

Collegium News

Volume 2/Issue 12

www.collegium.org

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- Assumption College
- Avila University
- Boston College
- Chaminade University
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- College of Mount Saint Joseph
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- College of Notre Dame of Maryland
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- Fordham University
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- John Carroll University
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- Lewis University
- Loyola University Maryland
- Loyola University New Orleans
- Loyola Marymount University
- Manhattan College
- Marian University
- Marquette University
- Mercyhurst College
- Merrimack College
- Mount Mary College, Wisconsin
- Niagara University
- Notre Dame de Namur University
- Our Lady of the Lake College,
Louisiana
- Providence College
- Regis University
- Rockhurst University
- Sacred Heart University
- Saint Catherine University
- Saint John's University, Minnesota
- Saint Joseph College, Connecticut
- Saint Joseph's College of Maine
- 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, Minnesota
- Saint Mary's University, Texas
- 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
- University of the Incarnate Word
- Xavier University



Summer 2011, College of the Holy Cross, Worcester, Massachusetts

Becoming Beholders

This year Karen Eifler (Collegium alumna, past board member and frequent mentor) and I have been working with a group of Collegium alumni/ae and friends on an exciting book project entitled *Becoming Beholders: Cultivating Sacramental Imagination and Actions in College Classrooms*.

The volume, which will consist of about 20 essays, hopes to advance the vision of Collegium by identifying creative ways that faculty realize that vision in their teaching. The range of essays is very exciting. More details in the next Collegium News.

Collegium Summer Colloquy Dates

Saint John's University, Collegeville, MN
June 15-22, 2012

University of Portland, Portland, OR
June 14-21, 2013

College of the Holy Cross, Worcester, MA
June 13-20, 2014

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Catholic Universities and Ecological Sustainability

A number of Catholic College and University organizations—including the Association of Catholic Colleges and Universities and the Franciscan, Jesuit and Lasallian associations—have teamed up to develop a thorough and thoughtful toolkit to encourage mission integration on ecological sustainability and Catholic higher education. The toolkit, available online connects sustainability to Catholic social teaching, highlights models from a number of Catholic universities, identifies a range of recommended policies, and suggests ways to advocate for change on campus and off.

Campus Resources on Global Poverty and Health issues

Catholic Relief Service sponsors CRSCollege.org which connects key global issues such as hunger, migration, HIV & AIDS and international poverty to the university classroom and campus. It provides academic resources on important justice issues and suggests ways to advocate for change.

Considering a new administrative position?

We often hear from search firms interested in identifying candidates for deanships, academic vice-presidencies, and presidencies. These firms look for highly qualified individuals who have a commitment to, and an understanding of, mission issues at Catholic institutions. If you are ready for such a step at this point in your career, and would want to be identified for certain types of positions, please feel free to contact Tom Landy to talk about your interests.

Welcome New Members

Anna Maria College, Massachusetts
Emmanuel College, Massachusetts
Mount Mary College, Wisconsin

Alumni News

Billye Auclair (F'03) has been appointed Vice President for Academic Affairs at Anna Maria College, Paxton, Massachusetts, now a member of Collegium. Billye also served as the Collegium institutional liaison while at Saint Joseph College, Connecticut.

Audrey Friedman (F'00) is now Assistant Dean of Undergraduate Services in the Lynch School of Education at Boston College.

Angela Kim Harkins (F'04) was honored as the 2010-2011 College of Arts and Sciences Distinguished Professor of the Year at Fairfield University.

The Sojourn, the first novel by **Andrew Krivak (F'96)** was nominated as a 2011 National Book Award Finalist.

Paul Lewis (F'08) is now Associate Professor and Chair of the Philosophy Department at University of the Incarnate Word, Texas.

Kelle Lynch-Baldwin (G'09) is now Assistant Professor of Theology at Ohio Dominican University, Columbus, OH.

James P. McCartin (G'98, F'05) was recently appointed co-Director of Fordham University's Center for Religion and Public Life.

William McDonough (F'09) Associate Professor of Theology, was honored by Saint Catherine University with the Denny Prize for Distinction in Writing, for his paper on "Sin and Addiction: Alcoholics Anonymous and the soul of Christian sin-talk."

Bronwen McShea (G'10) is residing in the city of Mainz, Germany, where on September 1st she began a 12-month postdoctoral research position at the Institute of European History.

