

Collegium News

Spring 2020

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Minnesota
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Xavier University



University of Portland, Portland, Oregon

A Year Without a Summer Colloquy, but with New Opportunities

Recently the Collegium board made the difficult but inevitable decision to cancel the 2020 Collegium summer colloquy at the University of Portland. We held out hope even as our campuses sent students and us into home isolation, yearning for signs that social isolation and warmer weather would make it possible to resume a normal life in June.

In a larger context of suffering on the part of so many people right now, the loss of a summer colloquy pales, but I'm aware nonetheless what the loss does mean. We had a great group of mentors, spiritual directors and speakers, strong participant registration, and were looking forward to being back in Portland. The joy of gathering and engaging with a new group of participants will be lacking this June.

The Board discussed the possibility of holding a virtual Collegium for those who had signed up to be in Portland, but felt that it would be impossible to adequately replicate the in-person experience.

The current situation has pushed us to consider ways that we can additionally be of service virtually to our alumni/ae. Our STEM faculty conversations, described elsewhere in this issue of Collegium News, are proving to be one model for how to do this. In the coming weeks a group of us will be working to develop a series of virtual offerings for Collegium alumni/ae, modeled on the Pause at 25. We know that the current situation has created both a desire to connect about what's important, and a powerful sense of Zoom overload, so we plan to survey alumni/ae to find out what would be genuinely helpful to them. We expect that the programming we develop will take place around the time of the summer colloquy, when people are mostly past trying to teach a full online course load.

We're eager for suggestions about topics and formats to connect people visually and virtually to help us keep learning, sharing and supporting one another. Look for more from us in the coming weeks.

Director Search Update

by Rob Bellin, College of the Holy Cross

Although we are all living and working in challenging times, the Collegium Director Search Committee has been continuing our efforts the best we can to select the next Director of Collegium. As was announced in the last issue of Collegium News, Tom Landy, the current Director of Collegium, has announced his intent to end his time in that position after the 2022 Summer Colloquy. The formal search process began in January 2020, and Phase One applications were due on March 1st. The Search Committee invited a short list

of the Phase One applicants to move forward into Phase Two in mid-March and are currently on track to make a recommendation of the new Director to the Board of Directors at their Fall meeting. The plan is that the new Director will overlap with Tom for around a year before taking over the position fully after the 2022 Summer Colloquy. For more information about the search process see the Collegium website.

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David McCallum, S.J., VP for Mission Integration and development; Tom Landy; Linda LeMura, President; Mary Ward, Shawn's wife (in front of Tom); Shawn Ward; Monica Sylvia; Joseph Marina, S.J., Provost and VP for Academic Affairs

2020 Visionary Award

At a large and joyful reception with his family and faculty colleagues, Shawn L. Ward, PhD, Associate Professor of Psychology at Le Moyne College, was presented the 2020 Collegium Visionary Award. Le Moyne College President Linda LeMura and Vice-President David McCallum, SJ were among those who offered congratulatory remarks.

The citation 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.

Dr. Shawn Ward, the 2020 recipient of the Visionary Award, embodies the Collegium ideal. Since participating in Collegium's summer colloquy in 1999, Shawn has demonstrated remarkable leadership at Le Moyne College, particularly in the Ignatian formation programs for faculty and staff, in new faculty development, and in mission-focused work with scholar-athletes through the Inside the L program. He has given generously of his time to mentor colleagues, staff, administrators, and students.

Since 2011, Shawn has shepherded LeMoyne College's Ignatian Faculty Forum, a program to deepen faculty and staff members' understanding of the Ignatian, Catholic mission and to foster their personal and professional development. He has facilitated those discussions, participants claim, "with a skillful combination of authenticity, intellectual engagement, and gracious hospitality." His mission-related work with faculty and staff extends to organizing the annual opening retreat, The Vocation of the Ignatian Educator, and two

follow-up seminars: Ignatian Learning and Teaching and Educating for Justice in the Jesuit Tradition, and Ignatian Reflection Day.

His professional scholarship, on developmental issues from childhood through adolescence and adulthood, addresses important issues of well-being across the lifespan. He has served with distinction as Chair of the Department of Psychology, where colleagues report that he was not only effective but unusually attentive to the well-being and needs of others.

