

Collegium News

Spring 2014

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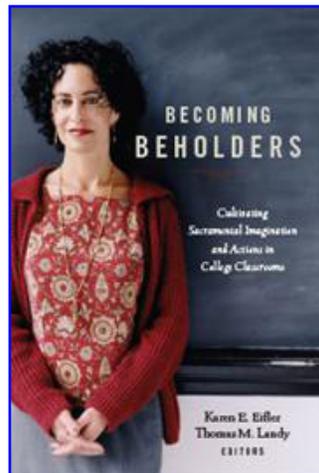


2014 Summer Colloquy on Faith and Intellectual Life To be held at College of the Holy Cross



DR. KAREN E. EIFLER University of Portland

In a reception held at the University of Portland on March 28th, Karen Eifler was presented with the first Collegium Visionary Award. Read more on page 3.



A new Collegium book:

BECOMING BEHOLDERS

Cultivating Sacramental Imagination and Actions in College Classrooms
Edited by Karen E. Eifler and Thomas M. Landy - Featuring chapters by 19 Collegium alumni/ae.

[View contents...](#)

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These discounts are subsidized by Collegium

Catholic colleges and universities have long engaged in conversation about how to fulfill their mission in creative ways across the curriculum. The “sacramental vision” of Catholic higher education posits that God is made manifest in the study of all disciplines.

Becoming Beholders is the first book to share pedagogical strategies about how to do that. Twenty faculty—from many religious backgrounds and teaching in fields as varied as chemistry, economics, English, history, mathematics, sociology, and theology—discuss ways that their teaching nourishes students’ ability to find the transcendent in their studies. We hope this will be a great resource for faculty discussion groups.

“Becoming Beholders inspired several ideas to transform my teaching, and helped to answer a question I’ve always struggled with: how can my ordinarily secular physics courses become so much more in light of the Catholic intellectual tradition?” *Gintaras Duda (F’09), Associate Professor of Physics, Creighton University, 2013 Carnegie/ CASE U.S. Professor of the Year.*

“How can you teach at a Catholic College and not be Catholic, I’ve wondered. These essays explain how and they do more. They make you want to teach there.” *Maryellen Weimer, Professor Emerita of Teaching and Learning, Penn State University.*

Contents

2014 Summer Colloquy at the College of the Holy Cross	1
2014 Collegium Visionary Award Recipient	1
Announcement for “ <i>Becoming Beholders</i> ”	1
2014 ACCU/Collegium Grant Recipients	2-3
Eifler Visionary Award Citation	3
Taking the Conversations Home; article by Kaye Whitehead and Jason Taylor	4
Board News	4
Alumni/ae News	4
RIP	4
Upcoming Conferences	5
Booknotes	5-6
Reviews:	
<i>Evolution and Belief: Confessions of a Religious Paleontologist</i> – reviewed by Glen Sauer (F’11)	7
<i>Revisioning Mission: The Future of Catholic Higher Education</i> – reviewed by Dominic Colonna (G’99)	8
<i>Academic Freedom and the Telos of the Catholic University</i> – reviewed by James Heft (P’94)	9
<i>Sacred Dread: Raïssa Maritain, the Allure of Suffering, and the French Catholic Revival (1905-1944)</i> – reviewed by Daniel Rober (G’12)	10
Help Shape Collegium News; Collegium Summer Colloquy Dates	11

2014 ACCU/Collegium Grants Awards

Collegium and the Association of Catholic Colleges and Universities are pleased to announce the recipients of the 2014 ACCU/Collegium grants, generously funded by ACCU to support projects that extend Collegium’s mission to member campuses. We received many high quality proposals, all dealing with very interesting and relevant topics, and wish that we could have funded them all. Five Collegium alumni/ae who were unaffiliated with the applicant schools served as the anonymous reviewers. Following their recommendations, the 2014 awardees are:

STONEHILL COLLEGE - *Catholic Intellectual Traditions Faculty Workshop.*

As Stonehill strives to deepen the rich dialogue between faith and reason that has long characterized Catholic higher education, the College has added a Catholic intellectual traditions (CIT) course requirement for students in their junior year. [The grant will] support a faculty workshop during which we will host a speaker on the topic of the Catholic Intellectual Tradition and provide faculty members across all disciplines the opportunity to design courses that satisfy this CIT requirement. Faculty who currently teach CIT courses will provide guidance during breakout sessions after the convocation and lecture.

UNIVERSITY OF PORTLAND - *Fostering Catholic Imagination via A Pre-Play Primers Program.*

Pre-Play Primers is a series of succinct panel presentations by interdisciplinary trios (faculty members, artists, outside experts), offered in conjunction with Saturday evening performances of the University’s five main-stage plays next year. By critically examining each play through a Catholic lens, we hope to instill in audiences a habit of enlightened theater-going, and nurture a sustainable culture of professional collaboration among diverse campus contributors. The approach is accomplished in the most Catholic manner conceivable: communally.