Vincent Rougeau (F'93 and former board member and speaker) is the new Dean of the Boston College School of Law, effective July 1, 2011.

Ross Romero, S.J. (G'09) is now Assistant Professor of Philosophy at Creighton University in Omaha.

Ellen (Concannon) Scully (G'09) is now Assistant Professor of Undergraduate Theology at Immaculate Conception Seminary School of Theology at Seton Hall University.

Abdiweli M. Ali (F'10)

Life has taken a remarkable turn for Abdiweli M. Ali, the 2010 faculty fellow from Niagara University. On June 12, 2010, the day after he returned from Collegium, Abdi was appointed Somalia's Minister of Planning and International Cooperation, as well as one of several Deputy Prime Ministers. On June 23, 2011, Abdi was appointed Prime Minister of Somalia. Abdi faces some extraordinary challenges and opportunities to help restore order and normalcy in his home country. Our hopes and prayers go with him.



Expanding my World

This week, at the Center that provides me with my day job, we announced some exciting news. The first news was that the Center, now in its tenth year, would henceforth be named the Rev. Michael C. McFarland, S.J. Center for Religion, Ethics and Culture—The McFarland Center, for short.

It is great news to me that the Center will bear the name of a man for whom I have tremendous admiration. It continues to set the bar for our work very high.

The naming coincided with the announcement that the college would put its full weight behind a proposal I've been hoping to see fulfilled for some time, a research project on global Catholicism called Catholics and Cultures.

Catholics and Cultures aims to draw together a diverse group of scholars worldwide to explore the relationship between contemporary lived Catholicism—the practices and beliefs of ordinary Catholics—and the many cultures of the contemporary world. The initiative will offer vibrant web-based resources, scholarly conversations, international conferences, fellowships, and publications, including a scholarly e-journal. It will also sponsor postgraduate or visiting fellows who will develop their scholarship at Holy Cross, offer new courses to students, and create summer immersion and research opportunities for students in church settings worldwide.

As the project develops, I'll be actively looking for colleagues who want to collaborate in this work, and would be eager to be in touch at any point if it piques your interest.

- tml

Call For Papers

THE EIGHTH INTERNATIONAL CONFERENCE ON CATHOLIC SOCIAL THOUGHT AND BUSINESS EDUCATION

Renewing Mission and Identity in Catholic Business Education

UNIVERSITY of DAYTON

Dayton, Ohio

June 18-20, 2012

www.stthomas.edu/dayton

In the last 50 years, the role of business education in Catholic universities has become increasingly significant. World-wide there are over 1800 Catholic universities with more than 200 in the US. A growing number of these universities have business programs, some of which are the largest professional degree programs in their university. As business education occupies an expanded role in Catholic colleges and universities, the future of Catholic higher education is inseparable from how its mission and identity is appropriated and explained within its business program. Reciprocally, how business programs and their stakeholder network influence the Catholic mission and identity of the university itself is another closely related matter requiring careful reflection.

In an effort to energize mission-driven business education in Catholic universities, we are seeking papers that make contributions to the following two areas:

1. Exploring how a Catholic university deepens and revitalizes its culture and institutionalizes its mission and identity in business education.

- ▶ How should the mission and purpose of a Catholic business education be defined and explained?
- ▶ What do mission-based hiring and recruiting programs look like at a Catholic business school?
- ▶ What kind of faculty development programs are necessary to help instructors understand the Catholic social tradition and use it to engage in and contribute to the mission of the Catholic business school?
- ▶ How do Catholic business programs evaluate, promote, and reward faculty to better reflect their mission? What role does research have in the reward process that can contribute to the mission of Catholic business programs?
- ▶ What are the current gaps and challenges that Catholic universities are facing in building identity and institutionalizing mission? What are acclaimed “best practices” that Catholic business programs can implement in order to build a strong and virtuous culture? How does a Catholic university shape a culture that fosters the kind of business education that is rooted in its mission?

- ▶ Are there audit tools that can assess the degree of mission effectiveness upon the identity of Catholic business programs?
- ▶ What role does the accrediting process have in supporting or impeding the mission-driven character of business schools in Catholic universities?
- ▶ What kind of curricular structures and processes can integrate liberal with business education?

2. Providing curricular materials, processes, models and ideas that reflect the mission and identity of business education at a Catholic university.

