

Collegium News

Spring 2018

Volume 4/Issue 5

www.collegium.org

Member Institutions

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Benedictine University
Boston College
Chaminade University
College of Mount Saint Vincent
College of New Rochelle
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College of Saint Scholastica
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John Carroll University
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King's University College, Ontario
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Le Moyne College
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Loyola University Maryland
Manhattan College
Marian University
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Notre Dame of Maryland University
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Saint Mary's College, Indiana
Saint Mary's University, Minnesota
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University of Saskatchewan
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University of Saint Thomas,
Minnesota
University of San Diego
Ursuline College
Xavier University



PHOTO CREDIT: Hui Li, College of the Holy Cross, Class of '21

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



Collegium
Visionary Award 2018
Presented to
UNA M. CADEGAN
Associate Professor of History
University of Dayton

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.

continued on page 2

Collegium Visionary Award continued from page 1

Una Cadegan, the recipient of the 2018 Collegium Visionary Award, embodies the Collegium ideal. She has helped shape Collegium over the course of 25 years, beginning as a faculty fellow at the first summer colloquy in 1993. Through scholarship, teaching, and mentorship she has enriched the lives of her students, colleagues, and Collegium colloquy participants.

In nominating Una for this award, two of her colleagues noted, “Dr. Cadegan has been a leader on our campus in the promotion of our Catholic mission, a leader in scholarly work in Catholic intellectual tradition, and a leader in innovative teaching that engages a broad segment of our undergraduate student population in Catholic intellectual life.”

As author of *All Good Books Are Catholic Books: Print Culture, Censorship, and Modernity in Twentieth-Century America* (Cornell University Press, 2013) she enhanced our understanding of the ways American Catholic intellectuals responded to, and helped shape modern literature and literary culture in the early and mid-20th century.

For more than a decade she convened the University of Dayton’s Forum for the Catholic Intellectual Tradition Today, hosting visiting scholars colloquia and faculty reading groups, helping to select the annual recipient of the Marianist Award for distinguished contributions by a Catholic scholar to Catholic intellectual life, and planning campus events celebrating the award recipients’ work.

She collaborated for many years with Fr. James L. Heft, S.M., to plan and facilitate year-long, university-wide faculty seminars on central issues in the Catholic intellectual tradition. With Fr. Heft she organized two important national conferences, each of which resulted in a published volume. *Engineering Education and Practice: Embracing a Catholic Vision* was published by University of Notre Dame Press in 2012. *In the Lógos of Love: Promise and Predicament in Catholic Intellectual Life* was published by Oxford University Press in 2015. She chairs the planning committee for the next interdisciplinary faculty seminar entitled, “What is the university for?” to reflect on challenges faced by Catholic universities in the U.S. today. She has been a lead facilitator for many of the university’s annual mission-based faculty retreats, including the Hiring for Mission Retreat, launched in 2002, and the Second-year Faculty Retreat, launched in 2006.

Finally, Una has contributed to the development of Collegium in important ways. She has served as a mentor at five summer colloquies, was a member of the planning committee for the “Pause at 25” anniversary conference, and presented at that event at St. Catherine University in 2017.

In recognition of all these qualities of teaching, scholarship and service, Collegium is proud to present the 2018 Visionary Award to Professor Una Cadegan.

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Reflections on the 2017 Collegium Visionary Award

JOHN NEARY, St. Norbert College

When I was in fifth or sixth grade, I read a Catholic young-adult novel that seared itself into my brain (though I can't for the life of me remember the title). The story concerns a young boy, about twelve years old, who hears a "coarse" joke and uncomfortably laughs at it. Vaguely but clearly the narrator indicates that "coarse" means "related to private bodily parts," and the boy is now in mortal sin and faces eternal damnation if he doesn't confess and receive absolution. But the plot thickens: the boy goes to confession but is too embarrassed to confess this sin, and now he has committed another, even worse mortal sin that will sentence him to a deeper, more excruciatingly painful region of hell. At the end of the book, however, the boy in abject terror throws himself at the feet of a priest, confesses his sin, and—whew!—receives absolution.

