

# Collegium News

Fall 2003

Volume 1/Issue 16

## Member Institutions

Alverno College  
Belmont Abbey College  
Benedictine University  
Boston College  
Campion College,  
University of Regina  
Catholic University of America  
Chaminade University  
College of Mount Saint Vincent  
College of New Rochelle  
College of Saint Benedict  
College of the Holy Cross  
DePaul University  
DeSales University  
Dominican University  
Duquesne University  
Fairfield University  
Fontbonne University  
Fordham University  
Georgetown University  
John Carroll University  
Le Moyne College  
Lewis University  
Loyola College in Maryland  
Loyola Marymount University  
Manhattan College  
Marquette University  
Merrimack College  
Niagara University  
Notre Dame de Namur  
University  
Regis University  
Rockhurst University  
Rosemont College  
Sacred Heart University  
Saint John's University,  
Minnesota  
Saint Joseph's College, Connecticut  
Saint Joseph's University  
Saint Mary-of-the-Woods College  
Saint Mary's College  
of California  
Saint Mary's University  
Saint Michael's College  
Saint Norbert College  
Saint Paul's College,  
University of Manitoba  
Saint Peter's College, Saskatchewan  
Saint Thomas More College,  
University of Saskatchewan  
Salve Regina University  
Santa Clara University  
Seton Hall University  
Stonehill College  
Trinity College, D.C.  
University of Dayton  
University of Detroit Mercy  
University of Notre Dame  
University of Portland  
University of Saint Thomas  
University of San Diego  
University of San Francisco  
University of Scranton  
Wheeling Jesuit University

## New Report Available -

### “Fostering Student Development Through Faculty Development”

A new study by Larry Braskamp of Loyola University Chicago surveys Chief Academic Officers of 250 Protestant and Catholic church-related colleges. Braskamp reports that he “undertook this project to first better understand the perspectives of Chief Academic Officers on contributions of faculty, especially how faculty foster the development of the whole student. This project is also to encourage academic leaders to begin or continue dialogue and discussions about fostering the development of faculty.”

He continues, “We are now entering the next phase of this project, which is to engage Chief Academic Officers and faculty leaders at church-related and faith-related colleges and universities in discussions and development of policies, practices, and programs in faculty assessment and development that enhance faculty effectiveness in fostering the development of the ‘whole student.’ This project is intended to promote campus cultures that encourage leaders to create and sustain conversations and develop actions to promote and recognize all the contributions of faculty in fostering the development of students.

“We plan to facilitate dialogue by making presentations at professional meetings, writing issue papers, and establishing networks and task forces within the church related college community to discuss, plan, and implement policies, practices, and programs about faculty contributions. We hope to expand the dialogue so faculty, deans, Presidents, and Boards of Trustees will also contribute and have a voice and act on the issues. College leaders and church executives of the participating church denominations will receive results of their colleges for discussion.”

*(continued on pages 2 and 3)*

## Faith and Pedagogy

At its most recent board meeting, Collegium decided to explore a new initiative on how faith commitments and religious traditions can help us to think in a variety of different ways about pedagogy. We'd be eager to hear from any alumni/ae who have a particular interest in these questions—ideally including people working in a wide variety of disciplines.

Please contact Tom Landy [tlandy@holycross.edu](mailto:tlandy@holycross.edu) with any thoughts you might have.



**Collegium 2003  
participants at  
Saint John's**

# Faculty Development Study (continued from page 1)

Braskamp’s first report—a large survey of Chief Academic Officers at Church-related colleges—indicates the likelihood that a number of aspects of faculty work are regarded as important for faculty evaluation. The data lump together a wide array of institutions, but may be useful to spark comparison and discussion about priorities at your own institution.

**Table 1: Expectations in Teaching and Mentoring**  
Percentage reporting “considerable” and “extreme” importance

Item	%
Excellence in teaching _____	98
Effective mentor, counselor and advisor to students _____	84
Assists students to foster their personal, ethical, and moral development _____	65
Assists students in their search for personal meaning and purpose _____	52
Advances the scholarship of teaching by writing and informing others about their work _____	48
Assists students to develop their spirituality, faith, and religious perspectives _____	29
Participates in student life activities and events _____	23

*Source: Larry Braskamp, “Fostering Student Development Through Faculty Development” 2003.*

**Table 3: Expectations in Research and Creative Activity**  
Percentage reporting “considerable” and “extreme” importance

Item	%
Excellence in research and creative activities _____	58
Addresses ethical implications of scientific discoveries and technological advances _____	42
Integrates science and religion through his/her teaching and scholarship _____	12

*Source: Larry Braskamp, “Fostering Student Development Through Faculty Development” 2003.*

**Table 7: Expectations in Citizenship**  
 Percentage reporting “considerable” and “extreme” importance

Item	%
Actively supports mission and identity of the college or university _____	84
Excellence in citizenship and leadership in the college or university community (e.g., participation on committees at the departmental and college level) _____	73
Demonstrates qualities of character, such as integrity, perseverance, and courage _____	70
Respects the intellectual tradition (e.g., Catholic, Lutheran, Jewish) of the college or university _____	61
Effective role model in the college or university community _____	61
Advances and fosters positive attitudes related to ethnic, cultural economic and racial diversity, and pluralism _____	56
Effective mentor, counselor and advisor to fellow faculty _____	36
Develops programs and activities that reinforce the church or faith perspective of the college or university _____	19
Effective counselor and advisor to others in the college or university community _____	17

Source: Larry Braskamp, “Fostering Student Development Through Faculty Development” 2003.

Powerpoint and other written reports on the research are available at: <http://www.luc.edu/projectfaculty/index.html>.

# Pax Romana

## Pax Romana/Catholic Movement for Intellectual & Cultural Affairs USA

Joe Holland, President

Professor of Philosophy & Religion, Saint Thomas University of Miami, Florida

Editor's note: *I recently asked Joe Holland, President of Pax Romana USA, to tell us a little bit about this organization which describes itself as "an international Catholic lay movement of students, intellectuals, and professionals promoting Catholic social teaching in its defense of human rights, social justice, world peace, and planetary ecology at every level from the local to the global."* - tml

For more than a hundred years Pax Romana has gone through multiple stages and it is still evolving, so the best way to understand this important global Catholic lay movement is through its story

### Nascent European Movement, 1887 to 1920

The story begins in 1887 with foundational intellectual figures in the European Catholic social movement, namely individuals like Comte Albert de Mun, Baron George de Montenach, Cardinal Mermillod, Marc Sagnier, etc. Baron de Montenach led the attempt to form a Catholic international (actually European) confederation centered in youth or students, in effect a European "Catholic International" designed along the lines of competing socialist, liberal, and Protestant student movements. With an initially favorable response from Pope Leo XIII, the Swiss de Montenach was charged with organizing a major congress for the movement at the Catholic intellectual center of the University of Fribourg.

