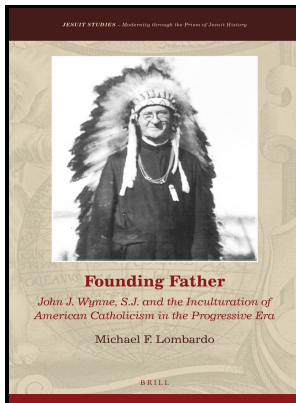


# Contending with modernity - Catholic higher education in the twentieth century

Oxford University Press - Contending with modernity: Catholic higher education in twentieth century America.



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Notes: Includes bibliographical references (p. 325-417) and index.

This edition was published in 1995



Filesize: 36.36 MB

Tags: #Contending #with #modernity: #Catholic #higher #education #in #twentieth #century #America.

## Contending with Modernity

American Catholicism's approach to contemporary culture remains as yet undefined. Catholic higher education in twentieth century America New York, Oxford University Press; 496 pp.

## Contending with modernity: Catholic higher education in twentieth century America.

When read in conjunction with George Marsden's recent account of the progressive secularization of Protestant universities in *The Soul of the American University: From Protestant Establishment to Established Nonbelief* 1994, Gleason's work suggests cautionary and even alarming conclusions for American culture.

## Contending with Modernity: Catholic Higher Education in the Twentieth Century

And the Sister Formation Movement, begun at that time, improved the academic and the theological competence of the staffs of women's colleges. Colleges and universities became centers for the diffusion of this countercultural perspective among Catholics and in American public life p. Thomism The author is convinced that what strengthened Catholic universities in the first half of this century was their common philosophical program: Thomism.

## Contending with Modernity

Nevertheless, Catholic educators continued the challenge to modernity unabated into the 1940s and 1950s. He invites us to consider how that transition influenced the growth of research and graduate training, university prestige, curriculum and classroom instruction, student activism, and academic freedom for faculty. Gleason concludes by saying that Catholic universities not only contended with modernity but finally accepted it.

## Contending with modernity: Catholic higher education in twentieth century America.

The accession of Neoscholasticism was due to its adoption in the late nineteenth century as the official philosophy of the Catholic Church; it was seen as an intellectual inoculation against secularism and liberalism by the conservative popes of the time who seemed set on anathematizing the modern world. We should not, in any case, expect univocal answers to such immense questions within the diffuse American Catholic Church.

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