That book, and my other pre-Vatican II religious instruction, instilled in me a vision of a punitive God who finds nothing more amusing than catching young boys who entertain impure thoughts and tossing them into hell for all eternity. Indeed, the boy in this novel doesn't even tell the "coarse" joke himself; he only laughs at it halfheartedly, and yet he's still headed to hell. This was not the only color and tone of my childhood Catholicism, but it certainly represents a very strong, scary strain of my Catholic upbringing.

So exploring and celebrating the Catholic sacramental imagination—imagining the world as "charged with the grandeur of God," in Gerard Manley Hopkins' words—was extremely healing for my adult Catholic self. Something about the Catholic tradition was too rich for me to throw away, but I badly needed to escape that soul-crushing disgust at all things physical, with its focus on eternal punishment. This isn't the place for me to tell the whole story of my study and appreciation of the Catholic sacramental imagination, but suffice it to say that when I attended Collegium at St. John's University in 1994, I had the good fortune to enter a wonderfully sacramental community that has given my personal and professional life more depth, spirit, and yes, *fun* than any other academic group or program I've been connected with.

So when, after years of involvement with Collegium as attendee, board member, mentor, and friend, Tom Landy and Joyce Gawlik visited my home campus, St. Norbert College in Wisconsin, to present the Visionary Award, I was floored and thrilled; I felt like Babette herself was throwing me a feast. So what better—and more sacramental—way could I make use of the award funds than by throwing a feast myself?

It took me a while to figure out how best to do this, but then I attended last summer's "Pause at 25" Collegium reunion with two of St. Norbert's fellow alums, Karen Park and Ben Chan. As we were hospitably hosted at the St. Catherine University campus, we found ourselves reflecting about how many of our St. Norbert colleagues had attended Collegium over the years and how seldom we had taken the time to touch base with each other and share our experiences. And that's when I had my aha moment: with the Visionary Award I had received a stipend (a bit like Babette's lottery winnings?) that could pay for a very nice feast for St. Norbert's Collegium attendees.

With help from our Mission and Student Affairs office, I set up a dinner at a local restaurant, and most of the college's Collegium alums were able to attend. It was a lively and pleasant evening, with reminiscences and testimonies about the value of this very sacramental week that we'd all spent in various locales; I believe it revived the energy that all of us felt when we came home from our week at the colloquy. Because the Mission office shared some of the expense, I even had a bit of grant money left to take a very enriching meditation class, which again showed me that spirituality is about healing, not about punishment.

I'm sure that the author of that young-adult novel, as well as the nuns and priests who taught me, were sincerely trying to save kids' souls, not crush them. But I doubt if I would still be Catholic if I hadn't discovered the centrality of the sacramental (even erotic) imagination to the Catholic intellectual tradition. And I'm especially thankful to Collegium for serving me and so many others such a nourishing sacramental feast.

A New Pathway to Leadership in Catholic Higher Education

KAREN E. EIFLER, University of Portland



Not everything we need and hope to see in the presidents, provosts and deans who lead Catholic colleges and universities can be learned in degree programs. That's a fact. Another fact is that the traditional pipeline to institutional leadership once provided by religious orders who founded Catholic colleges and universities is nearing obsolescence as the numbers of priests, sisters and brothers on campuses shrinks, without any indication of a looming rebound. A third consideration is that a tsunami of retirements at the president and provost level—perhaps as high as 45% in the next 5 years—is barreling at us throughout Catholic higher education. It's a very good time to give serious consideration to how the next generation of institutional leaders—women and men we can be virtually certain will enter their roles without the benefit of years of religious and personal formation afforded their vowed religious predecessors—will acquire the knowledge, skills and reflective capacities needed to lead institutions in faithfully Catholic ways.

