

Fall 1998

explore, Fall 1998: Jesuits and academic culture

Ignatian Center for Jesuit Education

Follow this and additional works at: <http://scholarcommons.scu.edu/explore>



Part of the [Catholic Studies Commons](#), and the [Higher Education Commons](#)

Recommended Citation

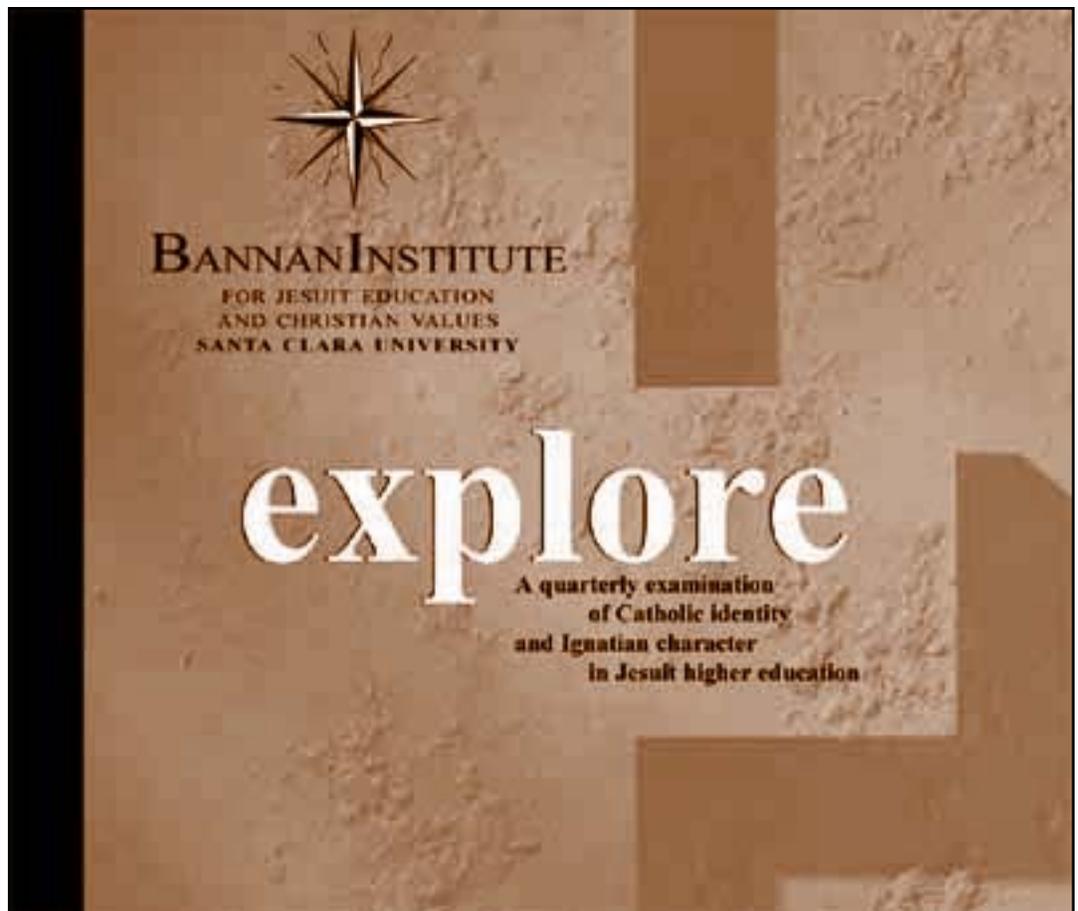
Ignatian Center for Jesuit Education, "explore, Fall 1998: Jesuits and academic culture" (1998). *explore*. Book 14.
<http://scholarcommons.scu.edu/explore/14>

This Book is brought to you for free and open access by the SCU Publications at Scholar Commons. It has been accepted for inclusion in explore by an authorized administrator of Scholar Commons. For more information, please contact rscroggin@scu.edu.

[Next Article](#)

[Previous Article](#)

[Menu](#)



In This Issue...

[In Memoriam: Louis I. Bannan, S.J.](#)

[Letter from the Director](#)

[Phylum Universitatis; Genus,](#)

[Catholicus: A Field Guide](#)

By Martin L. Cook

In Response to:

Phylum . . . A Field Guide

By Eric Hanson

By Pia Moriarty

By Marilyn Fernandez

Jesuit Activities in Focus:

Jesuit Undergraduate
Education as Catholic

By Joseph J. Feeney, S.J.

Reflections of a Non-Catholic
at Santa Clara University

By Larry Iannacone

Who Is My Neighbor? HIV/
AIDS—My Wake-Up Call

By Michael Paxton

BOOK REVIEWS

Cultivating Humanity: A
Classical Defense of Reform
in Liberal Education and
Who Killed Homer: The Demise
of Classical Education and the
Recovery of Greek Wisdom

By Phyllis Brown

Rendering Unto Caesar: The
Catholic Church and the
State in Latin America

By Luis F. Calero, S.J.

Amazing Grace

By Elizabeth Kelley Gillogly

Grant Recipients

Visiting Appointments

Coming Events:

Lecture Series

Spirituality Series

Next Issue

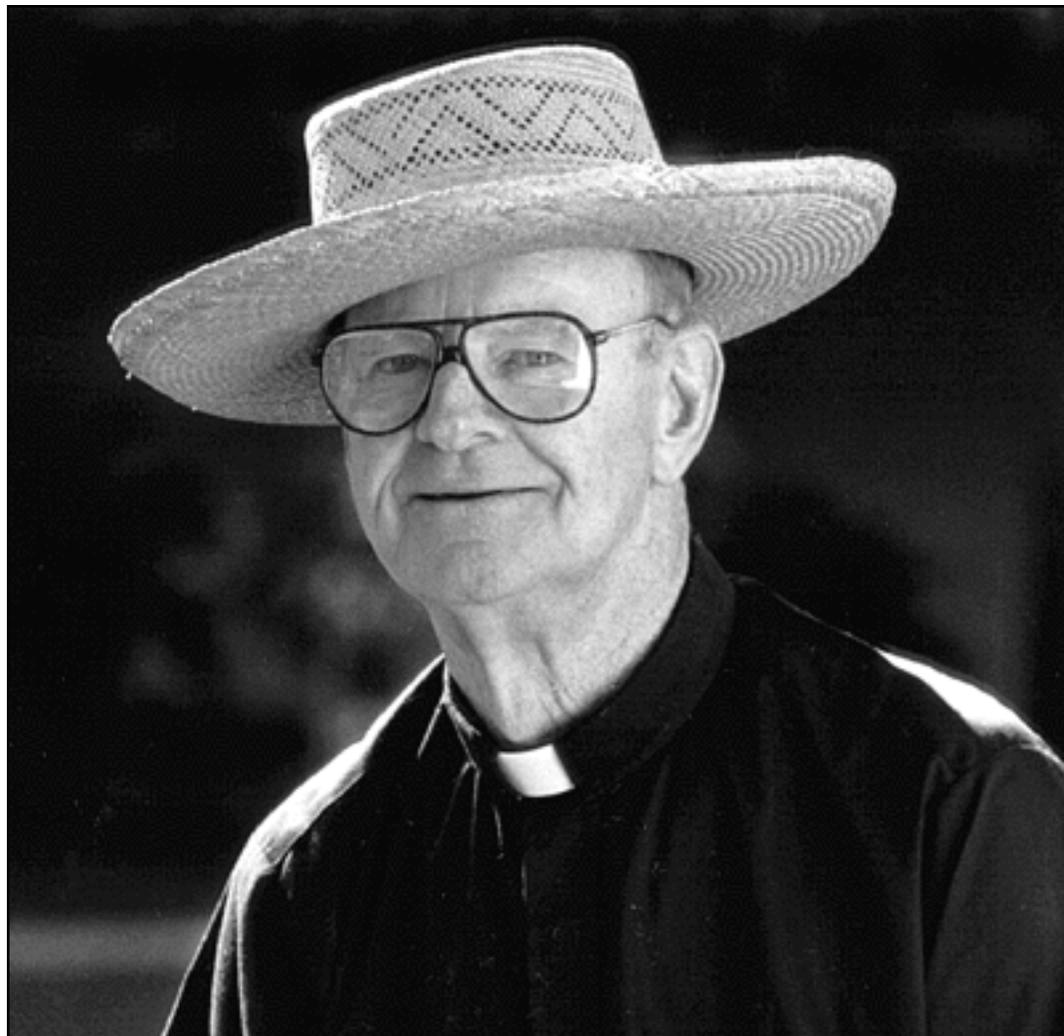


[*Next Article*](#)

Letter from
the director

[*Previous Article*](#)

Menu



IN MEMORIAM LOUIS I. BANNAN, S.J. 1914-1998

To the end, friends and family—current students and octogenarians, rich and poor, the sick and the healthy—were special to Lou.

In the Spiritual Exercises, Ignatius says: "In people who are progressing to greater perfection, the action of the good spirit is delicate, gentle, and delightful. It may be compared to a drop of water penetrating a sponge." Lou was like those continual and imperceptible

drops of life-giving water . . . quietly, gently, delightfully touching the life of the community and each person.

Paul Locatelli, S.J.

Homily at the Liturgy of Thanksgiving for Fr. Lou Bannan

September 18, 1998

As you walk in the presence of the Lord these days, be aware that your Father will communicate with you. Listen to the words in the Sacred Scripture. Listen to your heart.

The beautiful trees and the mountains speak to us of God. Our prayers, our favorite poems and stories, all things, big and small, come to us as gifts and messages of our Creator. Whatever we truly love; our friends, our family, beauty and goodness, it is all a gift of love from God.

Cherish these gifts. Enjoy them. Return trust with trust. Return love with love . . .and stay loose. He loves you the way He made you.

Lou Bannan, S.J.

Letter to Ignatian Retreatants

Spring 1998

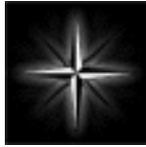
[Next Article](#)

Phylum
Universitatis

[Previous Article](#)

In Memoriam:
Louis I. Bannan
S.J. 1914-1998

Menu



LETTER FROM THE INSTITUTE DIRECTOR

Over the summer, I read an article by Peter A. Dorsey in the *William and Mary Quarterly*, the basic journal for the English colonial period of United States history. The article concerned the Jesuit missionary enterprise among the indigenous peoples of New France in the seventeenth century. The author cited the instructions of Ignatius of Loyola, the founder of the Jesuits, to two men he was sending to Ireland. As the author puts it, Ignatius sent them off

telling them to “follow the method adopted by our enemy, the devil” when trying to gain adherents: “for he goes in by the other’s door to come out by his own.” By applauding innocent activities and “passing over things of a bad complexion,” the Jesuits could win “sympathy and further our good purpose.” Fourteen years later Ignatius made this rationale more concrete in his instructions to a delegation to Ethiopia, whose church he hoped to align with that of Rome. He advised the group to accept Jewish and native customs that did not directly contradict church teachings, to introduce changes gradually and by popular means, and to provide technical and material assistance to the Ethiopians. In Asia, Francis Xavier and Allesandro Valignano followed one of Loyola’s favorite maxims from St. Paul, to become “all things to all men in order to win all to Jesus Christ.” (“Going to School with Savages: Authorship and Authority Among the Jesuits of New France,” *William and Mary Quarterly*, 3d ser., 55, no. 3, [July 1998]: 399-420.)

While the openness to other cultures was clearly tactical, and aimed at a standard sixteenth century conversion of others to Christianity, the selective tolerance that Ignatius urged was rooted in a genuine belief that God’s grace was active in peoples and cultures which were very alien to the fractured Christendom of early modern Europe.

American academic life is also very much a genuine culture, with its own language, customs, authority, and norms. The Jesuit university’s

encounter with this culture has been marked by all the challenges that accompany any cultural interchange. Little is certain.

As the Jesuit missionaries, especially in China, were accused by many European Catholics of watering down Christianity too much to make it appealing to the Chinese elite, so some contemporary American Catholics criticize the Jesuits for being too accommodating to academic norms in our universities. Also, as the missionaries found that they needed the assistance of those among whom they worked if their message had any chance of taking root, so contemporary Jesuits are acutely aware of their need to labor collaboratively with their academic colleagues if mission statements and strategic plans are to be more than mere rhetorical flourishes.

In this issue of explore, we look at these questions. The exchange between Martin Cook and three of his faculty colleagues sheds important light, I think, on many of these issues. The concerns here defy easy generalizations, yet the discussion is central to what it is that all of us do as citizens of this Catholic university.