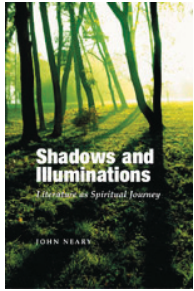
- ▶ What are some of the practical ways that the Catholic social tradition and its moral and spiritual insights can engage the way one teaches finance, business law, human resources, strategy, business ethics, accounting, marketing, economics, etc.?
- ▶ In what innovative ways could faculty members teach theology, philosophy and other liberal arts disciplines when they encounter students who also study the field of business? In the area of curriculum development, we are specifically looking for background notes, syllabi and teaching notes that engage the Catholic social tradition and the disciplines of business and liberal education. For examples, please see <http://www.stthomas.edu/cathstudies/cst/curriculum/BusCurrmaterial.html>

Conference Background Papers: Please refer to the posted conference background papers for this meeting at www.stthomas.edu/dayton

Proposal Format: The selection committee is looking for submissions that engage one of the two areas described above. Please send a two page single spaced proposal which includes the following: thesis/purpose, outline of paper as well as a one paragraph biography that includes institutional position and affiliation, recent publications, research interest, practical experience. Send proposals by October 15, 2011 preferably electronically to:

**Michael J. Naughton at cathsocial@stthomas.edu
John A. Ryan Institute for Catholic Social Thought
University of St. Thomas,
55S 2115 Summit Ave.
St. Paul, MN 55105-1096 USA
fax +651-962-5710**

Book Reviews



John Neary.

Shadows and Illuminations: Literature as a Spiritual Journey

(Sussex Academic Press, 2011).

Can that which is devilish truly help illuminate the divine? John Neary thinks so, but before you read his intelligently mind-opening new book, consider re-

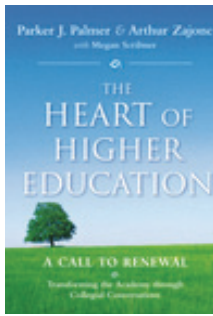
discovering the Hawthorne classic short story “Young Goodman Brown,” about the Puritan husband who steals away from his new bride to attend a nighttime gathering of witches in a forest. Then (if you dare) watch the controversial 1999 film about a family man in search of nocturnal sexual misadventure, “Eyes Wide Shut.” Director Stanley Kubrick based it on a 1920s novella of Viennese decadence, but as Neary points out, Kubrick is also clearly indebted to Hawthorne. Taken together, the short story and film form the cornerstone of Neary’s literary argument about the spiritual and psychological necessity of what he terms “the dark side narrative” (80) as a journey to a “more pluralistic, metaphorical, open-ended view of the divine,” one that satisfies artistically while also enjoying rich historical support of Christian theological authority (159).

Shadows and Illuminations could be used as the basis for what would doubtless be a popular undergraduate course, for Neary offers a digest of critics and thinkers as far-ranging as Paul Tillich, Pema Chödrön, James Hillman, Karl Jung, Michael Himes, Robert Bly, Blaise Pascal, Jacques Derrida, and others to inform his dark side model. Then, armed with the foregoing thinkers and his own critical sense, he reads works as disparate as Dante’s *Inferno* and *Paradiso*, Robert Louis Stevenson’s *The Strange Case of Dr. Jekyll and Mr. Hyde*, Toni Morrison’s *Sula*, Shakespeare’s *King Lear*, Jonathan Safran Foer’s *Everything Is Illuminated*, Yann Martel’s *The Life of Pi*, and even the biblical Book of Ruth; one’s direct familiarity with some or all of these works will open this book up even further in creative, dynamic, and perhaps disturbing ways, and together they would make a fine course reading list.

Neary isn’t suggesting that we should engage in orgies, go to witch festivals, or make excuses for cannibalism, but he also points out that these works don’t prescribe or even necessarily endorse transgression. Instead, “[a]s narratives... these journeys to the dark side operate as powerful metaphors that correct a view that only pure, saintly, antiseptic journeys create and deepen the soul” (15). He also isn’t interested in making peace with radical evil, for he cites James Hillman in his rejection of “Nazism, the treatment of African Americans in the United States, and other examples” (57), and he uses Jacques Derrida’s most pointedly religious work, *The Gift of Death*, to examine the difference between true shadow and “blights” such as “the Crusades... or the Inquisition, or the Catholic Church’s contemporary sex scandal” (63). Instead, as we see in Neary’s engaging reading of *The Life of Pi*, we should revel

in the very un-believability of these stories as a corrective antidote to an excess of strict reason (146). He joins Hillman in recommending various exercises in “literary-genre-shifting” wherein we cease to insist upon our lives as simply “heroic master narratives, but as plays with a multiplicity of characters” (151). Neary concludes that “truly vital spiritual journeys take place in a kind of Dionysian theater... keeping the God question open rather than shutting it down” (159), and he invites us to participate in a more complex version of the sacramental imagination, one that resists dichotomizing as it celebrates artistic interpretations of what he terms the descent to depth, as an essential part of the making of a soul.

