

Collegium News

Volume 2/Issue 9

www.collegium.org

Member Institutions

- Assumption College
- Avila University
- Boston College
- Chaminade University
- College of Mount Saint Joseph
- College of Mount Saint Vincent
- College of New Rochelle
- College of Notre Dame of Maryland
- College of Saint Benedict
- College of Saint Scholastica
- College of the Holy Cross
- Creighton University
- DePaul University
- DeSales University
- Dominican University
- Duquesne University
- Fairfield University
- Fontbonne University
- Fordham University
- Georgetown University
- Iona College
- John Carroll University
- Le Moyne College
- Lewis University
- Loyola University Maryland
- Loyola Marymount University
- Manhattan College
- Marian University
- Marquette University
- Mercyhurst College
- Merrimack College
- Niagara University
- Notre Dame de Namur University
- Our Lady of the Lake College,
Louisiana
- Providence College
- Regis University
- Rockhurst University
- Rosemont College
- Sacred Heart University
- Saint 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
- Saint Michael's College
- Saint Norbert College
- Saint Paul's College, University of
Manitoba
- Saint Xavier University
- Santa Clara University
- Seattle University
- Seton Hall University
- Stonehill College
- University of Dayton
- University of Detroit Mercy
- University of the Incarnate Word
- University of Notre Dame
- University of Portland
- University of Saint Francis
- University of Saint Thomas
- University of San Diego
- Xavier University, Ohio



Summer 2010, University of Portland, Portland, OR

The One Calling? Thoughts on Vocation

It happened again last weekend, one of those great moments. Reading a book review about two poets whose work I really admire, I felt pangs of wild admiration about a number of successive insights and the sentences that conveyed them. The writing seemed as good as the poetry being reviewed. Rather than merely being excited about what I read, I also felt an immediate sense of envy. It's bad enough, I thought, that I'm awed and jealous of what those poets can do. I was also jealous of the words of their reviewer.

The feeling was familiar. On the one hand, I felt very powerfully, I'd love to do what they've done. On the other hand I thought If these other people are so much better at this than I am, what makes me think I should take up space as a reviewer?

The experience raised questions for me about the way I think of my vocation. What are these feelings telling me? Why do I ultimately label some such desires as vocation, but not others?

When I encounter writing as good as that described above, I really do feel an internal tug to want to do the same – a calling. The calling even feels sublime or transcendent, if often too short-lived. I've felt this most frequently about wanting to be a novelist or a cellist. Yet I've never started a novel or picked up a bow.

My hesitation could be about fear of failure: great cellists start young, and I don't think I could bear to listen to that many hours of sour cello notes on my way to being able to play something meaningful. And because I've done at least some writing and no musical instrument playing, I have some more reason to think the writing route is the more likely possible vocation.

Continued on page 2

New Member

We are very happy to welcome our newest member school, Xavier University, Ohio.

Contents

<i>The One Calling?</i> Thoughts on Vocation	1
RIP Jody Ziegler	3
Alumni News.....	4
Collegium Board News.....	4
Reviews:	
<i>Prayers of the Faithful: The Shifting Spiritual Life of American Catholics</i> - reviewed by Tom Landy.....	5
<i>A Book of Silence</i> - reviewed by Tom Landy.....	6
<i>Educating for Faith and Justice: Catholic Higher Education Today</i> - reviewd by David Gentry-Akin.....	7
<i>Faith and the Historian: Catholic Perspectives</i> - reviewed by Gabriel Loiacono	8
Book Notes	9
“Help Shape Collegium News”	10



Continued from page 1

When it comes to writing, my aspirations are always also side-checked by some delightful encounter with the work of a real master. I aspire to it, but equally often ask what makes me think that I should give myself to it when my work would pale in comparison.

But I also think that vocation is not about having to do something better than anyone else. It's more about doing something well and out of a sense of being led to do it.

My intermittent desire to be a great novelist or cellist can't readily be dismissed as “not my vocation” just because I can't achieve it at the snap of a finger. Vocation still takes discipline to realize well. And most people who embark on a vocation do so without certainty they can achieve.

Helping faculty discern, find, and fulfill their vocation is what Collegium is about. It's something I believe in, but that does not leave me without questions.