ACCU—the Association of Catholic Colleges and Universities—has assembled a program designed to do exactly that: the Leaders in Catholic Higher Education program. Beginning with a substantial survey of sitting presidents and chief academic officers from 88 diverse Catholic colleges and universities two years ago, dozens of skills and capacities vital to being effective leaders in Catholic higher education were identified. These did not include such things as crafting budgets and embodying best managerial practices, skills that are necessary for healthy institutions, but not sufficient for leading authentically Catholic ones. “Being a spiritual leader,” “fostering the quest for transcendence,” and “navigating a healthy relationship with the local bishop or ordinary” exemplify the dozens of responses this survey generated to the open-ended question “what unique skills must presidents and other leaders at Catholic colleges and universities possess in order to lead effectively?” Working with a task force of presidents, ACCU personnel sifted and sorted the data and settled on four broad categories of competencies and capacities needed to lead its member institutions: 1) Inspire Christian Values; 2) Connecting Catholic Faith to Knowledge and Research; 3) *Communio*/Embodying the Christian Message in a Faithfully Catholic Way; and 4) Serving All in the Search for Transcendence and Meaning.

Having identified these four themes, Michael Galligan-Stierle, president of ACCU, assembled a design team which has met frequently over the past year to create an online, modular curriculum crafted especially to form and hone these skills. In a sign that Collegium really must be accomplishing its mission, the team features several colloquy alums: Esteban del Rio, Linda Plitt-Donaldson (F '08) and Karen Eifler. In addition to identifying learning targets across the four modules (56 at this writing), there is also a designer whose principal task is to infuse spiritual and reflective development experiences into

the program, not as add-ons or afterthoughts, but as core dimensions of being a leader in a Catholic institution, and one who works with the teachers to ensure practical applications are part of every lesson: no one is allowed to live in an entirely theoretical silo in this program.

The program is still being refined, but should be ready to launch nationally by Fall 2018. Pilots of portions of the LCHE were introduced (and warmly received) at the annual ACCU meeting in Washington DC in February, and more will be piloted at several institutions in the Philadelphia area this summer. In general, what learners can expect is a self-paced set of online lessons lasting from 5-17 minutes each, delivered by accomplished teachers from across the US. Lessons are clustered into thematic units, and 2-4 units comprise each of the 4 modules. Several Collegium alums and friends of Collegium are serving as teachers for many of the units: Tom Greene, Norah Martin and Bill Cahoy among them. There will be a modest cost for each lesson, with incentives offered for purchasing full units of modules. While the hope of ACCU is that potential leaders take the entire series, the modular design allows plenty of flexibility for people who might not be aspiring administrators, but who might want to hone a few discrete skills, or poke around into the spiritual potential of work in Catholic higher education. The online lessons may also be fruitful for smaller reading and discussion groups to reflect on together. Each lesson will include input from a teacher, a brief (~20 minute) reading and a 5-question quiz (graded online) to document one's proficiency. The vision is that aspiring administrators who complete the modules, including the brief quizzes, will thereby assemble a documented portfolio of varied competencies, identified by their peers as crucial to being an effective leader in Catholic higher education in the 21st century. The LCHE Design Team hopes that some people opt into the program themselves, AND that sitting administrators who recognize excellent potential leaders among their faculties and administrative teams will encourage them to explore LCHE. Announcements such as this article have their utility, but few things are as powerful as a personal tap on the shoulder: “I see something fine in you and think you should see what the LCHE program has to offer you.”

This is an audacious, ambitious program, and there is a sense that it is akin to building an airplane as one is also learning how to fly it. The number of Collegium alums involved, the fact that the curriculum is so closely aligned with the actual work of Catholic college administrators, and that mindful, spiritual reflection is fully integrated into the program's DNA is all encouraging. For more details, or to find out how to sample and learn from the online curriculum for LCHE, go to the [ACCU website](#). For a fuller conversation with one of the program's architects, contact Karen Eifler (eifler@up.edu) (F '01, longtime mentor, board member and fan of all things Collegium).

Collegium/ACCU Grants:

Steps Along the Via Pulchritudinus— the Way of Beauty—at University of Portland

KAREN E. EIFLER, University of Portland

An idea nearly three years in the making danced to life February 22, 2018 when “Women of the Book: A Concert With Words” filled the University of Portland’s Chapel of Christ the Teacher, courtesy of a 2017-18 Collegium/ACCU mini-grant. A number of circumstances made UP the perfect place for this program that blended world premieres of sacred art songs with traditional Ladino and Yiddish folk songs punctuated by new poetry, all inspired by the feisty, faithful women of Jewish and Christian traditions. Capped by a reception at which the audience could share wine and cheese with the composers, poets and performers, the evening was a vibrant example of “bringing the spirit of Collegium home” to a member institution, which is a chief aim of the Collegium/ACCU mini-grant program.

