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

Faculty Research, Visiting Scholars

Church and World Conference

On September 25-27, 2003, the Forum on the Catholic Intellectual Tradition Today sponsored a conference entitled “Church and World: The Legacy and Challenges of Vatican II.” The conference examined the history and legacy of one of the Council’s most influential documents, Gaudium et Spes, the Pastoral Constitution on the Church in the Modern World.

The keynote speaker for the conference was author Richard Rodriguez, whose three volumes of autobiographical reflection include much sustained reflection on the personal, historical and cultural dimensions of Catholic life in the U.S. in the years since the Council. Rodriguez’ talk, “The Brown Face of God,” highlighted the effects on and the effect of Catholicism in a world becoming ever-more mixed and connected and multicultural—in Rodriguez’ term, more “brown.”

Marquette theologian Christine Firer Hinze gave a plenary address, “Gaudium et Spes: Remnant of the ‘60s or Foundation for Critical Solidarity in our Suffering World?” that located the document in its historical theological context, as well as making clear how its challenges live in the world around us. The conference’s third plenary speaker, Fr. Felix Wilfrid of the Department of Christian Studies at the University of Madras, presented a perspective from another part of the world, speaking on “Asian Christianity between Prophecy and Integration: Gaudium et Spes for a New Millennium.”

The conference also featured eight workshops on some of the many aspects of human flourishing examined in Gaudium et Spes: Bro. David Andrews, CSC, on “Creation and Community: Food and Faith following Catholic Social Teaching”; Tom Beaudoin on “The Spirituality of Starbucks and the Swoosh: Corporate Branding in the Light of Gaudium et Spes”; Tom and Monica Cornell on “The Catholic Worker at Peace”; Sr. Maria Elena Gonzalez, RSM, on “Building Bridges: Faith, Life and Culture”; Sr. Eva Hooker, CSC, on “God is the fire my feet are held to: Poetry as Sign of the Times”; Rev. Joseph Komakoma on “The Inspiration of Gaudium et Spes: For the Church’s Social Action in Gambia and Southern Africa Today”; Joseph Brian McNeely on “Out of the Catholic Ghetto: Social Action Since Vatican II and Options for Today”; and Fr. Wilfrid on “Christianity and the Public Sphere in India.”

The conference drew over 500 registered attendees.

2003 Marianist Award to Peggy and Peter Steinfels

On September 3, 2003, the third anniversary of the beatification of Marianist founder William Joseph Chaminade, the Marianist Award was presented to Margaret O’Brien Steinfels and Peter Steinfels.

Margaret O’Brien Steinfels was editor of Commonweal magazine from 1988 until the end of 2002. She was also recently co-Director of American Catholics in the Public Square, a three-year research project aimed at exploring the potential distinctive contribution the Catholic church can make to American civic life. Peter Steinfels is also a former editor of Commonweal and Senior Religion Correspondent of The New York Times from 1988 to 1997. He is also author of the recent A People Adrift: The Crisis of the Roman Catholic Church in America (Simon & Schuster, 2003).

The Marianist Award is presented annually to a Catholic who has
made a significant contribution to the scholarly life. Recipients are asked to present an address in which they reflect on the connection between their faith and their intellectual work. Peggy and Peter Steinfels gave addresses entitled, respectively, "My Life as a Woman: Editing the World," and "Liberal Catholicism Re-examined."

2004 Marianist Award to Cardinal Avery Dulles

The 2004 Marianist Award will be presented on September 8, 2004, to Cardinal Avery Dulles. A theologian for over four decades, Cardinal Dulles is the author of 21 books, the most influential of which is perhaps Models of the Church, originally published in 1974. He is currently Laurence J. McGinley Professor of Religion and Society at Fordham University. The son of John Foster Dulles, U.S. secretary of state under Dwight Eisenhower, and Janet Pomeroy Avery Dulles, Father Dulles joined the Society of Jesus and was ordained a priest in 1956. He was named a cardinal by Pope John Paul II in 2001, the first American theologian who is not a bishop to be named to the College of Cardinals.

The Marianist Award ceremony will be held at 4:30 p.m. on Wednesday, September 8, 2004 in Kennedy Union Ballroom.

