

Member Institutions

Alverno College
Assumption College
Benedictine University
Boston College
Chaminade University
College of Mount Saint Vincent
College of Saint Benedict
College of Saint Scholastica
College of the Holy Cross
DePaul University
DeSales University
Dominican University
Duquesne University
Fairfield University
Fontbonne University
Fordham University
Franciscan Missionaries
of Our Lady University
Georgetown University
Georgian Court University
Gonzaga University
Iona College
John Carroll University
King's College, Pennsylvania
King's University College, Ontario
Le Moyne College
Lewis University
Loras College
Loyola Marymount University
Loyola University Maryland
Manhattan College
Marian University
Marquette University
Notre Dame de Namur University
Notre Dame of Maryland University
Regis University
Rockhurst University
Saint Catherine University
Saint Edward's University, TX
Saint Francis University
Saint John's University, Minnesota
Saint Louis University
Saint Mary's College of California
Saint Mary's College, Indiana
Saint Mary's University, Minnesota
Saint Mary's University, Texas
Saint Michael's College
Saint Norbert College
Saint Thomas More College,
University of Saskatchewan
Seattle University
Seton Hall University
Stonehill College
University of Dayton
University of Detroit Mercy
University of the Incarnate Word
University of Notre Dame
University of Portland
University of Providence, Montana
University of Saint Francis
University of Saint Thomas,
Minnesota
University of San Diego
Ursuline College
Xavier University



2018 Summer Colloquy on Faith and Intellectual Life at College of the Holy Cross

Held June 15–22, 2018

What's New at the Summer Colloquy?

Tom Landy

The feedback we received at the Pause at 25 and through our long-term evaluation made clear that the structure of Collegium's summer colloquies is valued by alumni/ae and should stay in place. As always there are elements of the program that various people want to see shifted or raised up. The feedback on evaluations typically asks both for more free time, and for just one or two things to be added to the schedule.

The broad aim of the summer colloquy "curriculum" is to provide space to learn about the issues and aims of Catholic higher education; to recognize that our schools will embody and emphasize these in

different ways - each through its own "charism;" to find ways to break open understandings of what Catholic tradition entails; to help expand that tradition to meet new needs; and to help participants to discern best how they, as faculty, want to shape their own vocations and contribute to their university's mission. We do that recognizing that people come to Collegium with different personal needs, talents and belief commitments, and that not all are at the same phase of their career.

The summer colloquy continues, then, to be structured around intensive small group discussions, readings, and talks that help frame the larger

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discussion. It tries still to balance and integrate the cognitive with the spiritual and reflective. Our retreats have shifted a bit over the years, from emphasizing the various religious order charisms to framing them around questions that may be salient in the lives of faculty (though many still do use those charisms to help address the questions).

Some of the changes in readings over the years reflect apparent generational differences. For example, the historical discussion that we once began with, on the shift in Catholic higher education from pre- to post-Vatican II seems less salient on campus today, and too far out of the experience of many participants.

For a number of years, I have spoken in the beginning about wonder as a foundation for the academic life, but in 2019 I'll be handing the reins for the opening talk to the great Karen Eifler, and am eager to see what surprises she has in store. The themes of the sacramental and the prophetic imaginations have continued to resonate powerfully, aided by the use of *Becoming Beholders* to concretize them, but also benefiting from the choice to have speaker Matt Eggemeier cover both topics in two talks. Catholic Social Thought continues to be an important area of discussion.

Another generational shift that's been on my mind is the need to focus more explicitly on what Catholic higher education is called to in the era of Pope Francis. While *Ex Corde Ecclesiae* has not been officially supplanted, I worry that attention to it has prevented us from thinking about how to manifest the profound challenges that Pope Francis sets before us. This year, while we included *Ex Corde* as a reading, we focused attention at that point in the week on a guided

exercise exploring how Francis' recent letter, *Gaudete et Exsultate*, can challenge us and help expand our field of vision. To me the discussion was one of the most exciting developments in 2018's colloquy: a religiously diverse group of faculty found interesting ways to look at a document that calls attention to holiness (not a topic often seen as salient in higher education) and thought about what it could mean for each of us, whoever we are, and whatever our commitments. Some great conversations came out of that.