Wandering the path of beauty has long been almost a shortcut to cultivating a lively sense of the Divine. Drawing upon the venerable relationship between Catholicism and the arts, the collaborators on this project cultivated sacramental imaginations, employed rigorous scholarly practice in conversation with artifacts of faith and did so at a bountiful communal table. In this case, the scholarly practices were musical and poetic composition, and the supreme discipline of operatic vocalists. University of Portland has three distinctive gifts: a complete set of the Heritage Edition of *The Saint John’s Bible* with its glorious illuminations, an urban location amidst a hotbed of art song composers, and a small but world-class operatic voice faculty. We also enjoy a budding relationship with the local Jewish community, whose chief cantor happens herself to be a world-class soprano. All of these came together over the course of two years: The Garaventa Center for Catholic Intellectual Life & American Culture at UP (led by co-director Karen Eifler, longtime mentor, ’01 Fellow and all-around Collegium junkie) serves as docent for *The Saint John’s Bible*, and made images available to all students and faculty at the university. Several English and Music Composition faculty saw the potential of using the images as inspiration for poetry and art song (music intended to be sung by 1-2 people). Part of the grant covered

stipends for composers and poets whose work was selected for the program. Meanwhile, the voice faculty networked with Portland’s vibrant musical scene and recruited Cantor Ida Rae Cahana to be part of the budding concert plan. She brought elements of her musical tradition: songs welcoming the Sabbath and children to Jewish homes—from the Ladino and Yiddish repertoire. English faculty submitted their students’ poems catalyzed by illuminations in *The Saint John’s Bible*, readings of which punctuated the musical pieces.



Through lyrics and poetry, Miriam’s chutzpah in thinking to bring along a tambourine while fleeing the murderous pharaoh was touted; Martha and Mary were re-imagined engaged in a poignant sisters’ dialogue; Sarah had much to say about Abraham taking off up Mt. Moriah to sacrifice her miracle-son Isaac; Mary was less a serene Queen of Heaven than a scared teenager acutely aware of people pointing and whispering. Another portion of the grant allowed stipends for the vocalists and readers who brought the texts to life for a rapt audience. The final portion of the grant provided for a post-concert reception. The local Jewish Community Foundation also provided modest funding in addition to promoting the concert at all Portland synagogues.

Not every institution has all the elements cited here. However, we are convinced that the imagination and

collaboration that made this concert such a singular success are eminently replicable in other contexts. Collegium alums have antennae finely tuned to the potential of cultivating a sacramental worldview and the power of conversations to catalyze the as-yet-undreamt into being. Pope Francis has reminded us frequently of the potential of the *via pulchritudinus*—the way of beauty—as one path virtually guaranteed to lead us directly to God. The musicians, poets and performers at our institutions can help show you that way, given just a little support. Engage them!

A downloadable audio podcast of the Women of the Book concert is available [at this link](#).

College Graduation and The Success of Failure

JAMES BALL, PH.D.

Saint Mary's University, TX

The graduation season is fast upon us. So too is the tradition of inviting a commencement speaker to offer words of wisdom to an understandably distracted student audience. As college professors at Catholic institutions, our vantage point is a bit different than graduates and parents; I myself have attended almost two dozen such celebrations.

This could be an article setting out the components of the ideal commencement speech, though I am wise enough not to try that. It could repeat the commonplace that many commencement speeches are boring and forgettable, but I'm smart enough not to dwell on what you already know. What this one can do, at least, is to draw attention to one particular aphorism that bothers me recently in such speeches and tell you why we stakeholders in Catholic higher education should care about it.

At a recent commencement address I heard, in the midst of encouraging our students, the speaker said something that was, apparently to me, neither boring nor forgettable. Slowing the pace of her words and announcing carefully, she declared, "*Failure is not an option!*" Something in that maxim didn't sound quite right, but I couldn't nail it down at the time and would have felt like a grump if I had.