So how do I know if I'm living out my vocation, or side-stepping it? Is it even fair to say that I have only one vocation? That God couldn't help me or anyone do something meaningful in any number of settings? Vocation ought to match up with talents, and with the needs of the world, and be more than just a title I give to my desires that presumptuously signals that I know God's will and that God approves all my longings or choices. But I also have to hope that vocation is something that can be found by the vast majority of the world's population who do not have the resources, education or choices to do anything they might choose.

I know that my thoughts about cello playing or novel writing differ from my thoughts about other kinds of work where I show far less evidence of aptitude. I know that I shouldn't even think of being a number theorist, a statistician, or a particle physicist.

I haven't sorted out what makes me decide that what I do is my vocation, though I'd usually describe it as such. It does depend in particular on the sense I've had from praying about it, and also from the affirmation of others that it is worthwhile.

I know it's not the only thing I could do. It's the contingency of it all that strikes me the most right now, perhaps not unlike the contingency of finding a spouse. You could find that person and feel that he or she is “the one.” Yet most us know that how we found that one person is highly contingent. Had some other factor intervened in our lives, we might have met someone else who would become “the one.”

My repeated experience reminds me that vocation is probably not the “one thing” that we are called to do, but one great thing we could be called to among many.

I'd like to say that vocation is about certainty but I realize at times that, like faith, it's at least as much an act of trust. It's certainly a great thing to find one's sense of vocation in life, but perhaps too, it's equally good to find that sense unsettled a bit, if only so we can take the time to be reflective about what we might otherwise take for granted.

-tml

RIP Jody Ziegler



Joanna "Jody" Ziegler, Edward A. O'Rorke Professor in the Liberal Arts at the College of the Holy Cross, died Nov. 4 after a yearlong struggle with cancer. An Art Historian, Jody brought passion and energy to her work and to her friendships. She described herself as having been 'transformed' by her Collegium experience, and in turn was especially creative at helping students, colleagues and Collegium learn and grow.

Jody was a Collegium faculty fellow in 1997, a board member from 2004-2009, and a mentor in 2008. She is most well-known to Collegium alums for her article, "Practice Makes Reception: The Role of Contemplative Ritual in Approaching Art," in the *As Leaven in the World* reader. It describes a practice that she developed for introductory art history students to help them see more effectively and contemplatively. The 2010 Collegium evaluations referred a number of times to this article as the most helpful one participants encountered.

Jody taught at Holy Cross since 1982, and was named Distinguished Teacher of the Year in 1994. She received several grants to support her work on ethics and contemplative practice, and was a leader in introducing reflective habits into art history classes and the wider curriculum. On campus she was known for her dedication to mentoring students, including some who had gone on to prominent positions as museum curators and art historians.

Melissa Goldthwaite (F'08), a member of Jody's Collegium small group, developed a close bond to Jody and was with Jody to an extraordinary degree right to the very end.



Alumniæ News

Christine Firer Hinze (P '02-'09, B '08 – present), has been appointed Director of the Curran Center for American Catholic Studies at Fordham University, where she is Professor of Theology.

Megan Fox-Kelly and Marty Kelly announced the birth of their second son, Sean born on October 3, 2010. Sean joins Megan, Marty and big brother Kieran. Megan has served on the Collegium Board of Directors since 2006. She and Marty have both served as spiritual and retreat directors in '04, '05, '07, '08, and '09.

Sr. Amata Miller, IHM (F'06), will receive the Monika K. Hellwig Award from the Association of Catholic Colleges and Universities at its January 29 2011 annual meeting. She is Director of the Myser Initiative on Catholic Identity at St. Catherine University.



New Online Venture by Collegium alumna

Bronwen McShea (G'10) a Yale doctoral student, is editor of a new online journal titled *Pilgrim: A Journal of Catholic Experience*. The journal includes reflections, poetry, stories, and images.

Bronwen describes the mission of *Pilgrim* as follows:

How does Christianity, lived in communion with the Roman Catholic Church, affect the way men and women experience life in the world? What would an integrated, Catholic approach to life look like today? In what ways should it draw and depart from historical expressions of Christianity? How should it engage ideas and ways of living traditionally unassociated with the Church? Considering these and other questions, *PILGRIM* is committed to helping Catholics grapple intelligently and humanely with challenges posed to them both by the Church and by contemporary society. We explore what it means to sustain a Catholic identity and live Christianity holistically in today's world. We also provide a forum for Catholics, and those sympathetic to Catholic ideas and approaches to life, to develop their capacities for critical thought, creativity, and concern for one another and for all God's creation.