CLARKE UNIVERSITY - *Dialogue in the Catholic Tradition: Multicultural Awareness and Catholic Social Teaching.*

The aim of the project is to engage the campus community, especially faculty, in a year-long sustained and coordinated dialogue centered on three themes: (1) awareness of the influences of U.S. culture on belief and action, (2) an aspect of Catholic Social Teaching, and (3) the use of Clarke’s Spirituality student learning outcome. The project will foster individual and institutional reflection, and increase individuals’ knowledge and confidence in engaging an aspect of the Catholic tradition in courses.

NOTRE DAME OF MARYLAND UNIVERSITY - *United in Heart and MIND: Mission and Identity at Notre Dame Faculty Seminar.*

Collegium alumnae/alumni from Notre Dame of Maryland University, together with colleagues on the University's Catholic Intellectual Life committee, will design and implement United in Heart and MIND, a reflective seminar for mid-career faculty. Based on the Colloquy model, this day-long program will include a guest speaker and opportunities for discussion, refreshment, and prayer. Following the event, participants will be supported in extending the experience through curricular design, research, and thematic presentations on topics related to our Catholic University mission at the annual campus-wide Community Day.

REGIS UNIVERSITY - *Identity and Invitation: Justice Education, the Liberal Arts Tradition, and Jesuit Spirituality.*

This grant will enable a four-day summer seminar for Regis College faculty members to learn about and discuss the intersections between justice education in our Jesuit Catholic mission and their own teaching, research, and service. The three seminar planners bring a wealth of experience in the areas addressed in this seminar.

VISIONARY AWARD 2014

PRESENTED TO

Professor Karen E. Eifler

Catholic higher education depends now more than ever on the energy and vision of lay faculty who find imaginative, compelling ways to engage Catholic intellectual and spiritual traditions with other ways of knowing, for the sake of the gospel and the world. Collegium, a consortium of 65 Catholic colleges and universities, was founded to encourage faculty in such creative endeavors. Today we come together to celebrate a Collegium alumna whose scholarship, innovative teaching, and leadership in faculty development has more than fulfilled the promise of Collegium.

Karen E. Eifler is an extraordinarily worthy first recipient of the Collegium Visionary Award. A faculty fellow in 2001, Karen was soon invited to serve on the Collegium board, and then as a mentor. During two board terms and eight summers as a mentor, Karen consistently distinguished herself. Collegium participants praise her ability to foster honest and fruitful discussion, her deep understanding of the spirit of Collegium, her sense of humor, and her passion.

At the University of Portland, where she has been dedicated to teaching and mentoring future teachers in the School of Education, Karen has had a huge impact on countless teachers and their students. Together with Professor Norah Martin, another Collegium alumna, Karen founded the Faith and Intellectual Life Discussion Group at the University of Portland. This group provides a venue for a group of staff and faculty from a variety of disciplines and philosophical backgrounds to explore faith-based issues in a dynamic yet friendly, inclusive way.

Colleagues say that Karen models Catholic intellectual life and spirituality for faculty and students alike. In her new role as Co-Director of the Garaventa Center for Catholic Intellectual Life and American Culture, she brings a passionate dedication to deepening the exploration of faith and learning at the university.

Karen is the driving force behind Collegium's second book, due to be published in a few weeks. Titled *Becoming Beholders: Cultivating Sacramental Imagination and Actions in College Classrooms*, the book includes 21 essays representing many disciplines, all designed to bring some of the imagination that informs Collegium into the classroom in new and imaginative ways.

Dr. Eifler in so many respects embodies the work of Collegium, and exemplifies it in her teaching, scholarship and service.

In a letter to her Collegium mentor and friend, Sr. Eva Hooker, C.S.C., Karen once wrote, "...here comes the invention of a new word, *god-friend*." She continued, "Doesn't *god-friend* capture something especially fine? If the godfathers and godmothers chosen for us by our parents represent *agape* love here on earth, shouldn't there also be a word to describe the people we collect along our own journeys who reveal an aspect of God to us? I decided that *god-friend* conveys even better the salvific -- if sometimes tough -- love, unconditional acceptance, comfort, peace and grace that comprise the notion of sacrament."

It is as *god-friend* we honor Karen with the first Collegium Visionary award.

TAKING THE CONVERSATIONS HOME.....

An article [Stories We Tell...From Baltimore to Denver](#) by Karsonya Wise Whitehead (F'12) and Jason Taylor (F'12), who met at the 2012 Collegium summer colloquy, appears in *Conversations on Jesuit Higher Education*, Fall 2013, #44.

Alumni/ae News

Andrea Bartoli (M'00) is the new Dean of the School of Diplomacy & International Relations at Seton Hall University.