In following years, the movement organized Catholic student congresses in various European cities, including a 1891 (the year of the publication of *Rerum Novarum*) congress in Rome that drew 1500. Central to the movement was a the search for a Catholic intellectual response to the

"social question." But final Vatican approval was not forthcoming, probably due to a general Vatican apprehension about autonomous lay movements. Nonetheless, the informal European Catholic networking of intellectuals and students, including pan-European and national congresses, continued with study of the "social question" as central.

### Pax Romana as a Vatican-Approved Organization, 1921-1939

With a 1921 official letter from the Holy See's Secretary of State, Pope Benedict XV finally approved establishment of the international union of Catholic students, though most of its active leaders were well beyond the age of students (historically typical at that time of European "student" movements). The secretariat was based in Fribourg, as had been the case with the earlier informal movement, and the movement became known as "Pax Romana." Benedict described the union as a "great center of culture and religious action." Key among the four foundational points approved by the pope was the study of and the search for solutions to the great social questions of the time. By this approbation, Pax Romana became one of the select list of International Catholic Organizations (ICOs) accredited to the Holy See's Secretariat of State. Also, because of its international prestige, Pax Romana was invited to appoint a delegation to the League of Nations.

One of the movement's most immediate and demanding tasks was to bring reconciliation and healing to a Europe so recently divided and devastated by World War I. Pax Romana provided housing, scholarships, and other support for university students across Europe. It also organized study weeks and congress in various cities. As in the nascent stage, the leading activists of the "student" of Pax Romana were really intellectuals, political leaders, and priests from the Catholic social movement, all working on behalf of students.

Though the movement was overwhelmingly European, there was at that time some American participation, but it was limited by distance and cost. Nonetheless, the final and official full Latin name of the movement revealed its global



### Brief Description of Pax Romana

Pax Romana carries more than 100 years of tradition and is now present on 5 continents and in more than 80 countries. It is an international Catholic lay movement of students, intellectuals, and professionals promoting Catholic social teaching in its defense of human rights, social justice, world peace, and planetary ecology at every level from the local to the global. Pax Romana is also one of the oldest non-governmental organizations (NGO) accredited to the United Nations, and it maintains permanent NGO missions to the UN in New York, Geneva, and Paris, as well as to UNESCO in Paris. In addition, Pax Romana is an official International Catholic Organization (ICO) accredited to the Secretariat of State of the Holy See. For more information on Pax Romana, see the ICMICA website at [www.paxromana.org](http://www.paxromana.org), the CMICA-USA website at [www.pax-roman.org/cmicausa.html](http://www.pax-roman.org/cmicausa.html), and the NCSC website at [www.catholicstudent.org](http://www.catholicstudent.org). Or send an email request for information to [PaxRomanaUSA@aol.com](mailto:PaxRomanaUSA@aol.com)

ambition: “Confederatio Studentium Universi Terrarum Orbis Catholica.” Pax Romana soon became probably the largest European network for Catholic students and intellectuals working on behalf of Catholic social teaching. A young priest by the name of Montini, later to become Pope Paul VI, would soon become the movement’s Italian chaplain.

### **Growing Internationalism in the World War II & the Post-War Years, 1939-1974**

With World War II breaking out in 1939 during the first ever Pax Romana congress in the United States, the movement’s headquarters temporarily moved to Washington DC where the new International President, American Ed Kirchner and his future American wife Louisa Byles, plus Louisa’s sister Winifred, their dear friend John Courtney Murray SJ, and the displaced Secretary General, Rudi Salat (a native of Germany), set up an international office. During these war years, when much of the European activity was necessarily dormant, Ed Kirchner and Rudi Salat focused especially on Latin America. New Pax Romana federations sprang up there, and with them new Pax Romana leaders, including Eduardo Frei (later to become President of Chile).

Immediately after the war, when the Secretariat returned to Fribourg, Ed and Louisa were married and set off for Europe where Ed was appointed Director of the IRO Resettlement Center for the American Zone of Germany. The Center was an enormous refugee camp for displaced persons, mostly from Eastern Europe, and it was filled with displaced Catholic students. In the camp and elsewhere, Ed and Louisa, along with so many from the Pax Romana movement, worked tirelessly on behalf of homeless and starving refugees. Later, back in the United States, they helped to establish multiple Pax Romana “federations-in-exile.” Along with the new Pax Romana International President, Joaquín Ruiz-Gimenez of Spain, and with the assistance of Catholic Relief Services, they also set up the Pax Romana Service to assist countless Catholic student refugees to find scholarship in the United States and elsewhere. They sought out housing and jobs for a vast number of refugee intellectuals and their families. More than 4000 students, mostly fleeing communism in Eastern Europe, were resettled in these years. The Kirchner home in Connecticut became a veritable student and refugee hostel. The same pattern was repeated following the Soviet suppression of the Hungarian Revolution.

At the end of World War II, when the United Nations Organization and UNESCO were established, Pax Romana took a strong interest. Catherine Schaefer, a US Pax Romana member, was sent by the US Catholic bishops to the founding San Francisco conference, and there she helped to make possible the accreditation of non-governmental organizations (NGOs) to the UN. Also Eileen Eagan, later to be known for helping to secure official Catholic recognition of conscientious objection to war, served during those years as a Pax Romana representative at the UN. Thus Pax Romana became

one of the first UN NGO’s and today is a member of the NGO governing committee known as CONGO. Pax Romana currently maintains permanent NGO delegations at the UN in New York, Geneva, and Vienna, as well as at UNESCO in Paris and at the Council of Europe in Strasbourg.

In addition, during the post World War II years as the formal structures of European and American colonialism were finally defeated, Pax Romana began to develop new federations in Asia-Pacific and Africa, as well as to strengthen its roots in Latin America. With the post-war spirit of post-colonial liberation, a new Theology of Liberation was born in Latin America and, with the leading liberation-theologian Gustavo Gutierrez (a Peruvian) as Pax Romana chaplain for Latin America, Pax Romana embraced Liberation Theology with its preferential option for the poor. Thus paradoxically, but perhaps also providentially, Pax Romana had the remarkable international experience of being deeply supportive of the Eastern European liberation from left-wing dictatorships under Soviet communist hegemony and also of Latin American liberation from right-wing dictatorships under American capitalist hegemony. Modern ideologies never divided Pax Romana.