Sincerely,

A handwritten signature in black ink, reading "Robert Senhewicz". The signature is written in a cursive style with a large, stylized initial 'R' and a flourish at the end.

Next Article

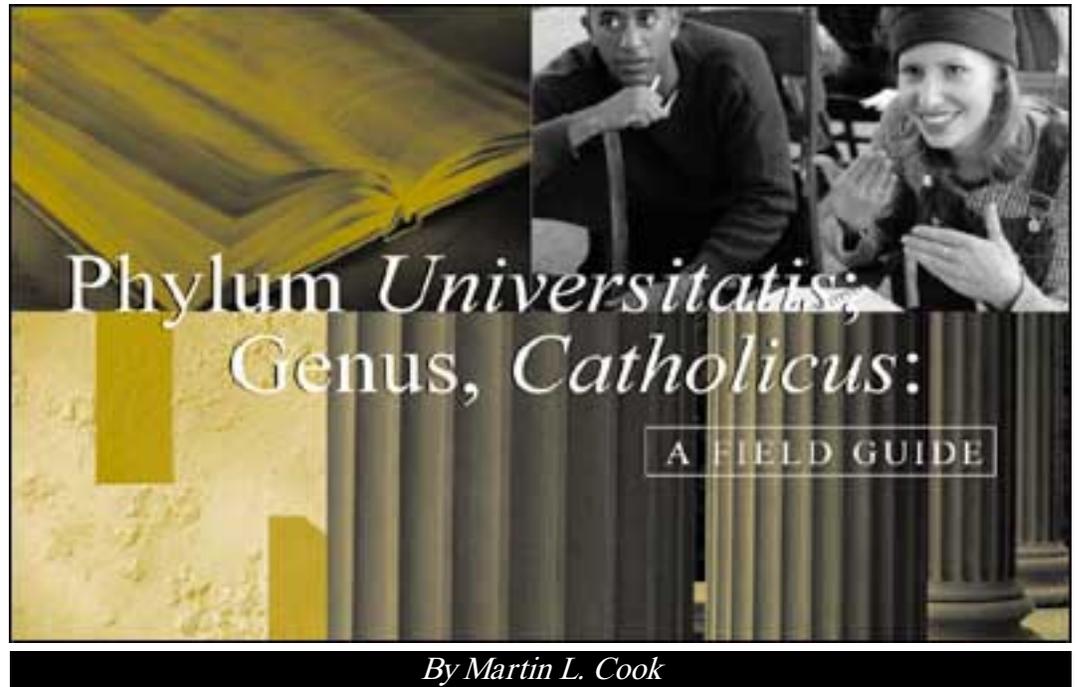
In Response to
Phylum
Univeritatis

By Eric Hanson

Previous Article

Letter from
the director

Menu



Because I am a theologically educated non-Catholic who spent 16 years at SCU, the question of the meaning of the Catholic and Jesuit identity of this University is one to which I've given considerable thought. While some faculty tire of the perennial character of that discussion, I never have. It has always been clear to me that we are the university we are because of our Catholic and Jesuit identity, and that what that identity means is crucial to our future. Furthermore, for me, and for many of us non-Catholics, essential parts of the religious identity of Santa Clara attracted us here in the first place. We wanted to be in an institution that took religious questions seriously and allowed us to explore freely the deeper issues raised by our disciplines in a way that identity would allow. We wanted to be in a place allowed us to deal with our students and each other as persons, rather than with the impersonality of a larger and more wholly research-driven institution. For those reasons, just as war may be too important to be left to the generals, the question of the Catholic identity of Santa Clara is too important to be left to Catholics. What follows, then, are the reflections of one Free Church Protestant who has a more-than-passing stake in the question.

The meaning of the Catholic identity of universities is particularly pointed at this historical juncture for very understandable reasons. In my lifetime, Roman Catholicism has been through monumental processes of change in almost every dimension. The reforms of the Second Vatican Council were by far the most important changes in the Catholic Church since the Protestant Reformation and the Council of Trent 400 years ago. The social location of Catholicism in American society has changed enormously just in this generation in ways historians only hint at when they talk about the shedding of Catholic “immigrant mentality.” Only in this generation have Catholics entered into the full mainstream of American life—a mainstream historically dominated by Protestants. Young Catholics, born since the reforms of the 1960s, have experienced a Church in the throes of major cultural, theological, and institutional readjustment and are, as are Catholic institutions, understandably confused about the meaning and nature of that identity. These young Catholics come to institutions such as Santa Clara, at least in part, in hopes of clarifying the meaning of that identity.

Inevitably, Catholic universities are changing, too, in this environment. No longer can they count on a steady feeder system of Catholic high schools to send them their best and brightest students. No longer can they assume that faculty and staff share a common religious tradition and reference frame. In the midst of such enormous changes, the question of the identity and role of the Catholic university will inevitably be raised with some urgency, and not a little anxiety.

In the midst of such transitions, Catholics look to the history of historically Protestant, now secular, universities almost entirely as a cautionary tale of secularization to be avoided. I’m frequently struck by the one-sided way Catholics choose to interpret this history. Would Harvard really be a better place if it had stayed with its original mission of training Puritan clergy? Are unabashedly confessional Protestant schools like Baylor or Jerry Falwell’s Liberty University to be our exemplars of identity-maintenance for church-affiliated schools? When one thinks about such examples, it is clear the story to be told here is a little more complex than simply the evils of secularization. But the fact that the story is generally told so one-sidedly by Catholics is a good measure of the depth of Catholic anxiety. Is that fork in the Protestant road inevitable for Catholic schools, too? Is the choice in schools between the academically excellent but secular, and the confessionally loyal but parochial?

Before I directly address that question, however, I should confess my settled convictions about universities in general and their purposes. “Catholic” is, after all, the adjective meant to modify the noun. The way one understands the noun is logically prior to, and crucial to my assessment of, the bearing of the adjective on it. I take it for granted that the core of the Jesuit and Catholic model is liberal education (i.e., we’re not trying to be a trade school, we’re not trying to be a predominantly research institution, and we are not merely a congeries of disciplines and professional schools). Liberal education strives to disinterested inquiry, to the spirit of unfettered and free conversation about serious ideas. It exists to promote and enable respectful intellectual conversation among ourselves and with our cultural past, and to bring our students into that conversation. It is, in short, a training of intellectual abilities and the formation of intellectual tastes. It exists to seek unified and ultimate truth—despite voices urging us to see the silliness of such aspirations.

Such education is not “value-free.” Quite the opposite! It presumes and inculcates many values, but they are values of intellectual virtue. While many other things inevitably occur in the lives of students during this process, and while inevitably we as human beings and as an institution have an appropriate role in many of those things, the defining goal of liberal education is resolutely intellectual. The training of the mind is the fundamental purpose of university-level education; it is the core of the identity and purpose. Universities can be “Catholic” only on the condition that, whatever is meant by the adjective, there is clarity regarding this meaning of the noun. Only then can an institution be really a university, and yet really Catholic.

Are such models possible? I believe that everything turns on how one understands the adjective. Depending on where one locates the essential features of Catholic identity, one generates differing understandings of what universities do and what activities and features of universities are essential to that identity. Over the years, I’ve developed a “field guide,” if you will, to Catholic university types. Like a bird watcher, I’m keeping my life list. Although the plumage varies greatly among individuals, I’ve got my taxonomy down to three broad species within the genus. Like all ideal typologies, this one is oversimplified. It is inevitably colored by Protestant eyes and prejudices. Nevertheless, I think it’s a powerful heuristic classification.

Within the genus *Catholicus*, I’ve identified for convenience each species by the name of a prominent individual member of it. Each is an

authentic member of the genus, and most actual Catholics appear to bear complex mixes of each species in their minds and hearts. But much of that complexity disappears when things get practical and policies are worked out for a Catholic university. Then, one species or the other finally dominates the discussion.

The ancestor of all the other species is what I call “Ratzinger Catholicism.” This species takes its name from Cardinal Ratzinger, head of the Congregation for the Doctrine of the Faith in the Vatican (successor to the Holy Office of the Inquisition, with whom my Protestant forebears had a number of unpleasant encounters).

Although I pick a contemporary figure in Cardinal Ratzinger, of course the type is much older. The most distinguishing characteristic of Ratzinger Catholicism is the identification of Catholic identity with orthodoxy—with the correctness of the theological and moral ideas taught, as those are defined by official church authority. To be “Catholic” is, for this species, to say and teach what the hierarchy of the Roman Catholic Church teaches authoritatively.

One can run an institution with this as the focus of the question of Catholic identity. The litmus test of the Catholic character of such an institution is whether one insures that nothing is taught or said that deviates from or questions sharply those orthodox teachings. This is assured by careful monitoring of teaching and control over materials read and discussed by students and faculty (recall the function of the Index of Forbidden Books before Vatican II). It requires hiring and tenuring of faculty in light of their ability to hew to orthodoxy in their teaching and writing.

Although this particular understanding of Catholic identity has had little prominence in my time at Santa Clara, it would be a mistake to think it irrelevant. It is arguably the oldest and most constant Catholic self-understanding. Periodically the Vatican says and does things such as the recent instruction *Ex Corde Ecclesia* that suggest it would like to enforce this understanding of identity on Catholic universities. Certainly other Catholic schools in areas with bishops of different tempers or with much more active conservative lay Catholic organizations (such as Catholics United for the Faith or Opus Dei) deal with this alternative as a much more real possibility.

Suffice it to say that an institution claiming to be a university but governed by this model of Catholic identity would go far to

demonstrate the old saw: “A Catholic university is a contradiction in terms.” It would buy religious identity at the price of ceasing to be a university, as I understand it. Catholic identity, in this understanding, would pay the heavy price of parochialism and isolation from the broader culture and intellectual trends of the times—albeit with the “gain” of institutional clarity and uniformity.

The second model is much more recent, but powerful among many Catholics, especially among many Jesuits. I’ll call it “Gutierrez Catholicism,” after Gustavo Gutierrez, whose *A Theology of Liberation* was a major force in launching the theological movement of that name. Attempting to make amends for the historic association of Roman Catholicism with oppressive and often dictatorial governments in Latin America, the goal of Liberation Theology is to bring the weight of Catholicism decisively onto the side of the poor. No longer will Catholicism stand for the status quo in those societies; instead, it will offer empowerment and hope for concrete social change. Since Catholicism, and more specifically, Jesuits, control much of the system of university in Latin America, it was not surprising that Liberation theologians looked to those institutions to provide the intellectual impetus and institutional leadership for these movements.

In this context of this piece, the issue is not the value, appropriateness, and success of Gutierrez Catholicism in Latin America—a very complicated question in its own right. My topic is what it would mean to take this understanding of Catholic identity as one’s focus in a modern American university such as ours. This is not an idle exercise, since much of the rhetoric and emphasis in Santa Clara’s discussion of the issue of Catholic and Jesuit identity in recent years has been cast in the language of Gutierrez Catholicism more than by either of the others.

To put it mildly, it is hard to see how an American university could be (or would want to be) guided by the Gutierrez Catholic vision. By its very nature, Gutierrez Catholicism shares with Marxism (with which it is sometimes, unfairly, simply identified) the general distrust of intellectualism reflected in Marx’s dictum, “The philosophers have only interpreted the world in different ways; the point is to change it” (*Theses on Feuerbach*, 1845).

Liberation theology assumes agreed-upon political and social goals for Catholic identity; American university culture, deeply committed to the ideal of academic freedom, takes it for granted that social and

political programs are diverse, and that study and debate about them is much of the substance of intellectual life. Traditions of liberal education in the United States are deeply committed to the idea of learning as an intrinsic good—a cultivation of human excellence for its own sake. Education governed by Gutierrez Catholicism would locate the measure of education primarily in its extrinsic worth: in its producing of desirable social effects and political attitudes. In short the Gutierrez Catholic university would be in constant conflict with the deepest traditions of American intellectual life and of liberal education, which honors (at least in principle) disinterested pursuit of the truth, genuine intellectual pluralism and debate, and maintenance of the free marketplace of ideas.

Perhaps it would be possible, given will and time, to define an American institution's mission in terms of Gutierrez Catholicism. Perhaps it would be possible to hire faculty and recruit students in light of that mission, but I doubt it. Students come to us, at best, inspired with a love of learning, and more often than we like to admit, simply to acquire the "union card" of a bachelor's degree. We recruit faculty from the best graduate programs after national searches (at least most of the time). It is unreasonable to be surprised that they are motivated by and share the common values of American academia generally. It would be a mistake to compromise the quality of faculty to find those few willing to join the Gutierrez Catholic vision of a university's common enterprise. A serious effort to do so would have, ironically, exactly the same effect as the Ratzinger Catholic vision: reducing Catholic universities to parochial institutions sidelined from the mainstream of American intellectual and cultural life.