Two broad strategic aims that arose from the Board's evaluation: we want to be more explicit and proactive about fostering a diverse pool of faculty leaders in Catholic higher education, and we want to think more creatively about advancing recognition of the place of STEM in the mission of Catholic higher education. The former is being addressed initially through more careful attention to diversity in recruitment of participants and mentors. Under the leadership of Board Chair Esteban del Río, we are also working to develop readings that will articulate the ways diversity enhances the mission of Catholic higher education, and that explain how Catholic traditions can serve as a helpful foundation for thinking about and achieving diversity. We also ask member schools to think about sending science faculty as well, and this year developed a special panel of science faculty on STEM in Catholic Higher Education: Paving the Way Forward. A panel on professional education similarly helped us to explicitly focus on how, in a world where the humanities play a lesser role in many curricula and are thus less able to mediate Catholic identity in the classroom, we can all share responsibility for that work.

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Embracing a Sacramental Imagination:

The Gift of an Interdisciplinary Course for Students and Teacher Alike

Alicia Cordoba Tait, D.M.A.

Beirne Director and Professor, St. Mary's University, San Antonio, TX

At the core of any organization is its mission. For a Catholic college or university that mission reflects the faith as it is lived and reflected within the academic enterprise of the institution. Many Catholic schools were founded by religious orders, and this provides an opportunity to apply the congregation's unique charism to the student experience both in and out of the classroom. Working in Catholic higher education for over twenty years, yet being entirely secularly educated other than parish level religious education, I have seen the way that a Catholic educational environment can transform the lives of students as well as those of the faculty and staff...if they let it.

Over the many years I have taught in Catholic higher education, I have often pondered the question, do we really teach differently than secular or non-Catholic universities? After having had the pleasure of developing and teaching a course on the sacramental imagination, I can now, with evidence, say yes to that question, not just from what I have seen, felt and heard, but from the actual words of the students themselves.

Benedictine University, through the forward thinking of the faculty and administration, restructured the general education curriculum and its goals. The revisions were made to more intentionally integrate university-wide student learning outcomes to provide students with more opportunities to experience

“multiple disciplinary approaches and modes of problem-solving,” and develop “critical skill and knowledge areas for active and responsible citizenship and stewardship of the earth, lifelong learning, global awareness, integrative knowledge and effective interpersonal communication.” (*Benedictine University, General Education, Philosophy and Goals*; <https://www.ben.edu/general-education/philosophy-and-goals.cfm>)

As a result of the revisions, a series of interdisciplinary courses for all undergraduate students was developed that focused on the new student learning outcomes and general education goals to develop critical thinking and problem solving, communication, information fluency, social responsibility, personal growth, breadth of knowledge, integrative learning, and Catholic Benedictine Traditions.

These interdisciplinary seminars, referred to as IDS courses

“integrate and synthesize multiple perspectives on complex issues such as environmental change, health care or global cities. IDS courses aim to help every student begin to apply and appreciate holistic thinking. The IDS 200-level classes focus on the Benedictine and Catholic Intellectual Heritage; the IDS 300-level classes focus on the Person and the Common Good.” (*Benedictine University, General Education Curriculum, Courses and Co-curricular Requirements, Interdisciplinary Seminars*; <http://www.ben.edu/general-education/requirements-and-course-lists.cfm>)

For these courses, the faculty member presents the content of the course through the lens of his or her disciplinary expertise. Other than the course introduction, course goals, general education goals and academic policies, the teacher has the freedom to choose the specific focus, disciplinary perspective(s), texts, teaching methodology, and assessment tools. As a “writing intensive” (WI) course, writing prompts, peer reviews, multiple drafts, and the submission of a minimum number of assigned and evaluated written pages were required. The faculty member determined the length and type of each written assignment.

I had the privilege of developing and teaching a 200 level IDS course on the Catholic and Benedictine Intellectual tradition which I taught to two separate classes, one in the fall, and the other in the spring. Being a musician, I chose the arts as the vehicle to study the tradition. The sub-title of the course was the “Sacramental Imagination.” I assigned three “official” texts – *The Rule of St. Benedict* (Timothy Fry, ed., Liturgical Press, 1982), David Bohm's *On Creativity* (Rutledge Classics, 2005), and Heinrich Schipperges, *Hildegard of Bingen: Healing and the Nature of the Cosmos* (Markus Weiner Publishers, 1997). The students themselves chose and taught a fourth book that we read, studied, and discussed. Additional handouts, quotes for written prompts, and artistic works were used at various times throughout the semester; but these were dependent upon the discussions and interests of the students and always related to the content of the course.