Shawn's dedication to his students is manifest in many ways. He is a popular teacher, first-year student advisor, and mentor. Colleagues report that students flock to his courses, even to difficult ones like his research methodology course. With his guidance, students have presented their research on campus and at national conferences. He has also been extraordinarily dedicated to the success of student-athletes, as faculty athletic representative and as Chair of the Intercollegiate Athletic Advisory Board, helping students to grow academically and personally.

In 2000, Shawn was awarded the Rev. Msgr. A. Robert Casey Teacher of the Year by his teaching colleagues. In 2001, he received the Rev. Robert E. O'Brien Service Award. And in spring 2015, he was named the Beatrice Robinson, Ph.D., Advisor of the Year.

Faith is an animating force in his life, having shaped his relationship to his family, to St. Ann's parish, and to LeMoyne College. As one of those who nominated him for this award wrote, Shawn is "a gentle, thoughtful educator whose actions communicate his dedication to and care for his students and colleagues alike. He wears the practice of his faith lightly and joyfully, grounded in his family's practice of Catholicism and in the faith-based service work he has done on behalf of local and international communities."

In recognition of his leadership advancing the Catholic intellectual tradition and living out Collegium's mission as a mentor, colleague, teacher, and scholar, Collegium is pleased to present the 2020 Visionary Award to Dr. Shawn Ward.

Learning from—and about—the Collegium Board

*Collegium has always depended on the guidance of a dedicated Board to shape its work and to strategize about the future. We've always noted the changes to Board membership in Collegium News, but would like to do more to highlight the leadership of Board members. We've asked our board members whose terms end this summer—**Bill McDonough** of the University of Saint Catherine, and **Monica Sylvia** of Le Moyne College—to offer a few words about their experience as leaders of the*

organization, their greatest worries for the future of Catholic higher education, and where they find reason to be hopeful for its future.

*We've also asked our two incoming board members, **Marianne Lloyd** of Seton Hall University and **Deborah Pembleton** of Saint John's University and College of Saint Benedict, to briefly introduce themselves.*



Bill



Monica



Marianne



Deborah

Bill McDonough

St. Catherine University, outgoing board member

First coming to *Collegium* in summer 2009, I found room for both my love of the church and my disappointment with its too frequent narrowness. My newly completed six-year term on the *Collegium* board only increased my love and respect for this organization, with its passionate focus on the anything-but-narrow mission of Catholic higher education.

But that's the challenge, right? Even before the arrival of COVID-19, Catholic theologian Massimo Faggioli saw a double-edged threat to the spiritual-religious mission of American Catholic higher education. He saw the reigning neo-traditionalism of American institutional Catholicism unwittingly conspiring with the economic difficulties of so many of our universities to lead us away from mission. We were just trying to survive.

COVID is only intensifying the challenge. Our students' physical health must come first; then, there are questions of institutional

survival. And there is our own and our colleagues' survival—physical, professional and financial. Can we even hope to think about mission in this crisis? Twentieth century Jewish mystic Etty Hillesum, murdered in the *Shoah*, reminds us that our task is not only to survive our crises, but to survive them well. She wrote in a July 3, 1943 letter smuggled out of a Dutch transit camp:

We may suffer, but we must not succumb. And if we should survive unhurt in body and soul, but above all in soul, without bitterness and without hatred, then we shall have a right to a say after [it all].

Is this perhaps a particular place for *Collegium*—to help Catholic higher education think deeply about what it will mean to survive well in our current crisis, to survive in soul as well as body? My deep gratitude and best wishes to *Collegium* and its wonderful board!

Marianne E. Lloyd

Professor of Psychology, Seton Hall University, incoming board member

I am delighted to be joining the Collegium Board of Directors and look forward to working with everyone. Collegium has been instrumental in my success as a faculty member at Seton Hall University. I first attended in the summer of 2008 and was honored to return as a mentor in 2013 and 2014. I also participated in the Pause at 25 event in 2017, which further solidified my enthusiasm to work in Catholic higher education.

