

## Sexual Abuse and Its Coverup

### 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  
Fordham University  
Georgetown University  
Iona College  
John Carroll University  
King's College  
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  
Providence College  
Regis University  
Rockhurst University  
Sacred Heart University  
Saint Bonaventure University  
Saint John's University,  
Minnesota  
Saint Joseph's College, Connecticut  
Saint Joseph's University  
Saint Mary-of-the-Woods  
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  
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

### What can Catholic colleges contribute to understanding the crisis and repairing the church and its victims?

In the part of the country where I live, and certainly elsewhere, it is fair to say that the abuse crisis and its cover-up have had a deeply harmful effect on the church. Church attendance is down, and people's ability to trust in the hierarchical church is severely weakened. The bishops' ability to teach credibly on moral issues is clearly diminished, as was evident in the run-up to the war in Iraq. In the face of institutionalized moral failure so egregious, we are left to wonder about the credibility of other moral claims from the same institutional source. It seems no exaggeration to say that the church in America faces its worst crisis ever.

The implications for Catholic higher education, and for faculty committed to the integration of faith and intellectual life, are many. They involve our own ability to maintain ecclesially grounded faith commitments, to pass that faith on to new generations, to explore in sustained ways the sources of the crisis, to bring about appropriate reforms in the church, and to bring about genuine healing for victims.

I believe that for some time to come, the most credible voices for the Catholic moral tradition will be persons who represent that tradition, but whose persons or offices are not tainted by the scandal of sexual abuse and abuse of authority. Catholic scholars will often be in an especially important position to get a proper hearing for that tradition during the many years it will take for the episcopacy to restore its own moral authority. Scholars who know that tradition well can speak to the ways it still has great contributions to make to American social and political debates. If Catholic theologians and others fail to pick up this slack, I fear that the very important contributions

the Catholic moral tradition does have to make to public life will go unheeded.

Sustained intellectual attention to the sources of the problem—from the perspectives of many disciplines—would also be a tremendous service scholars can render. American media, who have been primarily responsible for bringing the abuse story to public awareness, will be able to sustain inquiry into it only as long as Americans' attention span lasts. We may need to find ways to continue to focus attention on sources of the problem when the spotlight fades, or in other cases to help Catholics and others find new ways to think about the cause and solution to the problem beyond some of the most common tropes.

Further, at a time when a number of bishops have been acting to prevent lay people from organizing through organizations like Voice of the Faithful, I hope that Catholic campuses will offer to provide a venue for such meetings. At a time when some bishops are in defensive—or even offensive—modes, Catholic colleges and universities can make a tremendous contribution to the life of the church by making sure that the rights of the laity under canon law are not further stepped on. They can send important signals that even if some leaders of the church are not willing to confront the problems of the crisis, this failing is not the only attitude of the institutional church.

Some Catholic universities and individual scholars have begun to take important initiative on several fronts.

Boston College, located at the epicenter of the crisis, has launched the largest program on any campus to explore the origins and implications of the abuse crisis. The series,

entitled “The Church in the Twenty-First Century,” has included dozens of events under the aegis of the theology department and the schools of Social Work, Education and Law. These include expert panels, public forums, online resources, alumni events and more. BC has provided other Catholics with an important place to turn for information and perspective. More information on this program is available at: [www.bc.edu/church21](http://www.bc.edu/church21)

Collegium alumnus **Thomas Plante**, ('95), Professor of Psychology at Santa Clara University, has made several important contributions. He edited a volume entitled *Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests* (Greenwood, 1999), and is planning a new conference which and an edited scholarly book. Details of this May 30 conference, entitled “Sexual Abuse by Priests and the Role of the Catholic Church” are included later in Collegium News in the Conferences section.

**Bruce Russett**, (M'93, R'97) took the lead in organizing an outstanding conference in March at the Saint Thomas More Catholic Student Center at Yale University. The two-day conference, entitled “Governance, Accountability, and the Future of the Church,” featured leading Catholic scholars, priests, Bishop Donald Wuerl, and Collegium folks like **Michael Himes** (Sp'93, '96, '99) and **Jim Heft**, (Sp '94) and **Marcia Colish** (R'97, Sp'99).

Saint John's University at Collegeville, which has had to undergo a painful process of self-examination and criticism over past abuse problems, developed a settlement process that has been hailed widely as a model for healing and restitution. In 1994 it founded the Interfaith Sexual Trauma Institute, whose mission is to build “safe, healthy and trustworthy communities of faith... through research, education and publication.” It sponsors “interdisciplinary seminars, conferences and seminary instruction [and] develop[s] models of intervention, psychological and spiritual healing, resitution and recovery of community trust in collaboration with such persons as survivors, offenders, religious leaders and those in helping professions.” More information about ISTI is available at [www.csbsju.edu/isti](http://www.csbsju.edu/isti).

Siena College held an April symposium called “Trusting the Clergy? The Churches and Communities Come to Grips with Sexual Misconduct,” while Le Moyne College in Syracuse is coordinating a series of polls to study Catholics' attitudes toward the church crisis. Psychologist Paul Dokecki of Vanderbilt University is planning a graduate seminar, “Human Science Inquiry Into Clergy Sexual Abuse.”

At Holy Cross, I helped coordinate a series titled “Beyond Brokenness: Healing, Renewal and the Church.” It began with a national Catholic Common Ground Initiative consultation composed of leaders in Catholic higher education, bishops, scholars and selected laypeople, to discuss precisely what our schools could do to respond to the crisis. Most other events have been more simple, including student discussion opportunities, talks by Fr. Donald Cozzens and Sr. Katarina Schuth, and a recent panel evaluating the media's role in covering the crisis, featuring Peter Steinfelds of the New York Times; Walter Robinson, whose Boston Globe ‘Spotlight Team’ received the Pulitzer Prize for breaking the abuse story in Boston; and alumnus Joe Bergantino of WBZ TV, who broke the infamous Father Porter case in 1994. That venue gave us a chance to appreciate the service the media has provided, yet also to think critically about where there may be opportunities for improvement, or shortcomings to be highlighted.

In several recent conversations, Fr. Philip Murnion and Sr. Catherine Patten of the Catholic Common Ground Initiative ([www.nplc.org](http://www.nplc.org)) have expressed interest in finding institutional partners from among Collegium member schools for developing other regional dialogues that would help the church better understand and heal the crisis. Institutions that have the structural capacity to co-sponsor such discussions are encouraged to contact the Catholic Common Ground Initiative to discuss it further.

There is much to be done here, but let me express my thanks to those who have started this work already, and welcome discussion with people looking for ways to further it.

