

Collegium News

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Was a 2021 Online Colloquy Possible?

by Karen E. Eifler

The short answer is yes.

The longer answer is still yes, but deeply connected to Collegium’s essence, deep roots, and fierce commitment from mentors, faculty fellows, speakers and a rock star instructional technology department at the College of Holy Cross. Even members of the planning team had to admit to some trepidation about pulling off an online Collegium that really felt like a “real” Collegium. Keep reading if you are curious how stories were told, connections were forged, prayers heard, tears wept and candles lit, all in little boxes on Zoom.

First, the logistics: the colloquy began with a welcome address from Tom Landy on Sunday evening, Zoomed to participants all over the country, the one time we would all be together in one virtual space. For the rest of the week, thanks to time zone math, there were parallel East Coast/West Coast sessions. Plenary speakers were generous about giving their talks twice, spiritual director Beth Barsotti set the tone twice each morning, treating Zoom as a gift that allowed for music and images that reflected a truly catholic,

universal Church. This was the first Collegium on record to generate its own Spotify playlist! Small groups—always the beating heart of Collegium—met a couple of times each day to discuss the readings, talks and images. In participants’ words: “At a time when I have been pulling farther away from the Church as Institution, it was a good opportunity to focus back in on values, ways of being, and engagement with others. The small groups were very intimate, and we felt connected through our shared goals in bringing our best selves to our students and our workspace;” “it was a huge relief to know that institutional challenges that have weighed heavily on me for years, and that felt accentuated during COVID, were shared challenges. It helped me see some of the challenges embedded in trying to be a faculty member at a Catholic institution as exactly that: challenges, rather than fatal flaws;” “While I deeply missed physically being in the same space there were great gifts in allowing faculty the space and some structure to reflect on who they are and who they are becoming as scholars and teachers in a year that asked so much.”

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Meeting online helped people avoid what longtime mentor and Board member Karen Anderson (Stonehill) calls “the obligatory Collegium 5-pound weight gain.” The problem in planning a weeklong online experience, especially one on the heels of everyone’s unexpected year and a half of online was avoiding Zoom fatigue, especially atop a time when most college faculty were more than usually bone-weary. Ample and judicious chunks of time offline allowed participants to rest, read, reflect and, in many cases, do laundry, feed children, tend the garden. The latter realities also shine a light on how very interruptible Zoom makes things, on the one hand, and how reducing barriers to the week allowed some folks to participate who would otherwise feel that a week away from partners and children would arouse “...that good old Catholic guilt,” as one participant put it.

It also meant no late-night talks on the way back from hospitality, extended mealtime conversations, seeing new sights, bus excursions. More than one Fellow expressed the hope that they could someday do a “real Collegium.” But even that might have served as a timely point of learning about privilege. One mentor reflected that “It was a privilege to accompany my group on the virtual journey. A lasting insight from this Colloquy, occurring in the midst of so much suffering, exhaustion, and uncertainty was a challenge to the oft used metaphor, “having a seat at the table” of our Catholic institutions. Where is it? Who is already seated? How can you pull up a chair, be present, and savor a convivial feast, if you don’t even know where it is? How can we leverage the Catholic intellectual tradition for diversity, inclusion, and social justice in the most concrete ways?” Small groups conducted via Zoom appeared to bond just as tightly as they ever do in 3-D: I came away from it “optimistic about the

promises of catholic colleges and universities and the faculty who make it possible. The conversations--sometimes fraught and painful--reminded me of the great privilege it is to reflect with colleagues on how we can best bring our gifts to bear in our daily work;” “one thing that has stuck with me was the emphasis on the importance in Catholic higher education of complementing a ‘hermeneutics of suspicion’ with a ‘hermeneutics of wonder.’ I suspect in part because the pandemic made it so easy to feel cynical, morbid, and depressed, it was revelatory to better connect (even virtually) with an intellectual tradition that is rigorous, kind-hearted, and centered around hope and wonder;” “In listening to and learning with others, I was able to identify again and celebrate my own gifts and commitments, along with others’, and I returned to my work invigorated rather than depleted, as I’d feared.”

Hope, possibility, gratitude, wonder, frustration at the pace of change in the institutional Church, renewed appreciation for our own institutions, renewal, befuddlement, connection all these are, as one mentor put it, “thoughts and feelings which are as real in the virtual Zoom world as on any campus.”

