Faith’s Reasons
The Catholic Intellectual Tradition at the University of Dayton
“St. Peter said that we must give a reason for the faith that is in us, and I am trying to give you those reasons...” —Dorothy Day

Faith & Reason, Local & International

Honors Seminar
by Steve Dandaneau and Bro. Tom Wendorf, S.M.

It’s all Father Heft’s fault. If he hadn’t secured Lilly Foundation support for a series of faculty seminars addressing issues of faith and reason, and in one of them, tolerated the contributions of a certain “non-religious” sociologist (and along the way, made evident progress with this otherwise fairly obstinate non-believer), and if he hadn’t been so willing to collaborate with said outlander in the development of the Inaugural Honors Senior Colloquium in Faith and Reason, offered to 15 University Honors students in the Winter Term 2001, then Bro. Tom Wendorf, S.M., Ph.D., and Assistant Professor of English, probably wouldn’t be facing the same challenges of working with this stick-in-the-mud thinker, this dyed-in-the-wool wolf in sheep’s clothing named Dandaneau. It didn’t help, either, that Tom and Jim are members of the same community household, that Tom is an Honors Program alum from 1986, and that the chance to teach André Dubus, Freud, and Andrew Greeley over dinners provided by the Honors Program would be hard for any so-called junior faculty member to pass up, especially with his chair, Brian Conniff, encouraging him, and Steve ranting about this “greatest ever book” that Una Cadegan made him read in Fr. Heft’s faculty seminar, and so forth. But there it is, for whatever reason, as though by some workings of fate or chance or divine consternation: Wendorf and Dandaneau are teaching a course in Faith and Reason, and all the while, so much is wrong with the world.

That’s the commonality, after all, isn’t it? Whether one approaches the world from the standpoint of a particular faith, or whether one simply “approaches the world,” it is clear that much is not good, many things are not right. Excellent works of literature, better than most other texts, reveal this truth with precision, and some, like the stories of Flannery O’Connor and André Dubus, do so through a vision of faith, a Catholic imagination. Finding no easy answers and accepting no cheap grace, the Catholic imagination may indeed often work as Andrew Greeley suggests it does: “It comes up against the wall of perplexity that surrounds our condition and backs away, sad but hopeful because it strongly suspects there is something beyond that wall.” At the same time, the stories we’ve read have confronted us with some of the rottenness of life and the conviction that things must—it is imperative—somehow be otherwise. If we failed to come up with many answers, our discussions raised consciousness and often enough made us uncomfortable as we digested our desserts.

Oh, the poor students. If you’ve never tried to discuss the wrenching novel The White Hotel by D. M. Thomas, and to digest Kennedy Union fare at the same time, then you do not know what we mean. But the students do. They have been a group of volunteers signed up to read and discuss works of fiction and social science that poke and dig and prod at the borderland region where reason confronts paradox and mystery, where faith faces facts and vice versa. They are very bright and talented students who, for whatever reason, had enough faith in their university to give this odd-sounding course a try. After all, they all chose to attend a Catholic and Maristian University when plenty of other options availed themselves. Regardless of their “majors,” they are all interested in knowledge and in mystery, in facing reality, and in seeking to live the good life. In other words, they are not just students learning their disciplines: they are intellectuals, applying knowledge to life and examining the place of religious faith in this picture. And who wouldn’t be encouraged, despite everything, in this?

Marianist Online Learning
by Dan Jordan

Blessed William Joseph Chaminade has told us that new times call for “new ways” to communicate the faith. At the North American Center for Maristian Studies (NACMS), we have taken his words to heart and developed a new approach to teaching and dialoguing about the Maristian charism. The Center is developing a
virtual learning community where participants can "log on" and learn at any hour of the day. This web-based course is ideal for adult learners with busy schedules. "Founders of the Marianist Family: Their Lives and Times" is a five-week course that will begin in the summer of 2002. Class size will be limited to 12 participants, and the course fee will be $40. Registration materials will be distributed as soon as the launch date is finalized. This virtual learning community will be repeated as demand warrants. The course is being hosted through the University of Dayton’s Institute for Pastoral Initiatives. For more information on this program, contact Carol Ramey via e-mail, diracmsn@flyernet.udayton.edu, or call 937/429-2521.