As stated in my syllabus, the course examined the idea of “seeing God in all things.” Through the lens of the arts within the Catholic sacramental context, the primary goals of the course were for the students to discover messages within works of art, music, film, and literature, to find their hidden or overt meanings, and to discern how their own (often-unknown) biases reflective of their religious and/or spiritual inclinations – or lack thereof – impacted their understanding and willingness to learn new ideas. An additional course goal was to help students develop an awareness and understanding of the benefits of their Catholic Benedictine education and apply it to their daily lives...beyond the classroom and beyond their education. The students used Bohm's “hierarchy of nested orders” as a systematic way to develop critical thinking. The students wrote informal daily journal reflections and produced several formal papers and presentations. The students (and I as well) developed a variety of different ways to communicate using these new skills and ways of thinking through the presentations, discussions, journal entries, and peer-reviewed papers.

Catholic and Benedictine exemplars demonstrated lived experiences of the integration of religiosity and spirituality within a liberal arts context. Using the arts as the interdisciplinary focus of the course allowed the students to personally experience the Catholic sacramental vision and make connections between the University's mission and identity as a Catholic Benedictine university no matter their major

or faith background. The course guided students through rational (scientific inquiry and methodology) and “irrational” (imaginative, creative, spiritual, and social reflections) of viewing information.

While David Bohm’s “hierarchy of nested orders (On Creativity) provided the structure and path for critical analysis, the Benedictine practice of *Lectio Divina* provided the means for critical and reflective thought through a process of individual and communal prayer and journaling that included “reading,” meditation, contemplation, writing, and discussion. After setting the context with the Bohm text, the Rule of St. Benedict provided the class with a “guide” when we studied the life and works of Benedictine sister and abbess, St. Hildegard of Bingen, a true liberal artist, spiritual leader, and Doctor of the Church.

Using chapters from the Schipperges book, the students prepared an analysis of Hildegard’s work in the sciences, social sciences, music, politics and religion. Each chapter brought forth the need for students to understand the time in which she lived and how she expressed herself in her passions, in writing, in art, and in music. Since Hildegard could “speak” to the various disciplines of the students, she helped them to understand how a faith-filled life could still be “of the world”. In groups, the students presented their understanding of her life, her music, and her visions. They reviewed her visions in the *Scivias*, and created moments for reflection using one of her chants.

Even though the students initially had a hard time understanding the Schipperges text, they used Bohm’s critical thinking methodology to discern the focus of their topics and to identify ways that each group member could best use her/his intellectual “gifts” to prepare the presentation. As they worked things out, they began to see the sacramental nature of her work as well as their own. Through Hildegard, they could find interconnections between particular fields of study and the interdisciplinary connections among them through which, by the end of the semester, they learned to see similar connections to their own academic work, to their teachers’ roles as faculty, the meaning of vocation, and the implications of faith, faith traditions and faith practices on one’s life choices.

Each of the course’s four papers built on developing thought processes. They provided opportunities for individual thinking yet also involved reflection and evaluation between peers and as a class. By the end of the course, the students not only read the three required texts and their book of choice, but they analyzed the University Identity Document, the Hallmarks of a Benedictine Education, *Ex corde Ecclesiae*, and the pillars of the Catholic Intellectual Tradition and Catholic Social Teaching. They explained how they were represented (or not) throughout the institution and who exemplified them in their lives. Each student maintained a journal throughout the semester. Each day I provided a “quote” (written, musical, or artistic) for which they were given ten minutes of each class to consider and write about. At the beginning of the course we spent time discussing them – some over many days, others for only few moments.

To evaluate whether the students assimilated the interdisciplinarity of the course, discernment methodology, and the interconnectedness of faith with critical thinking, the class was asked to choose a text, which everyone was to read and present. The students voted on the choices submitted, and then in groups, after researching the background of the book, but before reading it, developed study questions for the rest

of the class. The students then delivered their presentation based on the question they posed. I limited my role to only guide answers to questions, not to provide them.