In addition, in 1947 (perhaps finally in recognition of real student leadership!) the Pax Romana movement established two branches to work in cooperation with each other, namely the student movement known today as the International Movement of Catholic Students (IMCS or IMEC, with headquarters in Paris) and the International Movement of Catholic Intellectuals (IMIC, but known in English as the International Movement for Intellectual & Cultural Affairs or ICMICA). Both branches work jointly in the UN system.

### **A Truly Global Catholic Lay Social Movement, 1975 . . .**

According to a former Pax Romana International President Bill Neville (Australian), the “watershed year” for the movement’s internationalism was 1975. At the Rome assembly of that year, Bill points out that “for the first time there was a substantial representation from Africa, Asia, and Latin America.” In addition, he notes that for the first time French yielded as the common language of Pax Romana to admission of English and Spanish as well. The globalization of the postmodern Electronic Revolution was bringing Pax Romana to international maturity. In following decades, both international presidents and secretary generals of Pax Romana would come more and more from the so-called Third World.

Today Pax Romana stands as probably the largest and most active international Catholic lay movement devoted to the theory and practice of Catholic social teaching. It counts some 80 national federations and contact groups across 5 continents. With its international headquarters now in Geneva, its current International President is Patricio Rodé hailing from Uruguay and its past International President was



# Alumni/ae News

**Jeremy Day-O'Connell** (G'00), **Sarah Day-O'Connell** (G'00) and **Jeffrey Zalar** (G'00) are all now in their second year as fellows in the Lilly Fellows Program at Christ College of Valparaiso, Indiana.

**Judy Deshotels** (G'03) recently accepted a position as Director of New Student Programs at the University of North Carolina, Chapel Hill. Her email there is [judy\\_deshotels@unc.edu](mailto:judy_deshotels@unc.edu).

A recent gift to Saint John's University will name a professorship in political science after **Joe Farry** (F'96) former dean of the college.

**Patrick J. Hayes** (G'00) received his PhD from Catholic University on May, 2003. He recently began a one-year position as an assistant visiting professor of theology at Quincy University, a Franciscan college on the banks of the Mississippi River about two hours north of St. Louis.

**M. Therese Lysaught** (F'96) of the University of Dayton was awarded a Christian Faith and Life Sabbatical grant for 2003-4 through the Louisville Institute's Christian Faith and Life Sabbatical grants program. Her research project is entitled, "Anointing the Sick: Christian Practices, Bodies and Medical Ethics."

**Jim McCartin** (G'98) begins a tenure track position in history and Catholic Studies at Seton Hall University this fall, having recently defended his PhD at Notre Dame. His email is [mccartja@shu.edu](mailto:mccartja@shu.edu).

**Peter Pagan** (G'95) reports that his fifth child, Maria Catherine Benedicta, was born on July 11, 2003. His other children are: John Paul Athanasius (9yrs.), Leo Ambrose Benedict (7 yrs.), Maria Teresa Monica (5yrs.), and Josef Augustine Gregory (2 yrs.). Following his tenure at Wheeling Jesuit University, he decided to accept an offer to teach at Aquinas College in Nashville, TN. His new e-mail: [ppagan@aquinas-tn.edu](mailto:ppagan@aquinas-tn.edu)

He is active with the also American Maritain Association, editing a volume based on the 2003 International Meeting of the Association to be held next month at the University of Chicago. He serves on the Program Committee of the 2004 conference, titled "The Human Person and a Culture of Freedom" (more information at [www.jacquesmaritain.org](http://www.jacquesmaritain.org)) He has also been writing on the theme, "Darwin & Design: Exploring a Debate."

**Cindy Petrites** (G'97) and **John Su** (G'97) were married on September 27, 2003 in Chicago (see photo). **Tom Landy** offered the invocation at the dinner. This was the second marriage of couples who met at Collegium. Cindy is moving to Milwaukee, where John teaches English at Marquette. She recently accepted an appointment as Assistant Director of Outreach and Student Involvement at the Women's Resource Center at the University of Wisconsin-Milwaukee. Her email is [cindypetrites@yahoo.com](mailto:cindypetrites@yahoo.com).



**Tom Plante** (F'95, Santa Clara) is organizing a conference on clergy abuse at Santa Clara University on May 14, 2004. It will coincide with the publication of his new edited book on the topic called, *Sin against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church* (Greenwood Press, March 2004). The event will include Kathleen McChesney from the US Council of Catholic Bishops, Mike Rezendes from the Boston Globe, David Clohessy from SNAP, and likely Leon Panetta among others. More details can be found at: <http://www.scu.edu/tplante>

**Jill Raitt**, (R'97, M'00) having retired only briefly from the University of Missouri, is serving temporarily as the Director of the University's new Center for Religion, the Professions, and the Public (RPP). She is the driving force behind the Center, founded in April 2003 with a \$1.4 million grant from the Pew Charitable Trusts, which is now engaged in a search for a long-term director. RPP brings together scholars, professionals, and the public to address issues resulting from America's increasing religious diversity. The program addresses religion and spirituality in the public life in areas such as health care, journalism, law, business and engineering. RPP will publish an on-line journal and sponsor fellowships and conferences. RPP's full-time, residential senior fellowship program allows professionals and scholars to devote one semester to research, curricular development, and other activities. In 2004-2005, fellowships are available in the following professions: business, engineering, health professions, journalism, law, medicine, nursing, social work, and religious studies.

An excellent article about Jill's involvement in founding the RPP can be found at <http://rpp.missouri.edu/images/pdf/illumination-spring03.pdf>. The RPP website is <http://rpp.missouri.edu>.

# Lilly Vocation Grants to Member Schools

In 2003 Collegium member institutions were among the 39 Protestant and Catholic colleges and universities awarded grants by the Lilly Endowment's Program for the Theological Exploration of Vocation. The program, reported on in the Fall, 2002 issue of Collegium News, entails a series of local initiatives to help students reflect more clearly on their own work as vocation, and to consider possibilities for ministerial vocations in the churches. Awardees in this new round include: The College of Saint Benedict, Creighton University, Santa Clara University, and Seton Hall University.