-Thomas M. Landy

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## Alumni/ae News

**Stacey Ake** (G'94) is now serving as the Assistant Editor of *Metanexus: The Online Forum for Science and Religion* at the Philadelphia Center for Religion and Science. She recently completed a semester as Visiting Assistant Professor in the Philosophy Department at Saint Vincent College in Latrobe, Pennsylvania, USA. In her philosophical work she is attempting to show continuity from the biological to

the spiritual in the evolution of human consciousness while simultaneously trying to keep the tension of discontinuity. She has a Ph.D. in Biology (1994) as well as a MA (1994) and a Ph.D. (1999) in Philosophy from the Pennsylvania State University.

**Kathleen Sprows Cummings** (G'99) has been appointed Professional Specialist and Concurrent Assistant Professor at the Cushwa Center for the Study of American Catholicism at Notre Dame University, Notre Dame, IN.

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**Shannon Forbes** (G'01) recently accepted a tenure track position in English Literature at the University of St. Thomas in Houston, TX.

**Fr. J. Bryan Hehir**, many times a speaker at Collegium, has retired the deanship at Harvard Divinity School to become President of Catholic Charities, USA. He continues to teach, once again at Georgetown University, and to lecture widely.

**Douglas Henry** ('02) is now serving as the Acting Director of Baylor University's Institute for Faith and Learning.

**Abbot John Klassen, O.S.B.** (RD '94, '97) was recently featured as a player on a Prairie Home Companion "Guy Noir" skit. Pictures and a recording of the event can be found at <http://www.prairiehome.org/performances/20030426/index.shtml>

**Peter Martin** (G'96) is currently working as a Foreign Service Officer in the State Department's Office of Peacekeeping and Humanitarian Operations in the Balkans. He has been posted in Warsaw and Montreal. This summer he will begin an assignment at the U.S. Embassy to the Holy See.

**Jim McCartin** (G'98) accepted a tenure-track position in Catholic Studies at Seton Hall University. He recently defended his dissertation, having spent a year teaching history at *alma mater* Holy Cross.

**John Schindler** (G'98) graduated from Penn with a Ph.D. in economics in 2000 and started working for the Federal Reserve Board of Governors as an economist. He said what most people want to know is if he sees Alan Greenspan, and responds that he does see him frequently, but usually it is while sitting in a meeting, and has only spoken with him on a few occasions. John also does some teaching on the side, which he enjoys very much. He is married and has two young sons (1 and 2 year olds).

**Anne-Marie Wolf**, (G'99) has accepted a tenure-track position teach history at the University of Portland.

**Leslie Woodcock Tentler** (R'97, M'99) recently organized a conference called "Decline and Fall?: Roman Catholicism Since 1950 in the United States, the Republic of Ireland and the Province of Quebec." The multidisciplinary conference sponsored by the Center for American Catholic Studies at the Catholic University of America, explored the "Catholic trajectory" in each of these locales from 1950 to the present—trends in Mass attendance and devotions; reception of the sacraments (especially the Sacrament of Penance); vocations to the priesthood and religious life; attendance at Catholic schools and colleges; support for Church teaching on social, political and sexual issues; and financial support of the church.

**Walter J. Thompson**, G'93 has been appointed Director of Studies at the International Theological Institute in

Gaming, Austria, a pontifical institute chancellered by Christoph Cardinal Schoenborn. His address is: Internationales Theologisches Institut, Kartause Maria Thron, A-3292 Gaming, Austria.

**Timothy Wadkins**, '94, was recently featured in the *Canisius Magazine*, to highlight the work he has done since his appointment in 2000 to revitalize the Canisius Center for the Global Study of Religion. The Center sponsors immersion courses in Cuernavaca, Mexico, and the Philippines. Students also join faculty for scholarly exchange seminars with visiting religious studies faculty, and the Center sponsors an ecumenical "Christ and Culture" Lecture series.

### Collegium matchmaking?!?

**Bill Foster**, (G'95) and **Amalia Issa** (G'95) who met at Collegium, were married last summer at Saint Patrick's Basilica in Montreal, Amalia's native city. The honeymoon, delayed a few months, culminated in a visit to Rome, where they attended a special papal audience for newly-weds. Bill has left physics and is now completing his residency in Ophthalmology at Washington University in Saint Louis. Amalia completed her first year as a faculty member at Southern Illinois University school of medicine. Bill's email is [foster@vision.wustl.edu](mailto:foster@vision.wustl.edu); Amalia is at [aissa@siumed.edu](mailto:aissa@siumed.edu).

**Cynthia Petrites**, (G'97) and **John Su** (G'97) are also engaged. John is Asst. Professor of English at Marquette now, while Cynthia is Asst. Director of Career and Placement Services in the Humanities and The Divinity School at the University of Chicago. A September Wedding is planned.



*Amalia Issa ('95) and Bill Foster ('95)*

# Mark Your Calendars!



**A conference, “The Future of Catholic Higher Education in Canada,”** is being organized under the leadership of **John Thompson (M’97) and Fr. George Smith, C.S.B., (’00)**. The event runs from June 20-22, 2003 at Saint Thomas More College, Saskatoon, Saskatchewan, Canada. It will be preceded by a symposium in honor of Fr. Henry Carr, C.S.B. the great Basilian educator. According to the conference announcements:

“This conference will identify the issues that are critical to Catholic higher education in Canada as we look to our future. While such conferences are common in the United States, it has been many years since the leading stakeholders in Canadian Catholic higher education have come together to examine critical issues that confront us as educators. Accordingly, a distinguished list of speakers and panelists have been assembled who will explore themes critical to the future of Catholic higher education in Canada.”

More information on The Future of Catholic Higher Education in Canada conference is available at <http://stmcollege.ca/special/highereducation.asp>. More information on the Henry Carr symposium can be obtained by contacting John Thompson at [john.thompson@usask.ca](mailto:john.thompson@usask.ca)

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## Catholic Social Thought Across the Curriculum

Through St. Thomas’ Lilly Endowment Grant, the University of St. Thomas will host the *Catholic Social Thought Across the Curriculum* Conference (October 23-26, 2003) sponsored by the John A. Ryan Institute for Catholic Social Thought and the Center for Catholic Studies. The conference will focus on the interdisciplinary character of Catholic social teaching and its relevance for teaching in all fields. They hope to bring together a diverse group of faculty who have already developed such integrated curricula, as well as those who are just beginning to think about the relevance of Catholic social thought in their own work.

While moral theology professors will certainly be interested in the conference, they hope to encourage faculty attendance from as many disciplines as possible. Professors from various university departments will present lesson plans, course syllabi, pedagogical methods, service-learning projects, etc., to illustrate how the themes of Catholic social thought can be identified in the course content itself, rather than simply “added on” in a manner disconnected from the substance of the discipline.

In its natural law and humanistic dimensions, Catholic social thought has a capaciousness that leads to possibilities for common ground with people from many traditions. The conference encourages participation from those not in the Catholic tradition but who share certain core commitments about the dignity of the human person and the call to a virtuous life that is both personal and social.