The journal can be accessed at www.pilgrimjournal.com.

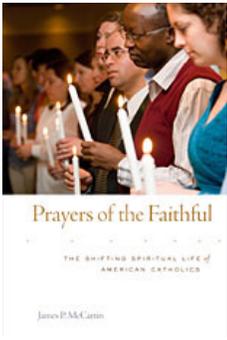


Curriculum Materials on Business Education

The Catholic Business Education Project recently announced a new website that provides background papers, syllabi and teaching notes to assist faculty who desire to provide a more mission-driven business education at Catholic universities. The site is at: <http://www.stthomas.edu/cathstudies/cst/curriculum/BusCurrmaterial.html>

The materials were presented and discussed at a seminar held at the University of Portland in August. The seminar included faculty from both business and the liberal arts focusing on theology of work, philosophical ethics, business ethics, management, marketing, and macro- and micro-economics.

Book Reviews



James P. McCartin

Prayers of the Faithful: The Shifting Spiritual Life of American Catholics

Cambridge: Harvard University Press, 2010, 225pp.

Until fairly recently, what passed as Catholic history primarily included accounts of the lives and works of major clerical figures. A genera-

tion of scholars since the 1960s brought a much broader perspective to Catholic life, paying greater attention to social history and to the lives of ordinary Catholic believers. In this volume, McCartin (G'98, F'05) shifts the attention a bit further, towards understanding the changing spiritual lives of Catholics.

The book evinces some tension in terms of what it wants to be. The subtitle frames its purpose in somewhat broad terms, as a history of “the shifting spiritual life of American Catholics.” The chapter titles all refer more specifically to different historical manifestations of prayer over a century and a half.

As a history of prayer in America – the volume suggested by those chapter titles – I was intrigued and yet left wanting more. The premise of the book, that American Catholics significantly changed their notions about how, where and what to pray for over the course of a century is particularly fascinating. Early in the century, devotions such as those to the Sacred Heart and the “Little Flower” were especially important. As the number of clergy and churches blossomed in the immigrant church, much of Catholics’ spiritual lives became newly centered on parish and Eucharist. But over time that grew to include street festivals, retreat houses, shopping-mall chapels, charismatic prayer meetings, and home masses.

I was especially intrigued by McCartin’s chapter on the efforts to turn prayer into a “crusade”—like the family Rosary crusade—in the 1940s and 50s, but was puzzled by the assertion of his next chapter title that in the era that followed prayer became “secular.” What he meant by it can roughly be translated to mean that the expectation was that a spiritual life was most effectively manifested by how one behaves in the “secular” realm, but the title still confounds things. He covers events like the rise of the pro-life movement as a spiritual cause, and the turn among many Catholics towards social justice in the same era.

I was impressed with McCartin’s thinking about the ways the laity actually experienced greater connection to the Mass in the 20th century. He shows that for decades before the changes of Vatican II Catholics were becoming more active in the liturgy, notably in terms of apprehension and spiritual connection.

The book is full of insights that re-frame the broader narratives of Catholic history in terms of larger trends and shifts. It gives us a richer sense of the larger social contexts that contributed to changing styles of prayer.

Nonetheless, the volume is not fully the social history I was expecting, though perhaps that is the fault of this reader’s expectations. It focuses more on what we might call “thought leaders” in the church, and on what they were encouraging Catholics to do, and less on ordinary Catholics and data from their lives. I wish we could have seen much more of the content of particular prayers and devotions that large numbers of Catholics typically found important.

Some of the difficulties may arise from the volume’s conciseness, and the difficulty of presenting a broad history of Catholic life in a short book. I have small quibbles with the failure to define terms. To take one example, he drops in phrases like “contemplative prayer” without explanation.

Most important, however, is the degree to which McCartin identifies some major trends and shifts, often in frameworks that are refreshing compared to many other narratives of American Catholicism. He certainly undermines the facile narrative that sees Catholic life in America as unchanging until Vatican II. This book is a nice contribution to a perspective on Catholic life that has gotten short shrift in the past.

—tml

Sara Maitland



A Book of Silence

Berkeley, CA: Counterpoint 311 pp.

Maitland R'97 is a British Catholic independent scholar who has lived a remarkable life. A Catholic, socialist, feminist novelist and intellectual, she found herself, at midlife, increasingly overwhelmed by a noisy world, "in love with," "increasingly obsessed by" silence.