Carole Sargent, Ph.D. (F’09)
Georgetown University



Palmer, Parker J., Zajonc, Arthur with Megan Scribner.

The Heart of Higher Education: A Call to Renewal – Transforming the Academy through Collegial Conversations.

San Francisco, CA: Jossey-Bass, 2010,
237 pages.

Palmer, author of the best-selling book, *Courage to Teach*, and Zajonc, professor of physics at Amherst College, explore the transformations possible in higher education when communities address foundational questions. As the title claims and the book proposes, well structured conversations overcome the frenzy and divisions that plague contemporary humanity and chart new directions for higher education.

This work stems from conversations between the co-authors, close colleagues, and numerous national associates as well as from interchanges at a 2007 conference held in San Francisco, “Uncovering the Heart of Higher Education: Integrative Learning for Compassionate Action in an Interconnected World.” Through conversations, the co-authors claim, interactants “think ourselves and the world together.” Engrossing dialogues suppose substantive questions. The co-authors pose directly and indirectly questions at the outset: Do current educational efforts address the whole human being – mind, heart, and spirit – in ways that contribute best to our future on this fragile planet? How can we help our colleges and universities become places that awaken the deepest potential in students, faculty and staff? How does education contribute to the discovery of personal vocation, life purpose, core values, community formation, meaning-making, relational competence, personal integration, or social responsibility? What are the philosophical assumptions and research discoveries that can underpin reforms in the 21st century academy?

The authors provide a rapid and selective historical overview of higher education. If readers seek a thorough educational history, other sources should be sought. Instead the authors scan history to fortify an assessment of “traditional education” as dependent upon flawed understanding of knowledge and learning, inaccurate principles, and dated assumptions. The co-authors contend that since the 16th century the picture of the world and of others within higher education has been influenced greatly by scientific, economic, and industrial principles. Knowledge was viewed as inert and objective. Science examined phenomenon by breaking wholes into parts. Student learning involved mastery and manipulation of accumulated information within a tightly controlled and mass-produced assembly line of sequenced courses. Disciplines were studied within silos of specialty with differing terms for similar phenomenon and instructors unaware of the literature and inquiries within other fields. The observer’s position relative to an object or event, the social embeddedness of behavior, the cultural contexts, or ethical implications of policies and practices largely were unexplored. Cognitive outcomes

were sought, but the affective, moral, or spiritual development of students across the lifespan was frequently overlooked. Learning oftentimes depended upon the transmission of traditional ideas or respected theoretical frameworks. Students frequently had little direct experience in the world and personal observations were construed as too private and singular to be trusted.

Palmer and Zajonc argue that every epistemology (way of knowing), as implemented in a pedagogy (way of teaching and learning), tends to become an ethic (way of living). Hence, American higher education’s objectivist epistemology in the nineteenth century kept students distanced from the world and mired in abstractions. Disengaged forms of learning produced dispassionate graduates -- ones less committed personally to altering social conditions or working for changes.

In a similar vein, Palmer and Zajonc critique the twentieth century, too, for the faulty conceptual commonplaces existent across the establishment. For example, traditional economics viewed humans as rational actors in the market. Simplistic assumptions about human nature as always self-interested and maximizing rewards within a competitive, consumption-oriented environment dismissed many variables in play within the real and more complex world: altruism, community, fairness, justice, common good, and emotions. Hence, a generation of economists was spawned who calculated gain without concern for air, water, soil, fish, plant, animal, community, or human welfare. The character of humanity and what is required for effective resource management was distorted by the perspective of those educated with a skewed vision of external reality and economic variables, who discounted such “externalities” as irrelevant to economic calculations.