To begin identifying leaders in this endeavor, they will draw from the 23 faculty members who have been involved in the “Teaching Catholic Social Teaching” project at the University of Notre Dame (Summers 2000 and 2001). Also, Father Dennis Dease, President of the University of St. Thomas, will send out a letter to all Catholic college and university presidents asking them to encourage participation from faculty members who have an interest in learning about the intersection of Catholic social thought and their areas of specialization.

The conference is scheduled to begin on Thursday, October 23<sup>rd</sup> with Mass at 5 p.m., dinner at 6 p.m., and the keynote lecture at 7:30 p.m. The keynote speaker will lay out a foundation for understanding Catholic social thought as both integrative and humanistic. This will be the basis for discussing questions about justice throughout the Catholic university curricula, and it will help us to focus on the organic nature of the church’s social thought. We hope that various scholars will come to understand their work as integral to the interdisciplinary development of Catholic social thought. Friday morning will begin with a presentation on Catholic social teaching and pedagogy, and the rest of the day will include breakout sessions organized according to discipline. On Saturday morning, there will be a panel discussion, some wrap-up sessions, an afternoon outing to Loomis Theological Bookstore in Stillwater, a concluding Mass, and dinner in the evening. (N.B. This is a tentative schedule that will be adapted as they receive presentation proposals.)

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Baylor University announces its **2003 Pruitt Memorial Symposium, “The Schooled Heart: Moral Formation in American Higher Education”** Thursday, October 30—Saturday, November 1, 2003.

### **Program Description:**

American higher education, by some measures, has never been in better shape. More students are devoting more time and resources to gain more education than ever before. Yet more does not mean better. Measured by other criteria, American higher education faces significant challenges, not the least of which is a loss of the moral direction once part and parcel of the educative process. Scholars across the

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political spectrum disagree about the causes and possible remedies for this loss. However, they by and large agree that the failure of higher education to provide any kind of coherent moral vision for life constitutes a critical problem for contemporary culture.

The proliferation of applied ethics courses, initiatives for teaching ethics across the curriculum, and service learning programs, as well as the revival of “great texts” curricula have all been identified as responses to the crisis of moral vision within the academy. Are these responses adequate? To what resources might the academy turn for developing serious moral education, and for what aims? What constraints, if any, should exist on moral education within the context of American higher education? What strengths or weaknesses does religious affiliation bring to colleges and universities on behalf of vital moral education? How does an academic institution’s religious identity shape its purposes and programs related to character development? In what way ought this task to be taken up within the academic disciplines?

**Confirmed Plenary Session Speakers:**

- **Stanley Hauerwas**, Gilbert T. Rowe Professor of Theological Ethics, Duke University Divinity School
- **David Lyle Jeffrey**, Provost-Elect and Distinguished Professor of Literature and Humanities, Baylor University.
- **Warren Nord**, Director, Program in the Humanities and Human Values, University of North Carolina
- **Joseph O’Hare**, President, Fordham University
- **Julie Reuben**, Professor of Education, Harvard Graduate School of Education
- **David Solomon**, Director, Center for Ethics and Culture and Associate Professor of Philosophy, University of Notre Dame

**Call for Contributed Papers and Panels:**

Abstracts of 500-750 words for contributed papers/panels should be submitted by **April 30, 2003**, and should include title, author(s), mailing address, e-mail address, text of abstract, and position. Please send by mail to the Baylor Institute for Faith and Learning, P.O. Box 97270, Waco, TX 76798, or by email to [IFL@baylor.edu](mailto:IFL@baylor.edu).

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Rivier College’s Heritage Committee is sponsoring the Symposium on March 4th and 5th, 2004 entitled “**The Tradition of Catholic Education in the Northeast.**” Celebrating the seventieth anniversary of the founding of Rivier College by Madeleine of Jesus of the Sisters of the

Presentation of Mary, this symposium intends to extend the awareness and research on the Catholic tradition of providing quality education. Particularly focusing on schools founded by women religious for female students, this symposium is interested in the evolution of Catholic Women’s Schools.

Proceedings from this symposium will be published by Trafford Publishing and will be available to the public via on-demand publishing. Featuring Tracy Schier as keynote speaker, the 2004 Symposium will be a two day event, held in Nashua, NH, in conjunction with Rivier College’s Heritage Day events.

They welcome proposals for papers or panels from educators, theologians, psychologists, historians, practitioners, social scientists, literary scholars, and business theorists, as well as alumnae and former faculty and staff.

Particular areas of interest include:

- Minority women in Catholic education
- Pedagogical practices utilized in Catholic education
- Schools’ involvement in regional and ethnic assimilation
- Administrative models used in Catholic schools
- Religious corporations and practices of Catholic schools
- Differences in language practices
- The Catholic literary tradition
- The tradition of woman religious scholar in the twenty first century
- The value of Catholic Women’s education in the twenty-first century
- Oral histories
- Relationships between congregations and Catholic schools
- The spiritual heritage of Catholic schools
- Class and Catholic education
- Contributions of Catholic schools to Catholic identity
- Catholic education and civil society
- Catholic education and public memory
- Catholic education and the non-Catholic student/faculty
- Responses to *Ex Corde Ecclesiae*
- Advancement of women via Catholic education
- Dialogues between women religious and the public
- The transition of women’s schools to coeducational institutions

Proposals for **papers** should be no longer than one page and should include: The presenter’s name, presentation title, abstract, and contact information.

# Mark Your Calendars!

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Proposals for **panels** should be no longer than two pages and should include: Panel title, contact person for the panel, presenters' names, presentation titles, abstracts, and contact information. Deadline: September 15, 2003. Send email or hard copy proposals to Guyleane Couture: Rivier College, 420 Main Street, Nashua, NH. 03060 603-897-8577. [gcouture@rivier.edu](mailto:gcouture@rivier.edu).

The Council of Christian Scholarly Societies and Baylor University's Institute for Faith and Learning will sponsor a national conference March 25-27, 2004 entitled, "Christianity and the Soul of the University: Faith as a Foundation for Intellectual Community." The conference's confirmed plenary speakers include Jean Bethke-Elshtain (Sp'95), Joel Carpenter, Richard Hays, David Jeffrey, and John Polkinghorne.

The conference intends to explore the role that reflective Christian faith can play in unifying the intellectual life of the university. We hope to underscore the enduring place that Christian faith should hold as scholars consider how they are called to intellectual labor and how they regard their disciplines. In the midst of a larger academic culture prone to fragmentation, we want to remind each other 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.

## Sin against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church

May 30, 2003, de Saisset Museum, Santa Clara University

Leading international experts in the area of clergy sexual abuse will be on campus working on a book entitled, *Sin against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church* (Greenwood, 2004) edited by Tom Plante (Santa Clara University).