Crossings: Inter-Religious, -Culture, -Gender, and -Disciplinary (Ad)Ventures

by Sheila Hassell Hughes

With the aid of a 2002 research grant for work related to the Catholic Intellectual Tradition, I was able to spend that summer investigating the history of cross-dressed saints, the "two-spirit" gender status in American Indian traditions, and current debates about religious syncretism. Each of these fields is fascinating in its own right, but working to draw these disparate strands of inquiry together was the really exciting part of my project, for all three of these pieces are necessary to making sense out of the transformational character of Father Damien (a.k.a. Agnes DeWitt) in Louise Erdrich's 2001 novel, Last Report on the Miracles at Little No Horse. My argument is, essentially, that the Agnes-Damien identity provides a physical and social corollary for the deep religious syncretism at work in the novel. Drawing on and revising both Christian and Indigenous traditions of gender diversity, the profoundly fluid and relational transgendered self in Erdrich's Last Report serves as the embodied realization of a new spiritual experience—as an icon of Christ inculturated. Ultimately, the priest's story presents a "trans" model of syncretism as relational and mutual incorporation, in preference to a conversion model of oppositional and sacrificial exchange—a model relevant for all kinds of transformation across lines of difference.

In the Spring of 2002 I had organized a panel on "Literary Imagination and Historical Truths on the Little No Horse Reservation of Louise Erdrich" for the International Conference on Christianity & Native Cultures hosted by the History Department at Saint Mary's College in Notre Dame, IN (September, 2002), and so I was thrilled to be able to share my conclusions about the relationship between religious and gender "crossings" in Last Report with a range of scholars and others working at similar intersections. Our panel—the only session devoted to literature—was well attended and both the feedback from our formal respondent, Betty Booth Donohue (Cherokee) of Bacone College, and from the audience (including a number of students as well as Achiel Peelman, whose book Christ Is a Native American has influenced me greatly) was lively, positive, and productive.

As panel chair, I wrote the following summary to share at the conference's closing plenary session: The title of our panel on Louise Erdrich's fiction set "literary imagination" alongside "historical truth." After two days of listening to historians (and others) striving to account for and integrate both personal experience, motive, interpretation and affect and the larger social and historical patterns, institutions, processes, and symbolic structures in which individuals are embedded, I'm thinking that "historical imagination" and "literary truth" might be an equally useful set of terms. After all, at their best, both the historian and the novelist invite us to stretch the limits of perception, to envision a full and faithful picture of life as lived by individuals in
complex relations and to re-imagine ourselves in history, in relation, and into a shared future. Our conversations this weekend have confirmed for me, once again, that only with that sense of mutual responsibility for the future can we hope to make the re-writing, rereading, and retelling of our joint and jointed histories truly acts of healing.

The conference was a formative experience for me, confirming how important it is that my work on Louise Erdrich and other Native writers continues to reach an audience that includes Native scholars and those living and working among Native people as well as others approaching Christianity from a range of disciplinary and theological approaches.

**John Inglis on On Medieval Philosophy**

As a historian of Christian thought, I often forget the general platonic framework that early Christian writers found in the works of the Jewish intellectual Philo. Besides the debt that the author of St. John's Gospel owes to Hellenic Judaism, there is the debt of the early church fathers and mothers. For example, the study of Philo jumpstarted Christian Platonism. From Philo, Clement of Alexandria obtained his notion that the sciences are the handmaidens of theology.

Muslim and Jewish intellectuals are responsible for another side of Christian thought. Occasionally it is said that Eastern Christians focus on the Trinity, while the West focuses on the oneness of God. What happened is that intellectuals in the West were introduced to issues concerning divinity by Islamic and Jewish intellectuals in the 12th and 13th centuries. Divinity and the oneness of God were the hot topics of the day. In effect, the study of Islamic culture led to a substantial reworking of the broad outlines and minutaie of Christian thought.