It’s safe to say that none of us, whether longtime veterans of Collegium or those experiencing it for the first time, had hoped for an online colloquy. It’s also soafe to say that most of us don’t want to Zoom another colloquy if it’s at all avoidable. But once we decided to bring 25 years of experience building bridges, asking tough questions, being vulnerable and joyful and reverent and cheeky to the table, everyone involved leaned into making it not just limp to the Finish line, but soar. We’ll give mentor Karen Anderson the last word here: “So there. I said it. Virtual Collegium rocked.”

Planning for in-person in 2022!

Summer Colloquy 2022 at St. John’s University in Collegeville, Minnesota is scheduled for June 10-17, 2022, and we’ll be thrilled to be back together in person.

We’ll keep an eye out to be sure that safety protocols ensure a healthy week together, and are considering ways that a few of the colloquy’s events can be hybrid for the greater benefit of our alumni/ae and member schools.

Express Your Appreciation for Joyce Gawlik

Longtime friends and alums of Collegium remember Joyce Gawlik as the person who got them their flights, buses and extra pillows—among so many other things—in nearly nineteen years of service to Collegium. As of September 1, in preparation for the transition from Holy Cross in Worcester to University of Portland in Oregon, Joyce is no longer in the position of Assistant Director, and is enjoying a deserved retirement full of all the family, home and travel activities that bring her deep satisfaction.

Current and incoming Directors Tom Landy and Karen Eifler want to give the hundreds of Collegium alums who were helped by Joyce a

chance to express their gratitude and affection. Karen is compiling a hand-bound book to be presented to Joyce at the turn of the year. If you would like to contribute a favorite memory or words of gratitude for Joyce’s service, please send that to Karen Eifler by **December 15**. If it’s an electronic document, please email it to eifler@up.edu; if you are one of the seven remaining people on planet Earth who prefer to write by hand (yay you, by the way!), please do so on 8 ½ x 11 paper and mail it to Karen at University of Portland, 5000 N. Willamette Blvd. Portland, OR 97203.

2021 Collegium Visionary Award Presented to José Garcia Moreno



On October 5, 2021, a masked group of his admirers gathered at Loyola Marymount University to celebrate the presentation of the Visionary award to José Garcia Moreno, Professor of Animation, Director of ACTI, Academy of Catholic Thought and Imagination at Loyola Marymount University. The audience included LMU President Timothy Snyder, Provost Tom Poon, V.P. for Mission John Sebastian, José's family, and many longtime colleagues.

In addition to receiving a framed citation that was read by Tom Landy, José will receive a \$1000 award that can be used for a retreat, in support of relevant academic research and pedagogical development, or for mission-related events on campus. The citation for José's award reads as follows:

Catholic higher education depends more than ever on the energy and vision of lay faculty who find imaginative, compelling ways to engage Catholic intellectual and spiritual traditions in the classroom and in their scholarship. Collegium, a consortium of 65 Catholic colleges and universities, was founded to encourage faculty in such creative endeavors.

The Collegium Visionary Award is meant to celebrate and support the leadership of Collegium alumni/ae in three areas: the advancement of Catholic mission on member campuses, scholarship that advances the Catholic intellectual tradition and brings other traditions into fruitful dialogue with it, and innovative teaching that brings aspects of the summer colloquy to life for students.

José Garcia Moreno, the 2021 recipient of the Visionary Award, embodies the Collegium ideal. A participant in Collegium's 2019 summer colloquy, he captured the attention of Collegium mentors and participants for his dedication to integrating Catholic spirituality in the artistic realm, his embrace of the sacramental imagination, his attentiveness and ability to draw connections, the way he sees beauty in the world, and his desire to foster conversations that link spirituality, science and the arts. As one mentor put it, he is not only a beholder, which is a core aspiration in the Collegium community, but a cultivator of that disposition in others.

Garcia Moreno's education has taken him from Mexico's Universidad Iberoamericana to Charles University in Prague to UCLA. His animated work has been featured and celebrated in film festivals around the world, earning prizes at La Habana, Toronto, San Francisco, Mexico, Montreal, and Japan, and he is recipient of a number of prestigious awards and fellowships. As practitioner and professor of animation his work has ignited the imaginations of students, colleagues and the public. As the Director of ACTI, the Academy of Catholic Thought and Imagination at Loyola Marymount University, he has worked to build a community of shared inquiry and exploration and has been eager to venture deep into history, science, scholarship and creativity.