Participating panelists include:

- **John Allen, Jr**, Vatican Correspondent for the National Catholic Reporter.
- **Curtis Bryant, SJ**, Jesuit psychologist in LA and former director of the inpatient psychiatric program at St Luke's Institute (the premiere treatment facility in the United States for evaluating and treating clergy sex offenders).

- **Lynne Cadigan**, Arizona attorney who has represented victims in a large number of legal cases and settlements.
- **David Clohessy**, Executive Director of SNAP (a national clergy abuse victims group).
- **Gerry Coleman**, President and Rector of St. Patrick Seminary and priest in Menlo Park, CA.
- **Nanette deFuentes**, LA area psychologist and active member of several Church commissions and review boards.
- **John Gonsiorek**, psychologist and faculty member at the Minnesota School of Professional Psychology; editor, *The Breach of Trust: Sexual Exploitation by Health Care Professionals and Clergy*. (1995, Sage).
- **Kirk Hanson**, University professor and executive director of the Markkula Center for Applied Ethics.
- **John A. Loftus, SJ**, Jesuit psychologist and President of Regis College, University of Toronto, author of the largest empirical study on clergy sexual abuse.
- **Leslie Lothstein**, Director of Psychology at the Institute of Living/Hartford Hospital.
- **Donna Markham\* and Sam Mikail**, psychologists and directors of treatment at Southdown (the premiere facility specializing in the evaluation and treatment of clergy and religious in Canada).
- **Kathleen McChesney\***, former 3<sup>rd</sup> highest ranking official with the FBI who currently chairs the US Council of Bishops' committee on child sexual abuse by clergy.
- **Thomas Plante**, Professor of Psychology at Santa Clara University and Clinical Associate Professor of Psychiatry at Stanford and editor of *Bless Me Father for I Have Sinned: Perspectives on Sexual Abuse Committed by Roman Catholic Priests*. (Greenwood, 1999).
- **Michael Rezendes**, journalist from the Boston Globe Spotlight Team, who broke the story of clergy abuse in Boston during January 2002.
- **A.W. Richard Sipe**, former monk and Vatican employee, now a lay mental health professional, has authored *Sex, Priests, and Power* (1995, Brunner/Mazel) and *A Secret World: Sexuality and the Search for Celibacy*. (1990, Brunner/Mazel).
- **Bill Spohn**, Director of Santa Clara University's Bannan Center and professor of religious studies. \* contributors who will not be at symposium/panel discussion.

Questions or requests for disability accommodations can be directed to Tom Plante ([tplante@scu.edu](mailto:tplante@scu.edu)) or Pat Brandt ([pbrandt@scu.edu](mailto:pbrandt@scu.edu)).

# Book Reviews

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*Arthur Madigan, S.J.*

## **Catholic Philosophers in the United States Today: A Prospectus**

(Notre Dame, IN: Occasional Papers of the Erasmus Institute, 2002-1. 24pp.)

This short prospectus of Catholic philosophers in the U.S. is a primer on many of the important shifts and developments in “Catholic philosophy” over the last 50 years.

Madigan does not enter into in-depth examination of what Catholic philosophy is, but describes himself as interested in surveying significant philosophers who are Roman Catholic, even where they might be less than comfortable with the notion that “Catholic philosophy” is an appropriate description of their work.

Obviously, though, Madigan has some ideas in mind about what to include and what to leave out. His overview manages to be both concise and somewhat broad, and would be of interest to faculty and administrators who want to develop a quick sense of the scope of Catholic philosophy today. This includes analytic and continental philosophy; political and social thought; ethics; history of philosophy; and three strands of contemporary Thomist philosophy, including those which draw connections most clearly to analytic and continental transcendental philosophy. There is some reference to Canadian and European figures. I could not help but wonder whether more might have been included in feminist philosophy, among other areas. Others might want to add to his list in numerous areas, but would likely find this short overview to be a useful place to start.

*-Thomas M. Landy*

*Anthony J. Cernera and Oliver J. Morgan, eds.*

## **Examining the Catholic Intellectual Tradition, vol. 2: Issues and Perspectives**

(Fairfield, CT: Sacred Heart University Press, 2002).

This book is about generational difference and theological values in Catholic intellectual life, especially in higher education. It is the second in a series of conference papers sponsored and published under the auspices of Sacred Heart University. Its authors are drawn from several different disciplines related to religious studies and theology—from sociology of religion to Christology to comparative religion.

Sixteen essays fall somewhat haphazardly into three groupings: stewards of the tradition, developing the tradition, and handing on the tradition. The authors speak of a tradition that is still largely undefined, but that, nevertheless, has the marks of longevity and breath. Many contributors are Jesuits or are working at Jesuit schools and so there is a propensity to revel in their Jesuit experience.

The lead essay is by Robert Imbelli, a theologian at Boston College. For Imbelli, the core of the Catholic tradition is Jesus Christ and he takes him as the starting point for any assessment or renewal of the tradition must be Christocentric. He finds this aptly expressed in a speech of the then-Father General of the Society of Jesus, Pedro Arrupe (d. 1991), who called for those in Jesuit education “to form men and women for others.” Arrupe’s vision is that they will be “men and women who will not live for themselves but for God and his Christ—for the God man who lived and died for all the world.” Imbelli sees these words as a powerful motivation for the Christocentric aspect of Catholic intellectual life, though he laments that it is often overlooked.

Four brief essays by Kathleen Mahoney, David J. O’Brien (M ’93, ’94, ’98), Margaret O’Brien Steinfelds (R’97), and Brian Stiltner (G’94) follow upon Imbelli’s opener. Mahoney, a historian of education formerly at Boston College, provided some insight into the processes and audiences involved in passing the tradition on to a younger generation, especially junior faculty. She based her claims on a research report to the Lilly Endowment, which is presently available at <http://www.resourcingchristianity.org/downloads/Essays/PublicReport.pdf>. O’Brien and Steinfelds’ essays both touch on the “life” of the Catholic intellectual. This is done with an eye to both their spiritual or pastoral well-being and through the “work” of maintaining faith, insuring the solidity of Catholic institutions in the wake of a declining clergy and religious presence, and the possibility of developing think tanks. Brian Stiltner, an ethicist at Sacred Heart University, is the youngest essayist. He traces his personal encounters with his own Catholicism (from Gerard Manley Hopkins poetry to U2’s lyrics to Sr. Helen Prejean’s convictions) and finds that these touch points offer a continuously inviting guide to “faith and reason, aesthetic appreciation, and moral development.”

