Cardinal Newman: the contemporary research university encourages specialization in research and professionalization in curricula. Catholic institutions, then, risk losing the ability to cultivate holistic Catholic perspectives when they model themselves after secular institutions. MacIntyre's criticisms are relevant to conversations taking place on many campuses regarding Catholic identity and what it means to be a Catholic institution.

It is a real pleasure to read a history of Catholic philosophy written by an important Catholic philosopher. It is not long, but it will be a moderately challenging read for general readers. It is not a textbook, but it could serve as a text in an upper-level undergraduate course. For those with little background, it is a fine introduction to and overview of Catholic philosophy; for those with more background, it is an opportunity to discover how this tradition is conceptualized by an important thinker.

-- Michael Sontag

College of Mount Saint Joseph



Steven Shapin

## ***The Scientific Life: A Moral History of a Late Modern Vocation***

Chicago: University of Chicago Press, 2008

At first glance, this remarkable and interesting book by Steven Shapin, the Franklin L. Ford Professor of the History

of Science at Harvard University, might seem like a work that would only be of interest to the scientists among us. It gives an excellent account of the changing shape of science as a discipline over the course of the last century. Science was not so long ago the province of gentleman amateurs, but in the 20th century its new connections to industry and government changed science radically. Some of our ideas of science continue to be shaped by that industrial bureaucratic notion of big science, but more recently we've also seen the rise of a new kind of science, which is highly entrepreneurial.

This history would seem to be relevant to scientists alone only if the ideals of what science is had not permeated all of our disciplines and made us rethink our own vocations in other fields. Shapin helps us to see that some of the ideas of what science is – ideas that we continue to mimic in other fields, are actually a bit off kilter.

Max Weber famously wrote in 1918 about the corrosive capacity of the (then) new notions of science towards all that humanizes us. As he and others saw, this pursuit of science necessarily undermined old patterns of trust, familiarity, virtue, and human relationship because these did not matter for scientific achievement. These ideas seemed as quaint as the notion of the lone scientific genius working in his lab. Specialization, objectivity, and disinterest were what mattered most. Teamwork might dominate science, but truth was solitary. Science could no longer be conceived as a calling or vocation – the ideas behind these words were suspect. It had to be more narrowly defined as a job.

Shapin suggests in part that Weber always exaggerated this tendency, but moreover that science is in a different “moment” today. It already operates by different rules.

Shapin's work caught my attention for a number of reasons, starting from its subtitle. I've been especially struck because of affinities and contrasts between it and the work of Mark Schwehn, who pointed out almost 20 years ago the problems inherent in the ways that humanistic disciplines, and the academy in general, aped the values Weber saw in scientific disciplines. Schwehn specifically laments that the academy had pushed scholars into thinking that their real work was individual research, the making of “new” knowledge, and that teaching and collegiality were not part of that work. Throughout the academy, Schwehn lamented, there was too little room for the older notion of academic life as vocation.

University science today is increasingly connected to entrepreneurship. The research university is increasingly expected to build “bridges between knowledge making and wealth making.” Some may see this connection between science and entrepreneurship as problematic, but Shapin

shows how that connection also has changed what it means to be a successful scientist. It is very much about networking – not old-boy networks, but open networks that welcome new ideas and insights and ideas about collaboration. Friendship and reciprocal exchange are important in these circles. “If taken at face value, [the kind of interactions among scientists] look like very central features of the World We Have Lost.” (311) Personal reputation, fairness, and reciprocity are important. “There is, in my experience, much more professed altruism attending their activities than is the norm in the average university history or social science department. It's not all that rare to hear people spontaneously say they're trying to ‘make the world a better place’ and that they're committed to wiping out some dread disease.” (312)

Shapin's book took me in depth into scientific worlds that are not usually my domain, which made it somewhat difficult reading. At the same time, Shapin gave me a chance to rethink some basic assumptions about how the academy is, and what it needs to be. Whether science again takes the lead in helping us rethink academic life's priorities, or whether we realize through this book that we were never quite right about science's priorities before, it's nice to think that we do have more cultural and intellectual space to rethink the broader academic vocation.

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Dolores R. Leckey and Kathleen Dolphin, eds.

**Monika K. Hellwig:  
The People's Theologian**

Collegeville, MN: Liturgical Press, 2010,

104pp.

This array of reminiscences of Monika Hellwig by colleagues/friends cannot be considered a biography in the accepted sense. It is a collage, however, of Monika

as exemplary lay woman whose faith permeated every aspect of her life, as a woman of immense intelligence and compassion, and as one whose influence is still not fully appreciated. The impulse behind this compilation is to harness several aspects of Monika's life-- theologian, mother, writer, professor, administrator, and parishioner—to show a model of lay vocation. Although the subtitle is “The People's Theologian,” the book is strong on the people part, less meaty on the theologian part. This is ok since her many books are widely available and we can hope these personal stories lead readers to them.