**Sabbatical in India**

by Michael Krieger

In 1998 UD began a program in Bangalore, India leading to a B.A. in Philosophy for the Indian Marianist brothers. In May of 1998, I traveled to Southern India to organize the library for the new program at Deepahalli, the Marianist compound outside of Bangalore, and was there when the first class of scholastics began their studies. In the autumn of 2001, I returned on sabbatical leave to investigate the libraries of the local Catholic theologates.

Bangalore, a rapidly growing and relatively modern city of seven million in the southern state of Karnataka, is the major center of the Catholic Church in India. Although the city does not have a particularly large native Catholic population, Karnataka does share a border on its southwest with the state of Kerala, the ancient home of Catholicism in India.

In 1953, Eugene Cardinal Tisserant, Prefect of the Vatican Congregation for the Oriental churches, said this about the Kerala Catholics. "I came to greatly admire the Syro-Malabar Christians, who remained constantly faithful to their religion despite years of adversity." One cannot discuss or study Catholicism in India without mentioning the tremendous contribution of the Keralites. They are the Thomas Christians; they believe that St. Thomas the Apostle converted their ancestors in the first century. Because of their isolation from western Catholicism, the Keralites have developed and still practice their own rites, the Syro-Malabar and the Syro-Malankara. They remain a strong presence in Catholic India, especially in the South.

Bangalore has numerous houses of study, schools of philosophy and of theology, but there are only five theologates with libraries supporting their curriculums. Religious orders without seminaries in the area send their candidates to one of these five schools. English is the official language of the Catholic Church in India, and all of the instruction in the theologates is conducted in English. The sizes of the libraries ranged from 100,000 volumes (Dharmaram) to 23,000 volumes (St. Alphonsus).

Dharmaram Vidya Kshetram (Carmelites of Mary Immaculate) is the largest of the five institutions; it awards degrees through the doctorate level in theology and canon law and is a Pontifical institute. It is the only theologate library with a librarian formally trained in library science. The school enrolls students from 69 different religious congregations as well as other dioceses. St. Peter’s is also a Pontifical institute and offers bachelor through doctorate degrees. It functions as the diocesan seminary, but was founded in 1778 by the French in Pondicherry. The library contains 50,400 volumes. Kristu Jyoti, founded by the Salesians in 1967, is affiliated with the Pontifical Salesian University in Rome. It offers bachelors and masters degrees. The library has 50,000 volumes. Carmelaram is the theologate for the Malabar (Kerala) Province of the Carmelites. It was founded in 1969 and is situated in a suburb of Bangalore, where there are many Catholic institutions, especially convents. The library has 30,000 books. St. Alphonsus is the smallest of the theologates; it was established in 1945 by the Irish Redemptorists. The large building is constructed in the shape of a dove with the chapel being the head. The library contains 23,000 volumes.

My three months in India were not all spent on research. I went on pilgrimage with the Marianists to Vailankanni, "the Lourdes of the East," where Our Lady of Good Health is venerated. Here a custom, adopted from the Hindus, is practiced—the shaving of the head by both men and women on pilgrimage. Several of the brothers returned with no hair. I also attended three founder’s day celebrations at other religious congregations near Deepahalli, including the Society of Our Lady of Africa, which trains and sends Indian missionaries to Africa. Finally, I spent a week with a friend at the home of his family in rural Kerala, giving me new and expanded insights on what Catholic faith and culture can be.

**Exploring Spiritual Beliefs in Relation to Adlerian Theory**

by Patricia J. Polanski

Interest in the integral relationship between spirituality, and counseling and psychotherapy, appears to have gained prominence in the last two decades. The professional literature identifies one key counselor competency regarding spirituality as the ability to explore one’s own religious and
spiritual beliefs as a means to enhance sensitivity, understanding and acceptance of such beliefs. Further, spirituality in the helping relationship involves not only clients’ and counselors’ spirituality but also the spirituality of the theorists whose ideas affect counselors’ construction of the helping process. An important part of a counselor’s professional development is ideological consistency between one’s values and theoretical stance. Thus, examining one's spiritual beliefs in relation to a counseling theory may help facilitate ideological consistency within a personal model of counseling.

My goal in writing this article was to describe the exploration of my personal spiritual beliefs in relation to my preferred counseling theory to enhance personal ideological consistency and refine competence in addressing the spiritual aspects of clients’ development. My personal spiritual beliefs were primarily derived from experiences with Catholicism and Buddhist meditation and my personal model of counseling is rooted in Adlerian theory.