A fascinating feature of the medieval period is that Jewish, Christian, and Muslim intellectuals often studied the philosophical and theological works of each other's traditions. It is a rich period because individuals learned from each other in a manner that has not occurred on such a scale in the modern and contemporary periods. In order to bring together this history, I wrote *On Medieval Philosophy* (Wadsworth 2004). It is the first history of medieval philosophy and theology to balance the contributions of the three great monotheistic traditions. This text treats Jewish, Christian, and Islamic thought during the Middle Ages. The most significant intellectuals for each tradition were active at this time: Ibn Sina and Al-Ghazali for Islam, Maimonides and Gersonides for Judaism, and Augustine and Thomas Aquinas for Christianity. The book starts with Philo as the significant Jewish intellectual who set up a model for doing philosophy that Christians would adopt. The Islamic philosophical renaissance, which also reinvigorated the Latin West, features significantly in the second and third parts of the book. Attention is given to issues that cut across the three traditions and to concerns particular to each. Understanding all this helps us to appreciate both the medieval and our contemporary world.

**Sharing the Catholic Tradition in the Business School**

by Victor Forlani, S.M.

On March 5, the Business Advisory Council of the University of Dayton School of Business Administration heard two presentations on the theme of “Innovations in Learning.” Bro. Victor Forlani and professors Irene Dickey, Steve Gove and Brett Matherne, all of the Department of Management and Marketing, gave the first, titled “Integrating Ethics into the Curriculum – Walking the Talk.”

Walking the Talk ("WTT") is a forum in which UD business students, faculty and business people discuss faith and ethics in the workplace. WTT’s mission is to address concerns about ethical and religious values being set aside in the business world in favor of motivations and pressures such as profit, career advancement, job security, growth, success and market share. Faculty sponsors believe that ethical and public-spirited philosophy creates an important competitive advantage for companies. Smart customers wish to deal with honest vendors.

The typical Walking the Talk session – we currently hold six per semester – is done over lunch at round tables of eight. Business
people, faculty, and students engage in discussions on how to be an ethical business professional. These encounters are centered on brief case studies relating to ethical issues in today’s business world. Cases are tied into course curricula and are now written by the professors. Participants receive the case about a week before the Walks. Students summarize their impressions and share them with their professors and classmates in a class shortly after their Walk.

The discussions support and foster individual desires to pursue careers as moral leaders. Moreover, the business folk share ways and means of striving to make profitable decisions while taking into account all significant stakeholders and the maintenance of personal integrity.

As we Walk the Talk, our aim is to create an environment where individuals can learn from each other’s past experiences and benefit from stimulating discussions regarding cases based on current events. We find that these discussions prompt dialogue and searching to develop ethical solutions to typical problems. We hope that students will recall these exchanges and apply what they learn to similar situations they encounter in their professional lives.

WTT is a Program with both Catholic and Marianist roots. Our intent is to make palatable the church’s teaching on social justice. Our small group discussion mode reflects the Marianist tradition of providing opportunities for people to share their beliefs and values in a safe and supportive setting.

Typical topics for these cases and our discussion are the environment; creating hospitable work places; product safety; balancing career, family, religious, cultural and civic duties; dealing with dishonesty; and family support services in the workplace. Participants address concerns such as corporate goals outweighing Christian beliefs and actions, being overpowered by the size and power of the corporate system and feeling isolated as a person endeavoring to be an ethical professional.

Walking the Talk requires and receives significant support. SBA deans and departmental chairs are supportive. Faculty promote, recruit and require or motivate students to attend. Dayton’s Rotary has been a significant source of most business participants and volunteers.

**Sexual Abuse Crisis Lecture Series**

The Office of the President, the Department of Religious Studies, and Campus Ministry are sponsoring a three-semester lecture series entitled “The Wounded Body of Christ: Sexual Abuse in the Church.” Intended as an exploration of the clergy sexual abuse crisis and its implications for the Church, the series opened in the fall semester of 2003 with a prelude lecture by Fr. James Heft, S.M., entitled “The Sexual Abuse Crisis: A Case for Greater Shared Authority in the Roman Catholic Church.” That lecture was previously presented at a national conference held at Yale University in March 2003.

