

Collegium News

Volume 3/Issue 18

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Member Institutions

- Anna Maria College
- Assumption College
- Avila University
- Boston College
- Chaminade University
- Clarke University, Iowa
- College of Mount Saint Vincent
- College of New Rochelle
- College of Saint Benedict
- College of Saint Scholastica
- College of the Holy Cross
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- DeSales University
- Dominican University
- Duquesne University
- Fairfield University
- Fontbonne University
- Fordham University
- Georgetown University
- Gonzaga University
- Iona College
- John Carroll University
- Le Moyne College
- Lewis University
- Loyola Marymount University
- Loyola University Maryland
- Manhattan College
- Marian University
- Marquette University
- Mount Mary University, Wisconsin
- Notre Dame de Namur University
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- Our Lady of the Lake College,
Louisiana
- Regis University
- Rockhurst University
- Sacred Heart University
- Saint Catherine University
- Saint Francis University,
Pennsylvania
- Saint John's University, Minnesota
- Saint Joseph's University
- Saint Mary's College of California
- Saint Mary's College, Indiana
- Saint Mary's University, Minnesota
- Saint Mary's University, Texas
- Saint Michael's College
- Saint Norbert College
- Saint Thomas More College,
University of Saskatchewan
- Seattle University
- Seton Hall University
- Stonehill College
- University of Dayton
- University of Detroit Mercy
- University of the Incarnate Word
- University of Notre Dame
- University of Portland
- University of Saint Joseph,
Connecticut
- University of Saint Francis
- University of Saint Thomas
- University of San Diego
- Villanova University
- Xavier University



2014 Collegium Summer Colloquy
on Faith and Intellectual Life
College of the Holy Cross,
Worcester, Massachusetts

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Karen Eifler

*How I Spent My Summer Vacation
(and Collegium Visionary Award Stipend)*

Collegium Newsletter, October 2014

I've never been shy about asserting that Collegium has been the most important catalyst for growing into my roles in Catholic higher education and it was an ineffable delight to receive the first Visionary Award last spring. The University of Portland quietly does a lot of things really well when it comes to living out our mission as a Catholic university in the Holy Cross tradition, and so this award reflected the efforts of many good people at my institution; I was delighted to accept it on their behalf.

But I was the one who received the additional backing of a \$1000 professional development stipend to further my work in the broad goals of Collegium. The funds allowed me to dream big and to create a project that did (and will continue to) stretch my mind and spirit, a project that would be hard to categorize in the usual professional development requests we all make to our departments.

The University of Portland received the extraordinary benefaction of a Heritage Edition of *The Saint John's Bible* last year, one of just 299 copies in the world. It's a fine art life-sized replica of the first fully hand rendered, illuminated Bible manuscript crafted in over 500 years. Collegium alums who've been to St. John's University have seen 12-14 pages of it at a time in the Hill Museum and Manuscript Library there. Our edition was supervised by Donald Jackson, director of the original manuscript, and it is a work of art in itself. As co-director of the Garaventa Center for Catholic Intellectual Life and American Culture at UP, one of my job tasks is to serve as a docent of our Heritage Edition and provide programming centered on it. I used the majority of my stipend to attend a *Saint John's Bible* curator seminar at the Abbey in Colledgeville, MN. As a Heritage Edition owner, it turned out that my tuition and accommodations were provided by the SJB Office, so I had funds to spare after purchasing my round-trip airfare. I was able to purchase all the docent books and videos, which I have been using steadily to prepare public lectures on the SJB. One unique bit of UP's SJB programming has been a series of online experiences of *Visio Divinas*—essentially a series of 15-minute movies posted on the Garaventa Center website that allow viewers to enter into contemplative prayer anchored on a single image from *The Saint John's Bible*. I have more ideas than actual skills when it comes to things technological, so I used the balance of the stipend to get trained in iMovie and Wordpress to boost the caliber of these online films. The latter two resources have proven crucial in my daily work at the Garaventa Center, as much of our outreach is done via web-based tools. Ang Lee and Steven Spielberg have nothing to fear when it comes to my prowess as a film-maker, but I promise that each one gets better. Here is a link to the site, if you'd like to explore the *Visio Divinas* and podcasts that I have learned to create and post: wordpress.up.edu/garaventa.