Angela Kim Harkins (F'04) was recently awarded a Marie Curie International Incoming Fellowship for 24 months of full-time research at the University of Birmingham (UK) to complete a project on the Teacher of Righteousness in the Dead Sea Scrolls.

Michael Latham (F'04) Dean of Fordham College at Rose Hill, will depart Fordham to become the Vice President for Academic Affairs at Grinnell College.

M. Therese Lysaught (F'96) has joined the faculty of the Institute for Pastoral Studies at Loyola University Chicago.

Sharon Nell (F'09) is now Professor and Dean, School of Humanities at Saint Edward's University, Texas.



Congratulations to **Daniel Rober (G'12)** and his wife, Mary Beth welcomed their first child, Genevieve Catherine Rober on March 15, 2014. Please see the book reviewed by Daniel in this edition of the newsletter, *Sacred Dread: Raïssa Maritain, the Allure of Suffering, and the French Catholic Revival (1905-1944)*, by Brenna Moore (G'05).

Collegium Board News

The Collegium Board of Directors welcomes its newest elected board member, **William McDonough (F'09, M'13)**, Saint Catherine University, St. Paul, MN.

R.I.P.

CYNTHIA EAGLE RUSSETT

Cynthia Eagle Russett (M'94, RN'97) Larned Professor of History at Yale University. Of her seven books, Cynthia is best known for *Sexual Science: The Victorian Construction of Womanhood*, published in 1989, which explored attempts by Victorian thinkers, including Darwin, to scientifically "prove" women's inferiority. She also coedited, with Tracy Schier, *Beyond the Seven Sisters: Colleges Founded by Women's Religious Orders*. Cynthia is survived among others by her husband Bruce (M'93, RN'97), one of Collegium's first board members. <http://nyti.ms/1fzKC4>

Upcoming Conferences

The Association for Contemplative Mind in Higher Education

Collegium alumni/ae with an interest in contemplative practice in secular and multireligious contexts may be interested in knowing more about The Association for Contemplative Mind in Higher Education (ACMHE).

The ACMHE is a multidisciplinary academic association with a membership of educators, administrators, staff, students, researchers and other professionals committed to the transformation of higher education through the recovery and development of the contemplative dimensions of teaching, learning and knowing.

The ACMHE promotes the emergence of a broad culture of contemplation in the academy, connects a broad network of academic professionals with online resources, and stimulates scholarship and research concerning contemplative pedagogy, methodology and epistemology within and across disciplines through initiatives and events including the annual ACMHE conference.

The ACMHE is an initiative of the Center for Contemplative Mind in Society.

The mission of the ACMHE is to advocate for contemplative practice in higher education; to encourage new forms of inquiry and imaginative thinking; and to educate active citizens who will support a more just and compassionate direction for

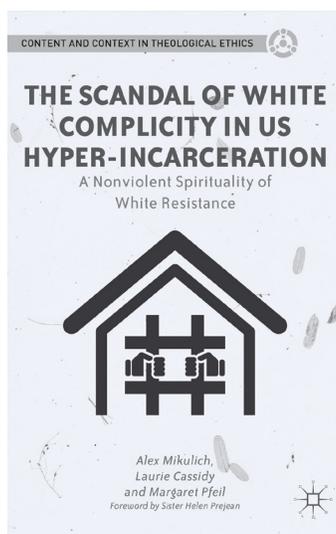
society. The ACMHE supports members in the development of contemplative pedagogy, research methodology, epistemology and organizational designs by creating forums for the exchange of diverse perspectives on contemplative practice in higher education. It supports the creation of a community of contemplative educators, scholars, administrators and students to develop a broad culture of contemplation in the academy.

More information is available at the Association's website.

"The Idea of a Catholic College: Charism, Curricula, and Community" at King's College

King's College will hold a conference entitled, "The Idea of a Catholic College: Charism, Curricula, and Community," September 19-20, 2014 in Wilkes-Barre. The keynote speaker will be John Jenkins, C.S.C., of Notre Dame. The conference originated as a response to the first objective of our new strategic plan: "[p]romote our Core Curriculum as the centerpiece of a liberal arts education in the Catholic intellectual and social justice traditions." The conference will feature three panel discussions, as well as sessions for contributed papers. One panel will focus on how Catholic mission and identity might bear on the core, another on the distinctive vocations of professional programs within a Catholic context, and the third on the state-of-the-art in Catholic co-curricular pedagogy.