Gerald Sloyan's entry, “A Friend for Life,” begins with his memory of Monika as a graduate student at Catholic University in the 1950s. She was Sister Mary Cuthbert then and Sloyan was her teacher, mentor, and homilist at her profession of vows. Their friendship continued after she left religious life and through her close-to-thirty years on Georgetown's faculty. That Monika was a “loving, caring, frightfully intelligent woman of faith and action” comes across handily in this memory of a long friendship.

William C. McFadden, SJ hired Monika at Georgetown when women faculty were a novelty. In “Monika as Colleague”, McFadden describes how she became “the animating presence” for a group that met weekly in the Jesuit dining room for over 25 years. More than just colleague, McFadden was godfather to Monika's first adopted child and a regular at family gatherings. He shows her rearing children, planning an interdisciplinary major program, developing seminars, and writing books. Importantly she encouraged colleagues and students to understand how Vatican II changes provided opportunities for enriching faith.

Evelyn Haught speaks to personal aspects of Monika's life in “Affinity to the Uprooted and the Deprived: Understanding MH's Motherhood.” Haught writes of Monika's “lifelong gift of hospitality,” strikingly exhibited when she shared her home with a Philipina woman and her baby, and later, in the '70s when she adopted three black children—this when single motherhood was a rarity. But Monika had a history of caregiving dating to her World War II experiences. She knew the physical exhaustion of combining teaching, writing and child rearing. Haught quotes a friend who sums up why Monika did all this: “She did what was in her hands to do, following Jesus' call.”

Rosemary P. Carbine's essay, “Welcomed to Wisdom's Feast,” is a reminder of how Monika, as teacher, “characterized the Catholic tradition as a conversation between faith-filled belief and practice on the one hand and reasoned inquiry about those beliefs and practices in each new era on the other hand.” Carbine gives brief

summary of Monika's work in reconciling (through teaching, writing and praxis) public virtues in relation to biblical Wisdom tradition. Carbine's reflection on Monika's influence on Catholic higher ed is a tantalizing invitation for readers to seek more in the books and speeches.

Lee Nelles Leonhardy recalls the “heady, humbling, and enriching privilege” to have engaged with Monika for over a dozen years in Georgetown's Christian Life Community. She did more than teach and write about Vatican II's call for community life; through CLC she showed her belief that the church is alive through its people. Leonhardy says, “Her forte was in understanding the dynamics of human behavior as related to the spiritual...” The CLC lives on since Monika's death and Leonhardy credits her for this. “The constancy we have...reflects the confidence given us by Monika...”

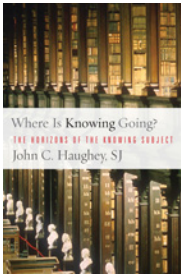
John C. Haughey, SJ examines “The Catholicity of MH” that spans big and small C. She wanted the church to stop being “a church of condemnations and concentrate on being a church of engagement.” Haughey applauds her “intelligence and predisposition to hear and understand the other” and speaks of her “virtue of reverence for others. I have seen this virtue operating toward bishops and theologians—even with those with whom she vigorously disagreed.” Haughey's rich analysis of Monika's centered spirituality unfortunately defies synthesis in this short review.

Suzanne Clark concludes with “MH, Parishioner,” a telling look at her ability to be at home in many a milieu. Clark says, “Despite her international stature...she was neither too important nor too busy to be active as a parishioner at St. Rose.” She shared her depth of knowledge, ministered to returning Catholics, proclaimed the Scriptures, and even weeded parish flower gardens. Such was her gift to that faith community—an embodiment of lay leadership.

The book does not tell us what a friend Monika was to Collegium as board member for many years. When she became executive director of ACCU she shepherded Collegium's transition to affiliation with that organization. On a personal note, I am grateful to Monika for her encouragement to Kathleen Mahoney and me when we founded the Institute for Administrators in Catholic Higher Education at Boston College. Further, she was a valued team member of our Yale project that produced Catholic Women's Colleges in America (ed. Schier and Russett, Johns Hopkins U. Press, 2002).

Monika Hellwig's life calls for a comprehensive biography. Until that is written, this book is a fine appetizer.

--Tracy Schier



John Haughey

***Where is Knowing Going?:  
The horizons of the knowing  
subject.***

Washington, DC, Georgetown University Press,  
2009. 173pp.

This book may be the most inaptly titled volume I have come across in years. What sounds like a study of epistemology is actually a discussion of Catholic higher education and its larger purposes and possibilities. For those in on the book's intellectual framework, the title is clever. The book helps reframe the world for those who are already standing "inside" in that world, who bring to it a certain set of experiences and knowledge. For those readers without that inside perspective, the book may be a much harder read.