If both of these models fail, what's left? The third model I'll call "Newman Catholicism," after John Henry Newman. The Idea of a University, over a hundred years ago, sketched his vision of the integration of academic life with Catholic culture and it is yet to be surpassed. As a statement of purpose, the first paragraph of the preface of Newman's book can hardly be improved on:

The view taken of a University in these Discourses is the following: That it is a place of teaching universal knowledge. This implies that its object is, on the one hand, intellectual, not moral; and, on the other, that it is the diffusion and extension of knowledge rather than the advancement. If its object were scientific and philosophical discovery, I do not see why a University should have students; if religious training, I do not see how it can be the seat of literature and science.

Newman's understanding of Catholicism is supremely self-confident that "Right Reason, that is, Reason rightly exercised, leads the mind to the Catholic faith" (Discourse VIII.2). In consequence, "liberal knowledge" is "independent of sequel, expects no complement, refused to be informed (as it is called) by any end, or absorbed into any art" (Discourse V.4).

We non-Catholics may not share Newman's conviction that right reason and liberal knowledge lead to Catholic faith. But a Catholic university inspired with Newman's understanding of the nature of its enterprise can truly be a university—a place where true intellectual diversity and debate are allowed, where disinterested pursuit of truth is an essential part of its mission. It is a place where Catholics and non-Catholics, both faculty and students, can pursue learning deeply. It envisages a context where the question of ultimate religious meaning is always there, underlying, but not governing, those studies. Newman's is a positive vision that truth and learning can be their own ends and yet not be at odds with Catholic identity. Catholic identity "builds upon" this vision of liberal learning in Newman's broad and truly Catholic vision just as grace builds upon nature in Thomistic theology. To my mind, this is the species of Catholic vision truly catholic enough to guide true universities.



Martin L. Cook
Former Associate

Professor, Department of Religious Studies,
SCU (1982-98). Current Professor of Ethics,
Department of Command, Leadership, and Management,
US Army War College

[Next Article](#)

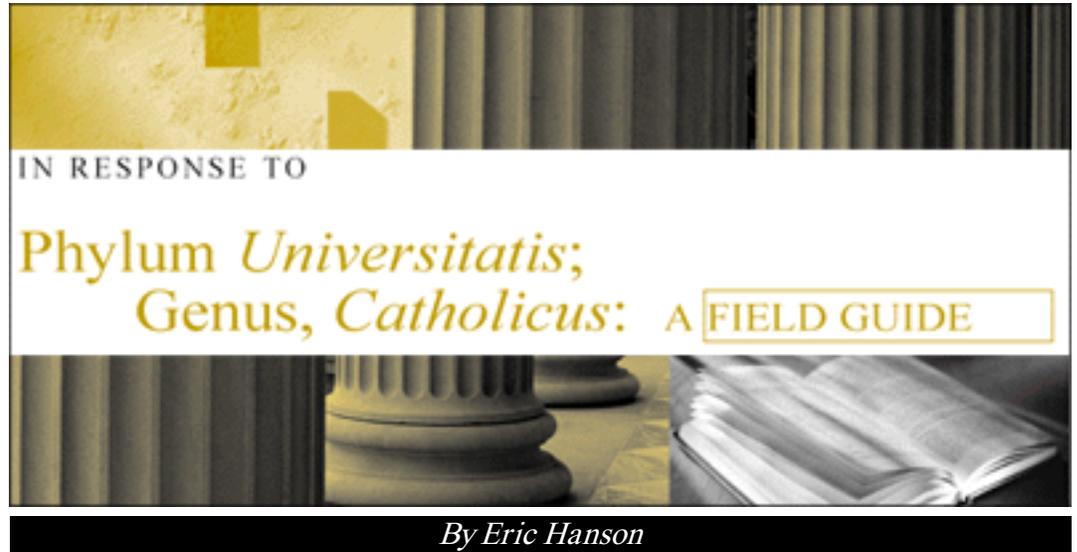
In Response to
Phylum
Universitatis

By Pia Moriarty

[Previous Article](#)

Phylum
Universitatis

Menu



I appreciate the opportunity to comment on Martin Cook’s taxonomy of the genus *Catholicus* at Santa Clara University. As a religious Catholic, cultural “Garrison Keillor” Protestant (my father was president of the Board of Trustees of Pasadena Presbyterian Church during the ministry of Eugene Carson Blake), and student of East Asia, I too believe that the Catholic identity of Santa Clara is too important to be left to Catholics. And I love taxonomies because they usually provide great fun in classifying all my friends and colleagues according to some such “field guide.” I developed my own systemization of alumni, faculty, staff, students, and administrators on their stated relationships among a liberal education, specific majors, and pedagogical orientations during the five-year University Core Curriculum process, but that “work in progress” will, blessedly, remain so.

The taxonomy under consideration seems to show more promise for the great masses of international Catholicism at large, and even better, for the historical Church, than for Santa Clara University Catholics. All the faculty, staff, and administrators I know fit the “Newman Catholicism” category, thus supporting the essay’s major point that a Catholic university must first be a university, fostering a liberal education in academic freedom. With no cases to include in the other two categories, I tried to save the taxonomy by creating a series of

categories that all gave primary weight to the above, while assigning adjustments from the other two categories. The resulting system, however, deconstructed in the distinct individualness of the integration/lived disjunctiveness of the “guesstimated” religious identities of each person. From my experience, each Catholic at Santa Clara, including each Jesuit, is her own set.

Next, what are the values expressed in the other two categories, and what is their relation to “Newman Catholicism”? What Cook terms “Gutierrez Catholicism” points to the global context of the university and the Catholic Church. Many of us here, and sometimes I think more non-Catholics than Catholics, judge that works of justice befit the liberally educated person. Most of humanity lives in the Third World, where socioeconomic development and human rights are salient questions. The Catholic Church will soon be a predominantly Third World Church. It would surprise me greatly if a liberal education at a Catholic university did not include discussion of such issues. I teach Religion and Politics in the Third World, which analyzes the religious impact on such issues of Confucianism, Maoism, Hinduism, Islam, Buddhism, Judaism, Protestantism, and Catholicism. I rejoice that SCU now has a Muslim Students Association. A true liberal education ought to be pluralist, not ideologically secular. I wish there were more truly excellent American Protestant universities like the very small Earlham of Indiana (Quaker), neither secular Harvard nor Falwell’s Liberty. And may Jewish educators establish a Brandeis of the West Coast!

What is referred to as “Ratzinger Catholicism” points to two global phenomena, among others. On the one hand, the strengthening of religious fundamentalism can be found in all religions, e.g., the Hindu Bharatiya Janata Party (BJP) took control of India’s government in March and immediately got the world’s attention. This global fundamentalism can be viewed sociopsychologically as a largely middle-class reaction to the great nihilism, uncertainty, inequities, and hedonism of modern cultural internationalization. On a higher plane, concern about ecclesiastical doctrine and ethics derives from a truly spiritual appreciation of the richness of a person’s own religious tradition. For me, this latter Catholic appreciation embraces, among others, Paul of Taurusus, Augustine of Hippo, Thomas Aquinas, the Reformers (the Protestant principle in Catholicism), Cardinal Newman, Karl Rahner, Dorothy Day, Mother Teresa, and Bernard Lonergan rather than Cardinal Ratzinger. Hopefully, humankind’s mutual spiritual appreciation will save all of us believers from the

great temptations of state and ecclesiastical control. Santa Clara University can contribute to this mutual spiritual appreciation first by having some faculty, Catholics and non-Catholics, who know the Catholic tradition; and second by being a worthy locus of interreligious dialogue on campus, within the nation, and within the global Catholic Church. In the last case, I believe that United States Catholicism's appreciation of equality for women, although not perfect, is a special charism, just as Third World churches constantly call Americans to a life of greater simplicity.

In the above-mentioned course, students read Richard Madsen's *Morality and Power in a Chinese Village*. Madsen offers four leadership types and says that the actual physical existence of exact examples of these types brought great tragedy to Chen Village: "For under the social circumstances prevailing in China during the past several decades, a 'pure' exemplar of one of these types has tended to become both an ineffective and an immoral politician in the end." Salvation for a village or a university comes in the highly creative and unique personalistic blurring of taxonomies. Amen for the genus *Catholicus* at Santa Clara University!



Eric Hanson

Patrick A. Donohoe, S.J. Professor of
Political Science,
Santa Clara University

Next Article

In Response to
Phylum
Univeritatis

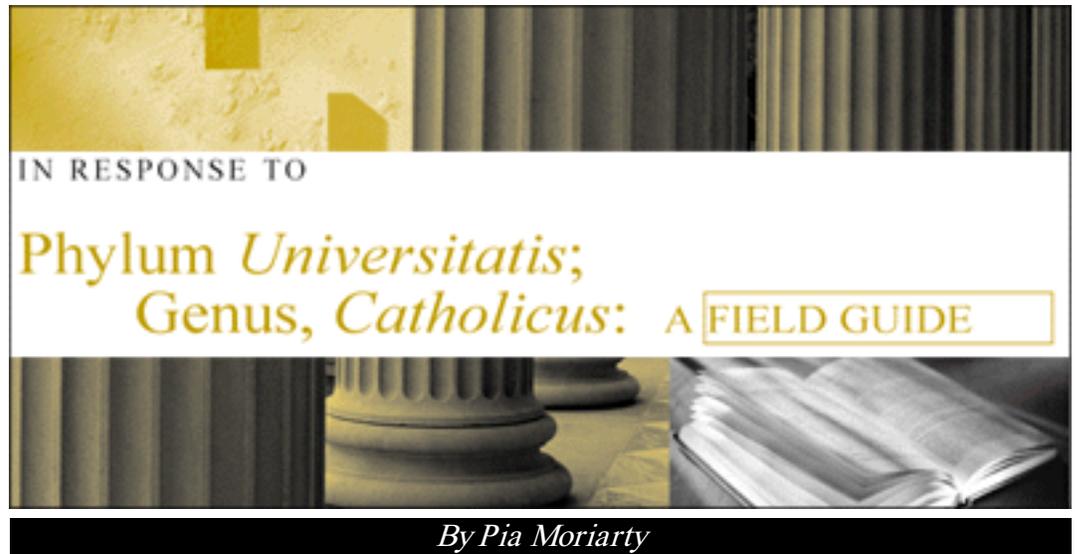
By Marilyn
Fernandez

Previous Article

In Response to
Phylum
Univeritatis

By Eric Hanson

Menu



There is another species that I call “María’s Catholicism,” named for the many Marías who have tutored me in Latin American realities and for one particular María, María Castañeda, who has been my student/teacher here at SCU. María’s Catholicism envisions an American university open to the knowledge and concerns of her still-arriving and still-marginalized immigrant community. As much as she honors the Ratzinger tradition, María considers it no disrespect that she includes her community’s experiences of faith as contributing to its teaching authority. When the real Gustavo comes to town, she feeds him dinner; she would not recognize the Gutierrez described here. To her mind, the real Gustavo’s consciousness of his own social perspective is a more intellectually honest alternative to the assumptions of “universal neutrality” made by the liberal educational tradition when it views its own historical position as transcendent.

María enrolled at Santa Clara because she, too, wanted to learn in a place that allows us to work together as persons. She believes that to be a person is to be connected to other persons, and her knowledge here is neither disinterested nor independent. She passionately understands that her life and the future of her people hang in the balance of who knows and who does and who can in this America. She knows that neither her soul nor her body will survive here as a lonely individual.

María teaches that education without faith is empty, and that faith without education enslaves us; clearly, hers is a church-in-the-world, post-Vatican II species. The truth she seeks at this University is free of ideological pressure and bias, yet it is still always situated, engaged, committed. She looks to Santa Clara not for answers, but for allies in her own growth and work toward intellectual freedom. She considers this a religious quest because she makes it with her whole believing self.

Teaching from my post as Eastside Project Director, I have shared the frustrations of María's Catholicism in the face of assumptions that the liberal education tradition is already defined in ways that leave María and I only the choice of assimilation. We need (and we offer) another academic and ethical possibility.

We think that the very noun of this University's noun is still under construction. As scholars, we worry that the truths that Santa Clara seeks are biased, not purified, when we distance ourselves from their consequences. We look to test and extend the syllabi of established courses with new sources of knowledge that even Newman may have neglected as teachers: childcare centers, legal aid programs, homeless shelters. We want a hand in building a University open to many ways of knowing, open to diversity in its legitimate epistemological practices as well as in its people. María's Catholicism moves us to participate in the intellectual life of the University in a way that is deeply Catholic, which is to say, guided by concern for gospel values, for a justice that is social, for a rich and increasingly inclusive ritual and teaching tradition. You can recognize us on campus by our hard hats.