As contemporaries, Freud, Jung, and Adler each addressed the psychology of spirituality and religion to some degree in their work. Freud was essentially skeptical and critical of religion and thought it should be replaced with science and nontheistic humanism. Jung was influential in conceptualizing human problems as spiritual and recognizing the spiritual dimension as important to understanding human development and the practice of counseling and psychotherapy. To some extent, the teachings of Alfred Adler have not commonly been associated with spirituality and counseling. However, Adler did address religion in his writings, and later followers of Adler came to include spirituality as one of the major life tasks, placing it at the very center of one’s health and well-being.

Adler’s understanding of human nature emphasized the importance of creativity and the belief that there is more to humanity than biological and cultural factors. This transpersonal aspect in humans might be equated with God or the soul. While the concept of a divine being, God, can be considered a point of departure between Buddhists and Christians, both traditions talk of the existence of ultimate reality. Christianity’s beliefs about creation and Buddhism’s ideas of dependent co-arising are not objective theories about realities external to humans. Both perspectives arise from the experience of existence as a gift and a vehicle for learning and development. For me, Adler’s interpretation of the idea of God in relation to humankind along with his emphasis on the transpersonal aspects of humans resonates with Buddhist and Christian notions of a reality that transcends the physical or earthly experience and plays a significant role in human development. In other words, I came to see each of these three belief systems as incorporating spiritual development with human development.

Primarily, I found that Adler’s ideas regarding inferiority feelings, striving for superiority, and social interest resonate with themes in Christianity and Buddhism. For example, Adler’s notions regarding the universality of feelings of inferiority and their role in human development can be considered in relation to Buddhist and Christian ideas regarding suffering. Adler perceives of inferiority feelings as common to all and as an impetus for developmental movement; similarly, Buddhism and Christianity recognize the universal nature of suffering and mark compassionate attention to suffering as the first step on the path to liberation or spiritual growth.

Exploring spiritual beliefs derived from Christianity and Buddhism in relation to Adlerian theory enabled me to realize some connections among these ideologies and to begin to examine how integrating my spiritual beliefs and my primary theoretical stance might be reflected in my practice as a counselor. For instance, each of these ideologies recognizes an interplay between developmental movement in the physical and spiritual realms. As a counselor, it is my practice to conceptualize clients in terms of psychosocial and emotional development as well as spiritual development and to listen for the ways in which the client might discuss their “problems” in the context of their spiritual beliefs (e.g. “I’m not sure what God’s plan is for me”). (The complete text of this article can be found in the journal, Counseling and Values, Jan 2002, 46(2), 127-136.)

Cultural Immersion
by Julius Amin

It was an unusually cold morning in May 1996, in Buea, Cameroon when students from the University of Dayton (UD) assembled to begin a long anticipated excursion: the ascent of Mount Cameroon. They had already spent two weeks in Buea, living with local Cameroonian families and engaging in some initial activities of the immersion program, such as working alongside Cameroonians at the Botanical Gardens in Limbe, and learning how to haggle for commodities in Muea market. Accompanying the eight UD students were six Cameroonians from the family homes in Buea. The initial, formal introductions and cautious interactions of two weeks earlier had been replaced by relaxed friendship and—perhaps most impor-
tant—mutual learning. About a third of the way up the mountain we came across a group of Americans from another US university, who were also participating in a program located in Buea. Naturally, we engaged in a conversation about what both groups were doing in Buea. I explained UD’s immersion program to our new friends and quickly got that ever-so-subtle look of collective dissatisfaction—with their program. Unlike the UD students they did not have the unique privilege of living and learning day and night with Cameroonian host families. While I wished these students a fruitful and memorable experience, I could not help but also feel pride that the UD program was off to a very good start. Somewhat relieved too, as we were, back in 1996, just embarking on a very new ambitious attempt at immersion education in Africa. Over the next several years UD students will travel to Cameroon each summer. They will learn about the Africa not covered by western newspapers and other media outlets. Theirs is a culture of social responsibility, endurance, and tolerance, all qualities urgently needed in a world which has grown quite cynical.