I am pleased to report that the reach of the professional development stipend is far beyond a single project. I gained the background knowledge to devise several years' worth of programming fleshing out the glories of *The Saint John's Bible*, and have been able to develop an aesthetically pleasing interactive website that deploys multiple digital programs to an international audience; these programs are all tendrils of the rich Catholic intellectual tradition I first embraced at Collegium. Evermore thanks to the Collegium Board for this extraordinary honor and opportunity, and to the University of Portland for providing a platform for bringing good ideas to life.

Collegium Visionary Award - Call for Nominations!

In Spring 2015, Collegium will award its second annual Visionary Award, a means to begin to honor the many contributions of Collegium alumni and alumnae.

The Collegium Visionary Award is meant to celebrate and advance the work of Collegium alumni/ae in the many ways that Collegium encourages: leadership to promote Catholic mission on member campuses, scholarship to advance the Catholic intellectual tradition or to bring other traditions into fruitful dialogue with it, and innovative teaching to bring aspects of the summer colloquy to life for students.

Eligibility: All alumni/ae who participated in Collegium as faculty or graduate fellows are eligible, except for Collegium board members during the term of their board membership.

Nominations: All Collegium alumni/ae are invited to nominate fellow alumni/ae who they regard as outstanding exemplars of Collegium's mission by one or more of the criteria described above. Nomination letters, up to 2pp. single spaced, should articulate clearly why the nominee merits the award, and help us evaluate the impact of that nominee's work on campus, in the classroom, or in the scholarly realm. Nominations must be emailed to Collegium@holycross.edu by Friday, January 16.

The Collegium Board will review the nominations and recommend an awardee. The award will consist of a framed citation to be presented at a reception on the awardee's home campus late in the spring semester, and an award of \$1000 that can be used for a retreat, in support of relevant academic research and pedagogical development, or for mission-related events on campus.

The award will be announced in the spring newsletter.

Conference on the Catholic Literary Imagination at USC

The Institute for Advanced Catholic Studies (IACS) at The University of Southern California will sponsor a conference this February and organized with Dana Gioia: [The Future of the Catholic Literary Imagination](#). Julia Alvarez, Ron Hansen, Alice McDermott, Kevin Starr, and Tobias Wolff will all give plenary talks, with presentations by more than two dozen other writers, poets, and scholars in panels, workshops, discussions and readings.

Registration for this February's conference has begun at cli.ifacs.com. The conference is completely free and most meals are provided. It will begin on Thursday evening, February 19, 2015 and end on Saturday evening, February 21.

[The Future of the Catholic Literary Imagination](#) conference will be a major national gathering of leading writers, critics, scholars, editors, and journalists—young and old, Catholic and non-Catholic. The goal is to foster a dynamic, serious but never pious conversation about the relationship between faith and literature in contemporary American culture. Participants will discuss the Catholic imagination through themes of incarnation, mystery, suffering, redemption, faith, and doubt. The conference will also explore ways in which Catholic literary life can be enlarged, enlivened, and refined to meet the needs of both our new century and a new generation of writers.

The audience will include writers, faculty, graduate students, undergraduates, and even English students from local high schools. They will tape the proceedings and make them available on the Institute's website. They also hope to publish a collection of the best papers from the conference.

Collegium



Grants of Up to \$2500 for Projects that Extend Collegium's Mission on Member Campuses!

The [Association of Catholic Colleges and Universities](#), Collegium's sponsor, has generously offered once again to co-fund five grants of up to \$2500 each for projects that advance Collegium's mission on those campuses and in broader forums. The grants can fund course development, scholarship, and workshops that advance Catholic intellectual life and bring it into dialogue with other ways of knowing. Collegium alumni/ae at Collegium member institutions are eligible to apply for the grants, and other faculty may be included in proposals as co-applicants.

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

Deadline for applications is March 15, 2015. Applications will be reviewed by a faculty committee appointed by the Director of Collegium. Applications and questions should be emailed to Collegium@holycross.edu. Awards will be announced by April 15, 2015. The grants will be awarded over a twelve month period beginning July 1, 2015, with a possible award period extension of an additional six months. At the close of the grant period, awardees will be responsible for submitting a report on the disbursement of funds and a two to three page narrative report which will be suitable for publication in *Collegium News* and the *ACCU Update*.