Pia Moriarity
Assistant Professor,
Department of Education and Liberal Studies,
and Director,
Eastside Project,
Santa Clara University

Next Article

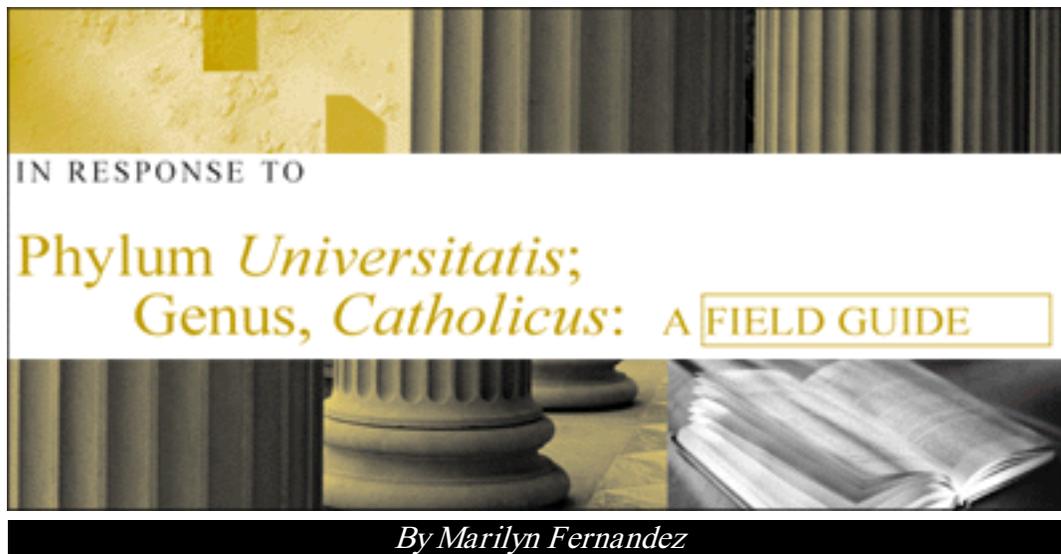
Jesuit
Undergraduate
Education as
Catholic

Previous Article

In Response to
Phylum
Univeritatis

By Pia Moriarty

Menu



Martin Cook's article got me wondering about where I fit in the world of education and particularly that education offered at a Jesuit, Catholic university. What caught my attention was Cook's articulation of the goal and methods of liberal education at the university level—that of educating the whole person through the disinterested pursuit of truth, in an environment characterized by intellectual pluralism and a free marketplace of ideas. He identifies this vision with the “Newman Catholicism” model of education and sets it apart from the Ratzinger (the Roman Catholic Church orthodoxy kind) and the Gutierrez (the taking sides with the poor and changing the oppressive system kind) models.

If the goal of a liberal education is to educate the whole person, then where is the place in the learning process for my experience and that of the growing numbers of others like me? I should be able, I said to myself, to locate my unique and diverse experience (as a Catholic who immigrated to the U.S. from a developing country that is predominantly non-Catholic) in the context of the universal human experience.

When I seek to understand my experience and that of others around me, I see the many successes we have achieved, often against all odds. I also see the errors we have made collectively and individually and

ask, “shouldn’t they be rectified?” Yet, I am told that we educate the whole person to be a disinterested truth seeker, one who seeks truth for its own sake and not because it could bring about a transformation, even if such transformation is warranted by the evidence we discover. But what if in examining the whole person—one’s history, one’s gender, one’s immigrant status, and everything that a person is—we find that the history (be it that of our family, community, and culture) has been one of domination, whether the history is that of the dominator or dominated? Do we ask that we deny that part of ourselves so that we can be disinterested? Doesn’t the pursuit of truth, and particularly the disinterested pursuit of truth, require that we examine the whole person, warts and all?

Even if we accept the idea that education or the search for truth should be disinterested in change, doesn’t education transform the learner’s life? And if so, then why shouldn’t the learner share the lessons about change with others? Why shouldn’t the person think about whether and how his or her environment is transformed? Learning itself informs and promotes such change. Certainly we should not promote change for its own sake or promote change that is guided by certain ideological convictions alone. Perhaps the resistance to examining change arises from the fact that those in the tradition of the Gutierrez model of education do take sides with the poor. However, can’t we make a case for change that is the product of systematic inquiry and is informed by the truth that we have discovered? At the end of our inquiry, it may be that the status-quo is justified, but at least we know that we justify the status-quo because we have inquired.

If the goal of education is to understand our world and if inquiry suggests that change is warranted, then we should engage in thinking about such change. This model fits well with the disinterested pursuit of truth, the ideal of liberal education. The disinterest is in the openness to the outcome of our inquiry and not in closing ourselves to the possibility that our inquiry may suggest options for change. Isn’t this what we mean by intellectual pluralism? Wouldn’t such an orientation provide a free marketplace for ideas? It is precisely these ideas that require that we consider pursuing truth to its very end, even if it means that it calls us to transformation that is guided by truth.

So what does all this mean for a Jesuit and Catholic university? It is possible to integrate the goals of liberal education—that of the intrinsic search for truth—with the possibility that the search may (if not will) lead to transformation, both at the personal and societal levels? Instead

of setting up separate models of education as Cook does, can we integrate the Gutierrez and Newman models? Many social scientists are very used to connecting our search for “pure” knowledge to policy reformulation. These are critical questions to consider in an era when Santa Clara University’s student body is becoming more diverse. Integrating the two models is also one way by which we can be a Jesuit and Catholic University that is distinct from large research universities.



Marilyn Fernandez

Associate Professor, Department of
Anthropology
and Sociology,
Santa Clara University

Next Article

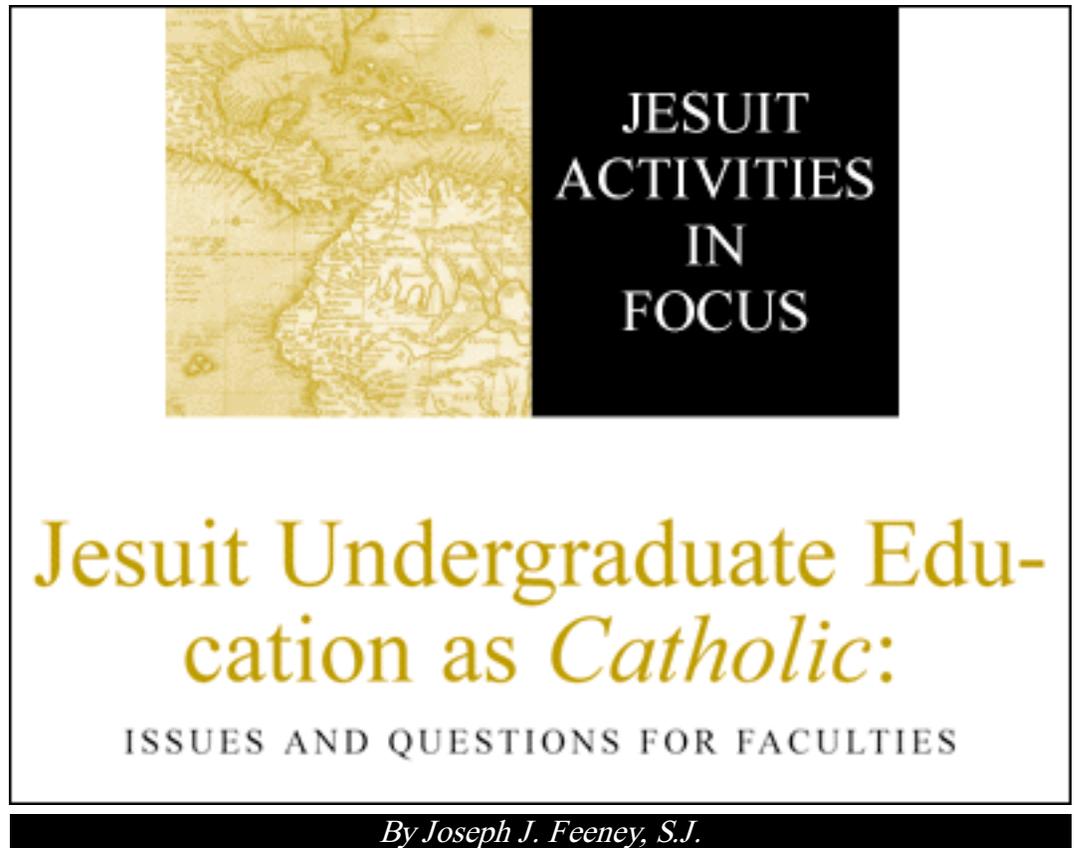
Reflections
of an Non-
Catholic

Previous Article

In Response to
Phylum
Univeritatis

By Marilyn
Fernandez

Menu



Identity is hot, and Jesuit colleges and universities talk much and long about their Jesuit identity. Meetings, too, urge the issue: Gatherings in the East, Heartland Conferences, Western Conversations. But aside from worried murmurs about *Ex corde ecclesiae*, less is spoken about its sister-issue, the Catholic identity of Jesuit education. (One university finessed the issue with a slash: it writes of its Jesuit/Catholic identity.) Yet Jesuit institutions do need to discuss their Catholic identity. Whatever the worries about image, recruitment, and dueling Catholic ideologies, they need such a discussion to keep continuity with the past, to clarify their current mission, to maintain integrity in public statements, and better to serve their undergraduates.

To ground myself in reality, I look first at students.

Last fall, a senior wrote about his visit to Auschwitz. He began, "You asked our class if we have lost our innocence and how our generation

feels. I'll tell you that there is probably only one thing out there that causes me to feel as if there is any hope. There is one thing that keeps me from just wanting to leave this existence." And he told me a story.

"After we left Auschwitz," he wrote, "my friends and I went back to the train station. One friend passed out cold, because we had been up for the past two days; my other friend and I sat and wrote postcards. I tried to convey some sort of feeling to the people back home, which was impossible. So I stopped.

"I sat with my friend and we discussed where we would go next. At that same time a little boy, probably ten years old, rode his bike up to us and said 'Hello.' We refrained from saying anything back to him, because we thought that he was only going to beg for money. He then said 'Hi,' and introduced himself, and asked our names. He told us that he knew we were Americans because we wore baseball caps. He told us that he learned English in school and that he lived right around the corner. He then excused himself and rode his bike over to a stand in the train station. When he came back he had a bag of candy; he told us that we looked hungry and then gave us most of the candy. After we were done, he hopped back on his bike and rode off, because it was dinnertime.

"This boy, whose name I don't even remember, taught me more about life than any book or any teacher or class, and he said very little. He wasn't afraid of us: he didn't think that I was some thief because my hair was eight inches long and I had a goatee that made me look like Satan. He didn't want anything from me and he gave me more than all the money I had in my pocket could buy."

A second student, a sophomore biology major, calls herself "mostly a Postmodernist with Rationalist tendencies. . . . I try to find logical, scientific theories that will explain the workings of the universe, yet believe no such answer waits to be found. My attempt to find these answers is clearly Rationalist. [Yet] I view most subjects as having no meaning. I do not find either an abundance of sadness or element of surprise in this idea, so I consider this facet of my personality to be Postmodern. . . . Everything has to be taken for what it is—chance. Life has to be viewed from a certain distance, or seriousness will set in and kill all the fun. Life is meant to be lively." She concludes, "No matter what methods are employed, no reason can be found in the world. This is a comic state."

The third student, a bright athlete, is also a biology major. He considers himself traditional, but says postmodernism “does make up a big part of my outlook on life. Parody is my life. I never take anything seriously. Not myself, not even literature papers about myself. . . . The Simpsons holds a special place in my heart. Quentin Tarantino, I think, is another example of a postmodernist. He takes the seriousness out of his characters by giving them outrageous dialogue. . . . Quentin made them up from watching too much TV as a kid. It’s impossible to see any of them as real people because of their dialogue. They aren’t meant to be taken seriously.”

I begin with these students because I write about “Jesuit undergraduate education,” and I want to look at such education “as Catholic.” I do not discuss the Catholicism of the institution, the role of Campus Ministry, or the place of external Church authority. Nor do I consider graduate and professional schools, whose “Catholicity” is necessarily different from that of undergraduate education. Rather, I focus on students in Jesuit colleges, many of whom seek hope and meaning, as I raise issues and questions about (1) the purpose of Catholic undergraduate education, (2) the current Catholic framework within which we work, and (3) our curricula, courses, and classes.