The winter semester 2004 included four presenters. The first (February 3) was clinical psychologist Anna Salter, consultant and author on sexual abuse, sex offenders and victimization, who presented “A Clinical Perspective on Sexual Abusers of Children.” Craig Martin, who as a survivor of clergy sexual abuse testified in Dallas in June 2002 at the United States Catholic Bishops Conference meeting on sexual abuse, spoke together with psychologist Lief Noll on “The Courage to be Vulnerable: How Clergy Sexual Abuse Affects Me Today” (February 26). They were followed on March 10th by Cincinnati Archbishop Daniel A. Pilarczyk, former president of the U.S. Conference of Catholic Bishops, speaking on “What Were the Bishops Thinking?” and on March 29th by Kathleen McChesney, the executive director of the Office of Child and Youth Protection of the U.S. Conference of Catholic Bishops. Her talk, “In Search of the Facts: Current Findings of the USCCB Studies,” described the results of the audit her office conducted about diocesan compliance with the mandatory discipline plan for sexually abusive priests, along with the results of the study compiled by John Jay College of Criminal Justice on the number of incidents, victims and priests involved nationally in abuse cases from 1950 to 2002.
Vatican Art at the Marian Library

From September 4 through November 10, 2003, the Marian Library and the International Marian Research Institute (IMRI) hosted The Mother of God: Art Celebrates Mary, an exhibit of thirty-eight paintings and sculptures from the permanent collection of The Vatican Museums, spanning seventeen centuries of Christian art and reflecting cultures worldwide. The exhibit was accompanied by a series of seminars given by faculty members of the University and others expert in the theological and aesthetic issues surrounding the exhibit. Seminar presenters included Fr. Johann G. Roten, S.M. (Marian Library/IMRI), Fr. Bertrand Buby, S.M. (Religious Studies), Roger Crum (Visual Arts), Fr. Thomas A. Thompson, S.M. (Marian Library/IMRI), Bro. William Fackovec, S.M. (Marian Library/IMRI), Vincenzina Krymow, Michael Duricy (Marian Library/IMRI), and Judith Huacuja (Visual Arts). The exhibit attracted more than 10,000 visitors.

During the winter semester, the Library hosted a second major exhibit, The Artist and the Bible: 20th-Century Works on Paper. From the private collection of Edward and Diane Knippers, the show consisted of 55 original works on paper of 20th-century Biblical themes, featuring works by Marc Chagall, Georges Rouault, Karl Caspar, Kaethe Kollwitz and Sado Watanabe.

All-star Speakers Line-up

Historian John T. McGreevy spoke February 16th on “Subculture and Scholarship: Catholics and the Humanities Since 1945.” His lecture was part of the University’s annual Humanities Symposium, sponsored by the Alumni Chair in the Humanities. This year’s Symposium was co-sponsored by the College of Arts and Sciences’s other endowed chairs in honor of the tenure of Dean Paul Morman, who will be stepping down as of June 30, 2004. Professor McGreevy also participated in a Religious Studies Department colloquium discussing his books, Parish Boundaries: Catholic Encounter with Race in the Twentieth Century Urban North (1996) and the recent Catholicism and American Freedom: A History (2003).

The Monsignor Oscar Romero Award for Leadership in Service to Human Rights was presented on February 27th to Radhika Coomaraswamy, former United Nations Special Rapporteur for Violence Against Women. The award is presented to an individual or organization whose work has contributed significantly to the promotion of the dignity of all persons and the alleviation of the suffering of the human community. The award is sponsored by the University’s interdisciplinary Human Rights Committee, which also established the first minor program in the nation in Human Rights.

The University’s Distinguished Speakers Series on March 11th featured Michael Himes (Professor, Department of Theology) and Patrick Byrne (Professor, Department of Philosophy) from Boston College. They delivered a joint lecture entitled “Finding God in All Things: Teaching and Research in a Catholic University.”