Applications should include:

1. Cover Sheet - listing title of project, primary contact person (s) and contact information, amount requested, and 100 word abstract. The cover sheet must be signed by all applicants. It should also include the name and contact information of the sponsoring institution's grant officer and his or her signature approving the grant request.
2. Narrative (in three parts) -
 - a) An Introduction, in which the applicant(s) presents the educational and intellectual rationale behind the proposal, identifies its intended audience, and indicates how it builds on Collegium's work.
 - b) A Project Plan, in which the applicant or group of applicants details the manner by which the proposal's goals will be met, and identifies the specific resources and plan needed to accomplish that.
 - c) Qualifications of applicants to carry out the project, and qualifications of other persons to be brought in to help with the project.

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

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

MEMBER SCHOOLS AND THEIR MISSION

“St. Mary’s University – What it means to be Marianist and Catholic in the Southwest”

by

Rudy Vela, S.M., D.Min., Vice President for Mission and Rector of St. Mary’s University, (F ’09);
Stephanie Ward, Ph.D, Associate Professor, Business, St. Mary’s University, (F ’14) and;
Arturo Vega, Ph.D., Associate Professor, Political Science, St. Mary’s University, (F ’12).

St. Mary’s University, as a Catholic Marianist University,
fosters the formation of people in faith and
educates leaders for the common good
through community, integrated liberal arts and professional education,
and academic excellence.

The St. Mary’s University mission statement is a reflection of the Characteristics of Marianist Universities. St. Mary’s University (StMU) shares these characteristics in the service of the Catholic and Marianist mission and identity with Chaminade University and the University of Dayton. At StMU, living out our mission happens intentionally and unintentionally everyday on our campus. Faculty and students work in concert with each other through classes and co-curricular experiences, many of which provide opportunities for simultaneous spiritual, emotional, and intellectual growth. We can provide several examples of how our mission is embodied on a daily basis, but for the sake of brevity, we offer our Core Curriculum, Continuing the Heritage, Marianist Leadership Program, and the Study in Leadership Course as examples.

As background, StMU is a small, regional, Catholic and Marianist liberal and professional arts university in San Antonio, Texas with an enrollment of slightly under 4,000 students. One might go as far as describing St. Mary’s as a small, Catholic and Marianist and *Hispanic* undergraduate university. We serve a niche market that has long been underrepresented in the nation’s colleges and universities. StMU is designated as a Hispanic Serving Institution (HSI)--a U.S. Department of Education designation of colleges and universities in the United States that assist first generation, low-income Hispanic students and have at least 25% Hispanic enrollment. At StMU, over 7 in 10 undergraduate students identify as of Hispanic origin, 3.5% African American; only 14% of the undergraduates identify as Non-Hispanic Whites.

At StMU, we exist to serve the church and world in the educational tradition of our founder, Blessed William Joseph Chaminade. There are five components that characterize our Marianist approach to education: educating for formation in

faith, providing an integral quality education, educating in family spirit, for service, justice and peace. Our last essential element entails educating for adaption and change.

First, we educate for formation in faith. As a higher education institution, StMU has kept, along with education in the disciplines, a commitment to the development of the whole person, which includes the dimension of religious faith and its personal appropriation and practice. Faith and culture are taken seriously. An emphasis on the formation of character and growth in faith enables us to send into civic communities distinctive graduates who understand what it is to act ethically and respect diversity. Important here is to form students not only professionally, but also within a cultural, religious, and civic context that reaches far beyond the immediate advantage of one’s own individual persons, families, corporations, or even nations.

At StMU, the focus on formation in faith is important throughout the university. Interestingly, 70% percent of undergraduate students who self-identify a religion indicate that they are Catholic. Nonetheless, in 2013, the number of Theology majors had dwindled to less than 1% of the total undergraduate enrollments. So as a university, we must think about how to engage students in considerations of faith through their majors as well as the Core Curriculum. In terms of majors, 46% of the undergraduates are enrolled in the School of Humanities and Social Sciences, 34% in the School of Science, Engineering and Technology, and 20% in the School of Business. The most popular majors (Biology, Psychology, Political Science, Criminal Justice, Exercise and Sports and English and Communications) account for 4 in 10 undergraduates.