## Pax Romana (continued from page 5)

Mary Mwingira from Tanzania. Its current Secretary General Seonghoon Lee is from Korea and a prior Secretary General, Raj Kumandar, was from India. Pax Romana's most dynamic energy and most important leadership are now moving to the Third World. Further, email, websites, and jet planes are all making Pax Romana a vigorous global network of Catholic lay intellectual activity on behalf of Catholic social teaching's commitment to human rights, justice, peace, and ecology. Plus Pax Romana has long maintained specialized and active international secretariats for multiple professions, including for scientists, jurists, engineers, agronomists, business people, secondary school teachers, and artists.

Here in the United States, perhaps due to the isolationist spirit of American culture, Pax Romana long remained a

small movement, but in the era of "globalization" it is finally growing. The US intellectual-professional federation, known as Pax Romana/Catholic Movement for Intellectual & Cultural Affairs USA (CMICA-USA), now has a national office in Washington DC, a Center for the Study of Catholic Social Teaching at Saint Thomas University in Miami, Florida, and a new United Nations Internship Program in New York. Similarly the US Pax Romana student movement, known as the National Coalition of Catholic Students (NCSC) has grown rapidly and one of its brilliant and devoted young leaders, Kevin Ahern (recently graduated from Fordham University) has been elected to the Paris-based International Leadership Team of the student branch.

## Mark Your Calendars!

### **Institute for Administrators in Catholic Higher Education**

The fourth annual Institute for Administrators in Catholic Higher Education is scheduled for July 12-16, 2004. The Institute provides a singular opportunity for men and women in senior level administrative positions in Catholic colleges and universities to interact with some of the nation's most outstanding scholars and practitioners. The five-day Institute on the Boston College campus enables leaders in Catholic higher education to come to grips with the issues they face on a daily basis. The Institute helps them explore such questions as how to create a campus culture that is Catholic, how the Catholic intellectual tradition affects the curriculum, how Catholic institutions work within the larger context of the Church, the place of Catholic social and moral teaching in the curriculum and campus life, sponsorship and its ramifications, and other important issues. See the website at [www.bc.edu/cathhied](http://www.bc.edu/cathhied) or contact [cathhied@bc.edu](mailto:cathhied@bc.edu) or [TSchier@aol.com](mailto:TSchier@aol.com) (617-552-0784).

### ***Catholic Social Thought Across the Curriculum***

The University of Saint Thomas' *Catholic Social Thought Across the Curriculum* conference, October 23-25 2003, featured papers by a variety of Collegium alums, including **Russell Butkus**, (F'94, Portland), **Christopher Coccozza**, (F'02, DeSales), **Anthony Haynor** (F'01, Seton Hall), **Steven Kolmes** (F'02, Portland), **Richard Liddy**, (R'97, Seton Hall), **Brennan O'Donnell**, (F'94, M'00, '03), **Margaret Pfiel** (F'00 St. Joseph's, PA), and **Joan Van Hise**, (F'98, Fairfield). Several other alums were respondents. The conference's areas of reflection included the liberal arts, social sciences, and the business and legal professions. Full information is available at [www.saintthomas.edu/cathstudies/cst](http://www.saintthomas.edu/cathstudies/cst).

*(continued on next page)*

# Mark Your Calendars!

(continued from page 7)

## **Call for Papers - *Symposium on Religion and Politics***

**April 29 – May 1, 2004**

The Henry Institute for the Study of Christianity and Politics is pleased to announce its second biennial Symposium on Religion and Politics to be held on April 29 – May 1, 2004 at Calvin College, Grand Rapids, Michigan. This symposium is held in the spring of even numbered years.

The symposium is open to both scholars and graduate students across different disciplines of study (e.g., political scientists, sociologists, historians). Those interested in presenting a paper on any aspect of the relationship between religion and politics (whether it be in terms of political philosophy, public policy, political history, comparative politics, electoral politics, constitutional law, or the sociology of religion) should submit a one-page proposal by February 15, 2004. The abstract should outline the nature of the proposed paper, and it should include the title of the proposed paper, author(s), mailing address, email address, and institutional/organizational affiliation.

Send to Corwin Smidt, The Henry Institute, Calvin College, Grand Rapids, MI 49546 or email: [smid@calvin.edu](mailto:smid@calvin.edu). After February 15, proposals will be considered on a space-available basis. Notification of inclusion on the program will be made as the program is developed, but no later than early March, 2004. To view the program of the first symposium, see:

<http://www.calvin.edu/henry/schedule/symppro2.pdf>.

## **Soul Searching: Trends and Patterns in College Student Spirituality**

The **Institute on College Student Values**, a national conference that focuses on research and educational strategies for promoting moral and civic responsibility in college students, is sponsoring its 14th Annual Institute on College Student Values February 5-7, 2004 at the Turnbull Conference Center of Florida State University in Tallahassee. The Institute on College Student Values is an annual conference for student affairs professionals, educators, campus ministers and other individuals interested in character development in college students. First held in 1991, the Institute is concerned with five broad areas of interest: trends in college students' values; ethical issues in college life; character building, educational models and strategies; moral development research; and civic education.

Featured speakers will include Alexander Astin, Director of the Higher Education Research Institute at UCLA; Helen S. Astin; Roy Baumeister; Jennifer Lindholm, Director of the UCLA Project on Spirituality, a longitudinal study of college student spirituality; and Beverly Daniel Tatum, President of Spelman College.

## ***Gaudium et Spes***

In September, 2003, the University of Dayton hosted a "Church and World" conference to commemorate the fortieth anniversary of *Gaudium et Spes*, the pastoral constitution on the Church in the Modern World issued at the Second Vatican Council. The conference included a diverse array of speakers, including **Christine Firer Hinze** (Sp'02,'03) on "*Gaudium et Spes*: Remnant of the 60s, or Foundation for Critical Solidarity in our Suffering World?" **Eva Hooker, CSC**, our perennial mentor and board member, presented a workshop entitled "God is the fire my feet are held to: Poetry as Sign of the Times."

## ***Christianity and the Soul of the University: Faith as a Foundation for Intellectual Community***

The Baylor Institute for Faith and Learning and The Council of Christian Scholarly Societies will sponsor a conference titled "Christianity and the Soul of the University: Faith as a Foundation for Intellectual Community" Thursday, March 25 to Saturday, March 27, 2004 at Baylor University, Waco, Texas.