Michael Budde, professor of Political Science at DePaul University in Chicago and director of the Center for Church/State Studies at the DePaul Law School, presented a lecture on March 23rd entitled “Sanctified Salemanship: Christianity and the Culture of Selling,” drawing on his larger work The (Magic) Kingdom of God: Christianity and Global Culture Industries (1997) a multidisciplinary study of the intersections of marketing and entertainment with ecclesial life. In celebration of Women’s History Month, Catholic University of America history professor Leslie Woodcock Tentler visited campus to discuss her work on the history of Catholics and contraception in the U.S. in the 20th century (forthcoming this fall as Catholics and Contraception: A History). Professor Tentler gave a public lecture entitled “It Isn’t Easy To Be a Catholic’: Catholic Women and the Teaching on Contraception, 1945-1968,” and participated in a research colloquium discussing a chapter of the same title from her manuscript.

March 31st by Fr. Fergus Kerr, O.P., of Blackfriars, the Dominican academic community in the University of Oxford. An expert on Wittgenstein, he is most recently the author of After Aquinas: Versions of Thomism (Blackwell, 2002).

Also on March 31st, Sr. Glenn Anne McPhee, O.P., presented the annual Rogus Lecture sponsored by the School of Education and Allied Professions. She is the Secretary for Education for the United States Conference of Catholic Bishops and former superintendent of schools for the Archdiocese of San Francisco. Her lecture addressed the topic “To Teach as Jesus Did: The Catechetical Mission of Catholic Schools.”

Through the efforts of Tony Smith of the Religious Studies department, the University is hosting from April 1 through June 25 a traveling exhibit of photographs produced by the Historical Section of the Farm Security Administration. Entitled “Picturing Faith: Religious America in Government Photography, 1935-1943,” the exhibit highlights the depictions of American religious experience in the New Deal-sponsored program. The curator of the exhibit is historian Colleen McDannell of the University of Utah. Professor McDannell visited campus as part of the exhibit’s opening, and gave a public lecture on April 1st.

William F. May was the featured guest of this semester’s Jacob Program in Professional Ethics. Professor May, a fellow of the Institute for Practical Ethics and Public Life at the University of Virginia and a former member of the President’s Council on Bioethics, is the author of Beleagured Rulers: The Public Obligation of the Professional. He conducted a faculty seminar on that work and in addition gave a public lecture on “Heroism, Leadership, and the Moral Mission of the University.”

Vincent Miller, of the Department of Theology, Georgetown University and the author of Consuming Religion: Christian Faith and Practice in a Consumer Culture (2003), visited campus April 21-22 to present a faculty colloquium through the Religious Studies Department, along with a public lecture.

Recent Activities of University Professor of Faith and Culture

Fr. Heft returned to the university after a year’s sabbatical, most of which he spent in southern California working with the leadership of the University of Southern California to establish an Institute for Advanced Catholic Studies there. Last semester he conducted a seminar on John Henry Newman, and this semester he is teaching a course in Catholic Doctrines. His presentation at a Yale University conference (May 2003) on theological aspects of governance and accountability in the Church has appeared as a chapter in a book entitled Governance, Accountability and the Future of the Church, edited by Francis Oakley and Bruce Russett (NY: Continuum, 2004). His June address on “The Open Circle: The Culture of Marianist Universities” was published in Marianist Soundings (Fall 2003). In July he spent two weeks on the East Coast of Australia where he spoke in five cities and on six campuses of the Australian Catholic University; one of his addresses there has been published by ACU in their electronic journal (Australian EJournal of Theology – http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_2/James_Heft.htm). In September, in his annual faith and culture lecture, he addressed the issue of secularization and the future of Catholic universities. His December address, the “Courage to Lead,” given to all the superintendents of Catholic schools in the US, has been published both in the journal Catholic Education and by the NCEA, who honored him with the John F. Meyers Award for outstanding support of Catholic education at their national convention in Boston in April. Also in December 2003, he was invited to speak at the College of New Rochelle on the occasion of its 100th anniversary. Last fall he conducted the fifth “Hiring for Mission” overnight workshop, and the sixth this March. Also this March, at Baylor’s conference on learning and faith, he presented, along with two Jesuits from two Jesuit universities, a seminar on faculty development and Catholic intellectual traditions. He edited and introduced the major papers from the international conference, “Beyond Violence: Religious Sources for Social Transformation,” held last May at the University of Southern California; these papers
were published by Fordham University Press (May 2004) as the first monograph in its new series on Abrahamic Religions. He co-authored with Donald Miller, a sociologist of religion at USC, a successful $264,000 proposal to study the "spiritual but not religious" movement. Part of the grant will support an international conference on that theme next October at USC.