The final exam asked students to think back over the semester and explain how, if in any way, the course had changed them. As the last of a series of papers, the exam was a “formal” journal reflection that synthesized ideas from the journal entries that the students wrote throughout the semester. In this way, the students could see and reflect on what had happened to them throughout the semester, noting the changes in the content and style of their own writing as well as their personal growth and development.

In the end, the goal of transformation and its transcendent realization was assessed through that final journal reflection. Was the class successful in its goals? Do we really teach differently at a Catholic college or university? You bet. As stated in their own words, the students found that the course in fact had quite an impact on them*:

The journal entries for this class can act as a timeline of my progression towards thinking with a more sacramental perspective. After opening up my mind and heart to accept the sacramentality in daily life, I was able to see a whole new world of beauty and harmony.

This course changed my views of a Benedictine Education when compared to my last school because I not only was able to make a connection with my peers and professors; I was able to find a connection within myself.We can learn a lot from having the viewpoint of a sacramental imagination, if we allow ourselves the experience.

It [this course] has helped me on a spiritual level, an academic level and on a personal level....This class has really helped me develop my critical thinking skills. We as a class were challenged with hard questions that made us think, every single class period. We started every class with a Benedictine Moment, which forced us to think using listening, visuals or reading. It forced me and most other students out of their comfort zone. We were treated like adults because we had to answer for ourselves, as the answers were never given to us. It was a silent time for us to clear our heads and reflect on a song, passage or picture. Being challenged in this class has helped me continue successfully in my Benedictine education.

The first question we are asked is what do I hope to get out of this class, I respond saying an A. Looking back I realize now that getting an A means so little to me now in any class.Prayer has now become my biggest ally. It is the strongest tool I have and the secret to success.

Before entering the class, I just felt like I was attending any other school. I knew the affiliation of the school was the Catholic religion. The Benedictine hallmarks are 10 key

tools that I have learned can all play an important role in life if you include bits and pieces of them all into your life.The Benedictine Catholic education is more than what it shows on your diploma. It shapes you internally to be the best person you could possibly be.

I still don't know if I've see any divinity in my life. I've seen good people and great things. I just don't know that any of them are outside of an already wondrous world.

As a Non-believer whatever the meaning of that is, I do not chose to see God's presence in all things rather I see the presence of greater power culminated from many lives of wisdom and care for each other and the land we come from.

I found the journal entries most effective because it expanded my mine and others as well. Our ideas bounced off each other which lead to new ideas. I remember my professor telling the class to not be afraid of expressing our thoughts and ideas and once one person speaks up, everyone else is encouraged to

share their thoughts too. That sentence alone made me more comfortable participating in class. Besides sharing my own thoughts with the class, I personally found hearing other people's thoughts more interesting.

I know I am not alone in having asked the question: do we *really* teach differently at our Catholic schools than at secular or even other faith-based institutions. As you reflect on the students' comments, it is apparent that, in fact, we do (and can) teach differently. Moreover, we have an obligation to do so. If we have the courage to take the risks we ask of our students, to go beyond the discipline, be bold enough to apply our gifts of knowledge, wisdom and faith as can only be done in a Catholic academic environment, we can help our students (and ourselves) bridge their beliefs with their lives and learning, understand their preconceived notions, and connect their aspirations. We can empower people, our students, ourselves, and other members of our academic communities, to think for themselves, to develop confidence in their thoughts and ideas, and to discern for themselves -- alone and with others -- their true potential and vocation. Using key texts and modeled by a particular way of thinking, the sacramental imagination can flourish without fear so that each student can become a "beholder" of the mission and fulfill their destiny.

Note: * denotes that students gave their permission to use quotes from their final journal reflections for this publication.



A NEW *Collegium Award*

At the 2018 summer colloquy, then Collegium Board Chair Robert Bellin surprised (shocked?) Tom Landy by making him the first recipient of a new award, the Thomas M. Landy Award for Distinguished Service to Collegium.

The award derived from an earlier conversation about the board's desire to acknowledge the many people who have contributed significantly to shaping Collegium over the years. We look forward to being able to honor many such people in the future. The spring 2019 Collegium News will announce the 2019 winner.