Wrong, but long held, notions in science also required upending. Heisenberg, Einstein, and Bohr demonstrated that science was not primarily about matter and mechanisms but about relationships and dynamic processes. The primacy of the participating observer on the attributes perceived inaugurated a shift from viewing nature as object and objective, to perceiving nature as activity and emergent. The old experimental practice, of attending first to one thing (planet or particle) and then to another, fragmented the world. Scientists unconsciously practiced a particular type of attention which resulted in a discrete view of reality. However, when physicists were able to attend to two things at once in an experiment, this simple shift in measurement and sophistication altered perspective. Physicists proved convincingly that the notion of wholes as merely parts juxtaposed and bound together by forces was inaccurate. Two photons at a particular angle relative to each other become an inseparable whole. They become entangled. Moreover, scientist learned that the qualities emergent in complex systems are often not able to be reduced to the parts. Reductionism and simplification gravely distorted the understanding of reality. Entanglement and emergence theories re-affirmed the connectedness and interactivity of reality, a worldview that requires different educational practices and directions than previously practiced.

In short, Palmer and Zajonc make the case for integrative education, an approach that is required to address the complexities of

reality. No single silo holds all truth; most disciplines profit from cross-verifications and mutual questions. Integrative education is holistic (addressing body, mind, and spirit), cross-disciplinary, multi-disciplinary, experience-based as well as community-embedded. The authors seek forms of teaching and learning that honor the complexities of reality and the multitude of ways of knowing. Knowing, they assert, includes intuition; contemplative reflection; mindful attentiveness; and unexpected, personal epiphanies. The truly integrative education engages students “in the systematic exploration of the relationship between their studies of the ‘objective’ world and the purpose, meaning, limits, and aspirations of their lives.”

The change sought by the authors within the academy does not flow from administrative mandate (top down), but rather stems from the thoughtful conversations of caring, committed persons (often bottom up). At times integrative learning has been viewed as a modification of the undergraduate curriculum, which more explicitly connects courses within a major, between the major and general education, across majors and minors, or with community engagement. Techniques such as capstone courses, first-year experiences, themed dormitories, team teaching, service learning, or learning communities are implemented. But the authors note that true integrative education is not about techniques, curriculum, or design per se. That which distinguishes valid integrative learning is integrative practice, a quality of faculty and student engagement in the classroom inquiry process through recurrent and sustained conversations about substantive questions.

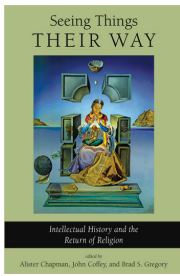
Though the authors assert that “this is not a book of teaching techniques or programmatic proposals,” it does offer a series of stories and directive recommendations about how to foster dialogic communities. The co-authors suggest to begin by sharing personal experiences; to ensure practices that enable all group members to contribute; to support all viewpoints; to create a climate of inquiry and respect; to build progressively to more challenging and complex questions; to ensure an adequate information, research, or experiential base for questions proposed; and to use meditative reflection when there is need to prime the pump for discussion or cool discord. They model ways of framing discussion questions and underscore the merits of an unflappable and curious facilitator – ever concerned about seeing all subjects and processes against the backdrop of the main purpose of all higher education – for students to discover who they are, to seek the larger purposes of their lives, and to leave the university as better human beings capable of giving and receiving love.

For faculty at Catholic colleges and universities, Zajonc’s ringing affirmation of the value of spirituality in higher education (in a solo authored chapter) confirms something long known. However, his rejection of faith-related classes in the curriculum – while consistent with his philosophical and pedagogical biases – also demonstrates the limits of his personal belief system and conversational method. Though a scientist, Zajonc acknowledges the importance of spirituality in higher education, which he defines as “how students make meaning of their education and their lives, how they develop a sense of purpose, and the value

and belief dilemmas that they experience.” He readily appreciates cognitively oriented spirituality even in secular higher education. However, Zajonc questions the treatment of “faith-based religious life” – Scriptural studies based on traditional exegesis, dogmatics, or revelation. Unlike the former where empirical knowledge and imaginative insight have place or where a mystical, charismatic or experiential turn applies, Zajonc views the latter as closed, stultifying, and exclusively dependent upon faith. Thus, he perceives such offerings as antithetical to the Academy, which is rooted in experience and reason. While Catholic institutions particularly address the moral and spiritual lives of students experientially, Zajonc’s rejection of theological tradition or revelation as appropriate grounds for study simply re-manifests in latter-day form the reasoning that historically prompted the initial foundation of faith-based institutions. Zajonc weakens his own case for the perceptual expansion resultant from truly hearing and appreciating alternate worldviews when he demonstrates his own blinders. However, this shortcoming notwithstanding, the overall work merits a read.