The conference "will explore the role that reflective Christian faith can play in unifying the intellectual life of the university. As John Henry Newman expressed well in *The Idea of a University*, theological reflection is not peripheral to the academic enterprise, but constitutes a fundamental feature of education in its fullest sense, whatever one's disciplinary affiliation. We hope to underscore in this conference the enduring place that Christian faith should hold as scholars consider how they are called to intellectual labor and how they regard their disciplines. Specifically, in the midst of a larger academic culture prone to fragmentation, we want to remind Christian scholars of the vision of the faith as a comprehensive, unsurpassable, and central account of human life and the world in relation to God. This vision calls us to an intellectual and spiritual community that aims at comprehending and appropriating the all-encompassing Christian vision of life, and doing so not incidentally, but as an essential and unifying aspect of our academic disciplines."

**Plenary Speakers include Jean Bethke Elshtain** (Sp '95), Laura Spelman Rockefeller Professor of Social and Political Ethics, University of Chicago Divinity School; Joel Carpenter, Professor of History and Provost, Calvin College; Richard Hays, Professor of New Testament, Duke Divinity School; David Lyle Jeffrey, Distinguished Professor of Literature and Humanities and Provost, Baylor University; John Polkinghorne, President Emeritus of Queen's College and Professor of Mathematical Physics, Cambridge University.



## Erasmus Institute Residential Fellowships at the University of Notre Dame

The Erasmus Institute annually admits nine fellows to its center on the campus of the University of Notre Dame. Erasmus Fellows devote their time here to concentrated research and writing on individual projects related to the Institute's goals. Fellowships are directed to three kinds of scholars:

- junior and senior faculty
- postdoctoral scholars (recent Ph.D.s who do not hold a regular faculty position)
- dissertation students (advanced graduate students fully engaged in the writing phase of their dissertation projects).

All application materials, including letters of recommendation, must be received by **January 30, 2004**. More information is available at [www.nd.edu/~erasmus](http://www.nd.edu/~erasmus).

## Book Reviews



Jay P. Corrin

### **Catholic Intellectuals and the Challenge of Democracy**

(Notre Dame, Indiana: Notre Dame University Press, 2002.)

This thoroughly researched study reviews the debates within Catholicism about how to respond to conjoined threats posed by the modern world: the exploitation of industrial capitalism, the menace of revolution, and the threat of totalitarian rule. It covers the period between the early 19<sup>th</sup> century until World War II. The Catholic response to the challenge of democracy, the study thoroughly demonstrates, entails the entire question of Catholic response to the social question. The author, a professor at Boston University, rejects “the conventional view that the Catholic Church has always been the servant of right-wing reaction, fervently resisting changes by virtue of its authoritarian structures and traditionalist theology” (2). Rather, he sets out to prove that “a Catholic, democratic tradition had already been in place for over two hundred years” (2) before Vatican II.

Corrin focuses on the lay persons and clerics who were directly engaged in the political and social struggles of their time and place. He traces two tendencies within the Church through the entire time period studied. One was reactionary. It rejected the fruits of modernity – individualism, religious freedom, and capitalism — and advocated a return to the organic society of feudalism. The other tendency, which Corrin calls “melioristic,” accepted the existence of the liberal state and sought ways for the Church to revive its historical mission of “social deaconry” in those circumstances, “a middle road or ‘third way’ between the inequities of monopoly capitalism and statist collectivism, the most extreme form being communism” (155).

## Erasmus Institute Summer Faculty and Graduate Seminars

The Erasmus Institute will also hold its 2004 faculty and graduate seminars on the University of Portland campus while Collegium is there. In June 2004, the summer faculty seminar will be led by Nicholas Wolterstorff (Noah Porter Professor of Philosophical Theology, *Emeritus*, Yale University) on philosophical and theological perspectives on justice. One of the graduate seminars, on environmental issues, will be conducted by Christopher Hamlin and **Steven Kolmes** (F '02, Portland); the other, on ethics and international relations, will be led by Sohail Hashmi. More information is available at [www.nd.edu/~erasmus](http://www.nd.edu/~erasmus).

The specifics of the clash between the reactionary and melioristic tendencies changed over time. *Rerum Novarum* shifted matters by throwing papal authority behind the tendency to transform the modern world rather than revoke it. The violence of the 20<sup>th</sup> century revolutions, especially that directed against the Church, shifted the debate somewhat. Fascism became attractive to some Catholic prominent writers because of its apparent embrace of corporatist principles of social organization. But fascism became increasingly appealing as a bulwark against other evils: communism, but also, for many, the worldwide conspiracy of Jews and freemasons.

One persistent thread of the narrative shows that the Church supported the limited state rather than democracy *per se*. It endorsed democracy mostly because it was the default alternative to systems of centralized power that are liable to become despotic, contrary to the dignity of the individual. Indeed, a continuing issue was whether governmental action was necessary and appropriate to effectuate a more just society or whether a change of heart and mind, a rejuvenation of human solidarity, was the first and perhaps efficient step.

This is a very impressive book. It draws on deep and broad historical research. Its coverage is magisterial. It is quite well-written and is accessible to readers having only a cursory knowledge of European history.

- Patrick Callahan, DePaul University

(reviews continued on next page)

# Book Reviews (continued from page 9)

*Sandra Estanek, ed.*

## **Understanding Student Affairs at Catholic Colleges and Universities: A Comprehensive Resource**

(Franklin, WI: Sheed and Ward, 2002.)

Estanek is founder of ISAAC, the Institute for Student Affairs at Catholic Colleges, a Collegium-like program for student affairs personnel. This book emerged from that experience.

Estanek reminds us how much of students' experience of institutional religious identity or mission is outside of the classroom, "in residence hall policies and in student organizations, in opportunities for worship and for service, and in interactions with others on campus" (viii). Citing a 1990 survey about top concerns of student affairs officers at Catholic colleges, she lists "suicide, date rape, abortion, birth control, dating, sexually transmitted diseases, and eating disorders" (19). A 1995 survey adds the following concerns affecting student affairs officers, in rank order: "1) sexual behavior, 2) gay/lesbian issues, 3) the increasing diversity of the student body, 4) policies and social justice issues, 5) the lack of knowledge about church doctrine and practice and the role of women in the Church, 6) alcohol and drugs, and 7) racism, recognition of controversial groups, and the increasing diversity of staff" (20-21). Student affairs personnel, she reports, are often trained in secular contexts and report feeling ill-prepared to handle issues about how Catholic traditions and thought affect the dilemmas they face.

Other chapters offer concrete suggestions about responding to the challenges cited above, but Estanek's own essay

tries to broaden the conversation by acknowledging that more than quick fixes are needed. The problem stems from "the uncomfortable practical interface of two epistemological systems, the one stemming from the Catholic intellectual tradition and the other from the professional field of student development. These systems hold different understandings of the nature of the human person and the nature of society" (23).