Assessing the Long-term Impact of Collegium

Tom Landy

Last year, in light of Collegium's 25th anniversary, Lilly Endowment, Inc., the initial funder of Collegium, generously provided funding to enabled Collegium to commission its first long-term evaluation in more than a decade. Collegium's board wanted to get a clearer sense what the program's greatest successes have been, and to consider how we can best meet challenges we face moving forward. The survey was meant to help us understand how the Collegium experience impacts teaching, scholarship and leadership among its participants over the long term.

The survey was designed by a team of independent evaluators led by Michael James, PhD, of Boston College, who worked with Sandra M. Estanek, Ph.D., of Canisius College; Rev. Michael Leonard Hahn, OSB, of Boston College; and Amelia Blanton Hibner, of St. Louis University. The team developed a large survey, which they emailed to all Collegium alumni/ae currently working in Catholic higher education, and followed up the surveys with telephone interviews. We are grateful to all Collegium alumni/ae who participated

While we knew that the impact in the short run was quite positive, we were pleased to learn about long-term impacts:

- 91% of respondents said that they gained high or significant knowledge of Catholic intellectual traditions and Catholic higher education;
- 91% said that they gained high or significant knowledge of the relationship of Catholic higher education to the Catholic Church;
- 90% said that they gained high or significant knowledge of Catholic social teaching;
- 90% shared ideas generated at Collegium with faculty colleagues at their university;
- 88% said that they gained high or significant knowledge of *Ex corde Ecclesiae* [the key Vatican document on Catholic higher education];
- 85% embraced new ways to think about teaching and learning;
- 85% said that Collegium enhanced their skills to explore their faith/spiritual life in a critical way to think about Catholic higher education & mission;
- 82% said that Collegium enhanced their skills by better preparing them to address matters of Catholic mission in a diverse campus culture;
- 81% said that Collegium enhanced their skills to participate in dialogue on their campus about Catholic higher education mission;
- 79% attended to matters of personal spiritual and/or religious concern;
- 77% said that Collegium enhanced their skills to address matters of Catholic mission in a divided campus culture;
- 73% shared ideas generated through Collegium with students at their university;
- 72% shared ideas generated through Collegium with leadership at their university;
- 72% said that journal articles, research and other scholarly resources provided through ongoing Collegium communications and website had a high or significant impact on their professional life;
- 72% said that interactions with Collegium mentors had a high or significant impact on their spiritual life;
- 71% said that Collegium enhanced their skills to take a leadership role on their campus in support of Catholic higher education mission;
- 68% invested in a new personal or professional initiative;
- 67% developed new professional relationships on campus;
- 65% said that Collegium enhanced their skills to participate in dialogue off campus in support of Catholic higher education mission;
- 63% said that follow up interactions with Collegium colleagues on campus had a high or significant impact on their professional life;
- 61% developed new professional relationships off campus;
- 60% said that follow up interactions with Collegium colleagues on other campuses had a high or significant impact on their professional life;
- 59% said that interactions with Collegium mentors had a high or significant impact on their professional life (note that this was less than the impact it had on their spiritual lives, above);
- 57% integrated ideas encountered at Collegium into their scholarship;
- 55% gained knowledge about institutional governance and leadership;
- 54% said Collegium contributed to their disciplines in new ways;
- 48% said that Collegium enhanced their skills to take a leadership role off campus in support of Catholic higher education mission.

We learned that 9% of respondents had moved from faculty to administration. Many of those alumni spoke about ways that Collegium had helped them think about this transition, but it is clear that the vast majority of Collegium's impact is where it is intended, helping faculty think about teaching and scholarship, and leading from within the professoriate.

The survey also revealed that many alumni/ae long for greater follow up opportunities with Collegium, something that our board will need to consider. While faculty reported great learning along cognitive lines in the survey, it seems that the kind of long term engagement that faculty most long for is interpersonal.

GRANTS OF UP TO *\$2,500*

for projects that extend Collegium's mission on member campuses!

In 2019 Collegium will fund two grants of up to \$2500 each for projects that advance Collegium's mission on those campuses and in broader forums. The grants can fund course development, scholarship, and workshops that advance Catholic intellectual life and bring it into dialogue with other ways of knowing. Collegium alumni/ae at Collegium member institutions are eligible to apply for the grants, and other faculty may be included in proposals as co-applicants.

We are extremely excited about this opportunity to advance Collegium's work, and to support and enable great work from our alumni/ae.