The Purpose of Catholic Undergraduate Education

In *The Chronicle of Higher Education*, Alan Wolfe of Boston University writes about “A Welcome Revival of Religion in the Academy.” Yet despite his warm welcome, Wolfe makes his own position clear: “As a parent, I would not want to send my child to a church-related institution. The whole point of a college education is to teach an appreciation for skepticism and an exposure to unfamiliar ideas.”

Again, Robert Bellah writes in *Academe* about the “Class Wars and Culture Wars in the University Today,” and finds professors intellectually divided into three incompatible ideologies or “paradigms”: (1) some embrace the paradigm of “tradition,” rooted in theology and the Classics, which prevailed for centuries, and affirms the objectivity of knowledge; (2) others affirm the paradigm of “science” as the only valid form of knowing, which since the Enlightenment has driven “tradition” into divinity schools, yet still affirms the objectivity of knowledge; (3) a third group commit

themselves to the paradigm of “postmodernism,” rooted in contemporary doubt, which denies the possibility of objectivity and considers “tradition” and “science” as mere expressions of a will to power. Given such incompatible paradigms, writes Bellah, higher education has lost all “common ground” of agreement even on basic issues.

Catholic education, I suggest, needs to study the issues raised by Wolfe and Bellah and investigate its own presuppositions. Is the purpose of a college education “to teach an appreciation for skepticism”? Can one distinguish between skepticism as a means and as an end? And is undergraduate education hopelessly tri-fragmented into incompatible paradigms of “tradition,” “science,” and “postmodernism”? Or—granted the value of skepticism and questioning—can Catholic colleges still offer some consistent worldview to fragmented undergraduates? And some basic order and hope? If so, what might this worldview be?

The Current Catholic Framework

Catholics today live in a conflicted Church where different groups assert different ways of being Catholic; some gladly read others out of the Church. (Last fall’s controversy over the TV show *Nothing Sacred* was an almost comic example.) Again, Pope John Paul II and the Vatican have so moved the “center” of Catholic thought to the “right” that old centrists may now seem suspect. Moreover, the Vatican so strongly affirms its own authority as to diminish the role of the local church. And moral issues—important moral issues like abortion, peace, and birth control—so epitomize people’s views of Catholicism that the Church seems more a political power-group than a way to meet God. Finally, in higher education the “Mandates” of “*Ex corde ecclesiae*” raise concerns about the use of authority and power by bishops external to a university.

Yet this is the Church I love, and to which I have given my life. It is a Church human in its sacraments, divine in its call to holiness, and God-bringing in its essence. In this Church I worship and find God, and its believing community supports my own thinking faith. And it is a Church with the intellectual tradition of Aquinas and Dante, of Thomas More and Teilhard de Chardin.

In today’s Church, can the varieties of Catholicism (presuming appropriate orthodoxy) all be taught and accepted? Can God and God’s

holiness be seen as more central than moral issues or issues of power? Can the integrating aspects of Catholicism—the Catholic worldview—be offered as an alternative to students’ centrifugal postmodernism? Can Catholicism be presented as a Church one can love? As an intelligent, vibrant, joyful way of life?

Curricula, Courses, Classes

A curriculum is a college’s major statement of identity and mission. The consequent question is simple: What statements do our curricula make as Catholic education?

As for courses: Issues of religion surely do not fit in all courses, and each discipline has its own integral methodology. (I myself do not teach literature from a Christian perspective.) Yet are Catholicism and Catholic culture equivalently banished from much of the curriculum? Or relegated to a program in Catholic Studies?

To speak about myself: I often ponder the role of my literature classes in helping students toward intellectual integration and even religious affirmation. I do talk about religion when appropriate to a course—Chaucer’s sense of God, Twain’s skepticism, John Fowles’ unbelief—and I answer my students’ questions professionally, personally, and honestly. I never catechize in any way, and for discussions of ultimate meaning I send my students to the philosophers and the theologians. Is this enough to satisfy my role as professor—and as priest?

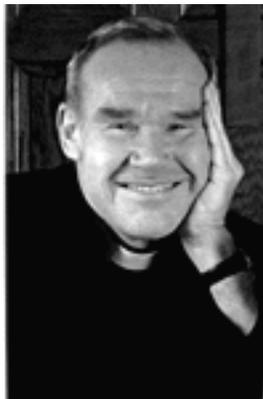
More broadly, should philosophers and theologians profess a position? Can philosophers offer at least unity and meaning? What is theology’s role in Catholic undergraduate education? Can a theologian offer God and Christ as sources of unity, hope, and redemption? Should there be courses in Catholic social thought, or spirituality, or an introduction to Catholicism? And what is the role of other departments? To teach the Catholic imagination? To introduce moral dimensions (not just sin!) into a psychology course on intimacy, or a business course on profits? To introduce students to a sense of wonder? To present God as discoverable in the intersections of the divine and the human—the “sacraments” of the world?

By way of summary, I end with two bald questions: Why should Catholic education survive for undergraduates? And if it should, in

what form?

Amid all this talk of “Catholic” and “Catholicism,” I do not ignore professors and students of other religious traditions; in truth, we all work together before God. More to the point, other traditions are needed—needed for ecumenism, needed to show how God speaks in many ways, needed to manifest the diversity of the intellectual life, needed to care for academic freedom, needed to engage students in multi-perspectived discussions, needed perhaps to keep Catholics honest. And, I add with affection, needed because you are splendid colleagues.

I end with a note on the “Jesuit” style of Catholicism. This style is intellectual, humanistic, generous, questioning yet affirming, and in many ways “worldly.” It always stresses human freedom. It offers ultimate meaning and an integrated worldview—both by virtue of its Renaissance roots and by virtue of the life, death, and rising of Jesus. And its final goal is service.



JOSEPH J. FEENEY, S.J., was a Bannan Visiting Fellow in Winter 1998. He taught a course in the English department entitled “Gerard Manley Hopkins and Play.” The recipient of a Ph.D. from the University of Pennsylvania, he is Professor of English at St. Joseph’s University in Philadelphia, PA, and co-editor of *The Hopkins Quarterly*. In 1984 he won the Lindback Award for Distinguished Teaching, and in 1986 the Philadelphia Inquirer Magazine named him one of Philadelphia’s “Ten Top Profs.” He has won grants from the National Endowment for the Humanities and the Pennsylvania Humanities Council, and he currently serves as a Trustee of Fordham University and of the Loyola School, New York.

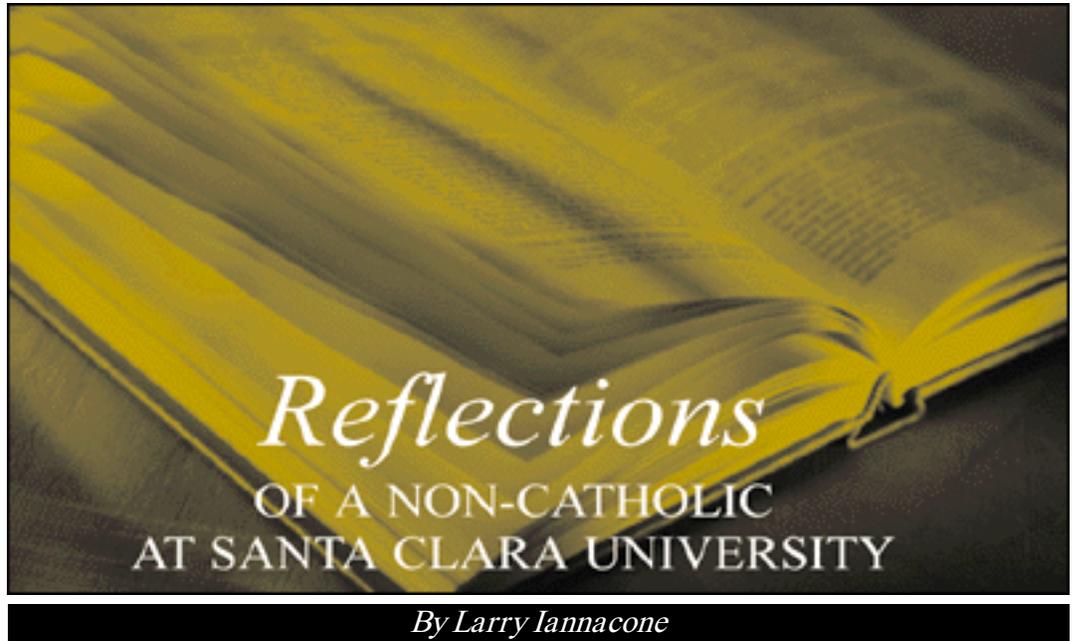
Next Article

Who is my
Neighbor?

Previous Article

Jesuit
Undergraduate
Education as
Catholic

Menu



Two years ago, I helped conduct a survey of the political and religious attitudes of SCU faculty and students. The survey was patterned after national polls, and its results highlighted some of our faculty's distinctive features. For example, as on many other campuses, SCU's faculty turned out to be much more politically liberal than its students, the population as whole, or highly educated Americans in general. More surprising, perhaps, was the fact that SCU faculty were, on average, less religious than all these other groups—less likely to believe in God, attend religious services, accept common Christian doctrines, identify with any religious tradition, or view religion as an important part of their lives.

In light of these statistics, what does it mean to call SCU a “Jesuit” school? Certainly it does not mean, as it once did, that the faculty includes a high proportion of Jesuits, Catholics, Christians, or even theists. How can we remain a “Catholic University” when the students, alumni, and parents are far more likely to be Catholic and/or religious than the teachers? And how can SCU promote a “distinctive” mission when the faculty's most distinctive feature relative to that of the general population is political/social liberalism—a feature shared with the faculty of secular universities all over America?

The stern Protestant preacher in me enjoys playing prophet of doom, and is thus inclined to declare that SCU will in due course reap the whirlwind. Years of research on the decline of mainline Protestantism and numerous conversations with SCU students convince me that: (1) A religious-denominational institution will not flourish unless it maintains a strong religious identity while also satisfying the needs of its constituencies; (2) social/political goals do little to strengthen religious institutions and, more often than not, tend to undermine religious identity, authority, and commitment; (3) rightly or wrongly, SCU's current mission is perceived as more social/political than religious/Catholic. I fear for the future of a "distinctive" "Jesuit-Catholic" institution whose goals are more readily embraced by politically active liberal secularists than religiously active traditional Catholics.

And yet there is a less apocalyptic (dare I say more Catholic?) side of me. It insists that SCU is renowned and rightly praised as an institution that maintains a rare balance of outstanding teaching and excellent scholarship. The scholar-teacher model is more than rhetoric at SCU, and students and parents correctly perceive Santa Clara as a school that emphasizes first-class instruction, (relatively) small classes, and highly approachable scholars. Those who enroll at SCU for these reasons are rarely disappointed. Nor does SCU often disappoint the excellent faculty who come here committed to both teaching and research. Santa Clara does value both activities and does reward both (although I'd certainly not object to fewer classes). And SCU does genuinely welcome interdisciplinary research (a fact of no small concern to an economist of religion). Within most departments, conflict and politics is blessedly low and civility is exceptionally high. Indeed, one of my colleagues (a New Yorker, of course) has complained that SCU faculty are "pathologically nice." These are not small things; nor do they come easily; nor are they unrelated to SCU's Catholic heritage.

After more than a dozen years at SCU, I remain ambivalent about its Jesuit identity, but not for the reasons that first gave me pause. Back then, I worried that a non-Catholic would never really fit in. These days, I am more inclined to worry that we non-Catholics fit in rather too well. For the most part, however, I try to avoid worrying altogether, repeating instead a friend's admonition: "Larry, you're a tenured professor, earning a decent salary, at an excellent school, in one of the world's most beautiful spots. Shut up! It doesn't get much better than this."



