

Collegium News

Spring 2012

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www.collegium.org

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University of Saskatchewan
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



Collegium to Celebrate 20 Year Anniversary at DePaul University

We are delighted to announce that Collegium will hold a [20th anniversary celebration](#) next fall in Chicago. Rev. Dennis Holtschneider, C.M., President of DePaul University has generously offered to support and host the celebration, to be held on September 22, 2012.

DePaul University was founded as a Catholic institution in 1898 by the Congregation of the Mission priests and brethren, known as the Vincentians. As followers of 17th century French priest Saint Vincent de Paul, the Vincentians dedicate themselves to service of the poor and those in need. Since its founding, and in keeping with its Vincentian mission, DePaul has made it a priority to open its doors to first-generation and low-income students. The university has always been known for welcoming students and employees from all ethnicities, religions and backgrounds.

Enrolling over 25,000 students, DePaul is the largest Catholic university in the country. The university's curriculum offers students the opportunity to learn in an environment that values academic achievement and responsibility to community.



Saint John's University, Collegeville, MN
 Host of the 2012 Collegium Summer Colloquy on Faith and Intellectual Life

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Alumni/ae News

Richard Capobianco, (F'09) of Stonehill College was recently named one of the best 300 professors in the US by the *Princeton Review*.

Joseph Creamer (G'11) was appointed Assistant Dean for Seniors at Fordham University as of November, 2011.

Jean Ann Linney (F'06) was appointed Dean of the College of Liberal Arts and Sciences at Villanova University as of August 15, 2011.

Florian Ploeckl (G'06) is a Marie Curie Postdoctoral Research Fellow in the Economics Department at the University of Oxford.

Biology and Theology in Productive Engagement

Glenn Sauer (F'11), the Donald J. Ross, Sr. Professor of Biology at Fairfield University, has received a \$117,000 grant from the John Templeton Foundation to help Catholic schools and parishes address issues that are impacted by modern advances in biological science.

The aim of the initiative is “to develop a more scientifically literate and theologically articulate Catholic citizenry that is able to engage thoughtfully and productively with public policy issues relating to scientific progress and religious faith.”

Beginning in June 2012, diocesan teachers and religious leaders will meet with Dr. Sauer and other Fairfield faculty for a series of day-long workshops designed to scientifically educate participants and illuminate points of contact between science and Catholic religious perspectives. Following the five day summer workshop, diocesan participants will meet monthly throughout the 2012- 2013 academic year to develop programs in science and religion to take back to their parishes and schools.

Global Links

Kelly Heuer (G'08) reports that the Faith and Intellectual Life Reading Group at Georgetown now has a “sister” group at Georgetown’s Doha, Qatar campus. Kelly reports that at the first joint teleconferenced meeting, “We began with a short discussion and introduction, then had a meditation session led by the director of the John Main Center for Meditation at Georgetown, ending with a reading by John Main himself. We’ve decided, in consultation with the folks at SFS-Q [Georgetown’s School of Foreign Service-Qatar], to spend one session on Simone Weil’s work on attention and contemplation, and the rest of our time working through *Cultivating the Spirit*, on the role that spiritual concerns play in student development during college.

An Easy Way to Support Collegium When You Buy from Amazon

We are happy to report that through your support in the past year, Collegium was awarded a total of \$261.73, which was used in the purchase of books for the Summer Colloquy. As an “Amazon Associate” since 2003, we have benefited greatly from purchases made through our link to Amazon. Thank you!

Whenever you make a purchase on Amazon.com, please consider accessing their site through the link on the Collegium “[Support](#)” webpage. Every time you start your purchase from the Amazon link, they will donate up to 5% of purchases (books, music, computer, whatever!) to Collegium. The cost to you for items purchased from Amazon is the same whether you go through this link or through Amazon.com. The support is anonymous (we won’t know who bought what) but it has already helped us to make a dent in the cost of our summer colloquy books. Please bookmark the link for easy access! You must begin every purchase from that link for us to get the commission.

Collegium Summer Colloquy Dates

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

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

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

Baylor Symposium on Faith and Culture: Technology and Human Flourishing

October 25-27, 2012

The 2012 Baylor Symposium on Faith Culture will explore “Technology and Human Flourishing.”