The work of Collegium has directly and positively influenced my scholarship. Thanks to Karen Eifler's introduction, I have had a productive collaboration with Rev. Kevin Grove, C.S.C., Ph.D, a

theology professor at the University of Notre Dame. We are working on conceptual and practical ways that the concepts of memory from both of our perspectives (psychological and theological) can enhance understanding as well as student faith lives. The field of psychology can sometimes see faith as something needing to be explained. Instead, our collaboration is from the lens that a faith life is a meaningful experience and better understanding of memory can enhance this.

Currently, I serve as the Seton Hall liaison and help select participants to attend each summer. I am grateful that my home institution has

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continuously sponsored a first participant and Deans have often been willing to help share costs when multiple attendees are available. My colleagues have also consistently found the experience to be valuable professional and personal development. Collegium helped me

recognize for the first time that my intellectual and spiritual sides did not need to be separated and that bringing the whole self to my work was a far better approach. I am grateful for the opportunity to serve on the board and help give back a fraction of all Collegium has given to me.

Deborah Pembleton

Associate Professor, Global Business Leadership, College of St. Benedict / St. John's University

It is an honor to be joining the Collegium Board of Directors, and I appreciate the opportunity to contribute to the impressive work that the Collegium community has generated over the years. My first Collegium was in 2014, and I was able to participate in the Pause at 25 events in Minnesota in 2017.

As a faculty member in the Global Business Leadership Department at the College of St. Benedict/St. John's University, my Collegium experience has enabled me to incorporate Catholic Social Teaching into my curriculum. I have frequently leveraged readings from [Becoming Beholders: Cultivating Sacramental Imagination and Actions in College Classrooms](#) by Karen E. Eifler and Thomas M. Landy in my teaching. I have found it significantly valuable for students to incorporate issues of human dignity and the common good in their learning about international business. Collegium has provided me with the language and tools to have students pause and reflect.

I am optimistic about the opportunity to discover more ways in which our Collegium institutions may collaborate for the benefit of us all. I hope to contribute an international and cross-cultural perspective to the work of Collegium. With my international business focus, I have been able to research and learn about the international perspectives of the impact of employees' religion on the work environment.

I actively participate in our Benedictine Institute Building Community events that have provided ongoing links to the work of Collegium by enhancing connections within our campus community. On a personal level, I am an avid supporter of the Cause for Canonization of Sr. Thea Bowman, F.S.P.A. Her life's work is an inspiration. I will continue to encourage involvement from my institution, and I look forward to contributing the impactful work of Collegium.

Board Leadership Transitions



The Collegium board elected [Norah Martin](#), the current Vice-Chair of the Board, to serve as Chair for a one-year term beginning July 1, 2020. Norah is Professor of Philosophy and Environmental Studies at the University of Portland.

[Esteban del Río](#), who served two terms as Chair, will step back to regular board membership at that time. We are grateful for two years of dedicated and heartfelt leadership.

On July 1 [Kathy LaFontana](#), Vice President of Academic Affairs at Ursuline College, assumes the role of Vice-Chair.

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:
[Rev. Dennis Holtschneider, C.M.](#), Association of Catholic Colleges and Universities
[Thomas M. Landy](#), Director, College of the Holy Cross

2020 Catalyst Grants Awarded

St. Mary's University Texas **Embracing the Mission Mentor Development Program**

The Embracing the Mission Mentor Development Program is an opportunity for faculty to explore the potential impact of Catholic and Marianist teachings, values and spirituality on their overall well-being, teaching, scholarship, research and interactions with others. An intensive two-day workshop, the participants, faculty of different faith backgrounds and different ways of knowing and thinking will engage one another to think about the professoriate as vocation, discern how their God-given gifts can enhance the mission of the institution through their engagement with others and by incorporating mission-influenced pedagogical best practices into their courses.

University of Detroit Mercy **Justice Seminar: Wrestling with the Intellectual Tradition behind the Mercy & Jesuit Commitment to Justice**

The commitment to social justice is often taken as a shorthand expression of the mission of many Catholic colleges and universities. The proposed program seeks to ground faculty understanding of this commitment in the Catholic social tradition, particularly Catholic Social Teachings and the expression of these in the traditions of the Religious Sisters of Mercy and the Society of Jesus, co-sponsors of the University of Detroit Mercy. Participants will learn about an Ignatian way of proceeding as well as the Critical Concerns of the Sisters of Mercy and the Universal Apostolic Preferences of the Society of Jesus, expressions of the mission priorities of these communities.