The second component that characterizes our mission is that we strive to provide an integral quality education. We

consider this value as fostering “excellence in education.” Excellence includes students’ curricular and extra-curricular experiences as well as their intellectual and spiritual development, understood and supported best in and through community. In other words, students and faculty are expected not only to study the ambivalent achievements of technology, but to actively engage and become involved in the development and use of those technologies that most truly benefit the whole human community.

One way we emphasize “excellence in education” is through our Core Curriculum, the first introduction that students have to the Marianist Characteristics of Education. Every St. Mary’s student engages in nine developmental courses (divided into reflection based courses and practice focused courses) plus one capstone course that integrate faith formation, community, justice, service, peace, adaptation, and change in a challenging environment that requires excellence from both students and faculty. At StMU, we continue this integrated educational experience in specific disciplines completing the holistic educational process. What makes the St. Mary’s Core Curriculum unique is the ability for courses to focus on God’s intention for us as human beings. For example, when students take the Foundations of Reflection: Self course, they contemplate questions such as who am I, what is real, does God exist, does history have meaning, and what is justice. In a student’s senior year, he or she will take the capstone course. In this course, students are asked to bridge all their learning across the prior core courses to answer the question about how a specific world issue affects the common good. Throughout the entire Core Curriculum experience, students are challenged to identify how they can translate their learning experience into a meaningful transformation in their faith and development in their contribution to something greater than themselves.

The third component is embedded within a family spirit that we call “community.” Essential here is creating a climate of acceptance and respect. Here is where community support for scholarship, friendship among faculty, staff and students, and participation in university governance characterize the Marianist University. In reality, this component is what challenges us to a family of families that embraces mutual acceptance. Here is where as members of families accept theirs, acknowledging a bond and an obligation deeper than the voluntary. We strongly believe that family spirit enables our institution to challenge our students, faculty and staff to excellence and maturity, because the acceptance and love of a community give its members the courage to risk failure and the joy of sharing success. Community helps us respect and educate, love and serve one another.

The Marianist Leadership Program is a clear example of how StMU lives out this characteristic of educating in the family spirit. The Marianist Leadership Program provides co-curricular experience for 65 students who want to deepen their understanding about the Marianist charism through a community-based program. These students live

and serve together on campus. They complete required program components such as weekly gatherings based on a curriculum challenging students with scripture, leadership development, Marianist values, and social justice beyond their educational endeavors. They learn what it means to truly live out faith formation and academic excellence while serving God. This program is a specific example at St. Mary’s of how students learn consensus-building, teamwork, and communication skills while loving and accepting others’ perspectives and needs while living with each other on a daily basis.

Educating for service, justice and peace is at the heart of our fourth Characteristic of Marianist Education. Our mission is deeply committed to the common good. We see intellectual life itself as a form of service in the interest of justice and peace, and the university curriculum is designed to connect the classroom with the wider world. In addition, at StMU, we extend a special concern for the poor and marginalized and promote the dignity, rights and responsibilities of all peoples. Awareness of local and global concerns with regard to the common good awakens students to the potential impact of the university’s mission. Administrators, faculty, staff and students strive always to be aware of the ways in which their work is and can be of service to others. Through service, the discovery and transmission of knowledge deepens the understanding of God’s creation.

One example of how the university enacts educating for service, justice, and peace is through Marianists beliefs in serving others is a life-long vocation. At St. Mary’s, service to others is a cornerstone of co-curricular activities. One such opportunity is the Continuing the Heritage Day of Service. Our entire community comes together for one day at the beginning of each semester to offer our abilities to different organizations, neighborhoods, and individuals within San Antonio. This past August, over 3600 hours by 750 volunteers were given in serving the San Antonio and Dallas communities. We explicitly live out our mission throughout the year, but this day gives faculty, staff, alumni, students, and Marianists the opportunity to bond together by learning and serving together. It is an institutional commitment to being bold about the Marianist vocation.

Our fifth component acknowledges education for the sake of adaptation and change. In the midst of rapid social and technological change, we want to shape our communities of faculty, staff, and students to readily adapt and change their methods and structures so that the wisdom of our Marianist educational philosophy and spirituality may be transmitted more fully. We strive to educate and prepare students to live authentically in a pluralistic world. We hope our Marianist educational enterprise provides the tools so that our students can craft the skills required for dialogue, consensus, and teamwork that depend on the virtues of loving acceptance of others, and the discipline required for responsible, rigorous analysis, and faithful dedication to a collaborative, honest, and hopeful search for truth.