An essay by Catholic University VP of Student Affairs, Rev. Robert Friday, makes the appropriate claim that "Catholic moral theology is more person-centered than rule- or law-centered," but the rest of his essay hardly supports this claim. Dolores Christie, in the following chapter, arguably does a much better job explicating a process of moral reasoning that could provide tools for life-long responsible moral decisionmaking.

The book also focused attention on student affairs personnel as role models, encourages more active collaboration between faculty and student affairs personnel, and argues for the need to create what Alfred North Whitehead called "a seamless coat of learning" (8) in the classroom and out. The authors take into account in appropriate ways the support staff—housekeepers, food service personnel, etc.—who are important to the life of the university in ways not often noticed by faculty.

In all, Estanek's book provides a contextual framework and practical ideas about how dealing with controversial issues and crises, and developing student affairs policies and personnel can convey the importance of faith.

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*Douglas V. Henry and Bob R. Agee, eds.*

## **Faithful Learning and the Christian Scholarly Vocation**

(Grand Rapids: Eerdmans, 2003.)

In this volume, Doug Henry (F'02) and Bob Agee have collected talks given under the H.I. Hester lecture series at annual meetings of the Association of Southern Baptist Colleges and Schools. The volume gathers the ideas of an impressive group of Protestant thinkers about Christian higher education. These authors tend to be quite overt in their emphasis of gospel values throughout the curriculum. C. Stephen Evans, for example, asserts that "the Christian scholar-teacher is a person who believes deeply in the value of preparing students to become agents of the kingdom of God." Anthony Campolo's interesting contribution is explicit in suggesting that his college, radical in numerous ways from a peace-and-justice perspective, would also clearly restore theology to a "queen-of-the-sciences" position, "informing all other disciplines as to what should be the focus of their respective concerns."

Martin Marty, the great University of Chicago church historian, uses Colossians 1: 15-20 to make a biblical case for finding God in all things, rather than relying solely on scripture as a source of religious knowledge. Building from the same scriptural starting point, he suggests, too, that Christian higher education ought necessarily be committed to helping students "find their coherence in Christ, 'in whom everything holds together.'"

Calvin College's Joel Carpenter tries to suggest how Christianity can avoid the pitfalls of extremes of scientific naturalism and postmodern anti-realism. He primarily emphasizes the role of the Christian university as a means to help the church in its biblical great commission, to "go and make disciples of all nations." Echoing the evangelical scholar Mark Noll, he cautions that the "intellectual disaster of fundamentalism" was to make colleges serve a primary role of "spiritual inoculation" (71) from other forms of learning, devaluing forms of education that were not immediately useful for personal, direct, biblical witness.

Quaker Parker Palmer offers a fine summary of some of the major themes of his life's work, taking on the "hegemony" of objectivist claims in higher education, which claim that to "know" most clearly is to stand back from that which we wish to know. The problem he sees is that such forms of teaching ignore students' own knowledge and experience, and force them to replace their ways of knowing with larger, presumably objective accounts. Human knowledge, he says, is "not just about distancing, it is about intimacy as well" (80). He also chides institutions that say they are about "the pursuit of truth," as if truth were constantly evading us. As a Christian, he sees truth more in terms of the "Hound of Heaven that continually seeks us," and argues for a pedagogy that keeps sight of that article of faith about the source and nature of truth. He is particularly concerned about fostering "gospel ways of knowing," which regard truth not simply as propositional, but as personal ("I am the Way").

Nathan Hatch highlights the increasing suspicion of colleges and universities by Americans who once perceived these to be important instruments of a *common* good, worthy of common investment. Part of the problem he sees is the incoherence of intellectual discourse, and the confusion, rather than clarity, it spawns about meaning and value. Arthur Holmes' essay might be summed up, "Alan Bloom was right; the solution to the problems he identified are the Great Books and the cultivation of 'the Christian mind.'" Denton Lutz goes further to see the modern West as a "neo-pagan society." But in the last chapter, Anthony Campolo offers a refreshing call for a "radical" Christian college. Here he explicitly states that he does not mean a Liberty or Bob Jones University. Rather, his models are Oberlin, Antioch, or Wheaton, when these were founded and espoused radical egalitarian, abolitionist ideals. Biblical justice precepts are at the heart of the new radical enterprise he proclaims.

In numerous ways when I read this book I was aware of the differences between my own perspectives as a Catholic on Christian higher education, and the authors' perspectives. At the same time, I am grateful for the insights and the seriousness with which they take the Gospel. This book will be helpful for all persons who want to understand how a significant group of Christians think about the mission and ministry of higher education.

- tml

Joseph T. Kelley

## **Faith in Exile: Seeking Hope in Times of Doubt**

(Mahwah, NJ: Paulist, 2003.)

Kelley (F '93) writes—with evident respect for the experience of exile—about the possibility of overcoming and not getting simply lost in that experience. He directs his attention to forms of exile that result from personal, social, religious and spiritual crisis. Spiritual exile, deeper than even the difficulties one might experience with one's own tradition or community, "concerns how one experiences and reflects on relationship with God" (29). This, he suggests, is often the hardest forms of exile to overcome, since it negates our ability to access the most important sources of help to us.

His broadest and most interesting advice is to begin to imagine experiences of exile as opportunities or occasions of pilgrimage, since "when displaced or exiled, a person is already on the move, one way or another, by force or by choice" (33). In ways like this, he helps make the rich language of Christian experience accessible and helpful for reconceptualizing human experience in ways that can be profoundly redemptive.

Kelley regards exile as both a crisis of love and a crisis of hope, insofar as both virtues become difficult to hold on to. "Hope," he says, "is our readiness to work on what will be, to prepare it as a gift to be left for those who follow us, who will inherit the earth from us" (105). As the book unfolds, he works to offer ways to help us restore the loving care for self, others, and the world that may be negated in exile but can be restored through grace and the qualities of human diligence that help us to be attentive to it.

The book is not intended to be a scholarly work, but is written for a general audience, borrowing in highly accessible ways from psychology, Hebrew and Christian scriptures, and from figures like Augustine, C.S. Lewis, and Jurgen Moltmann. He does a fine job, for example, of paralleling biblical experiences of exile with common human experiences today. This book is empathetic and thoughtful, and a good starting point for those experiencing exile of all sorts.

- tml

(reviews continued on next page)

# Book Reviews (continued from page 11)

Mary R. Reichardt, ed.