Each year, the Baylor Symposium on Faith and Culture addresses significant issues from the vantage point of Christian intellectual traditions. It thereby embodies Baylor University’s aspiration to cultivate reflective engagement with the world of public ideas and issues, especially in a way that acknowledges the relevance of Christian questions, convictions, and contributions. Featuring leading national and international scholars-and including a wide range of participants from varied denominational, private, and public universities-the symposium is convened annually by Baylor’s Institute for Faith and Learning.

More information is available at <http://www.baylor.edu/ifl/>

On Fire at the Frontiers: The Commitment to Justice in Jesuit Higher Education

Aug 1-4, 2013, Creighton University

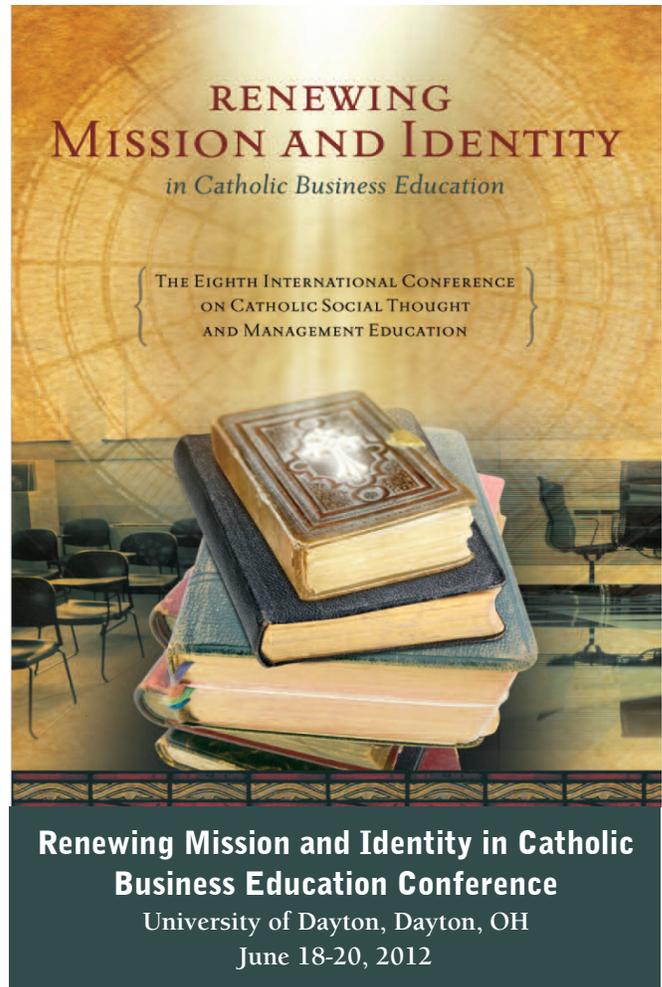
Call for Papers and Presentations

The National Steering Committee on Justice in Jesuit Higher Education is pleased to announce its next international conference, to be convened at Creighton University August 1 through 4, 2013.

The aim of the conference is to establish a fuller and more humane conversation among all of the people who encounter one another at any point along any frontier. The conference thus focuses specifically on contact points where all the dimensions of our work in higher education engage with someone, something, or someplace else. Whether the specific borderlands are geographical, cultural, environmental, historical, spiritual, religious, or social, we meet others where we and they are. And in the process, even in asymmetrical encounters, mutual transformation becomes possible.

In all contributions to the conference, we invite particularly reflections on what is distinctive about Jesuit higher education’s commitment to justice. Thus, in all areas of the conference, participants might examine questions including the relationship between faith and justice, the way a commitment to justice changes faith, and the way in which faith can give vision and impetus to efforts to achieve a just society and world.

One-page proposals are due May 19, 2012. For more details, please see the national steering committee’s website, www.loyola.edu/justice



**RENEWING
MISSION AND IDENTITY**
in Catholic Business Education

{ THE EIGHTH INTERNATIONAL CONFERENCE
ON CATHOLIC SOCIAL THOUGHT
AND MANAGEMENT EDUCATION }

**Renewing Mission and Identity in Catholic
Business Education Conference**
University of Dayton, Dayton, OH
June 18-20, 2012

This conference gathers an outstanding slate of presenters and plenary speakers who will engage participants in examining effective ways Catholic universities can deepen and revitalize their culture and institutionalize their mission and identity in business education.

Some highlights of the conference include:

Opening Plenary Speaker: Cardinal Peter Turkson (president of the Pontifical Council for Justice and Peace), “Catholic Social Principles for Business”.