Deadline for applications is March 15, 2019. Applications will be reviewed by a faculty committee appointed by the Director of Collegium. Applications and questions should be emailed to Collegium@holycross.edu. Awards will be announced by April 12, 2019. The grants will be awarded for a twelve month period beginning July 1, 2019, with a possible award period extension of an additional six months. At the close of the grant period, awardees will be responsible for submitting a report on the disbursement of funds and a two to three page narrative report which will be suitable for publication in *Collegium News*.

Applications should include:

1. Cover Sheet

listing title of project, primary contact person (s) and contact information, amount requested, and 100 word abstract. The cover sheet must be signed by all applicants. It should also include the name and contact information of the sponsoring institution's grant officer and his or her signature approving the grant request.

2. Narrative (in three parts)

a) An Introduction, in which the applicant(s) presents the educational and intellectual rationale behind the proposal, identifies its intended audience, and indicates how it builds on Collegium's work.

b) A Project Plan, in which the applicant or group of applicants details the manner by which the proposal's goals will be met, and identifies the specific resources and plan needed to accomplish that.

c) Qualifications of applicants to carry out the project, and qualifications of other persons to be brought in to help with the project.

It is essential that the Narrative be clear, complete, and free from jargon. Depending on the nature and scope of the project, the Committee expects that the Narrative will be two to five double-spaced typed pages in length.

3. Budget

should contain an itemized list of proposed expenditures, such as stipend, travel, reference and teaching materials, fees, etc. These should be presented in the form of confirmed costs or documented cost estimates. In cases where participants request a stipend, such stipend may only be paid when the payee is off-contract (e.g., faculty on nine month contracts may only be paid stipends for work done during the three summer months off-contract). Stipends shall be limited to \$125 per day for participants from the applicants' institution. Honoraria for speakers may be proposed at a rate that seems appropriate for the speaker. Support from other sources should also be listed if a project's total cost exceeds \$2500. Given the small size of the grants, the grantee institution must be willing to manage the grant without charging overhead.



CATHOLIC SOCIAL
TRADITION CONFERENCE

UNIVERSITY OF NOTRE DAME

MARCH 21–23, 2019

**OPTION FOR
THE POOR**

ENGAGING THE
SOCIAL TRADITION

Save the Date



SUMMER COLLOQUY

June 13–20, 2019

Saint John's University

Collegeville, Minnesota



[Bell Banner](#) in front of
Saint John's University Abbey Church

Alumni News

Rob Bellin F'11 and long-time board member, mentor and presenter, **College of the Holy Cross**, will serve as the Director of Vocare, a new, campus-wide initiative to help foster student discernment about their life's work. His responsibilities include helping to enhance the advising process for first-year students, and collaborating with College chaplains and the Career Development Center on vocation discernment opportunities designed specifically for second-year students.

Mary Conley F'04, '17, College of the Holy Cross, will serve as the first Director of the Scholarship in Action program, a program enabled by a Mellon Foundation grant. In her new role, Mary will work with faculty from the humanities and humanistic social sciences to identify research interests that have potential to impact the community, and to develop such projects into workable proposals that can be supported by the Mellon grant or by other resources on campus. She will also serve as a liaison with the Worcester community, identifying community needs and assisting potential community partners in identifying faculty with relevant research interests.

Mary Beth Gallagher F'09 and long-time liaison to Collegium retired from **Fontbonne University** in summer 2018.

[Colin Irvine F'03](#) has been appointed as the Senior Vice President for Academic Affairs at Augustana University, Sioux Falls, South Dakota.

[Susan Lenihan F'11](#) was the recipient of the 2018 **Fontbonne University** Founder's Award.

Dennis McAuliffe, F'01, '17, long-time board member and mentor retired from **Georgetown University**, July 31st, 2018.

[Margaret Pinnell F'06, '17](#) and [Paul Vanderburgh F'05, University of Dayton](#) are the recipients of the 2018 [Lackner Award](#). Past recipients of the award who are also Collegium alums include: Paul Benson, Una Cadegan, Don Pair, Joe Saliba and Sandra Yocum Mize.

[J. Andrew Prall F'11, '17](#) and long-time liaison to Collegium has been named Provost at **St. Edward's University, TX**.