New Science, Technology, Engineering and Math (STEM) initiative launched with listening sessions

On April 16, twelve STEM-associated faculty members joined Collegium Director Tom Landy for a virtual listening session over Zoom. Collegium has long been dedicated to providing a variety of resources for promoting the ongoing professional development of faculty members at Catholic institutions of Higher Education. This listening session is part of a new initiative that seeks to discover more about the particular experience of STEM faculty in Catholic Higher Education so that Collegium can learn how best to support their professional development.

The session began with a guided reflection by Tom Landy and then participants were separated into small “breakout rooms” where they shared their teaching, learning and service experiences at their diverse campuses. Small group discussions touched on far-ranging topics that related to the particular challenges and opportunities that STEM faculty members face at Catholic colleges and universities. Topics included how faculty incorporate “wonder” and “sacramentality” into their classrooms, finding touch points between disciplines, teaching about sustainability, and the importance of educating students holistically. Faculty participants

joined from Fairfield University, the University of Detroit-Mercy, Creighton University and DePaul University, among several others.

The April event was the first of two scheduled listening sessions for STEM faculty members. We invite STEM faculty readers to join us at the next listening session on Friday, June 12 from 4pm-5:30pm EST/1pm-2:30pm PST where we hope to learn more from you about how Collegium can support STEM faculty development. We particularly encourage you to invite your faculty colleagues to join us even if they have yet to participate in a Collegium summer colloquy as we hope to not only support colloquy alums but also their STEM colleagues back on campus.

If you are not able to participate in a listening session, we are still excited to hear from you. What best practices for exploring mission in STEM classes have you found at your campus? Send us your thoughts in our [survey](#).

— David Crowley and Heather Dillon

“Taking the Conversation Home”

The goal of Collegium’s Summer Colloquy is to open a dialogue on Faith and Intellectual Life that participants can continue to explore at their home institutions. Alumni/ae have shared reflections of how they have chosen to “take the conversation home,” carrying out and building upon themes from their week at the Summer Colloquy. Past alumni/ae [reflections](#) can be found on the Collegium website. We hope they inspire and offer some ideas for continuing the conversation of faith and the intellectual life on your college and university campuses. We welcome contributions from alums wishing to reflect on their own experience and how it has impacted them on their own campus.

Alumni/ae News

James Carroll, F’19, Iona College, began a one-year term as President of the American Catholic Historical Association in January 2020. **Brenna Moore, G’05** was appointed Vice-President, and will assume the presidency in January 2021.

James McCartin G’98, F’05, P’17, Associate Professor of the History of American Christianity at Fordham University was named [Chair of National Seminar on Jesuit Higher Education](#)

Theresa Jeevanjee F’05, ’17 and long-time board member and mentor has been appointed Associate Professor, Computer Sciences, School of Sciences at Lindenwood University, St. Charles, MO.

Esteban del Río, F’13, P’17, long-time mentor and Collegium’s Board Chair, was promoted to the rank of Professor at the University of San Diego, and is serving as Chair of the Sociology Department and Assistant to the Provost for Faculty Affairs.

R.I.P.

[Rev. Peter Ely, S.J.](#), F’12


Seattle University
April 11, 2020

[Dr. Nalin Ranasinghe](#), F’12, ’17


Assumption College
March 13, 2020

Magdalene

The woman, rich in fashion,
shattered by her sins; she broke
the jar; the smell of ointment
filled the place. It flowed down
from the head, upon the beard
and onto the collar and the sleeves.
His friends were shocked.
Again he was transfigured.

As all reclining watched, they saw
how a weeping courtesan, her hair
upon his feet, had made the teacher
smell to heaven in the room.
But then transformed again, He told them she
had only oiled a corpse as for the tomb.

— Ed Block, M’95, R’97

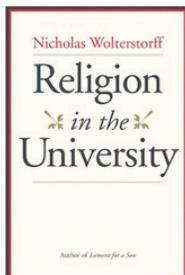
Alumni/ae finder:


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.