Maitland was convinced that silence has a positive power – that it is more than absence.

Her close friend, Janet Batsleer, tried valiantly to knock that notion away with a sledgehammer, in a letter to Maitland that provided, to me, much of the creative tension of the book. Batsleer wrote:

Silence is the place of death, of nothingness. In fact there is no silence without speech. There is no silence without the act of silencing, some one having been shut up, put bang to rights, gagged, told to hold their tongue... lost their voice. Silence is oppression and speech, language, spoken or written, is freedom.

Paolo Freire in his great founding text *Pedagogy of the Oppressed*... wrote that silence was the great theme of a pedagogy of liberation. That is why literacy preoccupied him and why the paradoxical capacities of the talk of the powerful to silence the 'coming to voice' of the oppressed fascinated him...

Silence is a place of non-being, a place of control, from which all our yearning is to escape. All the social movements of oppressed people in the second part of the twentieth century have claimed 'coming to language' and 'coming to voice' as necessary to their politics... In the beginning was the Word... Silence is oppression. It is 'the word' that is the beginning of freedom.

All silence is waiting to be broken (28).

The challenge cut sharply despite it, Maitland wrote "I was eager and greedy. I wanted both to be silent and to think about silence." Thereafter she tries, on the Isle of Skye, in remote England and the desert, and in ordinary life, to find silence.

The most notable positive effect she finds is the intensification of physical sensation. She noticed so much more than she had before in porridge, in wind, in the clouds. She saw anew the variety of plants, birds and insects – and even different sorts of silence.. Small things felt like "pure gift." She also experienced auditory hallucinations, panic, boundary confusions, exhaustion, nervousness, abandonment, desolation, fury, madness, and "an exhilarating consciousness of being at risk."

Maitland's above mentioned desire "to think about silence," leads to what was for me sometimes the most interesting and sometimes the most frustrating element of the book. An apparently voracious reader, Maitland couldn't resist telling about how a multitude of former explorers, shipwrecked persons, and prisoners recalled their own silence. So many quotations from others often proved too distracting, and made this an occasionally very noisy book about silence.

The spiritual dimension of silence is at the heart of Maitland's search. And that tradition is filled with contradiction. In the western tradition, God creates being by speaking, by breaking silence. The deepest fear in many religious traditions is that darkness, silence and death will swallow up everything into silent nothingness. Yet Western Christianity, by the third century, came to deeply value silence as a spiritual gateway. Maitland hopes silence will be such a gateway.

In the end, this is a book full of paradoxes, which is just the way that Maitland experienced silence. A reader can be led to one conclusion about silence and say "that's precisely right," and then pages later have to confront that the opposite also is sometimes true. Maitland deals with these paradoxes in her own life, when she realizes that the silence that makes it possible for her to feel union with the divine, an emptying out, also gets in the way of the prose narrative writing that she hopes it would engender. I suspect that we all encounter this somehow, which makes this book, while sometimes a frustrating read, also very though provoking.

–tml

CONFERENCE INFORMATION

ECCLESIOLOGY AND EXCLUSION
BOUNDARIES OF BEING AND BELONGING
IN POSTMODERN TIMES



University of Dayton
May 19-22, 2011

Sponsored by the Department of Religious Studies
and the Department of Philosophy

ECCLESIOLOGICAL INVESTIGATIONS
FIFTH ANNUAL INTERNATIONAL CONFERENCE

Speakers:
Miroslav Volf,
Paul Lakeland,
Susan Wood,
Vincent J. Miller,
Richard Gaillardetz,
Mary McClintock Fulkerson,
Gerard Mannion,
Bryan Massingale,
Barry Harvey,
Agbonkhanmeghe E. Orobator,
Cecilia Moore, Leslie Picca,
Mary Reimann

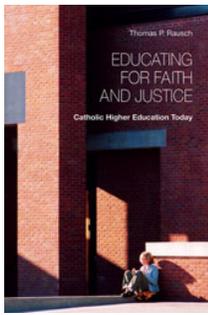
Panels:
Church & Exclusion,
Philosophy & Exclusion,
Racial Justice & Exclusion,
Ecumenism & Exclusion,
others TBD

Additional Information and Call for Papers:
(submission deadline- February 1, 2011)

exclusionconference.ecclesiological.net

Contact and Submissions :
Dennis M. Doyle,
Dennis.Doyle@notes.udayton.edu
(937) 229 - 4219

Co-sponsored by the
Philosophy Department and the
Religious Studies Department
of the University of Dayton



Thomas Rausch, S.J.