Begun in 1996, the University of Dayton Cameroon Immersion program seeks to provide students with a global perspective in their educational development and a first hand knowledge of the African people through their experience in the Republic of Cameroon. In Cameroon, students receive lectures from Cameroonian experts on politics, economy, social and cultural life, education, tribal culture and development. While in Cameroon, students live with host families, travel to historical sites and villages, and devote two weeks of their stay to service projects.

The experience has taught the students lessons about tolerance, endurance, social responsibility, and what it means to be a part of the human family. After their time in Cameroon, Africa is no longer the place where “nothing works.” The program helped Jeborrah Perkins to be “more accepting of other people who aren’t necessarily like” her. A more succinct assessment was given by the 1999 participants who wrote: “Our journey to Cameroon does not end as we depart from Douala’s runway. We will take with us something that cannot be packed in our suitcases. It is something we will never lose and will always treasure: the knowledge and wisdom our bothers and sisters have imparted on us.

For the Cameroonian hosts, the immersion experience has been equally fruitful. They agree that the program is a bold initiative designed to challenge both young Cameroonians and Americans to engage in a cultural understanding of each other. The participants make a sincere effort to learn and understand the African people, with hopes that Cameroonians could also humanize Americans in their minds. Caven Nnoko Mbele, the Government Delegate of Kumba Urban Council, has praised the program, adding that it helps participants to begin to debunk the myths that Africans are the “wretched of the earth,” and always asking for hand-outs. Cameroonians are a proud people, he said. Aloysius Ngaosong, a recent coordinator, agreed that the program is “magnificent and very educational. The program taught me several things ....It is deeply rooted in human understanding,” he continued. “What is important is to preserve and develop our humanity,” he added. “My hope is that,” he concluded, “the students have equally learned about us.”

CCL Revisited
by Biff Rocha

In October 2001, UD hosted the Mid-east Conference on Christianity and Literature. I’ve been aware of the CCL and their journal Christianity & Literature since 1995 when I was working towards my master’s degree in Rhetoric and Communication. Christianity & Literature was a valuable resource because a reoccurring theme in the journal is the relationship between religion and literature. As I was working on developing a new Christian rhetorical theory, it was helpful to see how others struggled to identify what was unique about the Christian perspective and how that perspective interacted with non-Christian worldviews and artifacts.

Now in the Religious Studies Department, I was quite pleased when CCL put out a call for papers for the mid-east conference to be hosted by UD. I spoke with my friends Jeff Morrow, then at Miami University, and Jason Shanks at the Pontifical College Josephinum, and suggested we contribute papers dealing with science fiction. The conference’s theme was “Imagining the Futures: Religion, Literature, and the Good Society.” Science fiction allows authors to explore the role of religion in the good society, so we each took a favorite author and studied how the Christian message was conveyed in their work. Jason focused on C. S. Lewis’ stories with their clear Christian themes and framework. Jeff’s author was a Christian, but not necessarily known for being such. The works of J.R.R. Tolkien have Christianity as a framework but make no direct reference to the Christian message. I studied an author who does not identify himself as a Christian, Stephen R. Donaldson. But as the son of Christian missionaries, Donaldson’s stories carry strong Christian references and themes. The
three papers were placed together as a panel, “Catholic Themes in Fantasy Literature.”

Of the many conferences that I have attended, this one displayed a marked difference. At most conferences, I am one of the few students presenting papers. But here at Dayton, a strong welcoming effort was directed towards graduate students: several grad papers had been accepted for presentation, conference fees were waived and free literature was given to students to acclimate them to the group. Stephen Criniti and the English Department went out of their way to ensure not only the smooth operation of the conference, but more importantly, that the conference would be an enjoyable learning experience for everyone who attended. The University of Dayton demonstrated the way that new members and students could be encouraged on the path to deeper scholarship.