Booknotes



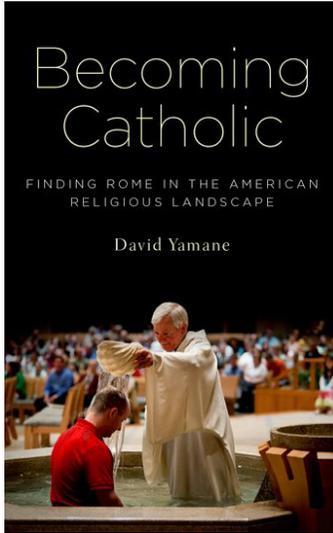
Laurie Cassidy (G'97)
Alexander Mikulich (G'97, SD'99)
Margaret Pfeil (F '00)

The Scandal of White Complicity and U.S. Hyper-incarceration

Palgrave-MacMillan Press, 2013
220 pp.

The Scandal of White Complicity and U.S. Hyper-incarceration is a groundbreaking exploration of the moral role of white people in the disproportionate incarceration of African-Americans and Latinos in the United States. Alex Mikulich, Laurie Cassidy, and Margaret Pfeil are white Catholic theologians developing understanding of how whiteness operates in the U.S. system of incarceration and witnessing to a Christian nonviolent way for whites to subvert our oppression of brothers and sisters of color.

From the Publisher



David Yamane (G'95)

Becoming Catholic: Finding Rome in the American Religious Landscape

Oxford University Press, 2014
256 pp.

Conversion has been an essential element of Christianity, and especially of Roman Catholicism, for centuries--from the Apostle Paul's dramatic conversion on the road to Damascus to the spiritual transformations of such prominent modern individuals as Cardinal Newman, St. Elizabeth Ann Seton, Thomas Merton, and G.K. Chesterton. In a 1926 essay, Chesterton expressed reluctance to describe his conversion, on account of "a strong feeling that this method makes the business look much smaller than it really is."

As David Yamane shows in *Becoming Catholic*, the business was not only spiritually but literally very large, and growing ever larger: roughly 150,000 Americans join the Catholic Church each year, and more than one in fifty American adults is a Catholic convert.

Altogether, these 5.85 million individuals are the fifth-largest religious group in America.

In this first significant study of the phenomenon of Roman Catholic conversion in the contemporary United States, Yamane provides an in-depth look at the process of adult initiation in the twenty-first century Catholic Church, including the new process of spiritual formation--called the Rite of Christian Initiation of Adults (RCIA)--that was ushered in by Vatican II. The RCIA process, which has become an integral part of Catholic parish life, takes individuals on a journey through four distinct, formative periods, punctuated by elaborate ritual transitions, before they are finally baptized at Easter.

Drawing on years of observational fieldwork and candid interviews with more than 200 individuals undergoing the initiation process, Yamane follows would-be Catholics through all four stages of the RCIA and offers an incisive new perspective on what it means to choose Catholicism in America today.

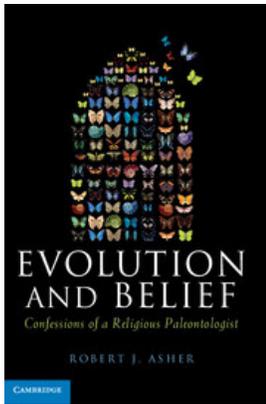
From the Publisher

*An Easy Way to Support Collegium
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We are happy to report that through your support in the past year, Collegium received a total of \$206.40, 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.

Book Reviews



Robert Asher

***Evolution and Belief:
Confessions of a Religious
Paleontologist***

Cambridge University Press, 2013
324 pp.

For the past several decades, a small but persistent group of anti-evolution activists have continued to raise questions concerning the validity of Darwinian theory as an explanation for the biological diversity we see on Earth. The anti-evolution critique, currently disguised in the form of Intelligent Design (ID) theory, is given little regard in academic circles but has gained traction in popular culture and has resulted in several highly publicized court cases such as *Kitzmiller vs. Dover Area School Board*. On the other side of the coin are the anti-religious polemics by well-known scientists such as Richard Dawkins who are eager to proclaim that evolutionary biology and other modern sciences have utterly eliminated any ongoing need for religious belief in our age of scientific enlightenment. In this view, religion should now be cast into the dust bins of myth and superstition in favor of a robust new secular atheism that would make our world a better place, or so they claim. Both sides of this “debate” err by insisting that any “designer”, real or imagined, be required to have a “human-like” intelligence. Robert Asher has evidently grown tired of this argument and has written a book about evolution, targeted to a general audience, which seeks to educate about science and refute the arguments of the ID theorists, but in a way that is respectful and actually supportive of religious belief.