The book is provocative and would function well as the prompt for conversation within a campus book group. The three appendixes (A, B, & C) offer almost sixty pages of ideas concerning how integrative practices transform communities embraced within higher education from considerations of freshman experiences, faculty annual reviews, service learning, classroom practices, to administrative and campus-wide initiatives. At times the fervor and passion of the authors for their perspective on higher education can appear simplistic or evangelical. Their historical survey almost naively makes their conversational approach seem a new advancement (never mind its Greco-Roman, medieval, and scholastic roots herein never mentioned). However, the work raises the conversational bar with students, colleagues, and administrators; re-energizes reflective collaborations through dialogue; and poses evocative questions about how individually and collectively to enhance higher education. For those reasons the book warrants review.

Jill O'Brien, PhD (F'04)
DePaul University



Alister Chapman, John Coffey, and Brad S. Gregory, eds.

Seeing Things Their Way: Intellectual History and the Return of Religion

Notre Dame, IN: The University of Notre Dame Press, 2009.

280 pp.

The title for this collection of essays comes from a passage in the work of Quentin Skinner, one of the leading figures in the “Cambridge School” of intellectual historians:

[We] need to make it one of our principal tasks to situate the texts we study within such intellectual contexts as enable us to make sense of what their authors were doing in writing them. My aspiration is not of course to enter into the thought-processes of long-dead thinkers; it is simply to use the ordinary techniques of historical enquiry to grasp their concepts, to follow their distinctions, to appreciate their beliefs and, so far as is possible, to see things their way.¹

Skinner urged a contextual approach to intellectual history that paid special attention to the individual perspective(s) manifested in the historical material studied. The historian must aim not just to understand the ethos of the time and place of the source material, but of the person whose thinking is captured there, even in the smallest of fragments. This spirit of “seeing things their way” was manifest in Skinner’s own work on the history of political ideas. He employed a methodological principle of interpretive charity, striving always to understand the context and presuppositions that would have rendered the arguments and perspectives of the figures he studied rational from their own point of view.

The editors’ notion in gathering together the essays in this volume is that this Skinnerian approach is just what’s needed for a long-overdue dialogue between the fields of intellectual history and religious history. For too long, they argue, religious history has been left to the theologians, while scholarly work on the history of ideas more broadly has tended to downplay, in multiple domains, the importance of religious belief in the thought of key players in world history. On both sides, they contend, a tendency to read the past through the lens of one’s own present concerns—whether doctrinal or secular—has harmed historical scholarship. The theologian’s sensitivity to doctrine and the historian’s focus on context should temper and inform one another.

I am not an intellectual historian, nor am I a religious scholar. I was drawn to this book above all else by a set of practical concerns that are in many ways an echo of the conversation in *Seeing Things Their Way*. I teach philosophy at Georgetown University, and recently co-led a course on “Religion and Democracy,” which traced the development of the ideal of democracy in the history of political and social thought with special attention to the way this ideal interfaced with religious concerns: pluralism, multiculturalism, the importance of

morality in state stability and the relationship of morality to religion, especially as exhibited in thinkers like Machiavelli, Rousseau, and Locke.

Turning a more careful eye to those passages in familiar texts that explicitly engaged religious issues was a revelatory experience for the students, and it was for me, too. I was surprised by the incompleteness of my own understanding of Rousseau’s notion of ‘civic virtue,’ or the precise rationale behind Locke’s exclusion of atheists and Catholics from the umbrella of liberal toleration. Once the students and I tried to really “see things their way,” a whole new set of concerns arose that are easily exempted from discussion in philosophy, where an ahistorical and secularized approach is too often adopted.