Recent Activities of University Professor of Faith and Culture

Fr. Jim Heft is one of fifteen individuals in the country recently invited by the Association of Jesuit Colleges and Universities, the Association of Catholic Colleges and Universities and the Association of Governing Boards to give workshops to the members of the boards of trustees of Catholic colleges and universities on their institutions’ nature and mission, focusing on Catholic intellectual traditions and their relationship to the charismatic of the religious community that founded them. He has just completed his service on two boards, both of which he chaired: the Association of Catholic Colleges and Universities and the National Conference for Community and Justice (formerly known as the National Conference of Christians and Jews). He has also been invited at the end of May to offer a three-day seminar on the nature and mission of a diocesan Catholic university to faculty at the University of San Diego. He and sociologist of religion Prof. James Davidson of Purdue University are writing an article on the implications of generational research for Catholic high schools. His article on “Theologians, Bishops and the Mandatum” will appear in the next issue of the bulletin of the Council of Societies for the Study of Religion (31, April 2002, pp. 39-42). Commonweal has asked him to review George Dennis O’Brien’s The Idea of a Catholic University (University of Chicago Press, 2002). His review essay on three books of the evangelical historian George Marsden has just appeared in the Journal of Law and Religion (Vol. XVI, #2, 2001, pp. 461-470). In May, he was the commencement speaker at Bluffton College, a Mennonite college, which awarded him an honorary degree. Next year, while on sabbatical, he will hold a visiting professorship at the University of Southern California, where he will continue to work on establishing the Institute for Advanced Catholic Studies, and finish his book on Catholic higher education.

UD Faculty: Recent Work in Brief

Christopher Duncan (Political Science) has an essay forthcoming titled “Christianity, Secularism, and the American Public Square,” in The McNeese Review (Fall 2002) and will be presenting a paper at the American Political Science Association’s Annual Meeting in Boston, MA (Aug. 2002) titled “A Tale of Two Critics: Dorothy Day, Michael Harrington, and the Catholicism of the American Left.”

Tom Hunt (Teacher Education) just co-authored an essay on “Private Schools” for the second edition of the Encyclopedia of Education that will be published by Macmillan. He also authored “Education, Religion and Social Control” for the Encyclopedia of the Midwest. He presented, along with Sr. Mary Peter Traviss, a paper at the 2002 National Catholic Educational Convention in Atlantic City in April, “Doctoral Research for Catholic Education 2000: Combining Theory and Practice.” The UD Alumni Association presented him this year’s Alumni Award in Scholarship, awarded to a professor who has distinguished himself in scholarship.

A recently published book by Fr. Jack Kelley, S.M., Freedom in the Church: A Documented History of the Principle of Subsidiary Function (Dayton, OH: Peter Li Publishing, 2000) is now available on UD’s website (thanks to the efforts of Mr. Jack O’Gorman of Roesch Library) at subsidiarity.udayton.edu. Copies are also available at the bookstore.

Therese Lysaught (Religious Studies) has been invited to join the Catholic Health Association’s Theologians and Ethicists Working Group on Genetics. In February, she gave a talk on the ethics of human embryonic stem cell research at the University of Wisconsin-Madison, and in March presented on the same topic at Kettering Medical Center. Also in March, she gave a talk (with Amy Hall of Duke University) entitled “Save the Children at the Corporate Breast” at the University of California-San Diego, funded by the Pew Christian Scholars Program. The same weekend, she met with a group of folks with whom she is working on a book whose working title is “The Ecclesiially-Based University in a Liberal Democratic Society,” a project funded by the Pew Christian Scholars Program and the Rhodes Consultation on the Future of Church-Related Colleges and Universities. Her chapter is on “The Life Sciences in the
Ecclesiastically-Based University." In July, she will be teaching "Just War and Pacifism" for the Theological Institute at St. Norbert's University, and will be writing an article of the same title for Angela Ann Zukowski's *Catechist*. Her paper "From the Margins to the Center: The Disabled and the Communicative Body of Christ" has been accepted for inclusion in a volume on disability ethics edited by Mark Kucewski, the director of the Nieswanger Center for Ethics at Loyola University Medical School in Chicago. She has also been invited to submit a chapter on cloning for Stanley Hauerwas and Sam Well's edited volume "A Companion to Christian Ethics," which is forthcoming from Blackwell.

In addition to teaching courses as the William P. Shannon Chair of the Catholic Intellectual Tradition at Nazareth College in Rochester, NY, during this semester, Maureen Tilley (Religious Studies) will give a public lecture entitled "9/11, 311 and 411: Configuring History in One Nation Under God." She is now serving on the editorial board of *Theological Studies* and has been elected to the Council of the American Society of Church History.

For the next issue:
The next issue of "Faith's Reasons" will appear in the fall of 2002. If you know of any other activities, events, people, or publications that should be highlighted here, please bring them to the attention of the editors. Contact Una Cadegan by e-mail (Una.Cadegan@notes.udayton.edu) or at the Dept. of History, The University of Dayton, Dayton, OH 45469-1540.