Many St. Mary's faculty members integrate the Marianist Educational Principles into the specific courses taught each semester. There are great examples of this commitment to the learning process in every corner of our campus. One such example is a leadership course taught in the Bill Greehey School of Business. Patterned after a Harvard Business School graduate course and adapted to include a focus on faith formation, adaptation, and change, this undergraduate course asks students to deeply analyze aspects of morality. Students never read a business press book or discuss how to lead a meeting. Instead, they read works of fiction and non-fiction, plays, and historical accounts and analyze whether protagonists' actions are moral or not. They then use their analysis to develop personal definitions of moral leadership. This course creates a trusting, honest, personal dialogue among students and the teacher epitomizing the family spirit of the Marianist charism. This course asks each person to examine how he or she embodies his or her faith formation when living out life in an excellent, God-directed manner.

In large part because of the mission-driven education provided, StMU maintains a high retention rate (78%) and high graduation rates (55% graduate within in six years). The university was recently recognized by *The Education Trusts* as having one of the smallest graduation gaps. At StMU, the graduation rate for non-Hispanic whites is 58% while for Hispanics it is 57%; nationally, 60 percent of non-Hispanic white students graduate within six years but only 49 percent of Hispanics.

In conclusion, when one pulls together the uniqueness of our Marianist charism, our catholic mission, and HSI status St. Mary's University forms global ethical leaders. Not surprisingly, when Hispanics in San Antonio and South Texas begin the process of thinking of institutions of higher education, both parents and students think of St. Mary's not only for its geographic location but also for its success in creating a welcoming, academically rigorous and faith-based community.

MEMBER SCHOOLS AND THEIR MISSION

As a regular feature in Collegium News, we plan each issue to focus on one member school and its mission. We are grateful to Rudy Vela, S.M., Stephanie Ward and Arturo Vega for taking the time to write about the particular mission of Saint Mary's Univesity, Texas.

R.I.P.



Tracy Schier, who served in the early years as an evaluator at Collegium for the Lilly Endowmnet, died August 14, 2014. [Tracy](#) was a leader in Catholic higher education in many ways, among them as co-editor of *Catholic Women's Colleges in America* (Johns Hopkins: 2002) and co-founder of the Institute for Administrators in Catholic Higher Education, a sort of Collegium for Administrators.

Elisabeth Brinkman, RSCJ (F'05) died April 29, 2014. [Elisabeth](#) was a participant at the Collegium 20th Anniversary celebration held at DePaul University in September, 2012.

Collegium Board News

The Collegium Board of Directors welcomes its newest board member **Thomas Mans**, Vice President, Academic Support and Research, Association of Catholic Colleges and Universities.

A Remarkable New Prize

America magazine and The [Saint Thomas More Chapel](#) at Yale University recently announced the creation of the George W. Hunt Prize for Excellence in Journalism, Arts & Letters. The \$25,000 award will be given annually to a person under age 45 to recognize literary work of Roman Catholic intelligence and imagination in the area of journalism, fiction, poetry, drama, music, memoir, biography, history, art criticism and academic scholarship. A full description of the award and criteria for nomination are available [here](#).

Tracing the Contours of Catholic Life Around the Globe

by Tom Landy

Over the last two years, as some Collegium alums know, I've been engaged in research and planning for a new project, Catholics and Cultures, which aims to radically deepen our understanding of the variety and particularity of Catholic life and practice around the globe. In those two years, the research has taken me to Brazil, Chile, China, Denmark, El Salvador, Ethiopia, Hong Kong, India, Ireland, Italy, Jamaica, Jordan, Lebanon, Mexico and Uganda. I've been conducting research to demonstrate the potential of Catholics and Cultures, developing means and platforms to communicate what I learn, and developing a network of scholars to join in this work.

The Center I direct at Holy Cross, the McFarland Center for Religion, Ethics and Culture, has looked at questions of faith and culture in piecemeal fashion since its founding, but it is now our goal to do it in a much more systematic way.

In January, when Catholics and Cultures finally goes public with a website launch, I will email a brief announcement and link to the site that communicates a good deal of what I've found. In the meantime, though, I want to share a little bit about the project, and reflect on how it connects to the mission of Collegium.