Book Reviews

Nicholas Wolterstorff



Religion in the University

Yale University Press, 2019

Over the course of five decades, Nicholas Wolterstorff, a distinguished and extraordinarily prolific Yale philosopher from the Dutch Reformed tradition, has been a major contributor to contributions on the relationship between faith and reason. Yet again, the now 88 year old philosopher has

enhanced that conversation once again, revising his 2001 Taylor Lectures at Yale Divinity School.

The essay is compelled, he says, out of a conviction that changes in the practice of academic scholarship and the epistemology of religious belief over the course of his career warrant a new appraisal of the place of religion. Wolterstorff writes from the vantage point of a philosopher, but does so in a concise, elegant style, for a non-specialist reader, even when the arguments get particularly philosophical. He asks a big, poignant question: is there room in the dominant contemporary university model for a person who “spies behind the beautiful snowflake and gorgeous earth a craftsman, *their* craftsman, master of insight and beauty. Is there a space for such a voice as that?” (3). He doesn’t just mean whether there is room for it to shape the quality of our human interactions, or for us to choose to study a religious artifact or phenomenon. Does belief in God, he inquires, need to be bracketed from scholarship?

Wolterstorff begins with Max Weber, offering a concise and lucid perspective on the ways that Weber’s exposition of the modern conception of the academic vocation leaves no room for value perspectives, even if it necessarily enhances conformity and squeezes out prophetic perspectives. But whereas Weber claimed that the ethic of the secular university was an inevitable outcome of modernity, Wolterstorff argues that it was a quite contingent one, by no means necessary.

Wolterstorff then turns to Hans-Georg Gadamer and others to show how, in history, for example, judgments of value are inevitable. They are, for example, precisely what separates doing history from listing a chronicle of events. History is the judgmental sorting out of events. Thinking from within a tradition can inhibit, but also can enable access to understanding, he argues (45). The academy, he notes, came to recognize that as it opened itself to multicultural membership and perspectives.

Wolterstorff also contests the argument that religion does not belong in the university because *no* nonrational belief belongs there. He takes on the charge by “arguing that the criteria for rationality that the critic employs [in assertions like this] is mistaken,” (74) using

lines of thought drawn out by philosophers of religion in recent decades, including by Al Plantinga, a mentor at the first Collegium summer colloquy. One facet of his argument is that religious beliefs are critiqued because believers typically do not hold them on the basis of a chain of rational arguments. However, philosophers have come to recognize how many acceptable, even necessary, beliefs are formulated in that way. Why should religion, among these, be singled out for exclusion from the university? “Academic learning, whatever else it may be—discovery, explanation, hermeneutic understanding—is an *interpretive* enterprise. By this I mean it is never just a matter of opening oneself to reality; always it requires a positive contribution on our part” (122).

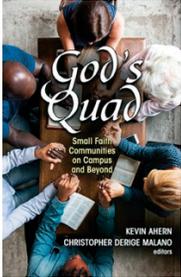
This book is mostly an argument against singling out religion for exclusion by holding up against it standards that the academy doesn’t apply to other ways of understanding. Wolterstorff is not very specific about what religious belief actually brings to the secular university. Religions, he does broadly insist, are not merely “add ons” to the academic enterprise, but orientations or modes of interpreting it. Secularism, on the other hand (here he borrows from Charles Taylor), is not merely that which we all hold in common, *minus* religion. It is a competing worldview. It should not be treated as if it were the common perspective, to which religion can be added by those who wish.

The ideal behind the academic enterprise that Wolterstorff does espouse is not about idealizing objectivity, but instead is an ethic of listening and engaging, taking the views of others seriously and treating them fairly. He argues that contemporary non-religiously affiliated universities should strive not to be neutral institutions, but pluralist ones. He demands something of the religious believers who want to bring their voices into the university, though it is a demand that applies not only to religious people. It is imperative to his vision that the many perspectives welcomed into a contemporary university be carried out in dialogue with one another, not in isolation from other perspectives.

As one who has long been interested in the idea that there should be a variety of models of the university, not just one platonic ideal that all emulate, I’m pleased to see how Wolterstorff develops his arguments. I was struck as a reader to think about the contrast between the ideal of a university espoused by Weber, and the self-conception of our mission at Holy Cross, for example, where the mission statement states in part.