## **Catholic Women Writers: A Bio-Bibliographical Sourcebook**

(Westport, CT: Greenwood Press, 2001.)

In this great contribution to the developing field of Catholic Studies, Reichardt, (F'99) has gathered a fine collection of brief essays about women whose work is readily worthy of the field's attention. A great strength of the collection is its variety. One finds many women who might be familiar to Catholics already—Margaret Mary Alacoque, Catherine of Siena, Annie Dillard, Hildegard of Bingen, Juana Inés de la Cruz, Claire Boothe Luce, Flannery O'Connor, and others. But there are more who I knew of but who might not normally or immediately come to mind for such a list (Rigoberta Menchú, Hrosvit of Gandersheim, Louise Erdrich), and far more (Judith Ortiz Cofer, Eunice Odio, Mary Lavin, Pilar Millan Astray, Theresa Hak Kyung Cha among them) who I had never heard of.

Each entry includes a brief biography of the author-subject, a critical examination of her work in relation to Catholic and feminist thought, and selected bibliography. As the preface notes, “[a]lthough women have been writing in the Catholic tradition since early medieval times, no source prior to this book has brought together biographical, critical, and bibliographic information on a wide cross-section of Catholic women authors.”

In some sense, it is an intellectual hagiography, though *not* in the pejorative sense that historians often equate with the word. In contrast to the pejorative sense, one might actually regard it as a counter-hagiography, a helpful reassessment of the qualities women have brought to Catholic life. Certainly it takes a critical perspective towards the women it examines, even as it tries to hold up their accomplishments. While hagiographies of Catholic saints are overwhelmingly populated by nuns, this intellectual sourcebook is refreshingly and overwhelmingly full of lay women.

Some choices may seem controversial—Willa Cather, Denise Levertov and Kathleen Norris were not Catholic; Simone Weil only became one on her deathbed; Mary Gordon and Louise Erdrich are probably more culturally than religiously Catholic—but they also expose debates about what or who ought to be included in Catholic studies. Cather's citation notes that she was not Catholic, but “wrote so seriously and sensitively about the Catholic Church.” Such writing certainly makes her interesting as a subject for Catholic studies, but perhaps odd for a book titled “Catholic Women Writers.” I would side with including her (or Levertov or Norris or Gordon or Weil), but changing the title.

Though expensive, (\$104.95) this is a much welcome book, and should at least find its way into Catholic colleges' reference libraries.

- tml

Wilburn T. Stancil, ed.

## **A Student's Guide to the Liberal Arts**

(Kansas City, MO: Rockhurst University Press, 2003.)

This aptly titled book opens with an essay by James Schall, S.J. which traces the classical origins of the liberal arts, focusing on the capacity of the liberal arts to develop the powers of the mind, produce freer human beings, and to engender a love of knowledge for its own sake and for the sake of a good society.

Most of the book is devoted to essays representing each of a wide variety of liberal arts disciplines. Each author makes some effort to discuss the discipline's place among the liberal arts, but focuses most of all on the discipline itself, why a student might want to pursue it, and how one could also pursue it outside the classroom. The book includes a large number of web resources for students to learn more about a particular field. Stancil (F'98), who teaches theology at Rockhurst and directs the Press there, closes with a brief essay on the goals of liberal education.

Most of the essay authors come from Protestant and Catholic colleges and universities, and several make a point

of addressing methodological and critical questions that might affect religiously committed students who encounter that discipline.

The most delightful essay—the one most likely to make me want to run out and learn a great deal about that discipline—was Roger Aikin's “On the Study of Art History.” He contrasts a fourteenth century painting by Van Eyck and with a 1955 collage by Richard Hamilton, discussing how art historians might work to compare and interpret different symbol systems, and how they understand art within its contexts.

While the essay by Schall presumes too much of most 18-year-old readers, other essays do well to address the kinds of questions about college that entering first-year students might have. Schall's classical perspective is helpful, but does not address why psychology, sociology, and communications find a place in this book. For its intended audience, however, this book is a fine introductory tool, one that might often be helpful for advisors and mentors of first-year students.

-tml



Peter Steinfels

## **A People Adrift: The Crisis of the Roman Catholic Church in America**

(New York: Simon and Schuster, 2003.)

Peter Steinfels, senior religion writer for the New York Times and former Editor of *Commonweal*, provides readers with the best overview of the issues and challenges facing the church in the U.S. since Charles Morris' 1998 *American Catholic*. Though an historian by training, he works here mostly as a very thoughtful journalist, using historical background to illuminate the sources of the challenges facing the church today. The book is remarkable not so much for the *new* issues that Steinfels raises, but for the ways that he brings them together and outlines the whole, broad picture. His bird's-eye perspective and analytical skills are the book's primary strength.

Steinfels is painstaking (sometimes mildly frustrating) in his attempts to explore both sides of dilemmas and in his refusal to settle comfortably in left or right camps. He often says things that "traditionalist" or "liberal" Catholics will not like to hear, but backs the statements up with clear and compelling logic about the choices and outcomes we face given demographic trends. This "down-the-middle" approach fits with what seems like Steinfels' core concern—that the church in the United States has been unable in the last decade to find "common ground" of the sort that Chicago's Cardinal Bernardin sought in the last days of his life when he founded the Catholic Common Ground Initiative. Instead, he sees a church where loud voices on the farther left and right dominate and demoralize.

Steinfels has long been concerned with the mission and identity questions of Catholic colleges and universities. Here he addresses these concerns alongside questions about religious identity at Catholic hospitals and Catholic charities, both of which serve huge non-Catholic populations and face questions about identity, structure and priorities that "go to the very *raison d'être* of this vast network of Catholic institutions" (110).

In a chapter on parish life, priesthood and lay ministry, Steinfels does an excellent job of outlining the degree and causes of declines in the numbers of priests, and of noting the change that has taken place in the parishes to lay leaders. More importantly, he raises important questions that Catholics in parishes will have to face as the number of active priests continues to decline.

Steinfels takes on religious education, liturgy, the church as an actor in American social and political debate, the role of women and the "feminization" of Catholicism. The crisis of abuse—both in terms of sex and authority—is given significant attention. On top of all the challenges that the church faces, this challenge would seem almost too much to allow a person to be reasonably optimistic, despite the size and resources of the church today.

Steinfels does see a little possibility for hope, though: not so much in episcopal leadership, which he regards as too intimidated, nor in the "new breed" of younger clergy, but most of all in lay people—theologians, other scholars, volunteers, philanthropists, politicians, etc.—if they are thoughtful and committed and take responsibility for their faith and for the legacy they pass to their children.