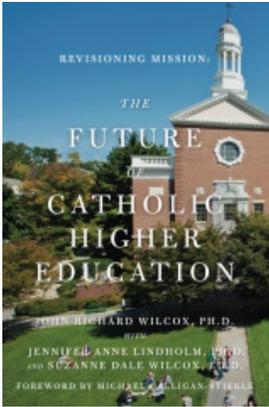
Robert Asher is a well-regarded vertebrate paleontologist, currently a curator at the Museum of Zoology in Cambridge UK and a Christian believer. In Asher’s view, both the ID and scientific atheist camps have gotten it wrong when it comes to the science of evolutionary biology by conflating *cause* with *agency*. Evolutionary biology is a scientific discipline which seeks to explore the natural *causes* of biological diversity and in so doing provides ample evidence for the role played by Darwinian natural selection. However, the science of evolution says nothing about the *agency* that is behind these natural processes. Certainly, God’s *agency* is far beyond that which we humans can scientifically interrogate; much less even begin to comprehend. In this way, Asher’s argument is not unlike the “layered explanation” approach used by Catholic theologian John Haught in his consideration of biological evolution. Both Asher and Haught fully embrace the scientific evidence for biological evolution, while at the same time supporting and holding to their own Christian beliefs. In addition, both Asher and Haught take strong issue with the anti-evolutionists and new atheist writers who only succeed in confusing these ideas in the public arena.

The discussion of cause vs. agency is a theme which weaves throughout Asher’s book though this is mainly a science text

using examples from the evolution of mammals in which he specializes. Asher provides clear and highly readable descriptions of important concepts such as hypothesis testing, common descent, natural selection, punctuated equilibrium, adaptation, and exaptation. He cites recent evidence from paleontology, comparative anatomy, developmental biology and molecular biology that all support Darwin’s original explanation for biological diversity. Asher’s most detailed analysis is focused on the emergence of early mammals, followed by the evolutionary history of elephants and whales. These accounts are rich in detail and will be of interest to both specialists and non-specialists alike. Asher offers a thorough and convincing critique of ID theorists and other anti-evolutionists by documenting how these authors will frequently use quotations out of context, misrepresentation, and outright distortion of scientific facts in order to portray evolutionary biology as a field in disarray and desperately in need of new ideas. The ID theorists are equally disingenuous about exactly who the mysterious “designer” is behind their favored theory. Presumably this is to avoid legal obstacles to their stated goal of inserting an “alternative” theory into high school biology textbooks. The evidence which Asher reviews in support of evolution comes largely from just the past five years of research and as he points out, there is an abundance of other evidence that has accumulated since Darwin’s time and has been suitably highlighted by previous authors. From Asher’s treatment, it is clearly ID that should be considered the theory in crisis!

In the last few chapters, Asher takes on the most recent strategy of the ID theorists which is to challenge evolution using DNA-based “information creation” arguments. Asher provides a refutation of this new version of the ID argument that is every bit as effective as was Kenneth Miller’s refutation of “irreducible complexity” in his excellent volume *Finding Darwin’s God*. Asher’s book will thus be a valuable, up to date, source text for biologists who wish to constructively engage these questions when they arise in their own classrooms, workplaces, and yes, even churches. For his part, when it comes to science and religion, Asher places himself within the “non-overlapping magisteria” mindset famously articulated by evolutionary biologist Stephen J. Gould many years ago. Those seeking new theological insights in this new book will likely be disappointed for that is not the author’s purpose. His goal, really, is to provide a text that is accessible to the “conservative teachers, dentists, nurses, police, carpenters, and other members of small-town America” who have not had the opportunity to consider the evidence for biological evolution themselves and with whom Asher himself has a strong personal affinity. Asher feels that this portion of the US population as well as many others are misled by the ID theorists who seek to dismiss Darwinian evolution as well as by the scientific materialists claiming that evolutionary biology is incompatible with religious belief. Ultimately, the solutions to our world’s larger problems of disease, poverty, over-population, and large-scale environmental degradation will require a respectful dialogue between scientists and non-scientists; religious believers and non-believers alike. Such a dialogue requires both humility and a genuine concern for the scientific education of those with differing backgrounds and experiences. On these grounds, Robert Asher’s book is largely successful.

Glenn Sauer (F’11)
Fairfield University



John Richard Wilcox with
Jennifer Anne Lindholm
and Suzanne Dale Wilcox

***Revisioning Mission: The Future
of Catholic Higher Education***

Charleston, South Carolina:
CreateSpace Independent
Publishing Platform, 2013

338 pp.