On the face of it, it might appear to simply say the obvious: almost nobody willingly chooses failure, nor should they. But if that were the speaker's intent, it would be too innocuous to say. And of course, the speaker is trying to inspire confidence and persistence in her audience. Nothing wrong with that. So what was the source of my discomfort?

The difficulty, it now seems to me, is twofold. On the one hand, the maxim betrays an unwillingness to acknowledge the eventuality or even the possibility of failure in life, much less the constructive role that failure might play in such a life. On the other hand, it establishes 'success' — failure's converse — as the goal of one's striving without pausing to ask what counts for success. At the risk of being uncharitable, I find these marching orders unrealistic and superficial.

The truth is, failure might not be an option, but it is inevitable. Even if we were to stick to the sphere of career goals, probably the primary focus of the speaker's talk, we know that at some point failure is dealt with by the most able, the brightest, the most innovative among us. CEOs get fired, people don't get into medical school, NFL football coaches lose the Super Bowl, and college professors don't get through to students. Why pretend otherwise?

And job failure hardly exhausts the ways our graduates (and the rest of us) will miss the mark. Some already know physiological or health failure of one kind or another. All are acquainted with moral failure.

Existential failure — the failure to discover or create meaning in life — also looms. Spiritual failure is real but, paradoxically enough, the path to spiritual and moral growth. In the physical and social sciences, a failed hypothesis is often the road to new knowledge.

The point here, I think, is not simply that realism is necessitated by the brute facts of life, though it is; realism is a part of the Christian world view. The experience of failure must be integrated into a life, not erased as alien to it. There is no reason why willing faculty can't model this awareness in the classroom, office, and cafeteria; and one need not be a Christian to resonate with this deeply human experience.

In Catholicism, the paschal, saving mystery of Jesus' death and resurrection is the definitive paradigm for such an integrated life. Not survival mode or a rugged stoicism that "this is our lot in life," but a hope or trust that my personal struggles and the world's pain are ultimately headed toward something good. If "dying and rising" is something that happens to us in the course of our lives and not just something that happened to Jesus at the end of his, then failure is part of renewal. A Protestant realism might underscore that denying our creaturely limitations, our finitude, is a manifestation of human sinfulness.

Perhaps I myself am being *unrealistic* by expecting a theology or philosophy lecture from a commencement speaker. But at another recent graduation, the commencement speaker, another business professional, spoke in terms not unlike mine here—encouraging the graduates to practice "kindness and self-compassion when confronted with failure," and telling them in fact, "don't be afraid of failure."

Yet when, as the first commencement speaker would have it, failure is Enemy Number One, success seems the only option—whether the word is in the speech or not. "Success" is an ambiguous idea. Success *at what?* Success *for what?* Success can't be its own justification, even though we might treat it that way. And in our culture its default meaning includes amassing wealth, being a winner, getting to the top, and the like—none of which are virtues in moral philosophy or Catholic theology, if truth be told. This is all the more so the case in the age of Donald Trump, where being a winner means somebody else is a loser.

Even if the graduates interpret success to mean professional competence or excellence, something I can hardly be against, this too can become an idol for us. In response, my own university maintains that it is a professional education intertwined with a liberal arts-based core curriculum that stands the best chance of nurturing a vocation in the service of others. And when love of learning and love of God

go hand in hand, the love of neighbor and a professional life that tries to express it have firm footing.

No less than Pope Francis found himself talking about such things on this year's Epiphany Sunday. Reflecting on the Magi's journey, Francis said:

We may ask ourselves what star we have chosen to follow in our lives. Some stars may be bright, but they do not point the way. So it is with success, money, career, honors and pleasures when these become our life. They are meteors: they blaze momentarily, but then quickly burn out and their brilliance fades. They are shooting stars that mislead rather than lead.