[Alicia Cordoba Tait F'00, '17](#) was named the inaugural Beirne Director of the Center for Catholic Studies at **St. Mary's University, TX**.

[Hilarie Welsh F'18, Loras College](#), has been appointed to the college's endowed Cardinal O'Connor Chair for Catholic Thought.

In Memoriam:

[Peter Beisheim \(F'94\)](#)

Stonehill College

September 14, 2018

[Sr. Alice Gallin, O.S.U.](#),

College of New Rochelle

September 13, 2018

Sr. Alice Gallin served as President of the Association of Catholic Colleges and Universities from 1996 to 1992. When Collegium was first proposed in 1991, she was instrumental in helping us find support and to launch the program. She is one of the four women to whom *As Leaven in the World*, the first Collegium book, is dedicated.

[Howard Gray, S.J.](#)

Georgetown University

May 7, 2018

Alumni/ae finder:



Looking to connect with members of your small group? other participants from your year? Collegium alumni/ae in your field or from your institution?

Collegium has a [search tool](#) to help. Please let us know if any of the information we have there is not up to date.

ACCU President Retiring

Michael Galligan-Stierle, who has served as President of the Association of Catholic Colleges and Universities since 2010, [announced his retirement this fall](#), effective June 30, 2019.

At the fall board meeting, the Collegium board fêted Michael to thank him for his service on the board and as ACCU President. Galligan-Stierle worked as a campus minister and for the United States Conference of Catholic Bishops before he joined ACCU as Vice-President in 2001. We are deeply grateful for his service and dedication.

COLLEGIUM BOARD OF DIRECTORS

[Amy Cavender](#), St. Mary's College, Indiana

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Ex-officio

[Michael Galligan-Stierle](#),

Association of Catholic Colleges and Universities

[Thomas Landy](#), Director, College of the Holy Cross

FALL 2018 BOARD ELECTIONS
Amy Cavender, David Crowley and Norah Martin
were all re-elected to three-year terms.

ACCU Announces Next President

Rev. Dennis Holtschneider, CM, [has been appointed](#) the next President of the Association of Catholic Colleges and Universities. Longtime president of DePaul University, Fr. Holtschneider has been a friend and supporter of Collegium for decades. He was a speaker in 2010, and hosted Collegium's 20th anniversary celebrations in 2012. We look forward to working with him to shape Collegium's future.

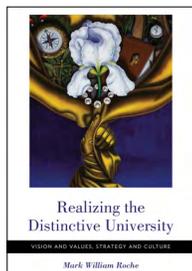
New Member School



*We are happy to welcome
our newest member school,
St. Edward's University, TX*

Book Reviews

Mark W. Roche



Realizing the Distinctive University: Vision and Values, Strategy and Culture

Notre Dame, 2017

Have you ever wondered whether you have what it takes to be a really successful academic administrator, particularly at a Catholic college or university? If so, or if you want

to think about what it takes to make a university successful, Mark Roche has a lot to offer you.

Roche, professor of German and former Dean of the College of Arts and Letters at the University of Notre Dame, is author of many books, including *The Intellectual Appeal of Catholicism and the Idea of a Catholic University* (2003) and *Why Choose the Liberal Arts?* (2010). In this most recent book, he uses his own experience to offer readers a chance to learn from a key, successful administrator at a Catholic university that has thrived as a very distinctive institution in the American higher educational landscape.

The book reinforced my happiness that I'm not a dean, and my appreciation for the difference that a great academic administrator can make. Roche seems to have a talent for concisely diagnosing problems, and a way of prioritizing and managing the flow of work without simply becoming a manager.

Roche persistently argues against homogenization in higher education, and while he invites us to learn from best practices and success stories like Notre Dame, does not want readers to simply copy those experiences.

The examples he uses focus partly on Ohio State, where he taught for many years, and even more on Notre Dame. His firsthand, experiential focus is usually a strength, though I was often wanting to hear more about lessons he learned from other distinctive, highly successful institutions.

Roche has been a strong advocate for embracing the Catholic identity and mission at Notre Dame. He makes a strong case for the value of hiring for mission, and shows how much, in his experience, Notre Dame's focus on Catholic identity was a factor in attracting some of their most talented hires to come to Notre Dame (70). At the same time, while he makes a strong case for the primacy of vision, he refers readers who want to know more about the specific qualities of his vision to his earlier *Intellectual Appeal of Catholicism* book.