Perhaps the simplest way to explain Catholics and Cultures is to say that it aims to answer the question, What is it like to be Catholic today in any of the myriad national and local cultures around the world? In light of that, the initiative focuses on lived religion, i.e. on Catholicism as it is experienced in the lives of ordinary believers, rather than focusing on religious elites. It looks primarily to the contemporary situation, appealing at times to history to help shed light on some differences.

The main way Catholics and Cultures will share what we learn is through the web, a tool well suited for so big and evolving a project. We have created a new site, to be premiered soon, that provides description, analysis, interviews, photos, audio and video from a dozen countries. Many more will be added as it grows. It will allow users to search information by country or by theme, and to learn about Eastern rite churches. We hope it will be useful to the general public, but especially that it will be useful as a repository of information useful for college courses.

We are also developing an online scholarly journal, The Journal of Global Catholicism, to be edited by Mathew Schmalz (F'99, M'05,'11,'14). The first Catholic and Cultures international conference, "Catholic Cultures, Indian Cultures," will be held in Bangalore, India in January 2015 and will draw scholars from throughout India. In future years we hope to sponsor workshops on how to teach about

world Catholicism, to host research and teaching fellows at Holy Cross, and to sponsor further research.

So how does this connect to Collegium?

Ironically, given my own long-term interest in Catholic intellectual life, intellectuals are not the subject of this research. Instead, Catholics and Cultures focuses on ordinary Catholics' practice and experience, often with a focus on popular practices that seem by default to have been deemed by scholars as being too uninteresting to be worthy of study. The approach is phenomenological: it aims to understand what engages Catholics in different places, and why. Indeed, I often encounter forms of Catholic religiosity that differ a great deal from my own, and find it intriguing to explore why such practices and beliefs are important to them, without explaining them away in reductionist fashion.

At my opening talk at Collegium, I always make reference to a "big tent" perspective on what constitutes Catholicism, and know in my head that there is a lot more that is surprising and interesting about it than most people realize. Despite knowing to expect cultural variety in the world, I am repeatedly delighted and intrigued by so many of the things that I encounter in my research. It certainly makes my "big tent" claim more tangible to me. I don't have to go looking for religious oddities in a corner to find amazing topics. I'm looking at ordinary, even "typical," taken-for-granted practices that don't stand out as unusual for Catholics there until they see other countries' Catholic life, practices and assumptions in comparison. I continue to be surprised by the absolute variety and diversity I encounter, so much so that at times I had a hard time wrapping my head around it.

Many people have told me that they value Collegium as a place where there is space to transcend the political divisions of American Catholicism. At Collegium this is a choice. In the rest of the world, it is a given reality, one that perhaps helps validate the choice. When I carry out Catholics and Cultures research in the rest of the world, American Catholic political categories usually prove to be of little use, except as a point of contrast in my own head. Seeing that repeatedly is helpful to me, and gives me a lot more freedom to think about the future of Catholicism. The travels also bring me to places where there is a lot more vibrancy than is often the case in the U.S. In light of the travels, many kinds of Catholic conversations at home have been reduced to background noise.

In the short run, the direct curricular link between Catholic and Cultures and Collegium is hard to discern. I do see the need in the long run to gather a more diverse and wide range of resources on what Catholic intellectual life

entails, but at present don't see resources out there that fully recognize the real, global church that is. I'm aware that the documents and discourses of Catholic intellectual life often focus on the past and on a somewhat narrow range of Euro-American cultural issues. I also know that those resources, too, are under-utilized in many of our curricula and in academic and public thought. So there's a lot that can be done.

But thinking about the huge diversity of ideas and experiences in the global Catholic world also helps me to think that Collegium can still be of help by providing space for participants to engage in the issues that are important to our culture, yet not become hostage to those typically discussed issues.

My primary hope for Catholics and Cultures is that it will have a significant impact on the way that people think about Catholicism. As people become aware of the diversity that is out there, Catholicism will surely be harder to pigeonhole. And we will surely find more resources from within it than we recognize now.