I walked out of graduation wondering whether our students recognized a difference between what we, the humanities and social sciences faculty in particular, had tried to teach them about the texture and complexity of life and what the speaker's aphorism conveyed. I'd like to think that those students who were able to plug into that

part of the speech amid the excitement of celebration noticed the dissonance. Perhaps, then, it was a good speech after all for them to hear that day—not forgettable but noteworthy for the difference a Catholic liberal arts education can make.

But what I know for sure is that we, as educators at Catholic colleges and universities, will have a lot to do with whether that education *does* and *will* make that difference. If Gustavo Gutiérrez was right about saying that the kingdom of God is a “gift but also a demand,” the same could be said of Catholic education. How, when, and where might *we* speak to “the success of failure” in a way that is not off-putting to students — not moralistic, pietistic, or pedantic — yet challenging nonetheless?

The kind of core curriculum I've pointed to can help create the conditions for such exchanges, but questions of meaning and value present themselves in our particular disciplines and schools, and we must seize them. The task *for us* is nothing less than redefining our own academic success in terms of the cultivation of the whole person, warts and all. Such a goal would be worth the risk of failure.

Collegium/ACCU Grants:

The Catholic Campus and Advocacy for Justice



One-hundred and fifty Catholic college students from New York areas schools gathered at Iona College on Friday, April 20 for “The Catholic Campus and Advocacy for Justice,” an afternoon conference keyed by Fr. Bryan Massingale, S.T.D., theologian and ethicist at Fordham University. Joining Iona College in the co-sponsorship were The College of Mt. St. Vincent, Manhattan College, and St. John’s University. A grant from the Association of Catholic Colleges and Universities in collaboration with the Collegium, a Colloquium on Faith and the Intellectual Life, made this conference possible.

Fr. Massingale, one of the world’s leading Catholic social ethicists and scholars of African American theological ethics, argued compellingly that efforts to acknowledge and dismantle systematic racism in American society should be understood as a priority, pro-life concern for Catholics in addressing the “signs of the times.” Iona freshman, Ashley Blake, from Queens, NY, said, “The conference made me aware of the systematic disadvantages that were put in place that have effected and still are affecting many people today, I am grateful for the

new insight that the conference has taught me.” College of Mt. St. Vincent junior, Kaitlin McGeown, added, “We were not only able to hear about how we can become better leaders but how we can incorporate cultural awareness and involvement within our mindset and communities.”

Following Fr. Massingale’s keynote address, 10 workshops were offered with topics ranging from advocacy for DACA recipients to human trafficking to the topics of “Spirituality and Student Organizing.” Presenters included Meg Olson and Claudia Brock, Grassroots Mobilization team members of the Network, of the national Catholic social justice lobby in Washington, DC. Religious Studies professors, Dr. Kevin Ahern and Dr. Andrew Scotnicki, offered workshops as well as eco-justice advocates Sr. Carol De Angelo, SC and Br. Kevin Cawley, CFC who lead their respective religious community efforts at the United Nations.

Conference organizer, Dr. Carl Procario-Foley, Director of the Office of Mission and Ministry, at Iona College, said, “We are deeply grateful for the prophetic witness of Fr. Massingale and the support of ACCU and Collegium who endorsed this idea to gather college students to learn together about direct advocacy for justice.”

Alumni News

Beth Barsotti (S'13 and '16, R'13 and '16) will be departing University of Portland to pursue a Ph.D. in theology at Boston College in fall 2018.

Nancy Billias (F'04, M'11 and '14, R'08 and '18), has been appointed Interim Diversity Coordinator for the Office of Diversity and Inclusion at the University of Saint Joseph, CT.

Jeffrey Carlson (F'94), is Interim Provost at Dominican University.

Stephanie Chaudoir (F'16), and her husband Joe Montana (not that Joe Montana!) welcomed a new baby girl, Mae Renee Montana on January 19, 2018. Congratulations!



Margaret Freije (P'17), was appointed Provost and Dean of the College, April 2018 at College of the Holy Cross.

Peter Huff (F'96), has accepted a new appointment as chief mission officer and professor of theology at Benedictine University (Lisle, IL) beginning August 1.

Megan Mustain (F'13), was appointed Inaugural Core Curriculum Dean at Saint Mary's College of California in July 2017.