Plenary Panel: James Heft, S.M. (president of the Institute for Advanced Catholic Studies at USC) and Don Briel (Director, Center for Catholic Studies, University of St. Thomas, Minn.), “Institutionalizing Catholic Identity”.

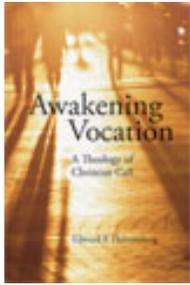
Dean’s Roundtable: Ellen Harshman (dean of business at St. Louis University), Joseph DiAngelo (dean of business at St. Joseph University, Philadelphia) and Thomas Bausch (former dean of business at Marquette University).

Plenary Speaker: William Sullivan, co-author of *Rethinking Undergraduate Business Education: Liberal Learning for the Profession*, who will speak on his book.

Over 60 academic papers on the relationship of business education to an institution’s Catholic mission and identity.

[Click here for registration information and to view schedule](#)

Book Reviews



Edward P. Hahnenberg

Awakening Vocation: A Theology of Christian Call

Collegeville: Liturgical Press, 2010. 288 pp.

The universal call to holiness that emerged out of Vatican II has revitalized the Catholic concept of the “call.” Once reserved exclusively for clergy and religious, the idea of a call now has implications beyond the church or monastery.

Edward Hahnenberg, an associate professor of theology at Xavier University, has written a challenging book that explores the historical roots of this changing concept of the call.

In Luther, Hahnenberg finds the origin of the Protestant notion that every work is a calling and that holiness can be obtained in one’s ordinary life’s work. While this particular view of the call had the disadvantage of promoting the status quo (vocation as preordained and fixed), it had the advantage of sanctifying all of life. Over time, however, “calling” became synonymous with any vocation and became interchangeable with words like “occupation,” “trade” or “employment.” As vocation became secularized, the emphasis on the transcendent nature of the call began to disappear. “The calling no longer needed the caller” (p. 23).

A major theme in this history is the tension between the inner or direct call from God and the external or indirect call through the Church, mediated through the bishop. The “turn to the subject,” characteristic of modernity, shifts the focus of the call inwardly in persons such as Ignatius of Loyola and Francis of Assisi. Ignatius, for example, put the human person at the center of his spirituality—not humanity in its fallen nature—but rather human nature as it is graced by God. For Ignatius, the feelings and affections that provide clues to the divine calling are purified and converted by God’s grace. For other theologians of this era, however, supernatural grace was something to be added to a human nature that was inherently void of grace. This meant that the inner or “mystical” call of God was something extrinsic to human nature, a supernatural addition placed in the individual by God. “Vocation became some thing *in* an individual that was separate *from* that individual” (89). The legacy of this view, according to Hahnenberg, is a heritage that renders vocation as either overly institutionalized (the outer call) or overly interiorized (the inner or mystical call).

To explore this tension, Hahnenberg turns to the writings of the two great Protestant and Catholic 20th century theologians, Karl Barth and Karl Rahner. For Barth, “vocation” is not my profession but rather my particular gifts and experiences, including my own limitations. However, God can transcend my own context in his call, leading Hahnenberg to judge Barth’s concept as an overcorrection that threatens to divorce God’s call from the created order. Rahner’s search for a middle way between the inner and outer call is rooted in his theology of grace. For Rahner, the “self-communication of God” (grace) is always within us. Unlike Barth, the particular circumstances of my life not only provide a key to God’s call but also the unique way in which God’s grace is already at work within me. Hahnenberg incorporates from Barth and Rahner the personal dimension—God calls the individual toward a unique future, not simply for some generic plan.

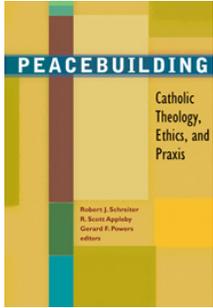
Hahnenberg next turns his attention to the post-modern insight that true discernment occurs not when the subject is detached but rather in the context of openness to “the other.” Drawing from the works of Alasdair MacIntyre, Hans Frei, and the Louvain theologian Lieven Boeve, the author argues for an “open narrative” in which the individual is drawn into a larger narrative than his/her own, and, in fact, is open to being interrupted by the narratives of others. This “openness to interruption” is intrinsic to Christian identity, he argues. “We discover our vocations in response to the world” (193). Especially, as we are present with those who suffer, we come to a recognition of God’s call. Suffering has a way of interrupting where we are and calls us to where we ought to be. Drawing from the writings of Johann Metz and the Jesuit martyr Ignacio Ellacuría (assassinated in El Salvador in 1989 with 5 other Jesuits, their housekeeper, and her daughter), God’s call comes through the realities of history, and solidarity with the poor puts us in a better position to hear the voice of God. Solidarity is not the end but the beginning of the discernment process. It removes our self-centeredness and allows us to hear that calling more clearly. “If we expect a quick and easy answer to the question, what am I to do with my life? we will be disappointed. For discernment demands nothing less than the long and difficult path of discipleship” (233).