The longest essay is by sociologist Michele Dillon. Her piece, “Catholic Educators and the Maintenance of Catholic Identity,” present the results of survey data collected in 2000 under the sponsorship of the Office for Mission and Planning at Sacred Heart University. Forty randomly sampled Catholic colleges and universities took part in self-administered questionnaires dealing with attitudes of administrators and faculty toward the relative importance of Catholic identity on these campuses. The result is a socio-demographic picture of how religion is accepted or integrated, both personally and professionally. There are some striking correlations, not least of which includes the near universal appreciation for the Church’s social justice tradition (either in or slightly under the ninetieth percentile). Administrators and faculty do not agree so readily on other matters, especially on how they prioritize discussions

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on Catholic identity. When it comes to this topic on these campuses, 75% of administrators give it a high priority while only 32% of the faculty members do.

The second set of essays is led by a wonderfully sparkling address by Michael J. Himes (Sp '93, '96, '99), a systematic theologian at Boston College. For Himes, taking care with our words about God is at the heart of our (in)ability to develop the Catholic tradition. Like Job, who was excoriated by Yahweh for challenging the Divine Majesty, it may be the better part of judgment to simply be still before God. On the other hand, borrowing from T. S. Eliot, Himes notes that there are times when remaining silent is either impossible or unjust. The Catholic tradition operates between these poles.

Additional essays in this section underscore and respond to Himes' address. Himes' Boston College colleague, Francis X. Clooney, a specialist in comparative religion, is joined by philosopher of religion Louis Dupré and theologian Ursula King.

The final section on handing on the tradition to future generations is given more historical contour through the contribution of Gerald A. McCool, a former teacher of the editors at Fordham University. McCool takes St. Ignatius of Loyola and the Jesuit heritage as a model for teachers who want to transfer the developing tradition. Impregnating young scholars and future scholars with an Ignatian spirit is supplemented by McCool's Jesuit confrere, Franz Jozef van Beeck, whose own contribution later receives comment from McCool. Van Beeck's essay also spurred comments from Monika Hellwig of the ACCU and Mildred Haight of the College of New Rochelle. For van Beeck, a pure sense of vocation is illustrated by so many Jesuits who went to the four corners of the earth, acting upon an innate curiosity to know—in language, topography, and culture—all for the greater glory of God. This kind of vocational abandon, he said, "was in their blood."

It is disquieting that van Beeck's assessment of the Jesuit legacy is in the past tense. After reading these conference papers, I wondered whether the project of toting the Catholic intellectual tradition into the twenty-first century has become too burdensome given our present resources and, perhaps more importantly, the current resistance from certain cultural elements. I am under no illusion about the ever-tightening grip of relativism and materialism and their choking effect on the articulation of authentic human values. My own measure for the problem came recently when one of my students wrote an email to me in which she tried to explain a hesitation she had in answering one of my questions. "Our generation has grown up with this constant fear of strong opinion," she said. "Everything we have been taught was based on being incredibly politically correct and to not have opinions or even thoughts to offend

ANYone." If my generation struggles with apathy, my students' generation suffers from timidity. There is much work ahead, but the Cernera and Morgan volume points up the merits of the labor.

-Patrick Hayes

Michael Johnston Grant, (G'96)

## **Down and Out on the Family Farm: Rural Rehabilitation in the Great Plains, 1929-1945.**

(Lincoln: University of Nebraska Press, 2002.)

Focusing on the Great Plains states of Kansas, Nebraska, North Dakota, and South Dakota between 1929 and 1945, *Down and Out on the Family Farm* examines small family farmers and the Rural Rehabilitation Program designed to help them. Grant reveals the tension between economic forces that favored large-scale agriculture and political pressure that championed family farms, and the results of that clash during the Great Depression and the drought of the 1930s. Using extensive primary source research from government documents, as well as letters, newspaper editorials, and case studies, Grant sheds light on the problems that interfered with the economic viability of many farms.

John L. Elias

## **A History Of Christian Higher Education: Protestant, Catholic And Orthodox Perspectives**

(Malabar, Fla: Krieger, 2002) 285 pp.

This relatively brief book, drawn from the author's lectures to graduate students, attempts to cover a great deal of ground—from Clement of Rome through Paulo Freire, in monasteries, day schools, and in Sunday schools; at the elementary, secondary, and tertiary levels. Little is said about seminary education, but already Elias paints on a big canvas.

At times the book reads more like an overview of Christian thought and theologians, but E. is careful to focus on their pedagogical ideas, philosophies, and priorities. As a broad overview, it is most suitable for undergraduate or graduate courses in the philosophy of education, but would be useful to many other interested readers.

The book's structure is chronological, although Orthodoxy is covered in a closing chapter that gives special attention to 20th-century efforts to recognize the centrality of liturgy to Orthodox pedagogy.

Not surprisingly, the book's breadth also marks a shortcoming, since E. is forced to deal with complex subjects in a paragraph or even a sentence. In general, he does so with



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admirable clarity, although the summaries often left me wanting much more information. E. often quotes from primary sources on educational philosophies, but draws primarily on secondary works. I sometimes found myself pining for historical insight on what the classroom experience was like for students in a Pietist or Quaker or Montessori school. Answers to questions like, what did students read? how were they drilled? where did the arts fit in? could have enriched the book enormously.

Seldom critical of the perspectives he chronicles, E. side-steps evaluative or larger interpretive goals for the descriptive overview. He gives short shrift to the contributions of women to pedagogy and teaching and focuses almost exclusively on Anglo and American sources, making no reference, e.g., to pedagogy in the black churches.

As a history of key figures and philosophies of Christian education, this book serves a helpful and unique function, though like any good text it will require further explication to fill in the whole story.

-Thomas M. Landy

reprinted courtesy of *Theological Studies* (Dec., 2002, vol 63, no. 4).

*John Schmalzbauer*

### **People of Faith: Religious Conviction in American Journalism and Higher Education**

Ithaca: Cornell, 2003.

Schmalzbauer, ('00) a colleague at Holy Cross, interviewed 40 Catholics and Evangelicals who are committed to their faith and have achieved prominence as scholars in the social sciences or as journalists – fields he describes as “quintessential Enlightenment professions” for their focus on empiricism, objectivity and methodological atheism. Both fields, he notes, are often identified as leading forces of secularization, an elite whose members are far more likely than other Americans to profess no religion. As Max Weber famously argued, the tension between the “valuesphere of ‘science’ and the spheres of ‘the holy’ is unbridgeable.” Schmalzbauer explores how these committed Christians try to bridge the unbridgeable.

In and of themselves, Schmalzbauer argues that his interviewees are indicative of a sea change, compared to a time when Catholics and Evangelicals were largely absent from the most elite institutions in these fields. Not all the interviewees employ the same strategies for reconciling or bridging faith and professional work. Some keep their value commitment backstage entirely, or are public about their faith but bracket it entirely in their work. Others use it to inform their choices of research and writing topics, or to add to their repertoire of interpretive and evaluative tools when appropriate for reflecting on the good of the

person and society. He includes insights on journalists like Mary McGrory, Colman McCarthy, Cokie Roberts, E.J. Dionne, Fred Barnes, and Don Wycliff; and scholars like John DiIulio, Michael Hout, Bruce Russett, Elizabeth Fox-Genovese, Mark Noll, and John Van Engen.