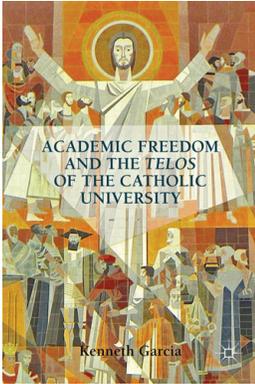
John Wilcox is concerned that there has been an erosion of “distinctive and value-laden” features of Catholic colleges and universities. This concern is valid for at least two reasons. First, and perhaps most importantly, the erosion of Catholic identity involves the loss of a rich cultural heritage. Second, from a practical perspective, Catholic identity is an important issue for American higher education as the federal government finds it necessary to classify institutions as Catholic or not in order to determine if they are exempt from laws such as the contraception mandate in the Affordable Care Act or the right of adjunct faculty to form unions. In *Revisioning Mission: The Future of Catholic Higher Education*, Wilcox offers a proposal and a collection of readings for programs to educate and, ideally, to “form” incoming faculty. It is Wilcox’ belief that new faculty who participate in such programs can be a resource for nurturing the Catholic tradition, something that was done in the past by the vowed religious men and women who staffed and sponsored Catholic schools. His proposal is framed not as a reaction to the loss in vocations to religious life nor is it “restorationist,” however. It is framed, rather, as a response to the call from the Second Vatican Council to involve the (non-vowed) laity in all dimensions of Church life. His proposal relies on the Catholic social teaching tradition for both its method and much of its content, finding common ground with all types of Catholics and non-Catholics in an appeal to see the task of the university as one serving the common good. *Revisioning Mission* is an excellent resource for faculty and staff who are involved in the creation of mission formation programs. Drawing on many years of service to the mission of Manhattan College, Wilcox provides detailed and practical suggestions for the creation of faculty learning communities that are grounded in a deep understanding of the challenges and opportunities involved in the work of Catholic higher education today.

The book has several particularly strong features. First, its proposal that faculty formation programs be modeled after faculty learning communities is good and practical. In addition to nurturing interdepartmental collaboration and collegiality, such communities help to develop a potential pool of faculty who can serve as the “living endowment”

which can make the mission of the sponsoring community alive and active. Aware of the reluctance of faculty to devote time and energy to mission activities, Wilcox proposes that participation in these communities can and should be identified as scholarly activity, arguing that such participation can be characterized as what Ernest Boyer calls “scholarship of application.” Second, several of the reading selections that are included for use in a program might be helpful to mission staff members who are planning formation programs. One notable selection is Jennifer Lindholm’s chapter which summarizes and offers proposals based on national surveys by the Cooperative Institutional Research Program (CIRP) and the Higher Education Research Institute (HERI). Lindholm’s proposals address the common tendency among students and faculty to identify themselves as “spiritual but not religious” and invites critical reflection on the communal dimension of “spirituality.” Wilcox’ chapter on “The Catholic Intellectual Life” is also good, framing the “Catholic intellectual tradition” as a “life” which, he believes, “conveys a living reality with a memory (the heritage of which the tradition is a part), an active, critical, imaginative mind, shaped, for example, by the Incarnation, hope, the present times, and the coming Kingdom of God” (193).

Revisioning Mission does not have significant resources for educating new faculty about the hierarchical nature of the Catholic Church. Wilcox does cite *Ex corde Ecclesiae* in appropriate places. Furthermore, he does discuss the ways that the Lasallian Christian Brothers have navigated Church politics as they have successfully worked to have more non-vowed lay faculty and staff carry on the charism of the Institute. However, a mission formation program would also benefit from frank explanations of the processes by which international, national, and diocesan decisions that affect the life of the university are made. Finally, *Revisioning Mission* suffers from poor editing with inconsistent formatting in places. Although this is distracting at times, it does not undermine the real value of this timely and important resource.

Dominic Colonna (G’99)
Lewis University



Kenneth Garcia

Academic Freedom and the Telos of the Catholic University

Palgrave MacMillan, 2012
216 pp.

Associate Director of the Institute for Scholarship in the Liberal Arts at the University of Notre Dame, theologian Kenneth Garcia's ambitious study aims at nothing less than the transformation of Catholic universities through a theologically based understanding of academic freedom. His goal assumes two things: first, that U.S. Catholic universities and colleges are in crisis and seriously in danger of losing their distinctive mission; and second, that at the root of this crisis is the ill-advised adoption of a secular notion of academic freedom that confines scholars within their own disciplines. As a consequence scholars are prevented from following their innate desire to go beyond the confines of their disciplines to access the foundational Truth of all knowing (capital T intended). To develop his idea of the *telos* of the inquiring human mind, he draws heavily on Michael Buckley, S.J., Karl Rahner and David Schindler. He is confident that "a theologically grounded understanding of freedom that builds on, completes and *transforms* (his italics) the prevailing secular understanding" is necessary if Catholic universities are to remain Catholic in any substantive intellectual sense (p. ix). Throughout, he assures us that he is arguing for neither liberal nor conservative positions.