Shaped by the Second Vatican Council and inspired by Pope Francis' encyclical, *Laudato Si'*, he brings, as one colleague put it, "the heart of a believer and the eye of an artist to all that he does as a teacher, scholar, animator and filmmaker... He is a visionary in the way that we speak of the great mystics as visionaries: he is able to see beyond the mundane and the material in front of him to the world of the spirit that suffuses and animates everything around us. Like Saint Ignatius he finds God in all things, and not just in the beautiful and the good; he has also discovered the Catholic spirit and imagination at work in the miniature, the paradoxical, the discarded, and the monstrous," all subjects of recent programs sponsored by ACTI.

To take fragments of raw materials and fragments of ideas, to turn the efforts of a capacious heart and imagination into an object of beauty, is to participate fully alongside the Creator as a maker, as a human being fully alive. We celebrate the many ways Professor Garcia-Moreno has contributed to the venerable *via pulchritudinis*—the way of beauty—a sure path to the Author of all beauty. In recognition of his commitment to living out Collegium's mission as a mentor, colleague, teacher, and artist, Collegium is pleased to present the 2021 Visionary Award to José Garcia Moreno.

The Spark That Ignites

Gregory Pulver (F'21), Associate Professor of Theater, University of Portland

ed. note: This "poem" was a reflection that came out of one grateful participant at the end of the 2021 online colloquy, as we all thought about ways to bring what we'd learned over the week back to our campuses...

You have the duty to light a fire to illuminate and to warm, to protect and to guide, to cook and nourish.

You have in front of you a small pile of straw or a few twigs that never became a tree.

You have been given a flint to make a spark that will light the fire.

It is up to you to try and try again to make a spark. You strike the flint in many ways and directions with different forces, near and far, fast and slow and you try again and again and again to make the spark to light the fire. Over and over and over. You may make a few sparks,

but nothing catches fire. One or two or three may hit the twigs and smolder, but it doesn't light the fire. But you keep trying. You are determined. You are smart. You have learned the process. You know the flint and the twigs and the action that it takes, but you can't quite seem to make the spark that lights the fire.

It might be getting dark. You might be getting cold. You might get scared. You might be getting hungry. But you are determined.

Then you stop. You think. You breathe. You are quiet. You listen.

Something washes over you. Something familiar and warm and loving. Something says "try this way...one more time. You can do it...I have faith in you."

And you smile, you bend, you strike...and this time, because you stopped and listened...you strike the spark that ignites.

STEM Alums Share Classroom Tips in New VLOG Series

David Crowley, Assumption University

A number of STEM faculty members have responded to an open call to share simple and pragmatic strategies for engaging students in their science classes with topics related to mission. The STEM [VLOG series](#) is the first product of a Collegium strategic initiative to support the professional development and vocational discernment of STEM faculty members. A key theme among the current VLOG offerings involves nurturing the development of intellectual and character virtues in our students. While renown for their dedication to helping students become careful observers, meticulous note-takers, and critical, data-driven thinkers, STEM faculty share in the VLOG how they also promote virtues like courage, justice and mindfulness in their teaching. What can group work teach students about integrity? Watch Norah Martin's "[Integrity in Teams](#)". How does Heather Dillon help engineering students be empathetic? Check out "[Humans before Heat Transfer](#)". Can we have "[Kindness in Calculus](#)"? Valerie Peterson

emphatically says yes! Chemist Nicole Bouvier-Brown ("[Find Some Awe](#)"), biologist David Crowley ("[Cultivating Wonder](#)"), and physicist Shannon Mayer ("[An Invitation to Wonder](#)") each share ways to nurture the sacramental imaginations of our students. Aaron Van Dyke ("[Lessons Learned](#)") even describes how Saint Ignatius can make Chemistry class a place where gratitude and openness are "synthesized". Each faculty member outlines practices that are short, practical and nearly universally applicable to any subject so please hop on to the site and get inspired!