Larry Iannacone
Professor, Department
of Economics,
Santa Clara University

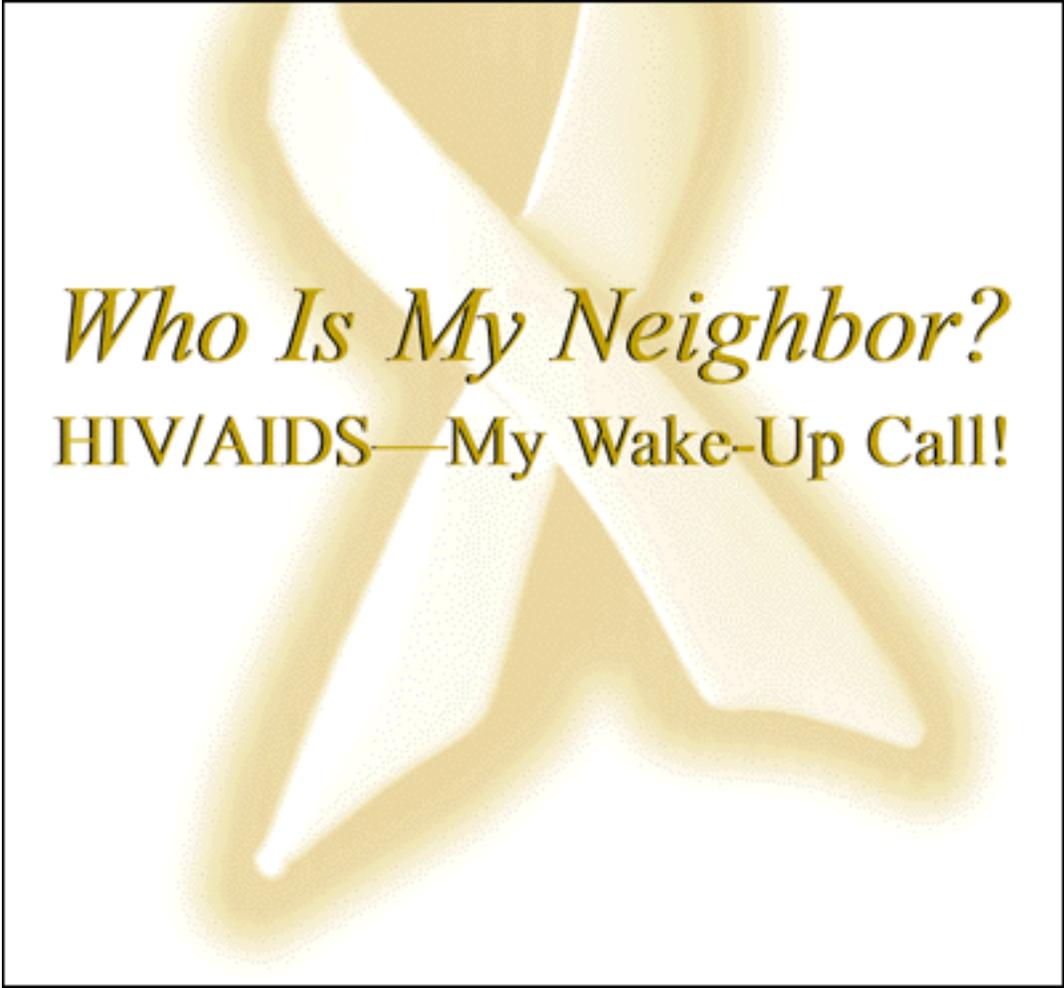
Next Article

Book Review
By Phyllis Brown

Previous Article

Reflections
of an Non-
Catholic

Menu



Who Is My Neighbor?
HIV/AIDS—My Wake-Up Call!

By Michael Paxton

How excited I was the day I received news that I had been accepted into the Pastoral Ministries Graduate Program at Santa Clara University. Now as I prepare to return home to Australia two years later, degree in hand, I can only marvel at the unexpected path that has emerged.

I have just returned from the National Catholic HIV/AIDS Ministry Conference at Loyola University in Chicago. The theme of the conference, *Who Is My Neighbor?*, encouraged careful and honest reflection on our efforts at outreach and welcome to those infected and affected by the HIV/AIDS pandemic. Two stories from Luke's Gospel—the Good Samaritan and Jesus' visit to the home of Martha

and Mary—framed our dialogue, discussion, and prayer. In both stories Luke directs us to look at our own efforts to justify our behavior. Firstly, in the story of the Good Samaritan, a lawyer tries to trap Jesus and justify his own life of adherence to the law by asking “Who is my neighbor?” Jesus responds with the story of a Samaritan man who shows compassion to a traveler who has been beaten by robbers and left for dead in a ditch on the side of the road. Two law-abiding citizens, a Levite and a priest, do not respond with compassion to the victim because the law required them to be ritually clean for worship in the temple and for business transactions. They were going about their business, doing what they “should” be doing, not what needed to be done.

Luke continues this theme of “Who is my neighbor?” in the story of Martha and Mary. Just as the traveler had been beaten and left for dead, so Jesus was tired, alone, and close to defeat when he visited his close friends at their home. Very rarely does Jesus stop for respite in the Gospels, but this story is clearly an account of Jesus’ own need to be ministered to. Martha is concerned about the proper preparations for her guest—the cleaning and cooking, the things she “should” be doing—and she tries to justify her actions by asking Jesus to reprimand Mary for not helping her. But Mary realizes that Jesus needs to tell his story. He needs to be listened to because he is weary and afraid. Mary knows that she must stop and be present to her friend. She is doing what needs to be done at that moment.

In the last 10 years, six good friends of mine have succumbed to the ravages of the HIV/AIDS disease and I have sat helplessly by. Sure I have loved them and accepted them and helped them with all my activity, but with each death came a settling back into the routine of my own concerns. After two years of study in pastoral ministries I can’t remember consciously addressing this incredible scourge that in the last 15 years has claimed 4.5 million lives worldwide. In the U.S., 1 million people are HIV positive and 200,000 have full-blown AIDS. Among persons aged 25 to 44 years, HIV infection is now the leading cause of death in men and the third leading cause of death in women in the U.S. The reality is that if you don’t already know someone with HIV/AIDS, chances are someday you will. It could be a colleague, a family member, or a friend of a friend. What will your response be? To date mine has been to be compassionate for a while and then to move on.

I can’t move on any more. I now realize that compassion is about

commitment, and in commitment we come face to face with lessons that a fleeting encounter never reveal. One such lesson I will share with you now.

On my last evening in Chicago, when most of the participants had returned to their various destinations, I ran into Harold—a gentle, tall, African American man who knew that rushing led nowhere. He has full-blown AIDS and has twice been clinically dead. His hands, arms, and face are covered with lumps and scars that are the result of cholesterol redistribution because his liver is failing. I had spent time with Harold over the week and I loved him. I was especially proud of myself that I could hug him, hold his hand, and even kiss him when I met him each morning. But I never really spent that much time with him. I sort of did the “Christian thing” and then moved on.

It was 5:30 p.m. and we were both thinking about food. Harold told me he was going to eat at an Ethiopian restaurant and I cautiously asked, “who with?” “Nobody,” he replied. We just stared at each other. “Me?” I offered, and he smiled this broad smile and said, “Oh yes, that would be great.” Harold was beginning to teach me about compassion.

At the restaurant, the menu explained a traditional Ethiopian dining custom: Out of a shared plate and with no utensils, the first mouthful was offered by host to guest by placing a handful of food into the guest’s mouth. More commitment. I just stared at the paragraph. What was I afraid of? I know that HIV/AIDS is not transmitted through casual contact including shaking hands, hugging, or casual kissing. I know I can share dishes and eating utensils, use the same restroom, water fountain, and telephone, and swim in the same pool. Where was my fear coming from?

It was coming from a lack of contact—a lack of commitment. I have had the knowledge in my head for years, but Harold was calling me to an experience of the heart, where both our stories mattered and needed to be honored and respected. I have come to realize that I didn’t know the first thing about compassion. How fortunate I was that Harold was committed to me. In his desire to not leave me alone at mealtime he gave me one of the greatest gifts of my life—his time, his commitment, and his compassion. Just as the good Samaritan climbed into the ditch to lift out the traveler who had been beaten, so Harold climbed into my ditch of self-righteousness, privilege, and activity and took me to an inn where I truly experienced great healing.

n the three hours that we shared, Harold told me his story. The details do not need to be shared here, but Harold knew what it was like to be left by the side of the road and the commitment of his life was to never leave another person there. Harold was a healer. This man with full-blown AIDS was a healer, not a leper. He was Christ to me this day and I didn't recognize him.

I went to bed that night and I couldn't sleep. At one point as I tossed and turned I thought, "why can't I sleep?" The answer came to me like a flash of lightning—"because it's time for you to wake up!"

My neighbors are dying of rejection before they ever die of infection. Each time I exclude or ignore my neighbors who are infected/affected by HIV/AIDS, they die a little more. In Luke's account of the Good Samaritan the priest and the Levite fulfilled the law in not assisting the traveler by the side of the road. Contamination (infection) would have meant a loss of livelihood through an inability to trade or to offer sacrifice to God in the Temple. They did what they "should" have done rather than what needed to be done. The good Samaritan, on the other hand, lived in the tension of the moment and committed him/herself to the needs of the traveler.

We are all on the road together. We are all traveling: at times we are in the ditch, and at other times we are contributing to putting or keeping our neighbors in their ditches; at times we are healers (because we know the ditch) and oftentimes we are too busy and too committed to what we "should" be doing. If Luke's stories and my experience at the 11th National Catholic HIV/AIDS Ministry Conference in Chicago have taught me anything it is that we will invariably move in and out of our own ditches and contribute to raising or lowering our neighbors into and out of theirs. Why? Because that's just how life is. The HIV/AIDS pandemic is a scandal because it highlights our lack of compassion as a world community. It highlights our lack of commitment to the person who is suffering in our family, our apartment complex, our neighborhood, our country, and our international neighborhood. The scandal is that we are more concerned about what "should be" rather than "what is."

Somehow though, we come to realize that God is there even in neglect. I came to see this through my friendship with Harold. Harold's commitment to me reminded me that God will not leave me because I leave my neighbor, but will offer opportunity after opportunity for me to wake up and see that God is my neighbor.

As I head back to Australia I realize that I have been called by the community gathered at Chicago to commit myself to HIV/AIDS ministry. I have been called because love has shown its strongest face in the most despised of our world. I have been loved into action by the care and compassion of my HIV/AIDS infected/affected neighbors. My prayer is that I will become part of a community that can look at what is, and name their reality, welcome the stranger, pray for wholeness and heal each other.



Michael Paxton

Pastoral Ministries Graduate Program '98

Recipient of a Bannan Institute grant

Next Article

Book Review
By Luis F. Calero
S.J.

Previous Article

Who is my
Neighbor?

Menu

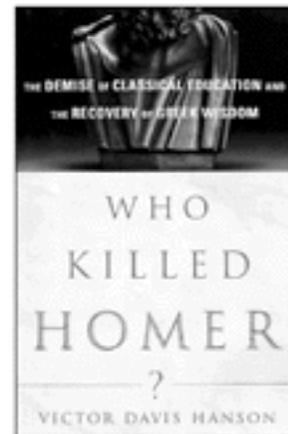
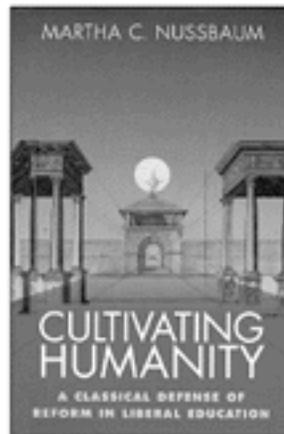
BOOK REVIEW

REVIEW OF

**Cultivating Humanity:
A Classical Defense of
Reform in Liberal Education**

AND

**Who Killed Homer:
The Demise of Classical Education
and the Recovery of Greek Wisdom**



*By Martha C. Nussbaum
and
Victor Davis Hanson and John Heath*

These two very different books by classicists both assess higher education in the United States—and reach very different conclusions. Martha Nussbaum, a specialist in classical philosophy and a lawyer, sees “problems and tendencies that ought to be criticized” but concludes that on the whole “higher education in America is in a healthy state” (2). Victor Davis Hanson and John Heath, specialists in classical history and literature, write an angry attack on the “dissimulation and hypocrisy” among university educators, which they see as having destroyed interest in the classics—especially in the ancient Greek vision of life conveyed by history, literature, and philosophy—and thus caused the death of “the oldest field (once the only field) in higher education” (xvii).

To reach her conclusions, Nussbaum gathered information from undergraduate teachers at 15 different schools—public and private, urban and rural, large and small, with religious affiliations and without. Nussbaum uses this evidence to argue that some undergraduate institutions are achieving what she sees as the goal of liberal education: “to foster a democracy that is reflective and deliberative, rather than simply a marketplace of competing interest groups, a democracy that genuinely takes thought for the common good, . . . [by producing] citizens who have the Socratic capacity to reason about their beliefs” (19). The idea that educators should aim to cultivate world citizens—in opposition to “interest-group identity politics”—dominates the book.