I would have been happier to have seen some of the particularities of that vision fleshed out here. Catholic, yes, but in what ways is it particularized there?

The strength of the book is as a sort of handbook for would-be deans and academic leaders – about how to embody a vision, incentivize and communicate it. Notre Dame is resourced at a level no other Catholic institution can match, but the book still communicates much that those at lesser-resourced schools can learn from as ideals.

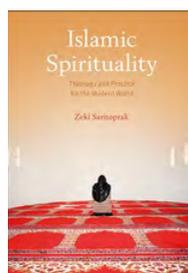
More than the title belies or I found helpful, having been drawn to the theme of the title, this book devotes disproportionate attention to comparative discussion of the German and American university systems. That's a not a bad thing, but it's not always clear that it belongs in a book with this title. The book can hence read like two projects in one.

That said, for those who want to think clearly and strategically, and think through what it might mean and take to be a great dean, this is a helpful place to start.

— Thomas M. Landy

Booknotes

Zeki Saritoprak F'05



Islamic Spirituality: Theology and Practice for the Modern World examines and explores the inner dimension of Islam. The writings of important figures in the historical development of Islamic spirituality are examined, as well as the major sources of religious authority in Islam, the Qur'an and Hadith. Both classical Sufis and Sufism are explored as well as contemporary mystics.

Key figures discussed include medieval Islamic theologian al-Ghazali (d.1111), and Said Nursi (d.1960), arguably one of the most important modern theologians in the Islamic spiritual tradition. Discussing both historical and contemporary dimensions of Islamic spirituality allows the author to ground classical Sufi texts in contemporary ideas and practices. Exploring spirituality in relation to key contemporary issues such as ecology, Zeki Saritoprak demonstrates how, when, and where people can practice Islamic spirituality in the Modern world.

Providing an overview of the intellectual and theological basis of Islamic spirituality, and including the author's own translations of a selection of key texts, this volume is ideal reading for courses exploring Islamic spirituality and mysticism and anyone interested in the spiritual practices of nearly a quarter of the world's population.

from the publisher

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Please let us know if there are articles you would be interested in contributing, or subject areas where you could review books relevant to Collegium's readership and mission.

We are interested in finding qualified reviewers for any of the following books, and are eager to hear about other types of books you'd like to draw to the attention of Collegium alumni/ae:

Ahern, K. and Malano, C., eds., *God's Quad: Small Faith Communities on Campus and Beyond*, Orbis Books, 2018, 256 pp.

Berg, M. and Seeber, B., *The Slow Professor: Challenging the Culture of Speed in the Academy*, University of Toronto Press, 2016, 90 pp.

Firet Hinze, Christine, *Glass Ceilings and Dirt Floors: Women, Work, and the Global Economy*, Paulist Press, 2015, 176 pp.

Jones, T. and Nichols, L., eds., *Undocumented and in College: Students and Institutions in a Climate of National Hostility*, Fordham University Press, 2017, 188 pp.

King, Jason. *Faith with Benefits: Hookup Culture on Catholic Campuses*, Oxford University Press, 2017, 240 pp.

Mesa, José, S.J., ed., *Ignatian Pedagogy: Classic and Contemporary Texts on Jesuit Education from St. Ignatius to Today*, Loyola Press, 2017, 585 pp.

Schmalzbauer, J. and Mahoney, K., eds., *The Resilience of Religion in American Higher Education*, 2018, 295 pp.

Smith, D. and Felch, S., *Teaching and Christian Imagination*, Eerdmans Publishing, 2015, 208 pp.

Summit, Jennifer and Vermeule, Blakey. *Action Versus Contemplation: Why an Ancient Debate Still Matters*, The University of Chicago Press, 2018, 256 pp.

Thompson, Robert. *Beyond Reason and Tolerance: The Purpose and Practice of Higher Education*, Oxford University Press, 2014, 224 pp.

VanZanten, Susan, *Joining the Mission: A Guide for (Mainly) New College Faculty*, Eerdmans Publishing, 2011, 205 pp.

Wallace, Cynthia. *Of Women Borne: A Literary Ethics of Suffering*, Oxford University Press, 2016. 344 pp.