VLOG entries include a short video in which the contributor describes the teaching strategy and the motivation and rationale for its use. Collegium welcomes more contributions to the series and Collegium's "Team STEM" is happy to work with you on developing new ideas for the series. Inquiries can be made using this [web form](#) or by emailing David at dacrowle@assumption.edu.

Collegium's own
YouTube Channel

[Collegium has a new YouTube Channel](#) where you can watch a number of videos from the Spring 2021 online offerings and some past talks (more to come!).

Collegium Catalyst Grant Report: Activating the Power of the Core Curriculum

Paul M. Lewis (F'08, M'12)
Associate Professor & Chair, Department of Philosophy
University of the Incarnate Word

At the University of the Incarnate Word, we face a problem that may be familiar to many of you. Our core curriculum looks excellent on paper but in practice, it has become a checklist of courses that students understand they must complete and “get past” so they can move on to more advanced or more important things. In other words, students regard the core as a set of graduation requirements, and I suspect most faculty feel the same. Of course, students do have meaningful and formative experiences in the individual courses that comprise the core, but they do not form a clear or compelling impression of the core itself as an organic whole.

We decided to change this, motivated by the simple idea that the core curriculum in a Catholic liberal arts university presents an exquisite opportunity for both faculty and students to explore and to invigorate the mutualism of faith, spirituality, and intellectual life. We decided that the core curriculum should express the vitality of our mission, not merely as a static declaration of principles but as a workshop of inquiry and formation for the sake of the whole person. Students who enjoy an authentic, coherent, and memorable encounter with the core curriculum should develop a rich and deeply personal experience of their growth not merely as students but as human beings on their various paths in the university. That is what we are aiming for.

Let me be clear, no one is interested to undertake a revision of the core! Nothing needs revision because the structure of the core is just fine: roughly fifteen courses, mostly distributed across a range of humanities, arts, and social science disciplines, with some math and science in it as well. The structure is fine, but the real power of the core remains latent, so it is not a revision but an *activation* of the core that we seek. For us this means composing and implementing into existing core courses specific experiences that compel students to reflect on their efforts in other core courses. It means designing course experiences that generate cumulative reflections throughout the core, which students typically take two or three years to complete. It is like stitching courses together with threads of inquiry that are presented as assignments in each of the core courses.

The leadership and initiative for this plan, which is called the Core Activation Project, was provided by faculty in the Philosophy Department - led by Chris Edelman (F'14) and myself. The pilot semester of the Core Activation Project was undertaken, in the Fall semester of 2021, as a joint effort of English, Religious Studies, and Philosophy. We prepared the launch ahead of time in four full-day workshops that took place in June, 2021, all of which were generously supported by a Collegium Catalyst Grant, supplemented by internal

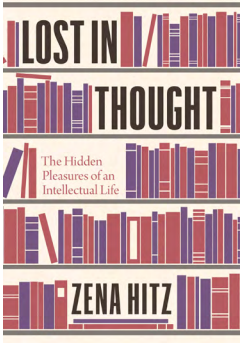
funds provided through the Provost's office. Ten faculty participated to discuss and compose assignments to be implemented in five core courses.

What we learned immediately from the workshops was how hungry faculty really are to think about shaping the experience of the core curriculum as a work of sacramental imagination. Our discussions felt like some of the best graduate seminar experiences we could recall, and it quickly became clear that the students will not be the only beneficiaries of this project. “Good teaching is an act of hospitality toward the young,” writes Parker Palmer in *The Courage to Teach*, “and hospitality is always an act that benefits the host even more than the guest.” Precisely in our attention to the core, and counting ourselves among its greatest beneficiaries, we want our hospitality to extend an invitation to the whole person first of all--and to the student, scholar, or professional only secondarily.

Here the founding story of our university is instructive: before there was an Incarnate Word College, before there was even an Incarnate Word Academy, the Sisters of Charity responded to the call to encounter “suffering in the *persons* of a multitude of the sick and infirm of every kind.” Their encounter was with persons first, not with customers or patients or pupils. We feel we should not forget this. So, in the design, intentions, and experience of our core curriculum, we too should strive to encounter one another as persons. It is in this sense that the project is a work of sacramental imagination.