Given the nature of his sample, he is less interested in reporting proportional shifts than in the range of adaptive strategies employed. In journalism, for example, he identifies a number of “story lines”—“communitarian,” “culture wars,” “testing the scriptures” (“Is the Bible true?”), “peace-and justice”—born out of Catholic or Evangelical religious traditions that inform individuals’ work. In the social sciences, he discovered among his interviewees less willingness to accept reductionist explanations, and a correspondingly greater emphasis on human agency.

Thoroughly researched and well-written, Schmalzbauer’s analysis is accessible yet adds a great deal to our understanding about how social scientists and journalists deal with differing expectations and value-orientations in their fields and faith.

- Thomas M. Landy

*Michael Budde ('95) and Robert Brimlow*

### **Christianity Incorporated: How Big Business is Buying the Church**

(Grand Rapids: Brazos, 2002).

Budde and Brimlow describe their work as “a gospel and church-centered analysis of “how Christianity and capitalism are shaping one another these days. ‘Shaping’ may be too tame a word for what’s going on, in fact. At times it looks more like institutional cross-dressing, in which churches and big corporations can’t wait to run around in each other’s clothes, each trying to pass for the other.”

Part of this analysis examines corporations who bring in spirituality gurus and chaplains who disconnect spirituality from any ecclesiastical context, and clearly, cleverly, become tools for the sake of improving worker’s productivity and ability to work within the system, never to challenge it. B&B effectively critique the “Jesus CEO” and Deepak Chopra spirituality. They are less successful when they try to include the Woodstock Theological Center’s business conferences. They may rightly worry that such programs may too readily salve the consciences of business leaders or allow them to justify the status quo. Unfortunately, they show hardly any empirical evidence about what the program’s readings and discussions entail.

Other chapters critique the commercialization of papal tours through licensing arrangements, and church interaction with corporate funeral companies most concerned

with profit maximization, and who move the process of mourning and burial away from the larger context of the Christian gospel. The sharpest chapter is reserved for a critique of John Paul II's *Centesimus Annus*, which they describe as "John Locke in ecclesial drag." They argue, in short, that it puts the church merely in the role of citizen in, or chaplain to, a larger structure whose dominant assumptions it hesitates to critique.

I appreciated the book on several fronts, including its critique of social scientists' and politicians' (and my own) desire to harness churches' as a source of "social capital," translated primarily as social *stability*. On the contrary, they remind us of the extent to which, "in his own time and place, Jesus was seen as a threat to family stability, the peace and tranquility of the imperial order, and the pursuit of wealth, personal gain, and self-esteem." The authors are duly suspicious of the idolatry of much of contemporary America, whether in the guise of patriotism, capitalism or respect for public authorities and systems. They even give reasons to ask how church participation in education risks too complacent an acceptance of the social order in ways that the Gospel would challenge.

At the same time, it would have taken more work and evidence gathering to make their case as direct and powerful as the title implies. While Budde and Brimlow suggest that they write specifically as Catholics, they often mix Catholic, Evangelical and "new age" examples to such a degree that their case seems muddled, often reliant more on association than on direct connections between real actors consistently acting to accomplish concrete ends. As warning of potential danger, and reminder of the power of the gospel and its often radical call of discipleship, they do a good service through this book, and may help many of us see past our blind spots.

-Thomas M. Landy

S.A. Cortright and Michael J. Naughton, Eds.

## **Rethinking the Purpose of Business: Interdisciplinary Essays from the Catholic Social Tradition.**

(Notre Dame, IN: University of Notre Dame Press. 2002.) 330 pages.

Three propositions guide the essays in this book: that corporate behavior must go beyond compliance with the law to be considered ethical; that 21<sup>st</sup> century production is based on knowledge and information; and that globalization requires a broad worldview that is focused on justice and the common good. These propositions are neither new nor surprising. In recent years, the mission of many American business schools has been revised to include a renewed focus on business ethics and the recognition of the

second order consequences of globalization. The knowledge economy has been a topic of conversation for at least a decade, with early reference made to it in the 1970s by management theorist Peter Drucker.<sup>1</sup>

What makes this volume valuable is not an attempt to break ground in terms of management theory or economics. Instead, the book's value derives from the willingness of its essayists to confront some of the weaknesses exhibited by business schools in Catholic colleges and universities. It begins with the claim that such business schools are missing a great opportunity by insisting on value-free management education. The isolation of business school faculty from their liberal arts peers, a focus on teaching business techniques apart from the liberal arts mission, and fragmented curricula are the indicators of the programs described. The lack of focus on both social mission and Catholic identity are decried as sustaining "a cookie-cutter mentality" (xvii) in these American business schools.

Thirteen chapters written by theologians, philosophers, economists and business faculty (Helen Alford, Jean-Yves Calvez, S.J., Charles M.A. Clark, S.A. Cortright, Timothy L. Fort, Jeff Gates, James Gordley, Robert G. Kennedy, Peter Koslowski, Dennis P. McCann, Domènec Melé, James B. Murphy, Michael J. Naughton, Ernest S. Pierucci, David F. Pyke, Lee A. Tavis) are presented. Cortright and Naughton artfully connect them into a coherent and engaging examination of the disconnect between the study of business and a solid focus on the Catholic mission. The book is structured in four sections: an introduction to Catholic social teaching, a discussion of the shareholder model of the firm, a discussion of the stakeholder model of the firm, and managerial practice. Due to the complexity of the material and the space constraints required by a book review, I will discuss only a few of the chapters of this book; my personal selections ought not be misconstrued as the only "good" chapters – in the words of today's fortunate few, "It's all good."

The central focus of the book is an examination and redefinition of the business firm and its function, leading to a discussion of the shareholder model v. the stakeholder model of the firm. This continues a debate that has been ongoing for several decades in this format, and for centuries in differently-named philosophical cloaks. Among the well-articulated criticisms of the shareholder model is the compelling argument for management control in Chapter 6 (Peter Koslowski, "The Shareholder Value Principle and the Purpose of the Firm: Limits to Shareholder Value):

"Profit and shareholder value, seen from the point of the firm, are not the final purpose of the firm but an instrumental end. Profit and shareholder value are the means to prevent shirking and to make sure that all members of the

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firm deliver their contractual contributions to the firm in an optimal way, as agreed in the contract” (106).

By contrast, the stakeholder model validates the interest of all participants in the firm’s success by shifting the teleology of the firm from profits to products that satisfy consumers. Differentiating between the teleology of the firm and the firm’s operations highlights the central conflict of the two perspectives and allows us to work backwards, from ends to means, to fulfill a vision of the firm based on social justice and the common good.