Awakening Vocation is a carefully crafted theology of the Christian call. Grounded in solid, historical research, Hahnenberg reunites nature and grace so that the call of God is heard not only as an inner call (grace) but is enacted in the larger context of one’s life (nature). Yet, what we see and hear depends on where we place ourselves, and in choosing to place ourselves in solidarity with the poor and the marginalized, the “other,” we invite a broader dimension to the external call.

Awakening Vocation does not purport to be a biblical theology of the call and should not be judged on that basis. At several points, Hahnenberg notes that the New Testament uses the word “call” (kalein and its cognates) to refer to either the general call to salvation and discipleship or a special call to service for certain people. However, there is a third way in which this word is used in the New Testament, and certainly this usage has implications for the author’s theme. In writing to Christians in both Rome and Corinth, the Apostle Paul says they are “called to be saints” (Romans 1:7 and 1 Corinthians 1:2). In the New Testament, the call to “sainthood” is applicable to all followers of Christ and denotes something very similar to what Hahnenberg is calling for—consecration to God and service to others.

I highly recommend *Awakening Vocation*. It is carefully researched, passionately argued, and clearly written. Because it draws insights from many seminal thinkers in both Protestantism and Catholicism, its insights are applicable to both traditions.

Wilburn T. Stancil (F’98)
Rockhurst University



Robert Schreier, R. Scott Appleby and Gerard F. Powers, eds.

Peacebuilding: Catholic Theology, Ethics, and Praxis

Maryknoll, NY: Orbis books, 2011, xiv,

461 pp.

The end product of a four-year research project undertaken by the Catholic

Peacebuilding Network working with the Kroc Institute of Notre Dame and CTU's Bernardin Center for Theology and Ministry, this work seeks "to contribute to the development of a conceptually effective, theologically accurate, spiritually enlivening, and practically effective approach to Catholic peacebuilding." (x)

Members of the working group included theologians, social ethicists, political scientists, historians and sociologists as well as peacebuilding practitioners who sought to create a work useful to persons engaged or interested in peacebuilding at varying levels of scholarship and praxis. It is not simply a theoretical work but provides details of "hands-on" efforts on a global level in which the authors have participated. The overall focus of the work, addressed from varying perspectives, is a response to two critical questions: Why should the Catholic Church be interested in peacebuilding, and in such a case, what is the shape of a Catholic approach to peacebuilding?

R. Scott Appleby defines peacebuilding as "that mode of conflict transformation that strives to comprehend the *longue duree* of a conflict...and forge 'solutions' commensurate with the deep historical rootedness of the inhumane personal, social, economic, and political relationships fueling the deadly violence." (3) It is a term that is relatively new and differentiates from earlier terms, such as peacemaking, conflict resolution, etc., in an effort to go beyond mere crisis intervention to constructive efforts to transform societies emerging from conflict. Peacebuilding can thus be seen as "encompassing the range of practices essential to the building of a sustainable and just peace over time." (11) by working directly with the various protagonists and other concerned parties.

The authors discuss various ways in which Catholic social justice teachings can be applied to various situations, providing examples from "hot spots" around the globe in which many are engaged while recognizing those issues and situations that enhance or restrict that application, such as the size and religious make-up of the participants and even the countries involved. In Catholic countries, the Church can play a significant role in working to build peace while in countries where there are a plurality of religions or Catholicism is a small minority, its input can be restricted and relies on the ability and willingness to engage in Interreligious dialogue and action.

The book consists of two major sections, Catholic Engagement with Other Actors that includes two subsections, The Political Community and Religion and Culture, and The Growing Edge of Catholic Peacebuilding. Section one looks at the role of the

Church and its social justice doctrines in the civil, political, military, and religio-cultural areas and provides concrete examples and applications of Catholic teaching. Section Two looks at the ethics of peacebuilding in terms of a specific theology of peacebuilding, interreligious relations, and a theology of healing and reconciliation.