Our plan for the future includes annual Summer workshops in which faculty teaching core courses convene to review and evaluate the effectiveness of the project and to expand its scope beyond Philosophy, Religious Studies, and English. For all the enthusiasm and insight the project has generated among faculty, it may already be counted a success, though we anticipate much more to come. The inspiration and support Collegium provided for this initiative has been essential to its success, and for this we are profoundly grateful.

Book Reviews



Zena Hitz

*Lost in Thought:
The Hidden Pleasures
of the Intellectual Life*

Princeton University Press, 2020

A tutor in ancient philosophy at St. John's College, the celebrated and truly distinctive secular [Great Books](#) college in Maryland, Hitz sets out to do what too few people do today: to make a full-throated defense of forms of education

in arts and humanities that are “useless,” or (more precisely) non-instrumental. She clearly loves many of the things that are best about a life dedicated to humanistic learning, and recognizes and encourages us to run from some of its worst pretensions.

Worthwhile for Collegium readers because it makes a case for the value of the intellectual life, this relatively small book is also of interest as a reflection on the examined life and for the story she shares about her process of coming to embrace Catholicism and of her discernment about how to live that new commitment during her three years at Madonna House in Ontario. There, “[d]eprived of an outlet to use my intellectual training in any social context, I thought hard about the point of higher learning... I remembered professional academics consumed, as I was, with the prospect of ‘making a difference’ and losing so much of what they cared about... I thought of many academics who fled from the work of the intellect after years of grinding competition and relentless banality” (21). Her religious journey is manifest through the book in a number of ways: in her embrace of contemplation, her thoughts on suffering, her sense of interiority, and her sense of the intrinsic goodness of the intellectual life. It is also present as a much more Augustinian than sacramental imagination.

The elegance of Hitz’s writing is occasionally almost poetic: “What good is intellectual life? It is a refuge from distress; a reminder of one’s dignity; a source of insight and understanding; a garden in which human aspiration is cultivated; a hollow of a wall to which one can temporarily withdraw from the current controversies to gain a broader perspective, to remind oneself of one’s universal human heritage” (110).

Though she doesn’t ignore paying attention to the natural world, Hitz’s view of the intellectual life is certainly more about refuge than about presence in the world (she means by “the world” the realm of social and political life, which need to be “escaped” for the intellectual life to be meaningful). For her, it is in refuge from “the world” that one finds the space for true intellectual engagement. While this may make sense for her, and may be compelling to others, I was surprised that this claim, while built out of her own story, is

posited as some sort of universal good. Not only are many of the intellectuals I most respect deeply engaged in thinking about “the world” or solving genuine social and biological problems: I find that, even as a borderline introvert, my own intellectual work is shaped by a combination of entry into, and retreat from “the world.” For me, too much of either produces lesser results. Retreat can’t be the whole, or universal, story.

Hitz is more than aware of the critique that the intellectual life is an elite phenomenon, the preserve of those (historically elite men) who have others to care for bodily needs. She believes that “the intellectual life is not merely a professional activity, to be left to experts” (24). She shares examples of intellectual accomplishments of ordinary working people, or even of people like Malcolm X and Primo Levi who engaged the deepest part of their intellect while suffering in situations of great deprivation. She goes so far as to suggest that asceticism, not luxury, is the most conducive context to intellectual life, even as she agrees that some degree of leisure is necessary for it to flourish.

The learning Hitz aspires to needs, she says, to be “stripped of the trappings of fame, prestige, fortune and social use” to be authentic (26). She harshly critiques efforts of colleges to sell the skills of learning as useful for achievement in “the world” of business and achievement. Still, the version of learning that she stresses helps form a better self, she says, but is not meant to be solipsistic. While privileging the interior disposition, she clearly does not countenance the dour seriousness of some would-be intellectuals, even ascetic ones.

As a proponent of the liberal arts, I’m happy to encounter from Hitz a rejection of the necessity of instrumentality in education. I wish, though that her account was merely a rejection of the hegemony of instrumentality. Instead, she resorts to binaries that are hard to accept or defend. She says, for example, “real learning... must be withdrawn from the pressure to produce economic, political or social outcomes” (23). She critiques the use of the intellectual life in terms of “thinking-as-fighting for justice” (116). Though I’m glad that she makes the case for the value of non-instrumental learning, why must the only learning that is “real” be non-instrumental learning? To justify her own seemingly positive acceptance of the non-necessity of learning for instrumental ends within her own life story, she ends up unnecessarily denigrating kinds of learning that do have instrumental (not only justice-oriented) ends. I looked to her for both/and answers, and instead got either/or ones. I finished the book skeptical about the truth of her claim that “human beings flourish from their inner core rather than in the realm of impact and results.” The latter can be superficial, but so, too can much soul-searching. Why can’t the inner core and “impact” be linked?