The argument continues in succeeding chapters with an intricate discussion, using R. Edward Freeman’s work as the vehicle, of the reconnection of ethics and business, or in the language of business, the integration of the normative and the strategic (Cortright and Pierucci). The term “stakeholder,” in this chapter, refers to alternate forms of ownership aside from individual ownership and the social relationships implicit in these other forms of ownership. The authors come perilously close to declaring that because both stakeholder and shareholder models depend on a liberal definition of property rights, there is no resolution to the dichotomous perspectives. But in an extraordinary coupling of theology and Drucker’s management theory, Dennis McCann (169-189) draws upon the principle of subsidiarity with its view of a spark of the divine (metaphorically) in all relationships and activities, to validate the need both for the generation of profit and the maintenance of good relationships with customers.

The theme of relationships is sustained by Domènec Melé, whose interest is in sociability – which “leads to the realization that society is formed by a group of people united by a principle greater than questions of reciprocal interest” (193). Society’s guiding principle is the common good, in which all can participate in varying degrees. It’s hard to argue against the common good, an impregnable ethical stronghold. Dignity of the individual, autonomy and interdependence – these describe the actions and the purpose of the firm according to the Catholic social tradition. The primacy of the person over things expresses the prioritization espoused by this tradition. The notion of the common good and the stakeholder approach towards normative bases for decision-making are compared in a clear and well-conceived chart (209).

This book is a delight. At times, it is intellectually demanding. At times, it is quite moving. The best part of the book is the encouragement offered to the reader to explore, develop, and pursue alternative expressions of Catholic social tradition in the realm of business. It doesn’t pretend to offer a solitary solution, nor does it purport to have all the answers to the weighty questions surrounding economics, society, and the Catholic perspective. What it does do, and very well, is to raise questions, challenge our intellect,

and demand that we consider carefully the direction we want to encourage our future business leaders to take.

### Endnotes

<sup>1</sup> Peter Drucker. (1970). *Technology, Management, and Society*. New York: Harper & Row.

-Gina Vega ('00)

Associate Professor – Management Organization Studies  
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Mary Rose O’Reilley

### The Peaceable Classroom

(Portsmouth, NH. Boynton/Cook, 1993)

and

### Radical Presence: Teaching as Contemplative Practice

(Portsmouth, NH. Boynton/Cook, 1998).

In Mary Rose O’Reilley’s two pedagogy books, *The Peaceable Classroom* (1993) and *Radical Presence: Teaching as Contemplative Practice* (1998), O’Reilley reflects on the extraordinary idea that teaching is spiritual practice. Rereading O’Reilley after a long and difficult semester was an unexpected gift. She reminds me that teaching is always a struggle, but that there are ways of making that struggle productive—particularly for our spiritual needs. Both books are extremely hopeful because they validate the work that we do in the classroom and push us to think seriously about how the ways that we teach may or may not nurture our students’ inner lives and promote peace and justice.

O’Reilley has taught English at the University of St. Thomas in St. Paul, Minnesota since 1973. In *The Peaceable Classroom* (1993) and *Radical Presence* (1998) she writes a cross between spiritual autobiography and pedagogical reflection. Drawing from Roman-Catholic, Zen Buddhist, and Quaker traditions, O’Reilley weaves layers of autobiography together with accounts of what happens in the classroom and connects these stories to the larger question of what the purpose of teaching is. Rather than being prescriptive about pedagogy (neither book is a “how to” manual for more peaceable classroom exchanges), O’Reilley instead opens up questions about classroom practices. While she writes as an English teacher and a poet, the questions that O’Reilley poses speak across disciplines. For how are we, really, to do this work of teaching for peace and for justice? How does the way in which we teach promote or work against violence?

In *The Peaceable Classroom* O’Reilley puzzles over a question that she first heard as a teaching assistant during

# Book Reviews (continued from page 11)

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the Vietnam War: “Is it possible to teach English so that people stop killing one another?” Throughout the book, O’Reilley contemplates what a nonviolent pedagogy might be through autobiographical accounts of her own spirituality and classroom practice. Like a Virginia Woolf essay, O’Reilley does not rely on a traditional argumentative form, but instead shows the reader the path her thinking has taken through stories, quotes from Jesuits, Quakers, and poets, and digressions. While the question that the book begins with was posed during the Vietnam War, O’Reilley writes during the Persian Gulf War, and the book feels particularly timely, now, ten years later, on the verge of another war.

As O’Reilley works through her ideas, other questions arise. She meditates on the question of what students bring with them to the classroom and writes, “What if we were to take seriously the possibility that our students have a rich and authoritative inner life and tried to nourish it rather than negate it?” (102). Her suggestions are that we allow space for “silence and slow time” in our classrooms, that we practice attentive, active listening, and that we give up the idea of “judging our effectiveness by the quality of our stigmata” (50). It is this last idea that I am particularly drawn to. As a teacher of writing and director of the university Writing Center, I am struck always by the way faculty approach responding to student writing: as battle, as successful when many red marks are made, as time-consuming, difficult work. One of my colleagues saves every red pen that he empties each semester as evidence of the ink he has spilled on student writing. O’Reilley, after noticing her own physical tension when responding to student writing, advocates framing responding to student writing as an aspect of spiritual practice.

What I am now trying to cultivate . . . is an attitude of friendly visiting as though the student were present with all her life and concerns spread out, as though I had nothing else in the world to do than to talk with her. I think I spend more time commenting on papers now, but I leave the process much less exhausted. I do not dread it. It takes energy to dread things, energy for which there are better uses. (74)

I find O’Reilley’s perspective particularly important because St. Thomas is a teaching institution where the load is typically a four-four. While there are many more colleges like St. Thomas (and Saint Joseph’s) than there are Research Is and IIs where teaching expectations are not high, often books about teaching are written by those who have

logged fewer classroom hours than O’Reilley.

All of O’Reilley’s reflections in *The Peaceable Classroom* stem from the idea that

[M]ost of our traditional teaching methods feed the purposes of an overweening military, fuel our students’ anger, and destroy students’ confidence and self-respect—in effect, the stunt the very reflective powers that alone make the individual able to resist the dominion of force. (30)

She reminds us that “In any class of twenty people, by conservative law of averages, two have been sexually abused, two are struggling with their sexual identities, and two have serious problems with substance abuse” (70), yet, she offers hope that through our teaching we can create spaces for reflection and change for our students and ourselves.