I was taken by Steinfels' desire to counter the individualism and privatism that marks much of American Catholicism. His vision of church sees "A people is not a population. A people is not an undifferentiated mass but a group with a sense of itself, a collective memory, a solidarity, and anticipated destiny" (14). He reminds us of ways that this sense of shared identity is already attenuated, and may well continue to weaken. Restoring that sense of the church is certainly a monumental task.

This book would be a fine introduction for anyone who wants to understand the complexities of Catholic church in America today, and also for anyone who thinks that he or she already has figured out the situation.

- tml

(reviews continued on next page)

# Book Reviews (continued from page 13)

Gary Smith, S.J.

## **Radical Compassion: Finding Christ in the Heart of the Poor**

(Chicago: Loyola University Press, 2002.)

In thirteen chapters, Jesuit priest, Fr. Gary Smith journals his experiences working with the poor on the streets of Portland, Oregon. His journal of encounters, profoundly moving, reveals both the paralyzing brokenness of the poor as well as their quiet dignity.

Indeed, one of Smith's primary messages is that the dehumanized and stigmatized characters to whom he provides assistance and support are, in fact, a gift to him, exemplars of generosity, compassion, integrity and friendship. While he occasionally addresses systematic defects that create poverty and hardship, his main concern seems to be to capture the humanity of the poor in his daily encounters with the residents of the Single Resident Occupancies (SROs) in Portland's Old Town. A recurring theme is the power of being "present to" the other. For instance, consider Smith's reflections on his visit with Ned:

Ned is in his late seventies, one of those rare birds who has lived that long in spite of pounding down a fifth of vodka a day and complementing his drinking with a couple of packs of cigarettes...He regaled me once again with tales of his lost family and of how his two sons had dumped him, of the crackpots in his hotel, and of his WWII exploits...These encounters are the essence of the *ministry of presence*. In the midst of one-way conversations, I am communicating all the time...I trust that my way of being present to Ned will be used by God. (6) (Emphasis added)

Ned's story is similar to so many others with whom Smith worked. Behind their material deprivation, addiction and mental illness is a fundamental loneliness and sense of alienation. The power of Smith's "ministry of presence" is found in his ability to sit quietly and truly listen. "I find out about them by entering their world. Solidarity with them means knowing their sights and smells and sounds, their hopes and deprivations" (96). Indeed, as Smith repeatedly remarks throughout the book, the people to whom he ministers, more than anything, have a profound desire to be heard, a profound need to matter to someone else and to share that experience. And even though real, long-term solutions to poverty as a moral problem must take the form of systematic change in the way society allocates its resources, Smith suggests that such change can only be meaningful to the extent that it meets these fundamental human needs.

The experience of reading this book is valuable not merely because it provides an inside look at the destructive forces of poverty, but also because the reader sees herself in the broken characters with whom Fr. Smith interacts. "Oh the ache we have to know and be known, to love and be loved" (34). Hence, Fr. Smith teaches us that we are all like Charlie, a 40-year-old, schizophrenic SRO resident, who sadly confessed that his recently deceased cat had taken the place of "all those people who had never come to see (him) or taken time to talk with (him)" (34).

Overall, Smith takes us to a place we would rather not go. However, we emerge from this book with a richer understanding of poverty as a moral evil, and, paradoxically, with a sense of how this evil may bring unexpected gifts. "Finding Christ in the Heart of the Poor" is precisely what he has done.

- Martin G. Leever, University of Detroit-Mercy

## Got Copies?

Copies of *As Leaven in the World: Essays on Faith, Vocation and Intellectual Life* are available from Collegium for a reduced price of \$20, including shipping.

*Caroline J. Simon, et. al.*

## **Mentoring for Mission: Nurturing New Faculty at Church-Related Colleges**

(Grand Rapids; Eerdmans, 2003. 129 pp.)

Simon's team, drawn from Evangelical, Catholic and Mainline Protestant institutions, has joined forces to encourage the development of mentoring initiatives that take seriously the religious mission of institutions like theirs. The book repeatedly stresses the importance of taking into account the particularities of institutions—religious mission, student demographics, faculty expectations, etc.—rather than pretending that there is a single, universal template for mentoring faculty, as if the particularities of an institution didn't matter. The authors draw from Robert Benne's typology of church-related colleges to pay a lot of attention to differing priorities in terms of mission.

The book is helpful in numerous ways, but seems ultimately to tell more “how to set up a mentoring program” than it tells “how to mentor.” For those setting up a program, the book offers good general advice: mentoring should involve clear communications and expectations; help young faculty understand “who [their] students are;” help decode “insider language” thrown around on campus; help faculty think about how to motivate students, and how to relate to them outside of the classroom; help them determine which types of research can be brought fruitfully into the classroom, how much time should be devoted to classroom preparation, how to become appropriately involved in committee service, and how to avoid getting burned out.

The authors help remind would-be mentors of the situation young faculty find themselves in, having moved to a new city, or having chosen to work at a church-affiliated school that might suddenly seem not to be a good fit. In light

of that, they offer good advice for who good mentors should be: faculty who are aware of their own early experiences, the self-doubts, transitions involving a move to a new place, and especially are aware of “what an ego-battering enterprise teaching can be” (57). The authors use Sharon Parks' work to remind mentors that new faculty may well still be exploring issues on their own about who they are as workers and what matters most to them.

More good advice follows: They suggest that mentor program designers sit down and chart out: 1) “salient features of this institution,” 2) “challenges faced or skills needed by our faculty,” and 3) “goals and priorities of our mentoring program.” The answer to each of the first questions, if outlined clearly in order, can help determine the answer to the question that follows it. They assert the value of providing appropriate mentoring for adjunct faculty, especially in institutions or departments that rely heavily on them.

The book is often short on specific examples of program content, I thought, but at times we do learn, e.g. that “Incarnate Word University does not just communicate its desire for service learning; it exposes new faculty to a range of models for fulfilling this expectation” (42).

Some aspects of the book seemed unhelpful, such as the encouragement to draw a map identifying degree of faculty “ownership” of the institution and its mission. In my own experience, such language is less than helpful, implying that the college “belongs” more to some group of faculty than to others. Good mentoring, it seems to me, depends on a more careful use of images, symbols and languages.

Despite my several hesitations, this is a helpful book which will help colleges think better about mentoring and how to use it to focus on mission.

- tml

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