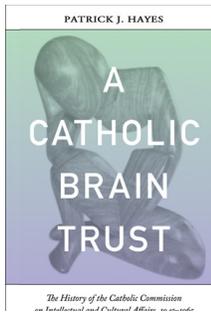
In conclusion, Schreier looks at future directions in Catholic peacebuilding in relation to issues of globalization including demographics and climate change on peacebuilding efforts. He looks in particular at recurring themes found in the theology and ethics of Catholic peacebuilding. These include the role and impact of culture; the importance of dialogue, both inter and intrareligious; the necessary search for common ground to be found in understanding difference and going beyond to seek a common communicative praxis that enables internal as well as external critique; the understanding of peacebuilding as a process that relates God's reconciliation of creation with the Christ to the secular model of progress; and, lastly, "how the Catholic Church understands its catholicity;" (445) an internal question still being actively debated in the Church..

This work is an incisive and challenging look at the role of the Catholic Church in global peacebuilding. The chapters present a multitude of perspectives and viable responses to the chaotic state of today's world. It provides a wealth of information on the history, particularity, and praxis of Catholic theological and ethical concerns in re peacebuilding on a global scale and successfully moves beyond emphasis on just war theory and peacemaking to the necessity of providing foundational building blocks for a sustained and manageable peace.

Diana L. Hayes (P'95, F'04)

Georgetown University (ret'd)

Patrick J. Hayes (G'00)



***A Catholic Brain Trust:
The History of the
Catholic Commission on
Intellectual and Cultural
Affairs, 1945–1965.***

University of Notre Dame Press, 2011

424 pages

In the decades following World War II, an impressive collection

of American Catholic intellectuals joined together to ponder what they believed was an urgent question: “What is an intellectual apostle?” These prominent scientists, linguists, historians, philosophers, and literary scholars—some of them clerics, but most laypeople—taught at Georgetown, Fordham, Notre Dame, and Catholic University, as well as Harvard, Princeton, Chicago, and Stanford. Eager to fashion a role for public intellectuals with a Catholic pedigree and a developed sense of vocation, they set about organizing an apostolate of the mind that could convincingly appeal to Catholic principles before a pluralistic audience, and in the process help form Catholic identity in the United States.

In *A Catholic Brain Trust*, Patrick J. Hayes chronicles the history and assesses the achievement of the organization these scholars created, the Catholic Commission on Intellectual and Cultural Affairs (CCICA). Hayes’s thorough and well-documented account reveals a postwar moment ripe for just such an undertaking. It was a period of religious enthusiasm throughout the country and Catholics’ place in national life had improved notably since the dark days of Al Smith’s presidential bid. Opposition remained, to be sure, especially from the likes of Paul Blanshard, the muckraking journalist and author who was an outspoken critic of Catholicism. But the members of this new brain trust hardly wilted before such critics. As polymaths and intellectual leaders, justifiably assured of their own wisdom and wit, CCICA members abandoned the defensive crouch long associated with Catholic engagement in the public square. These people knew their stuff, and relished a sustained theological discussion.

Which is not to say that Commission members shared a single mind. Indeed, as Hayes shows, their private meetings could spark intellectual fireworks. The group’s debate on Catholic conceptions of religious liberty, for instance, saw John Courtney Murray defending American notions of religious pluralism against such notables as philosopher Louis J. A. Mercier and priest-sociologist Paul Hanly Furfey. On this testing ground, Murray substantially worked out his own conclusions—and earned himself an order from his Jesuit superiors to cease publishing on the topic. In the longer run, however, Murray’s attempt to join the notion of a divinely bestowed human dignity to the idea of freedom of conscience won him a key role in the drafting of Vatican II’s Declaration on Religious Freedom, a document foundational to the church’s contemporary affirmation of universal human rights.

Confident as they were, CCICA members also undertook critical assessments of Catholic intellectual life. Surveying the scene in a 1955 lecture, John Tracy Ellis, the priest and prominent historian, chided his coreligionists for embracing the “generally nonintellectual, if not anti-intellectual, atmosphere in the United States.” Sociologist Thomas O’Dea soon chimed in, lamenting both the catechetical recitations that often marked the outermost bounds of Catholic religious knowledge and the intellectual defensiveness epitomized in the Vatican’s then extensive list of “forbidden books.” It was a point of irritation within the CCICA that apologetics trumped critical theological inquiry in Catholic higher education, and that laity well versed in the Catholic intellectual heritage often had to rely on diligent self-instruction—or even secular institutions—to make up for the dearth of robust church-sponsored training.

