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Thomas C. Hunt, Ellis A. Joseph, Ronald J. Nuzzi, & John O.
Geiger**

Carl F. Starkloff

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BOOK REVIEWS

HANDBOOK OF RESEARCH ON CATHOLIC HIGHER EDUCATION

THOMAS C. HUNT, ELLIS A. JOSEPH, RONALD J. NUZZI,
& JOHN O. GEIGER, EDS.
INFORMATION AGE PUBLISHING, 2003
\$34.95, 363 pages

Reviewed by Carl F. Starkloff, S. J.

In its need to critique itself, Catholic higher education differs not at all from other forms of higher education today, but its unique character demands more extensive and profound analysis. The authors of the present book have made a valuable contribution to this process. The editors have divided the book into four major areas of research: Foundational Issues, Administration, Human Resources, and a supplementary section entitled Special Issues

The first topic in Foundational Issues is that of a philosophy for leaders in higher education, employing the Aristotelian virtue theory utilized by scholastic thought since the high Middle Ages. This essay describes the value of *synderesis*, or instinctive knowledge of first moral principles for administrators, an urgent challenge in the face of so many pragmatic demands that pay no attention to ethical or spiritual values. A second article discusses identity and mission, utilizing a historical narrative method that describes the dizzying change in Catholic education between colonial times and the present. This piece presents an excellent picture of the struggles of Catholic higher education to walk the line between secularization and ghettoized Catholic exclusivity. Consistent with the article on philosophical foundations, a third article treats ethical issues in Catholic higher education under five headings: ethical orientation, Catholic identity, hiring for mission (a neuralgic topic today), the academic vocation of professors, and student development. The article contains a summary of the issues created by the publication of *Ex Corde Ecclesiae*. A fourth article discusses historical documentation, especially in ecclesiastical statements, which have provided both spiritual and intellectual leadership (such as *Pacem in Terris* of Pope John XXIII and *Gaudium et Spes* and *Lumen Gentium* from Vatican Council II). It discusses the shifting of control from clerical to lay influence. A fifth

article is a bibliographical essay that details the material discussed in the previous essay, outlining the history of Catholic higher education from the mid-18th century into the present.

The second section, Administration, contains topics that range widely over the field. An article on governance in Catholic higher education discusses the most serious issues currently challenging administrators and leaders of religious communities. There is, first, the matter of the power now invested in lay boards of trustees, with the associated concern about the preservation of the founding principles of Catholic institutions. Related to this is the issue of the role of the hierarchy and the Vatican, with the deeper problem of academic freedom. The author's suggestion for a creative development of the Catholic sacramental principle is connected to five suggestions for governance in the future. There follows an essay on philosophical foundations for determining curriculum, with the emphasis placed on the nature of liberal education. Interestingly, the author, while recognizing the need to bridge the separation between the humanities and the sciences, insists on a strictly liberal education for undergraduates. The grounding prudence in this form of education is metaphysical, focused on natural law, a universal idea of what the human really is, and the unity of being as the true end of education. A third article discusses finance and development, revealing some of the startling changes in expenses for higher education over the last century. It covers the issues of government involvement, endowments, philanthropy, tuition, faculty salaries, budget problems, and the possibility for some merging and partnerships. The final chapter deals with the law and Catholic higher education, advising that Catholic institutions can no longer expect to be free of legal restraints as they were in the days of independent financing.

Part 3 deals with human resources. The first essay discusses faculty, the heart of our institutions, and the three traditions that influence faculty issues – the university itself, United States intellectual life, and the Catholic tradition. The author discusses the integration of faith, reason, and theology, but also adds that there must be a dialogue between faith and the natural, behavioral, and social sciences. A second article, employing a qualitative methodology, examines the millennial generation on Catholic campuses, emphasizing four special areas on: (a) changing demographics: the plurality of religious traditions, changing socio-economic status of students, more gender and racial diversity, and changing religious sensibilities; (b) changes in faith stances of students and the increasing signs of a “virtual faith” (Hunt, Joseph, Nuzzi, & Geiger, 2003, p. 226) among them; (c) the importance of social justice and service learning; and (d) the growing number of women students and the frustrations experienced by them. An article on student affairs illustrates the issues now facing student affairs directors: the increas-

ing need for special forms of guidance; the problem of integrating a sense of identity and ministry into student life; the question of how and where to promote the Catholic tradition, whether in the classroom or outside it; the differences between students and administrators on priorities; and a survey on students and institutional values. Not surprisingly, the topic that receives the most attention among ethical values is sexuality. The essay on religious orders in higher education is somewhat repetitious of previous articles, but it again brings out some common themes. Religious orders found themselves in higher education largely for *ad hoc* reasons – basically to form young persons in Catholic values and to educate clergy. Moving through the 20th century, the problems of religious versus lay governance increased, and thus the identity of the orders' charisms became an issue, especially as this affected life within the communities themselves. The author sees the present challenge as one either of secularization or a "generically Catholic" (Hunt et al., 2003, p. 277) mode of operating as opposed to following a specific religious charism.

Part 4 contains two articles, one on campus ministry and one on the possibilities for universities and colleges to act as partners in wider community matters. The campus ministry article discusses the late arrival of such offices on Catholic campuses, since ministry to students until the 1960s was carried on informally by the priests and religious working in the institutions. While today campus ministry in itself is not the integrating factor in Catholic higher education, it has grown in both extent and sophistication, and has an essential role in Catholic higher education. The second essay discusses possible connections of colleges and universities to the culture around them, and employs three case studies on the value of these for the wider education of students.

For this very helpful handbook, which should be available in university libraries and for use by various committees, I have only a few critical remarks. Regrettably, there is no contemporary follow-up to the traditional Catholic scholastic philosophy, such as can be found in the dynamic work of Blondell, Rawls, or in the phenomenology of Pope John Paul II. The book also lacks a theological study of higher education, or commentary on the importance of theology, as, for example, Buckley (1998) described in *The Catholic University as Promise and Project*. Finally, the article on liberal education seems to argue that nothing has happened to contribute to it since the days of Newman, since the author maintains that no professional undergraduate studies can have any truly liberal content or character. It is difficult to see how such an approach can truly synthesize faith and culture, as this author and others seem to desire.

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Carl F. Starkloff, S.J., is a professor emeritus at Regis College, Toronto School of Theology and a past Vice President for University Mission and Ministry at Saint Louis University. He now serves as adjunct faculty in the Department of Theological Studies at Saint Louis University.

STORIES OF BEGINNING TEACHERS: FIRST YEAR CHALLENGES AND BEYOND

ALYSIA D. ROEHRIG, MICHAEL PRESSLEY,
& DENISE A. TALOTTA, EDS.
UNIVERSITY OF NOTRE DAME PRESS, 2002
\$15.00, 231 pages

Reviewed by Lori Moreau

Baptism by fire is an expression often associated with the experience of beginning teachers. Every autumn, neophyte educators embark on a journey through uncharted, unpredictable waters as they enter the classroom for the very first time in the capacity of teacher. The research of Roehrig, Pressley, and Talotta is an opportunity to look into the classroom windows of a group of young, beginning teachers to discover, ponder, and celebrate the challenges that these professionals faced during their first year of teaching.

The authors of this book are affiliated with an innovative teacher preparation program established by the University of Notre Dame, the Alliance for Catholic Education Program (ACE). Students in the master's program at the university are involved in a summer session of education coursework, followed by a year of service as the teacher of record in a school in the southern United States. After completion of this phase, the students return to Notre Dame for a second summer, and finish with a second year of teaching. The