Garcia builds his argument historically and systematically. After arguing against Timothy Healy, S.J. and Theodore Hesburgh who, he claims, thought that the modern Catholic university should be based on the current form of the secular university, Garcia does some history, examining the medieval university, especially the thought of Sts. Thomas and Bonaventure, then the German idealists (e.g., Schelling and Schleiermacher) whose capacious understanding of academic freedom he values, and finally how the doctrine of academic freedom developed in the United States, where it narrowed the object of study to the empirical realms, facilitating the fragmentation of the disciplines. He also critiques naïve attempts during the first half of the twentieth century by Catholic scholars, especially of the Catholic university of America, to permeate the entire curriculum with Catholic perspectives. In a chapter entitled "The Consequence of Caesar's Gold," he explains that after Vatican II the Catholic academy was ill prepared to handle the new openness to modern thought and culture—an openness further aggravated by a series of 1970 court cases and, as a result, Catholic universities now find themselves in their current precarious position: "wanting to integrate the religious with the academic and...[but] dependent on federal funds, on rankings, and on the desire for prestige from their secular counterparts" (p. 15-16). He cites the transcripts of the cross examinations of

Fr. William McInnes, S.J., then president of Fairfield, and Sr. Kathleen Feeley, SSND, then president of the College of Notre Dame, doing their best to explain that on their campuses religion was not pervasive. In his conclusion, Garcia returns to a more systematic exposition of his theologically grounded notion of academic freedom. He concludes with several suggestions, none original to this analysis as Garcia acknowledges, for moving beyond the current impasse.

There is much to value in this study. Garcia does avoid the all too pervasive liberal/conservative divide. He is also right in the need to be careful about the AAUP definition of academic freedom which provides legitimate procedural protections for scholars, but constricts them substantively, that is, closes off their inbuilt desire to "move toward that horizon that is the true *telos* of the Catholic university" (p. x). He explains that his book is not practical, not a "how to" book. Yet, much of his valuable study loses its power, and applicability, precisely because of its overgeneralizations. I will limit myself to three criticisms.

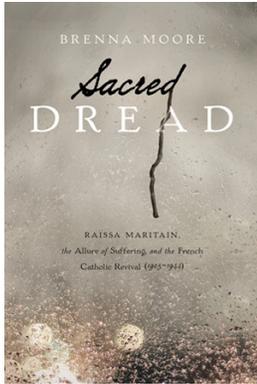
First, Garcia seems unaware of the immense diversity of Catholic colleges and universities. Most of the time he seems to be arguing against what he thinks is happening only at major, if that is the right adjective, Catholic universities, such as Notre Dame, Georgetown and Boston College. As Timothy O'Meara, the long-time Provost of Notre Dame once observed, we can picture what a Catholic college should be, but not a Catholic university. More recently, Christian Smith, also at Notre Dame, has wisely distinguished between the very different types of faculties that are needed to deliver undergraduate as contrasted with graduate education. The degree of theological integration that smaller Catholic colleges are capable of doing differs greatly from what Catholic universities with investments in doctoral programs can do.

Second, Garcia does not seem to understand the degree of difficulty any Catholic institution would have, especially the vast majority that have inadequate endowments, to find sufficient funds to mount major faculty development programs. He also understates the challenge of hiring scholars in a variety of disciplines who also have an intellectual grasp of Catholicism, though he rightly places faculty hiring and development at the center of his prescriptions.

Third, in focusing so strongly on the contributions that the Catholic intellectual tradition can make to the disciplines, he misses the value that first-rate research makes to the search for a fuller understanding of the truth, be that research in the natural or social sciences or beyond.

Finally, Garcia's tone is very confident, filled with "I challenge" this and that, and scholars and administrators "must do" this and that. I fully endorse his rethinking of academic freedom. I do think, however, that more time in the trenches of faculty development and administration would result in less sweeping generalizations and persuade more scholars and administrator who care about the future of Catholic higher education.

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Moore, Brenna

Sacred Dread: Raïssa Maritain, the Allure of Suffering, and the French Catholic Revival (1905-1944)

Notre Dame, IN: University of Notre Dame Press, 2013

293 pp.

The “French Catholic Revival” – the flowering of creativity in religious music, visual arts, and literature in France during the first half of the twentieth century, particularly between the 1920’s and 1940’s, has rightly begun to receive increased theological attention, particularly in the wake of Stephen Schloesser’s 2005 *Jazz Age Catholicism*. The movement had an enormous impact, its influence felt in the United States through figures such as Thomas Merton and Dorothy Day; many of the important French theologians at Vatican II were friends and fellow travelers of Catholic Revival figures. Brenna Moore’s book *Sacred Dread*, focused as it is on Raïssa Maritain, examines in particular two key questions that underlie much of the piety and theology of the Revival and yet go largely unsaid: the place of suffering and the role of women. In so doing, it makes important contributions to the study of this movement on the whole, to Maritain in particular, and to the ongoing theological analysis of how Christianity has treated both the Jews and the suffering of women.