Educating for Faith and Justice: Catholic Higher Education Today

Collegeville: Liturgical Press, 2010, 164 pp.

Following on his *Being Catholic in a Culture of Choice* (2006), Father Thomas Rausch, SJ, T. Marie Chilton Professor of Theology at

Loyola Marymount University in Los Angeles, has written and edited a second volume that faculty, staff and administrators concerned with enhancing the Catholic identity and mission of their institutions will find helpful. *Educating for Faith and Justice: Catholic Higher Education Today* (Liturgical Press, 2010; softbound, 164 pages).

Five of the ten chapters were authored by Father Rausch himself. In Chapter One, he provides a succinct overview of the history of Catholic education from its European roots to the situation of Catholic Colleges and Universities in the United States today. He comments on the involvement of religious orders in higher education, and the various methodologies for integrating character and spiritual development with study in the humanities and the sciences. In Chapter Two, he explores the shifts in thinking and practice with regard to the role of theology in the university, and how those shifts have helped to bring us to the present moment of crisis and opportunity. In Chapter Three, he treats the shift from a focus on personal piety and morality to a greater concern for social justice that was ushered in at the Second Vatican Council with the promulgation of its Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*. In Chapter Four, Rausch recapitulates what we can learn from data in the social sciences about the situation of young adult American Catholics today.

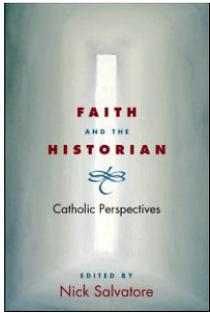
For Chapters Five through Nine, Father Rausch identified scholars who were involved in what he believed to be interesting and promising projects around the sustenance of Catholic identity and mission, and invited those scholars to write chapters describing those projects. In this section, we are treated to a chapter on budding field of Catholic Studies by Professor Don Briel, the founding director of the Center for Catholic Studies at the University of Saint Thomas in Saint Paul, Minnesota, arguably the leading center of its kind in the United States. This wonderful interdisciplinary initiative has gone from being a small undergraduate minor in Catholic Studies in the early 1990's to being both a major and a minor offering, graduating hundreds of students each year. A masters degree in Catholic Studies was later developed, and the program now has a thriving Rome campus as well. The Center for Catholic Studies, further, sponsors a number of institutes and publications, as well as events throughout the year designed to foster and promote a conversation about the unique contribution that the Catholic vision of reality makes to culture and the intellectual life.

This reviewer authored a chapter on an immersion course that he developed for undergraduates, a three-week pilgrimage to Rome entitled *Walking in the Footsteps of the Early Christians*. This course seeks to use the model of the retreat or pilgrimage in which to give students the luxury of "a time apart" in a milieu very different from the one of their everyday world, one that might allow students to transcend kronos, or everyday time, and open themselves up to kairos, the graced moment in which they know God's presence in their lives. Kristen Heyer of Santa Clara University writes about Community-Based Learning and Transformative Pedagogies in *Christian Ethics*. Community-based learning, Heyer writes, is well suited to Ignatian pedagogy that puts academic rigor at the service of meeting the world's needs and promoting human flourishing. Mark Ravizza, SJ, also of Santa Clara, writes about Praxis-Based education, integrated community learning, and "the formation of a Christic Imagination" through his work at the Casa de la Solidaridad in El Salvador, a study-abroad program sponsored by Santa Clara University that integrates direct immersion among the poor with rigorous academic study. Building on the work of William Lynch, Ravizza tells us that the Christic Imagination is one modeled on the kenosis of Christ in the Incarnation, one in which we are saved, not by fleeing human reality but by entering fully into it, by embracing human finitude and limitation even to the point of death. Finally, Stephen Pope of Boston College writes about the kind of personal transformation that students can achieve through immersion trips of various kinds. Citing Gustavo Gutierrez, Pope notes that to discover "the Other" is to enter fully into the Other's world, which means breaking with our own, with our own inward-looking absorption with the Self, and that in doing so we are embarking upon a process of conversion.