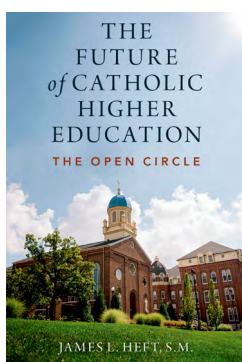
As the book progresses, Hitz ramps up her argument and rhetoric: The aspiration to active engagement is a “temptation” and “the impact

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of the dedication of the intellectual life to social justice is perverse” (163), and she fears an intellect “subjugated” to the the pursuit of justice (189). Oddly, after a turn to Elena Ferrante’s novels, she even tries to use Dorothy Day to make her case. But to this reader, her claims fall flat, and even seem grossly misguided. What she worries about can happen to people, but is certainly not necessary, any more than it’s true that a person who turns inward will necessarily become solipsistic. Why should “can”--the cases where the pursuit of justice or of accomplishment has distorted people’s use of their intellect--necessarily turn to “does,” or even “must”?

As anyone who has ever heard me read Billy Collins’ “Introduction to Poetry” knows, I relish the effort of any teacher to help students see the goodness of learning as an end in itself. My belief in a sacramental imagination has long made me call for such a perspective. But whereas that sacramental imagination includes the possibility of finding God in the social and political world, Hitz’s religious imagination seems to cut off that world as irredeemably fallen. As a reader, I resonated joyfully with many of the types of “useless” experiences of learning that Hitz describes, of learning for its own sake, but can’t let go of how it fails its readers when it comes to justice and practical learning as well.

—Tom Landy



James Heft, SM

*The Future of Catholic
Higher Education:
The Open Circle*

Oxford University Press, 2021

For longer than Collegium has been around, Fr. Jim Heft, SM, has been one of the most thoughtful proponents of the Catholic identity of Catholic colleges and universities, persistently nudging us to think ambitiously and carefully about

Catholic identity in Catholic higher education and advocating for the place of the Catholic intellectual tradition in the curriculum. In Collegium’s earliest years, Heft served as a board member of Collegium.

The present volume, Heft’s 14th (by my count), collects and updates many of his shorter pieces on this topic, covering a range of topics related to Catholic higher education, including *Ex Corde Ecclesiae*, the role of theology in Catholic universities, academic freedom, secularization, evangelization, the interaction of campus ministers and academics, and Catholic studies. On the latter topic, he far advances this reviewer’s own work from years ago. Readers of this book will recognize many of the through-lines in his earlier works.

As a reader, I especially appreciated Heft’s calls to humility and courage, virtues that should be part of a Christian’s life, but are certainly not the sole (or even frequent enough) preserve of Christians. His most welcome chapter, from my perspective, addresses the question of Jesus and the university. It is welcome because conversations about Catholic higher education often avoid it. He avoids what he regards as simplistic, overly personalistic notions based on the question, “What Would Jesus Do?” but doesn’t engage the potential power of that question either. He argues instead that he wants to focus on the manifold ways that followers of Jesus lived and understood him over the centuries. While he opens up a method for exploration here, I wished he’d fleshed out much more fully what we might learn if we went down that path. Heft himself admits that he never quite adequately answers the question (31).

His analogy of the Open Circle, a key to the book, is helpful, though it bears some examination at this moment in history. The call for a Catholic identity in higher education that doesn’t try to be a closed circle--a sort of “fortress Catholicism”--has been important in conversations over the years, as a reassuring counterpoint to many people’s fears that those who want to raise up Catholic identity in the university might have a “closed circle” in mind. Today, there are very few Catholic colleges or universities that aspire to effectively be closed circles (Heft names that handful), and the real question that endures--maybe more than 30 years ago--is what colleges and universities will do, to ensure the part of the “Open Circle” that brings expert knowledge of Catholic intellectual traditions and perspectives into the conversation. Heft advocates for that aspect of hiring for mission more than most Colleges are willing to attend to right now. The openness of the “circle,” though, is something that we can certainly take for granted these days, and is characteristic of the only type of Catholic institution I’d want to be part of. The “Open Circle” concept rightly rejects the idea that the Catholic university is merely the free market of ideas, and calls for colleges and universities to study purposefully, not just, as my students sometimes say today “randomly.”