**UD Faculty: Recent Work in Brief**

**Gene August** (English) continues work on his book, *Divine Comedies in Literature*. After a trip to Greece in Fall 2003, he is re-writing chapters on Homer, Aeschylus, and Sophocles. After that, he will work on Dante, Juana Ines de la Cruz, Cather, and the classic Chinese novel *Story of the Stone or Dream of the Red Chamber*.

**Brother Ray Fitz, S.M.** (Ferree Professor of Social Justice) has made several community presentations on Regional Development and Justice. On May 8, 2005 he will be presenting to the graduates of the Archdiocese's Just-Faith Program, a program on Regional Development and Social Justice. Br. Fitz has been named to the Justice and Peace Education Advisory Committee of the Association of Catholic Colleges and Universities.

**Sheila Hassell Hughes** (English): The paper I gave on Louise Erdrich's *Last Report on the Miracles at Little No Horse* at the Christianity & Native Cultures conference last Fall (from my CIT-sponsored summer research) has been expanded for publication—"Conversions and Incorporations: Crossing Genders and Religions with Erdrich's Father Damien" in *Christianity and Native Cultures*. Ed. Cyriac Pullapilly (Notre Dame, IN, 2004).


**Laura M. Leming**, FMI (Sociology, Anthropology and Social Work) spent the fall semester teaching the UD Bangalore social science curriculum at Deepahalli, the Marianist campus in Southern India. A significant part of the 9-hour course was field work in which students researched local ministry sites and evaluated them in terms of concepts they learned in the course.

Laura used a grant from the Association for the Sociology of Religion to support her research on religious agency among South Indian Christian women and to travel to Chennai, Tamil Nadu to interview women teaching and studying at the University of Madras. She was also able to visit local social agencies, including a center training women in micro-enterprise and a "night-school" for children from pavement and fishing communities.

**M. Therese Lysaught** (Religious Studies), enjoying a year-long sabbatical, has recently given talks at Dartmouth College; DePaul University; the International Congress of Bioethics at Monterrey, Mexico; Stritch School of Medicine, Loyola University, Chicago; The Price Colloquy, Wingate College; the Second Annual Conference on the Ethical, Social, and Moral Implications of Genetic Engineering, sponsored by the University of the Incarnate Word, CHRISTUS Health System, Oblate School of Theology, and the Hispanic Center of Excellence at the University of Texas Medical Center, San Antonio, Texas; and in St. Michael's College, Vermont inaugural lecture series on "The Gospel of Life." Essays and book chapters have appeared in *Encyclopedia of Bioethics, 3rd ed.*, *The Blackwell Companion to Christian Ethics, Genetics and Ethics: An Interdisciplinary Study, Growing Old in Christ* (Stanley Hauerwas, Carole Stoneking, Keith Meador, and David Cloutier, eds.), *Commonweal*, and *U.S. Catholic*. In addition, she was invited to participate in a three-year project on the "consistent ethic of life" at the Joseph Cardinal Bernardin Center at Catholic Theological Union in Chicago. Her sabbatical project, funded by the generosity of the Louisville Institute, is entitled "Anointing the Sick: Christian Practices, Bodies, and
Medical Ethics."

Program in Christian Leadership
Brad Kallenberg (Religious Studies) was awarded a grant from the Faculty Fund for Vocational Exploration (an initiative of the Program for Christian Leadership). He used his grant to conduct research on Engineering as a Vocation, and he has written a paper on the subject.

In addition, Brad Kallenberg, as well as Brad Hume (History), Mary Anne Angel (Communication), and Eric Street (Music) were presenters at a recent Faculty Exchange Series on "Called to be an Academic: Ideas for faculty to explore vocation" – at which they presented and discussed their research on vocation (all of which were funded by the FFVE).


For the next issue:
The next issue of "Faith's Reasons" will appear in the fall of 2004. 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.

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