Raïssa Maritain’s relative obscurity compared to other figures of the French Catholic Revival such as her husband Jacques Maritain, fellow philosopher Etienne Gilson, and several male novelists (Leon Bloy, Georges Bernanos, Francois Mauriac) and composers (Olivier Messiaen, Francis Poulenc, Charles Tournemire) in itself speaks to the complicated place of women in the movement. As Moore puts it, “The simple fact that she penetrated this exclusive club of Catholic *homes de lettres* is noteworthy,” pointing to her gender, immigrant status, and Jewish birth as natural disadvantages (15). Moore refracts analysis of the way her Jewishness related to the Revival through the works of Maritain’s sometimes mentor Leon Bloy, who “articulates a kind of bizarre Catholic philo-Semitism,” founded in the idea (found also, for example, in Pascal) of the Jews as abject and wandering and the necessity of their conversion to Christianity for the final redemption of history (49). Moore points critically to the many ideas found in Bloy that would be offensive to contemporary ears, and yet compellingly demonstrates why Maritain would have found him compelling, and how liberating insights could be drawn, for example, from his pointing out the hypocrisy of Catholicism’s exaltation of the feminine and the simultaneous refusal of the hierarchy to grant authority to women. Moore’s treatment of the Revival as a whole thus reveals great sympathy for its authors and themes and at the same time gives constant reminders that many of its underlying ideas would be unacceptable to most people today.

The heart of the book is Moore’s analysis of Maritain’s work on suffering, which Maritain developed in part through developing a Thomistic-inspired philosophical-theological account of suffering that went beyond the more literary approach of Bloy that had initially influenced her, and that also drew inspiration from the French School of spirituality. Moore thus emphasizes the development of this theme throughout Maritain’s life, since “we cannot assume that the theologies and practices of suffering played out in her life in a predictable, uniform way” – her approach was constantly shifting due to changes in her own life and European culture (92). This analysis crescendos into the discussion, several chapters long, of Maritain’s account of the sufferings of the Jewish people in the *Shoah*, themes which begin to emerge in her work during the gathering storm of the 1930’s, and come to full flower from 1940-44.

Maritain’s conversion to Catholicism was not, for her, an abandonment of Judaism, nor was it necessarily a full anticipation of the better Catholic-Jewish relations heralded by Vatican II; rather, it illustrates, as Moore put it, “the conflicts, tensions, and constraints at the heart of French Christian thinking on this issue” (99). Maritain was thus involved in the conversions of other intellectual Jews, such as Maurice Sachs, to Catholicism, yet retained a sense of her Jewish identity that would ultimately result for her in a kind of Judeo-Christian (in a robust sense) poetics of suffering during the Holocaust. Moore diagnoses a tension between this period of her output and her previous theology, arguing that they “display two notions of God, history, and suffering that are starkly irreducible to each other” (187). For Moore, it seems to be precisely this kind of tension that seems to draw her to Maritain, and indeed to portray her in a highly sympathetic light.

The great strength of Moore’s work in *Sacred Dread*, besides deepening the reader’s appreciation for a figure in Raïssa Maritain who is much-known and yet little-read, is in her striking the balance between sympathy for her subject and critique of her own ideas and those of her surrounding *milieu*. Moore’s sensibilities lie squarely in the present (though these, too, are not maintained without their share of questioning), but she does not judge Maritain or even figures such as Bloy according to anachronistic standards. Rather, she contextualizes their achievements within their own place and time and only then asks questions about what should be retained and discarded. This model of critical fairness serves the French Revival well, as its very “Catholicity” can invite a kind of uncritical adulation from those who see it as a potential vehicle for the “New Evangelization” and thus miss the daring, (relatively) left-wing nature of the movement in its own place and time. Such adulation serves no artistic or intellectual movement well, and Moore’s more complex account demonstrates why Raïssa Maritain and other figures of this period are well worth studying in the present.

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-Fox, Helen. *Their Highest Vocation: Social Justice and the Millennial Generation*, Peter Lang Publishing, Inc., 2012, 206 pp.

-Lindholm, Astin & Astin. *The Quest for Meaning and Wholeness: Spiritual and Religious Connections in the Lives of College Faculty*, Jossey-Bass Publishing, 2014, 288 pp.

-James, M., Masters, T., and Uelmen, A. *Education's Highest Aim: Teaching and Learning Through a Spirituality of Communion*, New City Press, 2010, 144 pp.

-McDonough, Graham. *Beyond Obedience and Abandonment: Toward a Theory of Dissent in Catholic Education*, McGill Queens University Press, 2012. 304 pp.

-Orji, Cyril. *The Catholic University and the Search for Truth*, Anselm Academic Press, 2013, 266 pp.

-Sharkey, Stephen, ed. *Sociology and Catholic Social Teaching*, Scarecrow Press, 2012, 310 pp.

-Thompson, Robert. *Beyond Reason and Tolerance: The Purpose and Practice of Higher Education*, Oxford University Press, 2014, 224 pp.

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