—Thomas M. Landy

Kevin Ahern (F'18) and Christopher Derige Malano, eds.



*God's Quad: Small Faith
Communities on Campus and
Beyond*

(Orbis, 2018)

This book deals with student and chaplains' realities that are often siloed from faculty concerns. Given the editors' aim "to draw more attention to the needs and realities of the 'student church,'" and their belief that small faith communities are an especially valuable means for providing students with a "witness to what it means to be a Christian," this volume is well worth highlighting for Collegium alumni/ae.

One of the great strengths of the book is that it draws on the voices and experience of writers from many parts of the globe, including India, Italy, Kenya, Mali, Peru, and Zambia. Those international experiences are foregrounded, not left as incidental. The American examples that follow global ones derive more from secular campuses than from Catholic ones but provide concrete structural and organizational frameworks for success, among them that employed by Catholic Relief services student ambassadors project on 43 Catholic and secular campuses.

All the small groups described seem to integrate gathering, prayer, reflection, action. They work because they provide a sense of belonging, and offer everyone a role within the group. The best of the groups also provide opportunities for prayer, catechesis, bible reflection, liturgy, interfaith outreach and social immersion opportunities. Many build on the see-judge-act methodologies of the Catholic social movements that gave birth to the movements abroad.

The formats of the essays vary. Some present research or analysis, others are more autobiographical.

Though these small student groups have a long history, outlined briefly by the editors, the editors still believe in their value in a new student context, and that "large ministries and campus parishes are insufficient without smaller student communities." (xiii).

Ahern rightly points out the tremendous disparities in the Church's focus on campus ministry in the United States, whereby traditional four year residential campuses get most of the investment of resources, while community colleges go without. The Church's preferential option for the poor has not translated into a preferential option for religious care. Ahern calls for models of student pastoral engagement that make students as active agents. This model differs, he points out, from a consumerized model where students think of themselves as coming to engage services they have paid for. Small groups, largely student led, model that possibility. His model also calls for groups to be actively related with the rest of the Church, not simply focused inwardly.

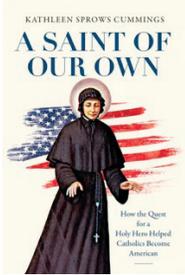
Many of the international essays emphasize the structural networks that bind student groups nationally and internationally. Cecilia Tovar S. makes a powerful case for the larger impact that small communities of young people can have. She chronicles the ways that small group Catholic student movements in Peru were instrumental in influencing the birth of liberation theology. That theology, as it developed in an ecclesial context, is a model for insuring that student groups are not turned inward to their own concerns, but outward-focused, particularly in favor of the needs of the poor.

At a time when many of us are longing for genuine human interaction again, these essays resonate when they explore the power of human interaction and shared commitment to shape lives.

—Thomas M. Landy

Booknotes

Kathleen Sprows Cummings' (G'99)



What drove the U.S. Catholics in their arduous quest, full of twists and turns over more than a century, to win an American saint? The absence of American names in the canon of the saints had left many of the faithful feeling spiritually unmoored. But while canonization may be fundamentally about holiness, it is never only about holiness, reveals Kathleen Sprows Cummings in this panoramic, passionate chronicle of American sanctity. Catholics had another reason for petitioning the Vatican to acknowledge an American holy hero.

A home-grown saint would serve as a mediator between heaven and earth, yes, but also between Catholicism and American culture. Throughout much of U.S. history, the making of a saint was also about the ways in which the members of a minority religious group defined, defended, and celebrated their identities as Americans. Their fascinatingly diverse causes for canonization—from Kateri Tekakwitha and Elizabeth Ann Seton to many others that are failed, forgotten, or still under way—represented evolving national values as Catholics made themselves at home. Cummings's vision of American sanctity shows just how much Catholics had at stake in cultivating devotion to men and women perched at the nexus of holiness and American history—until they finally felt little need to prove that they belonged.

--from the publisher

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:

Gioia, Dana. *The Catholic Writer Today: And Other Essays*, Wiseblood Press, 2019, 220 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.

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

-Waggoner, M. and Walker, N. eds., *Oxford Handbook of Religion and American Education*, Oxford Handbooks, 2018, 520 pp.

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