Still, I’m hesitant about Heft’s “circle” analogy because any kind of circle analogy risks suggesting that there are “core” or “insider” people most responsible for mission, and therefore also “outsider” people. Heft’s definition of the open circle tries to suggest otherwise--it is a call to all faculty at Catholic colleges and universities to be participants in the conversation of the circle, from whatever perspective they can bring--but the risk is built into the analogy, even if the analogy is the product of Heft’s generous and welcoming mind. Interestingly, though Heft has written several books about Jewish-Christian Muslim dialogue, he doesn’t make a serious, specific case for universities as a site for that dialogue.

For all its contributions, the book seems mistitled. What it does well is to focus on the events of the past forty years, and even earlier--from the middle ages to the 19th century to the post-Vatican II era--and it relies almost entirely on generations of thinkers now largely retired or deceased. It guides us through much of the thinking that has shaped the conversation about Catholic higher education thus far,

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but it seems to stand above many of the daily concerns that occupy most faculty I listen to today. “Standing above” might be re-framed as “transcends”—i.e. helpful to get us to look past the concerns of the moment, but the question remains whether the concerns of the moment—educating for diversity, equity and inclusion; the difficulty of shaping Catholic students or appealing to the Catholic intellectual tradition in wake of the ongoing revelations of sexual abuse in the church and their coverup, or in light of church teaching and example re: gender; increasing expectations for faculty that make it difficult to focus on big priorities and attain work-life balance; the continuing increase in underpaid, non-tenure-track faculty (and the governance burdens that shift increasingly to the declining proportion of tenured faculty); increasing online teaching, which requires a whole new approach to “mission”; the replacement of clericalized models of leadership and governance with overly corporatized ones—are merely concerns of the moment, or issues that will most define our futures and call for new ways of thinking about mission-focused Catholic higher education.

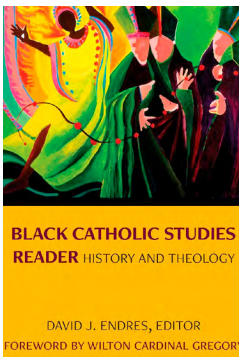
It may seem small to quibble with the title, when the book gives such a great overview of the conversation about Catholic higher

education up to this point, and even advances it in numerous ways, but it serves to me as a reminder of the need for new voices to think carefully about the future of Catholic higher education in the face of the challenges of the moment. That stood out to me in particular given an odd comment in Hef’s discussion of the challenges of hiring for diversity, oddly labeled as a “preoccupation” (136). Hef wants to avoid dichotomizing DEI and Catholic mission hiring, but doesn’t succeed. Much more needed to be said about the Catholic university’s responsibility as a global, primarily African, Asian and Latin American Church (and, in the US, a now majority-minority Church) to robustly engage and explore that diversity.

For all of that, my gratitude for Jim Hef’s commitment doesn’t cease. The question, re: the *future* of Catholic higher education, will be how the next generations build on the experiences that Jim so helpfully outlines. Here, he and I would agree, new voices would be more than welcome.

—Tom Landy

Booknotes



David J. Endres

Black Catholic Studies Reader: History and Theology

Catholic University of America Press,
2021

This first-ever Black Catholic Studies Reader offers an introduction to the theology and history of the Black Catholic experience from those who know it best:

Black Catholic scholars, teachers, activists, and ministers. The reader offers a multi-faceted, interdisciplinary approach that illuminates what it means to be Black and Catholic in the United States.

This collection of essays from prominent scholars, both past and present, brings together contributions from theologians M. Shawn Copeland, Kim Harris, **Diana Hayes** (F’04), Bryan Massingale, and C. Vanessa White, and historians **Cecilia Moore** (F’00), Diane

Batts Morrow, and Ronald Sharps, and selections from an earlier generation of thinkers and activists, including Thea Bowman, Cyprian Davis, and Clarence Rivers.