Rodger Narloch, Director of the Benedictine Institute at Saint John's University (F'04 and longtime mentor and board member) was recently featured in the winter/spring issue SJU Magazine.

Brian Norman (F'15, B'17-18, P'17), has been appointed as Inaugural Dean, Gwen Ifill College of Media, Arts, and Humanities at Simmons College, beginning July 1, 2018.

Seth Smith (G'10), has been appointed Assistant Dean for Undergraduate Studies at Catholic University of America.

Dung Tran (F'16, F'17), has been appointed to a tenure-track position as Assistant Professor of Leadership and Organizational Development for the Ph.D./D.B.A. program in the School of Business, Arts, and Media at Cabrini University, beginning fall '18.

ACCU/Collegium 2018 Grants Awarded

**Fontbonne University/St. Catherine University
(joint project)**

“The Sisters of St. Joseph Faculty Institute”



Fordham University

“Cultivating Sites for Collegium-Inspired
Conversation:

Pilot Fordham Colloquy on Catholic and Jesuit
Intellectual Traditions in Higher Education”



John Carroll University

“Our Intellectual Tradition”

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.

COLLEGIUM BOARD OF DIRECTORS

Amy Cavender, St. Mary's College, Indiana

David Crowley, Assumption College

Heather Dillon, University of Portland

Esteban del Río, University of San Diego, Board Chair

Angela Harkins, Boston College

Kathryn LaFontana, Ursuline College

Norah Martin, University of Portland, Vice-chair

William McDonough, St. Catherine University

Monica Sylvia, Le Moyne College

Ex-officio

Michael Galligan-Stierle, Association of Catholic Colleges and Universities

Thomas Landy, Director, College of the Holy Cross

Board Transitions

We would like to thank Robert Bellin who completes a year of service as Chair of Collegium's Board of Directors on June 30. Welcome to Esteban del Río, who begins his one year term on July 1, 2018.



Robert Bellin



Esteban del Río

A special thanks to Rob Bellin, Karen Anderson and Brian Norman whose service on the board ends June 30, 2018.

Welcome new board members, Angela Harkins, Heather Dillon, David Crowley whose service will begin July 1, 2018.

Welcome New Member School



University of Providence, Montana

In Memoriam:

Timothy O'Meara, Provost Emeritus,
University of Notre Dame

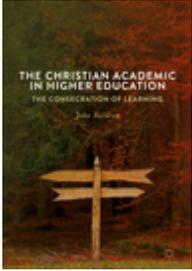


Dr. Timothy O'Meara, who was instrumental in helping Collegium as an early member of the Collegium board of directors in 1996, passed away on June 17, 2018.

Booknotes

John Sullivan F'05

Brian Stiltner, G'94

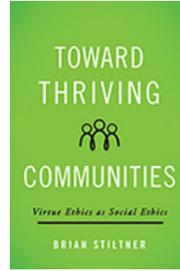


The Christian Academic in Higher Education: The Consecration of Learning

Palgrave MacMillan Press, 2018

This book offers a Christian engagement with the realities of academic life and work. Examining this topic from intellectual, institutional and spiritual perspectives, the author explores how the two identities – as a Christian and an academic – can both coexist and complement one another. The author provides a ‘road map’ for academics demonstrating the interaction between religious faith and the responsibilities, challenges and opportunities of university scholarship and teaching. Addressing questions such as the contentious nature of religious faith in the university environment, the expression of faith within the role of professor, and the consequences of consecrating oneself to learning, this pioneering and practical volume will be relevant to Christian scholars in any academic discipline.

from the publisher



Toward Thriving Communities: Virtue Ethics as Social Ethics

Anselm Academic, 2016

What is the relationship between personal virtue and the common good? *Toward Thriving Communities: Virtue Ethics as Social Ethics* demonstrates how developing individual virtue can lead to a vision for collaboratively improving the wider world. With chapter overviews and summaries, review questions, integrated case studies, definitions, and suggestions for further reading, this text provides a thorough and accessible case for the inseparable pursuits of both personal and societal flourishing.

from the publisher

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

Firer 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.

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.