Chapter 2, “Citizens of the World,” sets up the themes that unify chapters focused on diverse subcategories of the university curriculum, specifically literature, non-Western cultures, African-American Studies, Women’s Studies, and human sexuality. Nussbaum argues that the curricular development she describes has allowed some American undergraduate programs to move beyond “a gentleman’s education for a homogeneous elite” to “prepare people of highly diverse backgrounds for complex world citizenship” (295). The courses she describes attempt to make reasoning skills available to all humans, thus enabling them to participate in a “democratic culture that is truly deliberative and reflective, rather than simply the collision of unexamined preferences” (294).

Hanson and Heath reach radically different conclusions, perhaps partly

because they gather most of their evidence from graduate programs in classics and from the specialized scholarly publications currently being published. Like Nussbaum, Hanson and Heath believe that Greek ideas—especially Socratic reasoning—are key to a successful system of higher education. Unlike Nussbaum, Hanson and Heath confront readers with “disgusting” signs of failure, exposing an elite system which either excludes or bores all but a few who have little hope of a future in classics. According to Hanson and Heath’s account of higher education, the tenure system, critical theory, and foolish or hypocritical classicists have led to the imminent death of a discipline which formerly, for some two millennia, contributed to everything that is good in the modern world.

Hanson and Heath’s angry vendetta may tire the reader, yet when the authors focus on demonstrating just what makes classics valuable, the book provides wonderful opportunities for anyone who has missed out on a classical education. Many will value the Appendix, “When All We Can Do Is Read.” Chapter 2, “Thinking Like a Greek,” modulates the ferocious attack with evidence not only of Hanson and Heath’s skill as teachers but also of the real value of classics as a discipline. In the second section, for example, Hanson and Heath use one Greek play, Sophocles’ *Antigone*, to explicate seven key “underlying cultural assumptions of Greek culture and thought that have contributed to the greatness of Western civilization” (29). The ideas themselves are familiar—education and research should be independent of religious and political authority, the average citizen is key to constitutional government, dissent should be tolerated by the government. The account of Sophocles’ exploration of the ideas in his tragedy opens up their significance in new ways. Nevertheless, some readers may have difficulty following Hanson and Heath to their conclusion that Western culture and the philosophy that underpins it are superior to all other cultures and philosophies.

The two books seem nearly to converge at points, for Nussbaum argues that Socratic or Stoic reasoning is the key to educations which result in responsible citizenship and Hanson and Heath argue that students must be taught to think like Greeks in order to avoid the utter destruction of society as we know it. However, Nussbaum sees and values instruction in Socratic reasoning in many courses that Hanson and Heath believe should be dropped from the curriculum. Significantly, Hanson and Heath believe the teachers—if not the students as well—should be able to read Latin and ancient Greek. Nussbaum notes that most courses in classical civilization or Western

civilization are taught by faculty whose understanding of Latin and/or Greek is limited or nonexistent, a reality she says is shocking to European educators, but she concludes, “Our way ensures less expertise in teaching; but it is in keeping with our democratic ideal, which holds that all students, regardless of preparation, should have the opportunity to receive a liberal arts education that will open to them the works judged most likely to help them think and live well. . . . The system is not perfect; but it is infinitely better than the old aristocratic system of reserving the study of Sophocles for a narrow elite that knew Greek” (129). Hanson and Heath, on the other hand, want to resolve the problem by requiring all undergraduates to study enough Greek or Latin to read the classics in the original languages.

Perhaps the two books renew the conflict enacted in Aristophanes’ play *The Clouds* between advocates of Old Education and the then new discipline of Socratic argument, which Nussbaum describes at the beginning of her book. The conflict may also be between the worldview articulated by St. Athanasius—that it was “a principle of natural philosophy that that which is single and complete is superior to those things which are diverse,” an assumption that seems to underlie Hanson and Heath’s desire for “mandatory courses in the dominant culture . . . designed to create national unity” (213)—and the more recent emphasis on the value of diversity that is fundamental to the education Nussbaum describes. Precisely because of the conflicting worldviews, the two books complement one another. Hanson and Heath disturb any complacency cultivated by Nussbaum’s very positive *Cultivating Humanity*, and Nussbaum tempers the gloom cast by Hanson and Heath’s *Who Killed Homer*. Skill in the Socratic reasoning advocated by all three authors will allow readers to draw from both books to reach their own conclusions.



Phyllis Brown
Associate Professor,
Department of English,
Santa Clara University

Next Article

Book Review
By Elizabeth Kelly
Gillogly

Previous Article

Book Review
By Phyllis Brown

Menu

BOOK REVIEW

REVIEW OF ANTHONY GILL

Rendering Unto Caesar: The Catholic Church and the State in Latin America



By Luis F. Calero, S.J.

During the decades of 1960 and 1970, a time of social unrest in Latin America that led to the formation of dictatorial governments in the region, some Catholic episcopacies opposed dictatorial regimes while others either supported them or voiced no opinion on the matter. There was a lack of strategic uniformity regarding the ways in which the various national conferences responded to state authoritarianism.

This book explores the roots of such contrasting courses of action in Church strategy by comparing the cases of Chile and Argentina, two neighboring countries where the Catholic hierarchy chose opposing paths in conflict resolution. During the 1970s, the Church in Chile became an outspoken critic of the military dictatorship and publicly demanded greater social justice and a return to democratic rule. In Argentina, on the other hand, the Catholic hierarchy supported two military regimes between 1966 and 1983.

The author argues that religious competition triggered by the expansion of evangelical Protestantism into mostly lower socioeconomic classes compelled Catholic hierarchies to chart a political course that would halt, or at least slow down, the exodus of nominal Catholics from the ranks of the Church. Wherever this competition was strong, as in the case of Chile, the Bishops exhibited progressive anti-dictatorial policies that placed them on the side of the underprivileged, where Catholic pastoral care has been historically weak. And, by the same token, in countries where Protestant proselytizing was insignificant and new members' recruitment low, as in Argentina, Catholic hierarchies were not concerned by loss of numbers and thus remained aligned to authoritarian rule.

The author expands his theory to other Latin American countries, noting that where Protestantism had become a contending force in religious competition, national episcopacies tended to embrace a socially progressive pastoral line to address the aspirations of the poorer segments of society and thus remain competitive. Although he admittedly agrees that there were exceptions to this model (Guatemala and Ecuador, for example) he also insists that such a strategy of accommodation or rejection of authoritarian rule generally holds true for the entire region.

A well-documented study that uses both qualitative and quantitative data, this book provides an interpretation of Catholic progressive action that is both innovative and intriguing. Religious competition, however, may not adequately explain why Catholic episcopacies stand in support of or against authoritarian governments. There are other factors that need to be taken into account at least as seriously, including: various reforms prompted by Vatican II and by the bishops' conferences in Medellin (1968) and Puebla (1979); theological developments such as the "preferential option for the poor," which presented a new perception of the Christian mission; contemporary understandings of growing inequality; and the very nature of the local and universal Church institutions.

Catholic episcopates (the basic unit of analysis in this book) do not exist in a vacuum. They are informed and guided by institutional directives to which they must try to conform. Thus, developments in Chile and Argentina must be seen in the broader light of universal changes as well as the histories of those episcopacies, not just as a result of religious tensions. This work succeeds in showing that there is

a causal link between Protestant expansion and Church pastoral strategy in the case of Argentina and Chile. Religious competition may be said to be one factor, among others, in shaping the relations between the episcopacies and undemocratic regimes. It is less clear, however, that this model can be applied to other Latin American countries, where the growth of evangelical Protestantism during this time was unquestionable, yet the Catholic episcopacy remained tied to undemocratic rule.



Luis F. Calero, S.J.
Associate Professor,
Department of Anthropology,
Santa Clara University

[Next Article](#)

[Grant Recipients](#)

[Previous Article](#)

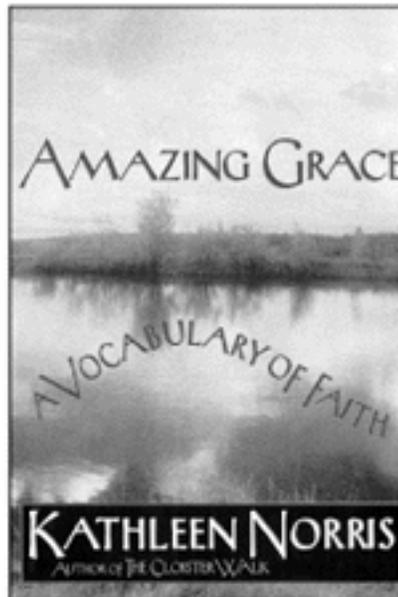
Book Review
By Luis F. Calero
S.J.

[Menu](#)

REVIEW OF KATHLEEN NORRIS

Amazing Grace

(RIVERHEAD BOOKS, 1998)



By Elizabeth Kelley Gillogly

Kathleen Norris is well-known for the beautiful accounts of her spiritual journey in the bestselling books *Dakotah* and *Cloister Walk*. In her latest book, *Amazing Grace: A Dictionary of Faith*, Norris combines her own and others' stories of journey and conversion with a literary and personal dictionary of religious terms.

In the preface, Norris describes *Amazing Grace* as a “report” on the process of rebuilding her religious vocabulary. “It has been important to me,” she writes, “to discern which words still remain ‘scary’ to me, and for what reason.” Friends, family, and people she met at her sermons and lectures served as resources for Norris’ research into

these “scary” words, such as Inquisition, Blood, Eschatology, Perfection, Organized Religion, and Truth. Norris argues that “dictionary definitions of potent religious words, while useful in understanding one’s religious heritage, are of far less importance than the lived experience of them within that tradition” (3). In many brief chapters (most are three pages or fewer), Norris seeks this “lived experience” of the words, and she finds a way to claim the words as her own.

One interesting definition is for the word “righteous,” which, Norris explains, “used to grate on my ear; for years I was able to hear it only in its negative mode, as self-righteous, as judgmental.” Once Norris “became more acquainted with the word in its biblical context,” she found that it meant “righteousness in the sight of God . . . a willingness to care for the most vulnerable people in a culture.” She then relays the moving story that gave her book its name: A good story of a conversion to righteousness in the biblical sense is that of John Newton, best known as the author of “Amazing Grace.” A slave trader, he had grown attracted to Christianity and one day, when he was in the ship’s cabin reading a sermon of John Wesley, he suddenly saw the evil of what he was doing. He ordered the ship to turn around in mid-ocean, and returning to Africa, he set the human cargo free. When he wrote “’Twas grace that taught my heart to fear, and grace my fears relieved; How precious did that grace appear, the hour I first believed,” he had grasped the beauty of righteousness, he spoke the simple truth. And he himself had become righteous: at its root, in Hebrew, the word means “one whose aim is true” (97).

This excerpt illustrates many of this book’s strengths: The examples that Norris uses to demonstrate her ideas are interesting and compelling, her academic knowledge of the subject magnifies her insights, and she frequently includes etymology or other information to help the reader uncover meaning and draw conclusions.

As a poet and writer, I am particularly attracted to Norris’ frequent comparisons between her writing process and her return to the Church. In one example, she uses the words of Ezra Pound to illustrate a point about the best kind of evangelism: “Do not describe, present.” Norris explains that “in writing, it means allowing the reader an experience of their own rather than attempting to control the response. . . . In evangelism, it means living in such a way that others may be attracted to you and your values, but not taking this as a license to preach to them about the strength and joy that you’ve found in knowing Jesus”

(302).

Norris also reminded me to always be open to surprise. In her chapter entitled “Prayer,” for example, she describes a realization she came to after a discussion with a Benedictine friend: “From him I have learned that prayer is not asking for what you think you want but asking to be changed in ways you can’t imagine. To be made more grateful, more able to see the good in what you have been given instead of always grieving for what might have been” (60).

Amazing Grace is full of stunning images and wisdom—I found myself marking many passages that moved me, made me laugh, or precisely and creatively defined a term. In some ways it was a difficult book to finish, because I often wanted to stop and reread certain lines, to hear the music of the words and ideas. In other ways, the format of the book—with its very short chapters and non-linear narrative—made it easy both to read for 10 minutes at a time and to flip ahead a chapter or two (or 10) if I wanted. Amazing Grace is an excellent companion and reference manual for spiritual journey, and it would make a marvelous springboard for discussion in church groups, classrooms, and book groups.



Elizabeth Kelley Gillogly '93
Editor, Explore

[Next Article](#)

Visiting
Appointments

[Previous Article](#)

Book Review
By Elizabeth Kelly
Gillooly

Menu

GRANT RECIPIENTS

The Bannan Institute CONGRATULATES the Spring 1998 Grant Recipients



SARAH CHRISTOPHER, a new member of Campus Ministry, received a grant that allows her to spend 30 days at the Jesuit Retreat Center in Los Altos, experiencing the *Spiritual Exercises* of St. Ignatius. Through the process of engaging more fully in the life of faith and the Ignatian call to service, Christopher has the occasion to deepen and strengthen her spiritual life and develop as a professional minister as well.