Father Rausch weaves the whole collection of essays into a rewarding and satisfying whole with his final chapter on "Meeting the Living God" in which he talks about the need for students to find a dynamic and personally meaningful spirituality within their religious tradition, and about the necessity of moving beyond a merely culturally determined faith stance.

With *Educating for Faith and Justice: Catholic Higher Education Today*, Father Rausch has once again made an important contribution to the ongoing discussion around how to animate and sustain Catholic identity and mission in Catholic higher education today. This book is highly recommended.

Dave Gentry-Akin (F'03, M '09)
Saint Mary's College of California



Nick Salvatore, Ed.

Faith and the Historian: Catholic Perspectives

Urbana: Univ. of Illinois Press, 2007, 208 PP.

Faith and the Historian: Catholic Perspectives is food for the soul of historians who are also Catholics, whether practicing or non-prac-

ticing. In eight autobiographical essays, the contributors describe how their Catholic faith or Catholic upbringing has impacted their scholarship. This is also a volume of value for scholars of other faiths or intellectual commitments, including scholars of religion, intellectual historians, scholars of immigration and, indeed, anyone who thinks systematically about how his or her faith or worldview impacts his or her intellectual work. This reviewer had an emotional response to many of the essays, a feeling of gratitude for learning so much about other historians' intimate experiences of faith and how these experiences have shaped the histories they have written.

Each of the eight essays is, more or less, two parts memoir to one part philosophy of history. Without exception, the essays lay bare the authors' encounters or attempted encounters with God. All of the authors were born into devout Catholic families. Some of the authors have remained devout Catholics ever since then. Others have "drifted away" (134) or become "distant" (115) from the Church. Another, dramatically and engagingly, left and returned. Yet another is "caught betwixt and between" (163). Almost without exception, the autobiographical sections of these essays are riveting and written in dashing narrative styles, and are often full of surprises. The essays are short – an average of twenty-three pages including endnotes – and read very quickly.

The autobiographical sections are meant to lead to each author's consideration of how Catholicism has impacted his or her philosophy of history, which will be defined here as the basic assumptions with which an historian approaches the reality of human experience and the making sense of the past. To give just one example, essayist Nick Salvatore has found that the concept of original sin has informed his historical writing. He writes that this idea of "the inherent fallibility of all human endeavor" brought him "an exultant relief from the arrogance of thinking that I, or indeed we, actually directed in toto this existence we inhabited" (101). Although Salvatore does not further tease out the connection, it seems apparent from his published work that this sense of relief has left him free to engage labor history and African-American history with a sort of playful curiosity, a willingness to follow human experience wherever it might lead, that other basic worldviews (Whiggish-liberal-progressive or Marxist or deconstructionist) might not.

Indeed, connecting these personal essays to the authors' published work is one of the main ideas behind the collection. Salvatore, who is also the editor of the volume, explains that one aim of the essays is to encourage readers to reflect on the authors' published works anew, putting them in conversation with these very personal reflections on how Catholicism shaped these works of history. For that reason, as Salvatore, explains, none of the authors in this volume were born after 1959. The idea is that a reader should be able to read a number of publications by each author in order to follow the impact of faith on the author's career. This makes sense.

Nevertheless, the absence of younger historians make the collection feel oddly circumscribed. Authors' formative periods range from the 1940s to the 1970s, and thus make it appear that the 1960s are still the great hinge of contemporary intellectual life, marking the major distinction between those who became adults before this period or during and after. This reviewer is an historian born in the 1970s, and the natural narrative that these essays represent, arranged as they are from oldest author to youngest author, feels like a narrative with a too abrupt ending. What happened to Catholic historians afterwards? This collection cannot begin to tell us. For what it's worth, this reviewer's experience, though finding much that is familiar in all of the essays, feels closest to that of the eldest author in the volume, Philip Gleason. A couple of essays by younger historians would only, I think, have added to the richness of this collection.

This objection notwithstanding, the essays collected here are valuable exercises in the philosophy of history, and also much more. They are personal, moving, and should be considered a mix of spiritual reading and academic reading. They are ideal both for Catholic intellectuals and for anyone who would like to reflect on the connection between faith and intellectual life.

Gabriel Loiacono (G '04)

University of Wisconsin – Oshkosh

Book Notes

Anthony Burke Smith (G '04, F '00)

The Look of Catholics: Portrayals in Popular Culture from the Great Depression to the Cold War

University of Kansas, 2010. 280 pp.