Contributions delve into the interlocking fields of history, spirituality, liturgy, and biography. Through their contributions, Black Catholic Studies scholars engage theologies of liberation and the reality of racism, the Black struggle for recognition within the Church, and the distinctiveness of African-inspired spirituality, prayer, and worship.

By considering their racial and religious identities, these select Black Catholic theologians and historians add their voices to the contemporary conversation surrounding culture, race, and religion in America, inviting engagement from students and teachers of the American experience, social commentators and advocates, and theologians and persons of faith.

—from the Press

Alumni News

Jocelyn Boryczka (F'06) Professor of Politics at Fairfield University now also serves as the university's Associate Vice-Provost for Scholarly, Creative and Community Engagement.

At the Convocation launching the new academic year, **Sr. Eva Hooker, C.S.C.**, received the Spes Unica Award at St. Mary's College, IN, the highest award the college bestows on a faculty member.

Herbert Medina (F'19) was named [Interim President of University of Portland](#), effective July 1, 2021.

Megan Mustain (F'13), is the new [Vice-President for Academic Affairs](#) at Trinity University, TX.

Mary Beth Pinard, who served as Assistant to the Director of Collegium in our latter years at Fairfield University, now serves as Executive Director of [Vermont Catholic Charities](#).

Carl Procaro-Foley (F'17 and former Iona College liaison) was recently appointed [Executive Director of Mariandale](#), a retreat and spirituality center with a strong focus on environmental sustainability issues.

Aaron Van Dyke (F'16), Associate Professor of Chemistry at Fairfield University, was [recently honored](#) by Alpha Sigma Nu, the national Jesuit Honor Society, with the [Magis Medal](#) for embodying Jesuit ideals in their work.

Erin VanLaningham (F'16), Professor of English at Loras College, is also serving as Director of the Scholarly Resources Project [Network for Vocation in Undergraduate Education \(NetVUE\)](#) with the Council of Independent Colleges. With Hannah Schell, she hosts a podcast, [Callings](#).

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

Learning to Laugh at Ourselves and Our Contexts

Collegium Board meetings aren't all work. During a break in our last (regrettably online) meeting, amidst a conversation about "The Chair," someone asked what people's favorite comedic books about academic life are. A few quickly filled up the chat:

- *Therapy*, by David Lodge
- *Straight Man* Richard Russo,
- *Moo*, by Jane Smiley,
- and Two books by Julie Schumacher: *The Shakespeare Requirement* and *Dear Committee Members*

If I were thinking of titles fast enough on my feet, I would have added three other books by David Lodge: *Changing Places*, *Small World*, and *Nice Work*, now apparently collected in a single volume, *The Campus Trilogy*.

What did we miss?

—Tom Landy

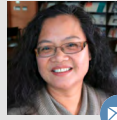
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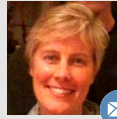
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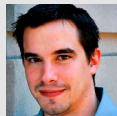
Executive Director: [Thomas M. Landy](#); Executive Director-Elect: [Karen E. Eifler](#).

New Board Members

At the October, 2021 Board meeting, two new board members were elected for three year terms beginning July 1, 2021:



[Alicia Cordoba Tait](#),
Beirne Director of the Center
for Catholic Studies and
Professor of Oboe
Saint Mary's University, TX



[Justin D. Poché](#),
Associate Professor of History
College of the Holy Cross

Help Shape Collegium News!

Do you have any ideas about contributions you'd like to make to Collegium News? Are you willing to help with Book Reviews?

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:

Felton, Peter and Lambert, Leo. [Relationship-Rich Education: How Human Connections Drive Success in College](#), Johns Hopkins University Press, 2020, 208 pp.

Daniel K. Finn, ed., [Business Ethics and Catholic Social Thought](#), Georgetown University 2021, 256 pp.

Gannon, Kevin. [Radical Hope: a Teaching Manifesto](#), West Virginia University Press, 2020, 180 pp.

Gioia, Dana. [The Catholic Writer Today: And Other Essays](#), Wiseblood Press, 2019, 220 pp.

Harrison, Peter. [The Territories of Science & Religion](#), University of Chicago Press, 2017, 300 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.

Waggoner, M. and Walker, N. eds., [Oxford Handbook of Religion and American Education](#), Oxford Handbooks, 2018, 520 pp.