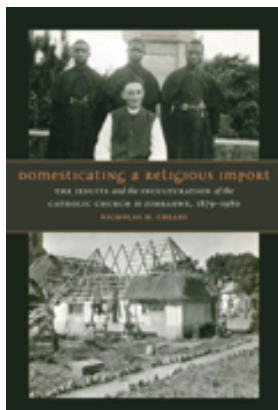
Part of the project of philosophy is, of course, to attempt to put ideas that span the ages into dialogue with one another, which can be done with more or less sensitivity to historical context. What’s unique about this collection of essays, and the spirit which animates them, is how directly the authors grapple with the difficulty of understanding a particular individual’s religious context and convictions. Especially of interest to teachers—especially those who teach historical, religious, or philosophical material—are the reflective essays by Brad Gregory and David Bebbington which bookend the collection, but pieces on the history of religious ideas on medieval and modern Europe, as well as America and the United Kingdom, are a fantastic peek into the world of historical scholarship for a non-specialist, and would doubtless be rich material for a real historian.

I was grateful for the chance to dip into this volume at a time when the issues of religious perspective, historical accuracy, and the importance of rational coherence in understanding the history of ideas were so much in my thoughts, and would recommend it to anyone whose scholarship or teaching has engaged these issues.

Kelly Heuer (G’08)
Georgetown University

¹ Quentin Skinner, “Introduction: Seeing Things Their Way,” in *Visions of Politics*, vol. 1, *Regarding Method* [Cambridge: Polity Press, 2002].

Book Notes



Nicholas M. Creary.

Domesticating a Religious Import: The Jesuits and the Inculturation of the Catholic Church in Zimbabwe, 1879-1980

Bronx, NY: Fordham University Press, 280 pages.

Catholic theologians have developed the relatively new term “inculturation” to discuss the old problem of adapting the church universal to specific local cultures. Europeans needed a thousand years to inculturate Christianity from its Judaic roots. Africans’ efforts to make the church their own followed a similar process but took less than a century. Until now, there has been no book length examination of the Catholic Church’s pastoral mission in Zimbabwe or of African Christians’ efforts to inculturate the Church. Ranging over the century after Jesuit missionaries first settled in what is now Zimbabwe, this enlightening book reveals two simultaneous and intersecting processes: the Africanization of the Catholic Church by African Christians and the discourse of inculturation promulgated by the Church. With great attention to detail, it places the history of African Christianity within the broader context of the history of religion in Africa. This illuminating work will contribute to current debates about the Catholic Church in Zimbabwe and throughout Africa.

Editorial Reviews

This book, a reminder of the lasting impact of European missionaries in Africa, is aimed at readers who believe that Africans have always decided for themselves what to do with Christianity. *Domesticating and Import* is telling us to wake up to the fact that there are limits to inculturation. Coming as I do from the background world of converts to Christianity described, it is no wonder I ended up on a search for the meaning of Christianity in its long history in western cultures. Nicholas Creary’s book is thought provoking. -Isabel Mukonyora, Western Kentucky University

Challenging the view that Western missionaries colonized African minds, Creary explores the transformation of the Catholic Church from below, using colonial Zimbabwe as a case study. He examines the ways in which Shona people shaped the Church by incorporating African beliefs, symbols, and cultural practices and how the Church, in turn, responded to their initiatives. Creary’s book is innovative, insightful, and compelling. It is bound to have a significant impact on future

scholarly interpretations of Christianity in Africa--and elsewhere in the colonized world. -Elizabeth Schmidt, Loyola University Maryland

One of the greatest challenges to the Church in the 20th and present century is to adapt cultural and sacramental life of a Rome-centered institution to non-European cultures. Professor Nicholas Creary’s in-depth study of the Jesuits’ attempts to establish the faith in Zimbabwe has much to teach us - especially if we can learn from our mistakes. -Raymond Schroth, S.J., America Magazine

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.

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

-Hayes, Patrick, *A Catholic Brain Trust: The History of the Catholic Commission on Intellectual and Cultural Affairs, 1945-1965*, University of Notre Dame Press, 2011. 488 pp.

-LaBelle, and Kendall, eds. *Catholic Colleges in the 21st Century: A Road Map for Campus Ministry*, Paulist Press, 2011. 112 pp.

-Astin, Astin and Lindholm, *Cultivating the Spirit: How College Can Enhance Students' Inner Lives*, Jossey-Bass Publishers, 2010. 240 pp.

-Schreiter, Appleby and Powers, eds. *Peacebuilding: Catholic Theology, Ethics and Praxis*, Orbis Books, 2010. 480 pp.

-Hahnenberg, Edward, *Awakening Vocation: A Theology of Christian Call*, Liturgical Press, 2010. 304 pp.