Collegium alums will find many things in this book that resonate with Collegium's message and priorities. Haughey begins with insights from Michael Himes and makes extensive use of Walter Ong's understanding of Catholicity as leaven. Haughey is clear that the church needs intellectual life not just as a way of teaching, but especially as a way of learning. Haughey's vision is capacious, and he definitely wants it to be welcoming. He wants us to think of Catholic higher education as being about more than the communication of doctrine.

Haughey uses the thought of Bernard Lonergan, the great 20th century Jesuit philosopher-theologian to frame the book. Lonergan's insight into the nature and possibility of catholicity center on beliefs that "the best route to knowledge is to develop a strong grasp of one's own subjectivity, and of the operations of one's own consciousness." (42)

Haughey also makes rich use of scripture, building on his experience as a preacher.

Haughey hopes to rectify what he sees as a fatal "inattentiveness to the spirituality latent in the act of coming to know" (xi). Haughey claims as fact what I perceive only as hope or aspiration, e.g., an innate human proclivity to know the whole, or faith, hope and love at the center of the academic enterprise. Haughey speaks of a "pure desire to know" in human beings. He wants to undo our sense of disconnection and silos, and seems to believe that increasing awareness of our deeper aspirations for wholeness will do the trick.

He connects our desire to know with the Catholic intellectual tradition by seeing several commonalities – a tendency "toward a wholeness that is more future than past, more unknown than known, more implicit than explicit." Catholicism is not a source of easy or automatic answers for Haughey, but it does lead him to answer questions about the source and end point of knowing.

To my mind, Haughey's least successful chapters, by far, are those in which he discussed the Catholic intellectual tradition. Haughey helps radically enlarge the notion of Catholic intellectual life for those who already know something about that tradition. Those who don't however, would not finish the

chapters and find it much easier at the end to describe concretely what that tradition is.

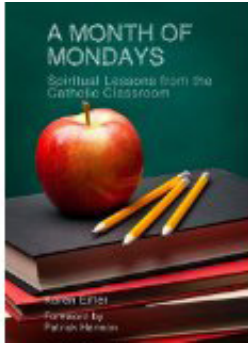
Haughey operates here at a very high level of abstraction. One gets the clear message that Catholicism has not lived up to the larger notion of catholicity. Where as "the adjective Catholic ordinarily connotes [that the Catholic intellectual tradition is] an a priori construct into which one has to fit one's understandings to be legitimate" (93), catholicity is "a drive that seeks to make wholes." (78) CIT is "singular," Haughey says, for its openness to two realms of meaning, interiority and transcendence.

I certainly found this book to be delightful and insightful at many points, but had much higher hopes for it as well.

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## Book Notes



Karen Eifler

### ***A Month of Mondays: Spiritual Lessons from the Catholic Classroom***

ACTA Publications, Chicago

Being a Catholic schoolteacher brings with it a unique set of challenges, requirements and rewards.

In *A Month of Mondays*, University of Portland School of Education Professor Karen Eifler (F'01, Mentor '05'09, former Board member) draws from her own extensive teaching experience and that of her colleagues to help teachers, administrators and catechists reflect on the meaning and importance of their work as "grace in action." Using humorous and touching real-life stories to make her points, Eifler digs deep into the connections between teaching and spirituality.

Meditations include:

- \* Taking the GodsEye View
- \* Crazy Present Tense Beatitudes
- \* The Power of the Personal
- \* I Teach People, Not Geography
- \* The Communion of Saints

- *From the publisher*



Debra R. Comer and Gina Vega (F '00)

### ***Moral Courage in Organizations: Doing the Right Thing at Work***

Armonk, NY: M.E. Sharpe, 256 pp.

The topic of moral courage is typically missing from business ethics instruction and management training. But moral courage is what is needed when workplace pressures threaten to compromise values and principles.

*Moral Courage in Organizations: Doing the Right Thing at Work* underscores the ethical pitfalls that one can expect to encounter at work and enhances one's ability to do the right thing, despite these organizational pitfalls. The book highlights the effects of organizational factors on ethical behavior; illustrates exemplary moral courage and lapses of moral courage; explores the skills and information that support those who act with moral courage; and considers how to change organization to promote moral courage, as well as how to exercise moral courage to change organizations.

This book is a potent tool to foster more ethical organizational behavior by giving readers guidelines for moral courage.

- *From the publisher*

# *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:**

-Chapman, Coffey and Gregory, eds. *Seeing Things Their Way: Intellectual History and the Return of Religion*, Notre Dame, IN, University of Notre Dame Press, 2009. 280 pp.

-Palmer, Zajonc and Scribner, eds. *The Heart of Higher Education: A Call to Renewal*, San Francisco, CA, Jossey-Bass, 2010. 215 pp.

-Neary, John, *Shadows and Illuminations: Literature as Spiritual Journey*, Portland, OR Sussex Academic Press, 2011. 160 pp.