In *Radical Presence*, O’Reilley again looks at how teaching can be a contemplative practice. While I consider *The Peaceable Classroom* more of a Quaker/Catholic teaching book, *Radical Presence* draws more closely from the Zen tradition and uses the language of Buddhism to reflect on teaching as a “mindful” activity. I recommend reading both books in the order that they were written because the evolution of O’Reilley’s thinking is so important. These are lovely books because of both the grace of the ideas and the grace of the language. O’Reilley writes, “I think that the task of our time—and really, it is a poet’s task—is to find words again that will mediate between spirit and matter” (13) and there are words in both of these books that do just that. However, these are not “easy” books or books that provide quick fixes for pedagogical conundrums. Sometimes it’s hard to look at teaching with the honesty that O’Reilley does (at one point, she discusses what happens when we come to hate our students), but it is important for us to consider the spiritual and emotional aspects of teaching as we consider how we can teach for change. As I reread O’Reilley to write this review, I was reminded of why I offered to write for *Collegium News* six months ago. These are great books on teaching and spirituality. As I reread them, I was struck by how I didn’t want to finish them and have experience of reading end. Rarely in my professional life to books move me like this, and O’Reilley should be on the bookshelf of any teacher or administrator who is concerned with spirituality, institutional mission, and teaching for peace and justice.

-Ann E. Green ('02)  
Writing Center Director  
Assistant Professor of English  
Saint Joseph’s University

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Richard T. Hughes

## **How Christian Faith Can Sustain the Life of the Mind**

(Grand Rapids: Eerdmans, 2001) 172 pp.

Hughes, Director of the Center for Faith and Learning at Pepperdine University, co-edited a fine volume some years ago, *Models of Christian Higher Education*, which gave an excellent overview of a variety of Christian denominations' theological attitudes and their manifestations in the priorities and politics of the colleges they founded. *How Christian Faith* borrows from that earlier, larger book, exploring Lutheran, Reformed, Anabaptist and Catholic models. For each of these, he does not try to give an overarching picture, but rather to draw on a few qualities that might, if paid attention to, foster good habits of inquiry and learning.

True to his own denominational Christian tradition, Hughes seems most to value the potential for Christian faith to provide us with a reminder that our knowledge is necessarily fragmentary and incomplete, and therefore we ought to put it forward with a true sense of humility. He suggests that this can help us surrender overly strong ego needs and make us less afraid to be bold in our thinking. It can invite compassion and concern for others into our thinking and thus help us to look beyond our clan and to respect the needs of diverse peoples.

He suggests that while Mennonite theology and practice has been more directly concerned with hands and heart than with the life of the mind, it also can remind us that human life is about more than cognition. He recounts the story of Anabaptist persecution as a reminder of the importance of the willingness of people (when appropriate) to stand by their convictions even at the cost of their lives.

The volume includes a fine essay on what it might mean to teach from a Christian perspective. Here Hughes remains concerned not to turn the classroom into a pulpit. What he suggests instead is that Christian teachers embrace the paradox of their chosen way of life, trying to honor the integrity of the academy and the integrity of Christian life. He clearly sees these as different systems, not fully capable of integration, but he also sees paradox at the heart of the gospel. "If we seek to reduce the Christian religion to a set of simple, linear statements that have no paradoxical qualities about them whatsoever, then we have robbed the Christian faith of its power to sustain the life of the mind" (99).

The teaching he aspires to embraces paradox, leaving him feeling less compelled "to foreclose a student's question, to eliminate ambiguity, to transform all shades of gray into

black and white... [allowing us instead to be] comfortable with creativity and imagination" (100). He hopes for teachers who will teach with passion; ask questions about life, death and meaning; help students face ambiguity; and still enkindle in them a sense of wonder at what they encounter. Hughes never suggests that such qualities are the exclusive domain of Christians. Rather, he consistently pushes Christian readers towards what he sees as better understandings of their faith, all of which can help contribute to the life of the mind.

-Thomas M. Landy

Wil Derkse

## **The Rule of Benedict for Beginners: Spirituality for Daily Life**

Collegeville: Liturgical Press, 2000, 90 pp.

Derkse ('00), the Andreas van Melsen Chair in Science, Society, and Worldviews at the Catholic University in Nijmegen, the Netherlands, is also a Benedictine Oblate at St. Willibrod's Abbey. Oblates are (usually married) laypersons who live outside an abbey but maintain a formal, enduring commitment to it. Derkse borrows from his experience trying to live the Benedictine *Rule* outside of a monastic enclosure to explicate some of the Rule's wisdom of the for persons in different circumstances. Most of his examples derive from business management, medicine, academic life, and music.

While I would define a spirituality as a "way to God," Derkse focuses on spirituality as a "lifestyle," almost a set of virtues or priorities. This may be intended to help draw in a diverse audience, or perhaps is rooted in his understanding that Benedictine spirituality is about practice, taught as much by doing as by formal lesson. He does well at outlining many practical values of that lifestyle, showing how they may "strengthen the quality of living and working," but in an introductory book I would also have liked to learn more about how this spirituality could be, ultimately, a way to God.

At heart, Derkse explains, Benedictine living is about "doing the same thing differently, not to ascend to totally new and different insights or mystical experiences." Readers will find some explanations of elements of Benedictine life like obedience, stability, *lectio divina*, and hospitality. He expands in numerous ways on the capacity for the Rule, whose first word is "Listen," to help all of us to do that together, and thus improve our common life.

-Thomas M. Landy

# Book Reviews (continued from page 13)

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Jeffrey VanderWilt's (G'95) forthcoming book, *Communion with Non-Catholic Christians: Risks, Challenges, and Opportunities*, begins by defining eucharistic sharing, and assists Catholics and non-Catholics in understanding the present discipline of eucharistic sharing or receiving Holy Communion outside of one's own church. Secondly, it looks at what caution should be taken in eucharistic sharing, the values at stake, and the reasons for more open eucharistic sharing for Christian unity. By focusing on liturgical law and pastoral practices, this book moves the discussion of the admission of communion forward to new possibilities for growth in communion.

## New and of Note

· Beginning in 2003, The Center for Theology and the Natural Sciences began sponsorship of a new journal called "Theology and Science" (published by Routledge), promoting the creative mutual interaction between the natural sciences and theology. While the journal assumes the integrity of each domain, its primary aim is to explore this interaction in terms of the implications of the natural sciences for constructive research in philosophical and systematic theology, the philosophical and theological elements within and underlying theoretical research in the natural sciences, and the relations and interactions between theological and scientific methodologies.

· "The Journal of Interdisciplinary Studies: An International Journal of Interdisciplinary and Interfaith Dialogue," a peer-reviewed, trilingual thematic annual, can be found on the Web at: [www.JIS3.org](http://www.JIS3.org). The journal addresses vital contemporary issues from a Judeo-Christian perspective in an open forum of international, interdisciplinary, and interfaith dialogue. Some of the newest issues include: Vol. XII 2000: *Ethics and Faith: The Reality of Absolution*; Vol. XIII 2001: *Civil Society and Religion in the Third Millennium*; Vol. XIV 2002: *Re-Inventing Liberal Arts Education*; and, Vol. XV 2003: *Toward a Culture of Life*.

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