Such critiques had impact both here and abroad. In response, Jacques Maritain, the French convert, advocated a “sufficiently deep knowledge of theology to make Catholic intellectuals get into friendly contact with non-Catholic people without being afraid of them.” Christopher Dawson, another convert and a towering presence in Britain, counseled American Catholics against despair and stressed the necessity of tackling the “problem of translation,” by which he meant identifying the correct “language and idioms” for making Catholic principles comprehensible to “the modern pagan world.”

Searching for such an idiom—and doing so in the years immediately following the Holocaust and Hiroshima—the CCICA ultimately embraced human rights. It was motivated in part by the Commission’s desire to influence developments at the new United Nations—a deft move as the UN attained global reach. Yet one wonders at the seeming absence of attention paid to the percolating African-American civil-rights movement in the 1950s, or to the abortion debate in the ’60s. In part, Hayes suggests, energy flagged as members planned the 15-million-word *New Catholic Encyclopedia*—a project so imposing that the CCICA relinquished involvement before its completion. At times, these intellectual apostles missed the forest for the trees, burying their noses in research while neglecting monumental national conversations.

The CCICA’s heyday coincided, it turns out, with a postwar burst of institutional and intellectual vitality. In the decades before the organization finally disbanded, in 2007, its members included Supreme Court justices William Brennan and Antonin Scalia, writers Francine du Plessix Gray and Annie Dillard, and cardinals Avery Dulles and Francis George. But already by Vatican II, as enthusiasm spiked in other Catholic settings, the organization’s commitment to the “problem of translation” had waned, along with its zeal for public impact. Unimaginative leadership took its toll, as did the growing disinclination of intellectuals to be branded “generalists” and “humanists” in an age of research specialization.

So what of today’s aspiring intellectual apostles? Without doubt, they face considerable challenges in marshaling contemporary idioms to advance Catholic perspectives. Polarization and atomization long ago replaced the postwar “joining culture.”

and despite such important initiatives as the University of Notre Dame's Erasmus Institute, the University of Southern California's Institute for Advanced Catholic Studies, and Collegium, an intellectual-spiritual formation program at the College of the Holy Cross, mentors in the professoriate often caution protégés to stick to their narrow academic fields. A media allergic to nuance is no help, and the difficulty of getting one's ideas to appear in large, boldfaced type within the "keyword clouds" of our online horizons can be daunting. As in the past, Catholic intellectuals must also contend with the position, formidable in some quarters, that a dog-eared Catechism will yield the answer to any question of genuine import.

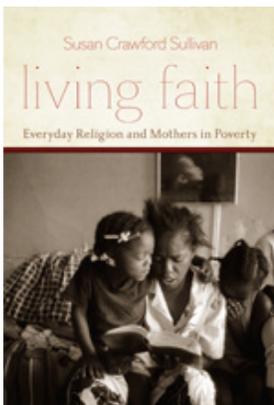
However the intellectual apostolate overcomes these hurdles, its future successes will surely be prompted by the imperative to love. Concluding his informative book, Hayes makes just this point; "toiling for the public good," he reminds us, "is a measure of one's love for God."

James P. McCartin (F'05, G'98)

Fordham University

Review first appeared in Commonwealth Magazine, April 6, 2012.

Reprinted with permission.



Book Notes

Susan Crawford Sullivan (G' 97)

Living Faith: Everyday Religion and Mothers in Poverty

Chicago: University of Chicago Press, 2012

Scholars have made urban mothers living in poverty a focus of their research for

decades. These women's lives can be difficult as they go about searching for housing and decent jobs and struggling to care for their children while surviving on welfare or working at low-wage service jobs and sometimes facing physical or mental health problems. But until now little attention has been paid to an important force in these women's lives: religion.

Based on in-depth interviews with women and pastors, Susan Crawford Sullivan presents poor mothers' often overlooked views. Recruited from a variety of social service programs, most of the women do not attend religious services, due to logistical challenges or because they feel stigmatized and unwanted at church. Yet, she discovers, religious faith often plays a strong

role in their lives as they contend with and try to make sense of the challenges they face. Supportive religious congregations prove important for women who are involved, she finds, but understanding everyday religion entails exploring beyond formal religious organizations.