LARRY IANNAZONE, Professor of Economics, received a grant to undertake a major research project entitled: "Warring Cultures: The Political Economy of Religion, Race, and Gender in America." With the research cooperation of a diverse team of co-workers, Iannacone plans to interpret America's current political landscape as it relates to religious and quasi-religious conflict over the role of the government. The group will conduct many small, self-contained studies, including a study of the Promise Keeper's movement and an empirical study of the religious right's rank-and-file members. Iannacone hopes that this grant will both enable him to complete a book and yield additional publications.



DAVID PINAULT, Associate Professor of Religious Studies, received a grant to travel to Egypt this December. He will investigate Nubian participation in the Abu'l-Haggag festival, the most famous of Egypt's interfaith celebrations; the current strength of Coptic-Muslim cooperation in matters relating to this festival; the effect of neo-revivalist/fundamentalist rhetoric on Luxor's celebrations; and attempts by the government to further "pharaonism" as a way to encourage interdenominational communal identity. Pinault will also travel to Northern Sudan in order to visit Nubian communities there and compare the impact of the divergent government policies in Nubian ritual life. Pinault hopes this project will result not only in research publications but also in the development of pedagogical material for his new course in Egyptian/Nilotic religious traditions.



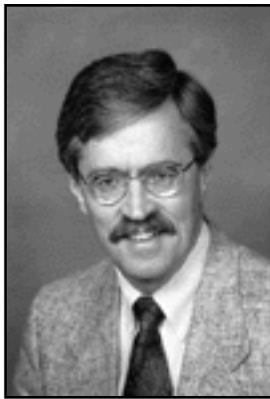
J. DAVID PLEINS, Assistant Professor of Religious Studies, received a grant to support the completion of his book: *Social Ethics of the Hebrew Bible*. This grant will allow Pleins to enlist the continuing help of a research assistant, so that he can focus on completing the manuscript. The book will cover topics such as: social justice as historical liberation; biblical diversity as the ground for a contemporary theological ethics; and an examination of the prophets as village and urban voices for justice.



MICHAEL PAXTON, Resident Minister and Santa Clara University Pastoral Ministries graduate student, received a grant that allowed him to attend the National Catholic HIV/AIDS Ministry Conference this past July. Designed to address many issues surrounding the HIV/AIDS pandemic, the conference was open to those unfamiliar with HIV/AIDS, those recently diagnosed, care providers, ministry or agency leaders, and others. Please see Paxton's essay about his experience on page 21 of this issue.



THOMAS PLANTE, Associate Professor of Psychology, received a grant to pursue a research project exploring the role of religious faith in mental and physical health outcomes. His hypothesis is that strength of religious faith closely corresponds to both mental and physical wellbeing and is an adaptive coping strategy among those experiencing a wide variety of stressors. Plante will gather data through questionnaires distributed to a number of groups, including students from Santa Clara University and other universities—large, small, public, and private—throughout the country. Questionnaires will also be distributed to substance abuse patients in the San Jose area and cancer patients in the Little Rock, Arkansas, area. He plans to analyze the data with the help of SCU student research assistants and write a paper about his findings.



WILLIAM SPOHN, Associate Professor of Religious Studies, received a grant to support a book-in-progress, entitled: *An American Ethics: Augustinian Piety and Experiential Naturalism*, which investigates the interaction between Christian faith and various periods of American culture through some of the philosophers and theologians who have exercised a formative influence on American thought. It argues that the foundations of American transcendentalism have been overlooked in the standard accounts of this history. Spohn hopes the book will contribute to an American Catholic moral theology that draws on the best resources of a distinctively American religious ethics.



ELEANOR WILLEMSEN, Professor of Psychology, received a grant to conduct a historical study of the construction of infant-mother attachment. Willemssen will survey the history of “Attachment Theory” from its roots in an English psychoanalytic theory through the establishment of the now-classic laboratory method for observing and assessing the attachment relationship between mothers and infants. Willemssen will conduct extensive research into published work by the foremost scientists in the field, popular press renditions of the attachment theory, and legislative and policy documents. She plans to write a substantial paper about her findings and publish it in one of the journals devoted to the history of behavioral science.

[Next Article](#)

Lecture Series

[Previous Article](#)

Book Review
By Elizabeth Kelly
Gillogly

Menu

Bannan Visitors & Bannan Fellow

Bannan Visitors

Fall 1998

Robert VerEecke, S.J., began his formal dance training at Santa Clara University in 1971 with Diana Morgan Welch. He continued his dance studies in New York and Boston. Presently he is Pastor of St. Ignatius Parish in Chestnut Hill, MA, and the Jesuit Artist- in-Residence at Boston College. The author of *Dance in Christian Worship and Ritual Plays: Engaging the Community in God's Word*, Father VerEecke lectures and conducts workshops internationally on dance and sacred movement, and he is Founder and Artistic Director of the Boston Liturgical Dance Ensemble (BLDE). Recently the Dance Company in Residence at Boston College, the BLDE is composed of professional dancers in the Boston area, and it is best known for its annual performance of *A Dancer's Christmas*—a Boston tradition that has been called “a religious alternative to *The Nutcracker*.” The BLDE has toured throughout the United States as well as in Canada and Europe.

The Boston Liturgical Dance Ensemble, under the artistic direction of Robert VerEecke, S.J., will perform “For the Greater Glory of God,” featuring original music written by Michael Burgo and Paul Melley, on Saturday, October 3, 1998, at 8:00 p.m. at the Recital Hall in the Performing Arts Center at Santa Clara University.

Dr. Jon Fuller, S.J., is a family physician and Jesuit priest who has been providing care to persons living with HIV/AIDS since 1983. He serves as Assistant Director of the Clinical AIDS Program at Boston Medical Center, is a member of the faculties of the Boston University School of Medicine and the Harvard Divinity School, and is coordinator of AIDS, Ethics, and the Church, an international project of the Jesuit Institute at Boston College. In the spring semester of 1998, he returned to the Weston Jesuit School of Theology as the Margaret Pyne Professor of Moral Theology. He was the founding president of the National Catholic AIDS Network (USA), and since 1991 has been a member of the International Working Group on HIV/AIDS of Caritas Internationalis (Rome).

Dr. Fuller is particularly interested in the Church's interface with the HIV/AIDS epidemic. This includes not only her pastoral response, but also the social analysis of factors that increase HIV risk and the moral evaluation of HIV prevention efforts. Dr. Fuller will give a presentation entitled "Current Status of the AIDS Epidemic and Challenges for the Catholic Church" on Monday, October 19, at 7:30 p.m. in Mayer Theater at Santa Clara University.

Bannan Fellow

1998 -- 1999

Gregory Sharkey, S.J., is a specialist in Asian religions who has lived and worked in India for much of the past two decades. A Pennsylvania native, he joined the New England Province of the Jesuits in 1978 after undergraduate studies at Dartmouth. He was ordained to the priesthood in 1988. Father Sharkey studied at Oxford University, where he earned an M.A. in Sanskrit and a Ph.D. in Oriental Studies. While at Oxford, he was the Coulson Research Fellow in Indology.

In 1995, he returned to Nepal to help with the founding of St. Xavier's College and to continue his research in the Tantric Buddhist community of Kathmandu. His findings will be published later this year in a book entitled *Buddhist Daily Ritual*. While in Nepal, he was also the historical consultant for the Samkha Mul Temple Documentation Project, funded by the Fulbright Foundation.

Father Sharkey recently returned from a six-month trip living among the Bontoc tribesmen in China and Japan. He enjoys trekking in the Himalayas, kayaking, and cooking, and he claims to be happiest when living in Asian villages.

[*Next Article*](#)

[Next Issue](#)

[*Previous Article*](#)

[Visiting
Appointments](#)

[Menu](#)



CALENDAR OF EVENTS: 1998-99

Friends of God and Prophets: Community on Earth as in Heaven

Sunday, October 4, 1998 at 7:30 p.m. in the Recital Hall
of the Center for the Performing Arts
Elizabeth A. Johnson, C.S.J.

Clearing the Smoke

Sunday, February 7, at 7:30 p.m. in the Recital Hall of
the Center for the Performing Arts
Klaus J. Porzig, M.D.

The Common Good in a Divided Society

Sunday, April 18, 1999 at 7:30 p.m. in the Recital Hall
of the Center for the Performing Arts
David Hollenbach, S.J.

Exploring the Spiritual Within

Thursday, October 1

“BETTER TO ENTER LIFE MAIMED...”

Led by Ched Myers

What does the spirituality of the “addiction/recovery model” refer to in chapter 9 of Mark’s gospel? How does this biblical passage apply to “public addictions,” and thus political spirituality? Through meditation and visualization, we will explore these questions and reflect on the things to which we feel attached.

Ched Myers is a writer, teacher, and activist for social justice and peace. He holds degrees from the University of California at Berkeley and the Graduate Theological Union, and has taught at Fuller School of Theology and the School of Theology at Claremont. He writes regularly for Sojourners magazine and has recently published his fourth book.

Thursday, October 8

ZEN MEDITATION, THE MIND’S QUIET POOL

Led by Angie Boissevain

Zazen, Zen meditation, is a return to the bare present, a rest in simple being. In silence and calm, one returns home to the breath, starting over with every inhalation. For many, Zen sitting is a gift of peace we can give ourselves every day. We will begin by centering and silently answering guided questions. The next 30 minutes will be spent in sitting and walking meditation, followed by a time for discussion.

Angie Boissevain has been a student of Kobun Chino Roshi, a Soto Zen teacher, for 25 years, first at Haiku Zendo in Los Altos, then as head student teacher and director at Jikoji, a retreat center in the Santa Cruz Mountains. She was ordained as a lay priest in 1989. Retired from Jikoji, she now meets weekly with meditation groups in the Bay Area. She has raised three children and is a published poet.

Thursday, October 15

THE TAIZE WAY OF PRAYER

Led by Suzanne Toolan

Taize is a village in southeastern France where an ecumenical community of brothers have lived since the 1940s. They have attracted people from all over the world because of the integrity of their lives and the beauty of their prayer. Come enter into this Taize way of prayer through musical chants, scripture reading, and intercession.

Suzanne Toolan is a composer and a Sister of Mercy who is on staff at Mercy Center. Her latest album and CD show the influence of Taize prayer. She has received the Jubilate Deo award, which is the highest honor given to composers by the National Association of Pastoral Musicians. She facilitates the Taize prayer in the Bay Area and throughout the United States.

Thursday, October 22

FRAGMENTATION & WHOLENESS (Holiness)

Led by George McClendon

This presentation will begin with an introduction on “Preparing for the Bad News/Preparing for the Good News (Gospel).” We will follow with an exercise of body posturing for what we do and don’t want. We will then enter into meditation: preparing the place, thoroughly listening, and opening to change. The focus will provide some methods for contemplative practice that can become integrated into our daily lives.

George McClendon, a former Benedictine monk of 20 years, is an instructor at UCSC who teaches “Dynamics of Human Relationships” and “Spirituality as Relationship.” In his private practice, he specializes in individual and couple’s work, provides spiritual guidance, and conducts training programs for therapists.

Thursday, October 29

HEALING OURSELVES, HEALING OUR WORLD

Led by Pat Mathes Cane

How can we listen and respond to our body/soul/spirit wisdom in a way that can lead to greater health and wholeness? We will begin with some simple, integrated methods of healing and spirituality. Come explore visualization, Tai Chi meditation, and acupuncture to help reduce stress, promote healing, and increase your energy and creativity

for your life and work in the community.

Pat Mathes Cane is the Founder/Director of CAPACITAR, a project in multicultural wellness education that teaches body/mind/spirit practices nationally and internationally. She has an M.A. in Counseling Psychology from Santa Clara University, and is currently in a doctoral program at The Union Institute in Cincinnati, developing the field of Multicultural Wellness Education.

[Next Article](#)

next issue

The relationship between psychology and religion is one of the most tension-filled of the twentieth century. The massive work of Sigmund Freud, Carl Jung, Alfred Adler, Karen Horney, and a host of others, has challenged believers to re-examine their understandings of the ways in which God acts in our lives and world. Psychology has shaped this postmodern world of ours in more ways than we probably even know. In our next issue, we will examine the theoretical and practical state of this complex and challenging relationship.

In addition, we will continue our exploration of Jesuit, Catholic education with several personal essays by faculty and students about their experiences at Santa Clara University.

[Previous Article](#)

Spirituality
Series

Menu