I always say that Catholic intellectual life is about engaging a long tradition of thought with new knowledge and new ways of knowing. I'm certainly finding a lot of information that is new to me, and that will be to most Catholics who live here. I'm sure this diversity has implications for how we do and teach theology, how we imagine society and mutual obligations, how we determine what's most important, and even, eventually, how we do Catholic higher education. Right now, though, I'm still at the beginning of imagining the process. I do hope that Catholics and Cultures will be a resource for many intelligent people to think about just that.

ACCU Resources of Interest

Tom Mans, Collegium Board member and Vice-President of the Association of Catholic Colleges and Universities offered the following resources that may be of interest to many Collegium alums:

Catholic Social Teaching - ACCU sponsors a monthly e-newsletter with information and resources on CST. To subscribe, email Lexie Bradley at: abradley@accunet.org. ACCU has great online [resources](#) and [examples of course syllabi](#).

Catholic Higher Education: ACCU's quarterly newsletter, Update, is free and available to anyone at a member school. You can check it out and subscribe from this [webpage](#). The [Journal of Catholic Higher Education](#) (JCHE) is the peer-reviewed scholarly publication of the Association. Your library receives a print copy and your librarian can give you information about how to access both current and past volumes on-line. The current edition includes an article on cultivating a sacramental worldview as a department chair by Collegium's own Rodger Narloch (F' 04, long-time board member, and many time mentor)

Alumni/ae News

Thomas Crawford (G'99) was named Inaugural Banpu Endowed Chair of Sustainability at Saint Louis University.

David Gentry-Akin (F '03, M'09) theology and religious studies professor at Saint Mary's College of California, was ordained to the priesthood for the Diocese of Stockton.

Kelly Heuer (G '08) is currently the Head of Communications and Project Management at the Kennedy Institute of Ethics at Georgetown University.

Kathryn Lafontana (F '97, M '98), Assistant Vice President for Academic Affairs for Program Development and Assessment at College of New Rochelle, wrote two successful grant proposals that were just funded by the Department of Education, one for \$10M and one for \$4M.

John Su (G '97) was one of four faculty honored with Marquette University's highest teaching honor, Teaching Excellence Awards.

Luke Taylor (G '13) was appointed Assistant Professor of English at Baylor University, beginning fall '14.

Tom Chiles (F '95) was recently appointed as Vice-Provost for research and academic planning at Boston College.

Jennifer Beste (G '01) was recently appointed as College of Saint Benedict Koch Chair for Catholic Thought and Culture.

Myrosław Tataryn (F'97) and his wife Maria Truchan-Tataryn received the (2014) third place award in the Pastoral Ministry category by the Catholic Press Association for their recently published book, *Discovering Trinity in Disability: A Theology for Embracing Difference*, Orbis Books. The book is listed in the "Help Shape Collegium News" section of the newsletter for anyone interested in doing a review for the spring '15 newsletter.

Artwork by **Fr. James Palmigiano (R'05, '11, '14)** is currently on exhibit at the Cantor Art Gallery, College of the Holy Cross. The title of his exhibit, "[James Palmigiano: Recent Collages](#)," will be on display until December 17, 2014.

Catholic Social Tradition Conference & Call for Papers

CONFERENCE

Joy & Hope: 50th Anniversary of *Gaudium et Spes*

University of Notre Dame • March 22-24, 2015

The core purpose of the 50th Anniversary of *Gaudium et Spes* conference is to explore thematic peace and justice issues that have been addressed by modern Catholic social thought, especially those within the pastoral constitution such as human dignity, political structures, economic development and internationalization. In order to garner original and creative insights, please address new initiatives that derived from the document or the weaknesses or gaps that exist within the document.

The Center for Social Concerns at the University of Notre Dame [requests proposals](#) regarding the development of the Catholic Social Tradition in the following areas:

- *Historical development and critique of the document and social doctrine
- *Address present social issues in light of the teaching of the pastoral constitution
- *How the Church can forward the promotion of peace and justice in a pluralistic world

Confirmed Keynotes:

Kristin Heyer, Santa Clara University
Miroslav Volf, Center for Faith & Culture, Yale University
Alexia Kelley, FADICA, Washington, DC
Cardinal Wilfrid Napier, OFM, Durban, South Africa

Submissions must include an abstract limited to 500 words. The deadline for submitting proposals for review is November 30, 2014.

Thanks for Advising Us!