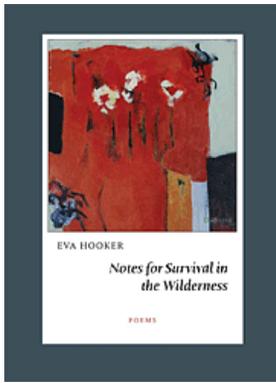
Offering a sophisticated analysis of how faith both motivates and at times constrains poor mothers' actions, *Living Faith* reveals the ways it serves as a lens through which many view and interpret their worlds.

"Over the past quarter century, much of the debate about poverty and social welfare has been framed by two groups: writers on the right who argued that faith-based compassion could help the poor much better than government programs, and writers on the left who completely ignored religion, perhaps for fear of seeming to favor the other side. *Living Faith* is a brilliant, thoroughly researched, engagingly written study that offers a more balanced treatment of the issues. Drawing on first-hand interviews with women in poverty, it shows the significance—both positive and negative—that religion and religious interpretations play in their lives."—Robert Wuthnow, Princeton University

"When people think about religion and the poor, they imagine soup kitchens run by a church or members of a congregation visiting a down-and-out family. Talking directly with poor mothers on welfare about their religious ideas and experiences allows Susan Crawford Sullivan to set the record straight. Most poor mothers pray and think about God in their lives and the lives of their children, but many do not feel welcome at church and rarely attend. In Sullivan's wonderfully detailed and empathetic interviews we see 'everyday religion' as it really is and glimpse the tough and resilient lives of impoverished mothers. This book has many valuable lessons for social scientists and leaders of religious and community institutions—and it challenges the assumptions of public policy makers hoping to reach and assist the poor."—Theda Skocpol, Harvard University

"*Living Faith* offers a thoughtful parsing of religious 'coping' as a multidimensional and multidirectional phenomenon. It usefully conceptualizes religious practices that are salient to the book's subjects as well as to broader religious publics. This highly original treatment of the role of religion in the lives of low-income women will be read widely, and for a very long time, by students of inequality, religion, gender, urban institutions, welfare policy, and more."—Omar McRoberts, University of Chicago

From the Publisher



***Notes for Survival in the Wilderness
(or, A Wild Rose Can Be Eaten Raw)***

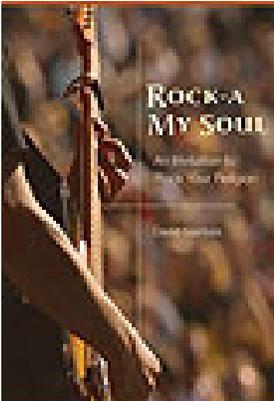
Eva Hooker

The newest book of poetry by Sr. Eva Hooker, CSC, longtime mentor and former board member of Collegium, is now available from Chapiteau Publications, at <http://www.chapiteau.org/html/titles.html>

“This is a wisdom-book, unparaphrasable wisdom. We are impelled to try to tell our souls how to survive, but find that such wisdom is contained in nearly indecipherable gnomic fragments. What we need must be plucked from fire: ‘Diffidence toward inward kind is a form of courtesy, / a disposition which // prevents that malady, even sin, of eating fire / out of your own chimney’. Every line of this book, refined by fire, moves toward ‘A solitude / square with the world.’ I admire Eva Hooker’s severe, pure, beautiful book tremendously.”

-Frank Bidart

First Edition, 22 pages, hand-sewn chapbook with jacket featuring art by Margo Hoff, ISBN 978-0-977840-91-5, \$14.00



David Nantais (G '94)

Rock-a My Soul: An Invitation to Rock Your Religion

Collegeville, MN, Liturgical Press, 2011

What if rock music can actually aid one's religious faith and spiritual life? From toe tapping to air guitar, listening to rock music, like religious ritual, requires attention to the present moment and can help the listener (or believer) reclaim a sense of identity as a creature of God. In addition, several social causes include both rockers and religious advocates. During some of the most tumultuous times the world has experienced, both groups have given succor and hope to millions. No matter what side of the religion/rock debate you are on, perhaps it is time to bury the hatchet (or pick up your axe!) and start rocking your religion!

-From the Publisher

Help Shape Collegium News!

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

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

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

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

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

-Heft, James, S.M. and Hallinan, Kevin, eds. *Engineering Education and Practice: Embracing a Catholic Vision*, University of Notre Dame Press, 2012. 212 pp.