When John Kennedy ran for president, some Americans thought a Catholic couldn't—or shouldn't—win the White House. Credit Bing Crosby, among others, that he did.

For much of American history, Catholics' perceived allegiance to an international church centered in Rome excluded them from full membership in society. Now Anthony Burke Smith shows how the intersection of the mass media and the visually rich culture of Catholicism changed that Protestant perception and, in the process, changed American culture.

Smith examines depictions of and by Catholics in American popular culture during the critical period between the Great Depression and the height of the Cold War. He surveys the popular films, television, and photojournalism of the era that reimagined Catholicism as an important, even attractive, element of American life to reveal the deeply political and social meanings of the Catholic presence in popular culture.

Smith shows that Hollywood played a big part in this mid-century Catholicization of the American imagination. Leo McCarey's Oscar-winning film *Going My Way*, starring the soothing (and Catholic) Bing Crosby, turned the Catholic parish into a vehicle for American dreams, while Pat O'Brien and Spencer Tracy portrayed heroic priests who championed the underclass in some of the era's biggest hits. And even while a filmmaker like John Ford rarely focused on clerics and the Church, Smith reveals how his films gave a distinctly ethnic Catholic accent to his cinematic depictions of American community.

Smith also looks at the efforts of Henry Luce's influential *Life* magazine to harness Catholicism to a postwar vision of middle-class prosperity and cultural consensus. And he considers the unexpected success of Bishop Fulton J. Sheen's prime-time television show *Life is Worth Living* in the 1950s, which offered a Catholic message that spoke to the anxieties of Cold War audiences.

Revealing images of orthodox belief whose sharpest edges had been softened to suggest tolerance and goodwill, Smith shows how such representations overturned stereotypes of Catholics as un-American. Spanning a time when hot and cold wars challenged Americans' traditional assumptions about national identity and purpose, his book conveys the visual style, moral confidence, and international character of Catholicism that gave it the cultural authority to represent America.

(from the publisher)

Joseph T. Kelley (F '93)

Saint Augustine of Hippo: Selections from Confessions and other Essential Writings Annotated and Explained

Skylight Paths, 2010. 216 pp.

Augustine of Hippo (354-430), theologian, priest and bishop, is one of the most important figures in the development of Western Christianity. He is known as much for his long interior struggle that ended with conversion and baptism at age thirty-two as for his influential teachings on human will, original sin and the theology of just war. Cherished as a model for the pursuit of a life of spiritual grace and criticized for his theory of predestination, Augustine is recognized as a living expression of the passion to understand and communicate the deeper meanings of human experience.

With fresh translations drawn from Augustine's voluminous writings and probing facing-page commentary, Augustinian scholar Joseph T. Kelley, PhD, provides insight into the mind and heart of this foundational Christian figure. Kelley illustrates how Augustine's keen intellect, rhetorical skill and passionate faith reshaped the theological language and dogmatic debates of early Christianity. He explores the stormy religious arguments and political upheavals of the fifth century, Augustine's controversial teachings on predestination, sexuality and marriage, and the deep undercurrents of Augustine's spiritual quest that still inspire Christians today.

About the Author

Joseph T. Kelley, PhD, is founder of the Center for Augustinian Study and Legacy, and associate professor in religious and theological studies and former provost at Merrimack College in North Andover, Massachusetts. As a board member of the Augustinian Heritage Institute (Villanova, Pennsylvania), he helps oversee a new English translation series of the complete works of Saint Augustine, published by New City Press. He is author of *Faith in Exile: Seeking Hope in Times of Doubt* and *101 Questions and Answers on Prayer*.

(from the publisher)

Help Shape Collegium News!

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

Please let us know if there are articles you would be interested in contributing, or subject areas where you could review books relevant to Collegium's readership and mission.

We are interested in finding qualified reviewers for any of the following books, and are eager to hear about other types of books you'd like to draw to the attention of Collegium alumni/ae:

-MacIntyre, Alasdair, *God, Philosophy, Universities: A Selective History of the Catholic Philosophical Tradition*, Lanham, MD, Rowman & Littlefield Press, 2009. 200 pp.

-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.

-Leckey, Dolores and Dolphin, Kathleen, eds. Monika K. Hellwig: *The People's Theologian*, Collegeville, MN, Liturgical Press, 2010. 95 pp.