On behalf of the Collegium Board, two of its members, Rob Bellin and Karen Anderson, reached out to four graduate fellow alums for advice on how Collegium can best serve their graduate fellows' needs. We are grateful to Maria Devlin (G'11), Stephen Koeth, CSC ('13), Daniel Rober (G'12) and Jonathan Bruno (G'11) for their thoughtful advice. The board will be discussing what we've learned over the next two meetings.

Catholic Universities' Responsibility for Undocumented Students

The Chronicle of Higher Education published an [essay](#) by Dominican University's David Perry (F'12) which focused on Catholic universities in the Chicago area and their responsibilities to undocumented students. David writes, "It was very much inspired by my time at Collegium, in that Collegium gave me the lens to see the pattern and articulate it via my journalism."

More on Pedagogy

St. Mary's College of California is sponsoring a new journal, [Engaging Pedagogies in Catholic Higher Education \(EPiCHE\)](#), an open access peer-reviewed journal dedicated to the advancement of the theory, research, policy and practice of civic engagement, community-based research, service-learning, leadership, and social justice education in the context of Catholic higher education. We are currently accepting manuscripts for our first edition. The call for papers is available on the website.

Catholic Mission and Online Pedagogy

At this year's summer colloquy, a large and lively discussion developed to discuss mission and pedagogy in the world of online education. Collegium's Board is determined that this is one of the issues we need to take up actively in the future.

CarrieLynn Reinhard (F'14) of Dominican University has posted some online reflections how to apply Catholic higher education ethos to an online learning community. She blogged throughout the week, and afterwards, on this topic (see, e.g., [this post](#)).

She wrote to many Collegium '14 participants that she is "interested in opening a conversation on what you think could translate to an online education experience. What that is done in face-to-face classes to reflect a Catholic higher education ethos could also be done in an online class?"

"I am thinking through these issues this academic year, beginning with a roundtable I am conducting in September at my school's annual Caritas Veritas symposium. Any thoughts that you have on the matter -- and I stress any -- would help me, a non-Catholic, understand what could be done and what could not be done.

"I would love to hear from any of you, and I would enjoy having a longer conversation on this topic -- even our own symposium would be great.

"With so many people pushing for online, I think we at Catholic institutions need to be on top of things to make certain that the social teaching ethos does not get lost in the push for content acquisition and job-training discourses."

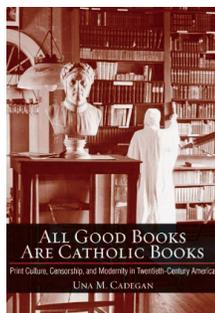
CarrieLynn's summary of the Caritas Veritas symposium is [here](#). Please contact CarrieLynn if you have thoughts about this, and look for more on this here in the future.

An Easy Way to Support Collegium When You Buy from Amazon

We are happy to report that through your support in the past year, Collegium received a total of \$227.70, which was used in the purchase of books for the Summer Colloquy. As an "Amazon Associate" since 2003, we have benefited greatly from purchases made through our link to Amazon. Thank you!

Whenever you make a purchase on Amazon.com, please consider accessing their site through the link on the Collegium "Support" webpage. Every time you start your purchase from the Amazon link, they will donate up to 5% of purchases (books, music, computer, whatever!) to Collegium. The cost to you for items purchased from Amazon is the same whether you go through this link or through Amazon.com. The support is anonymous (we won't know who bought what) but it has already helped us to make a dent in the cost of our summer colloquy books. Please bookmark the link for easy access! You must begin every purchase from that link for us to get the commission.

Book Reviews



Una Cadegan

All Good Books are Catholic Books: Print Culture, Censorship, and Modernity in Twentieth-Century America

Ithaca and London: Cornell University Press, 2013

240 pp.

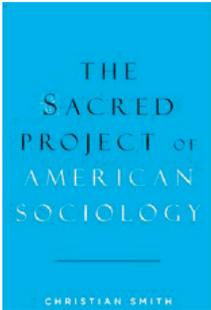
Una Cadegan's fascinating work mines an important and under-examined resource for understanding Catholic intellectual life in twentieth century America: a dynamic Catholic literary and print culture. From the 1910s through the end of the Vatican II era, Cadegan argues, this culture did not simply disseminate a "reflexive anti-modernism" that shielded its audience from what church critics viewed as the modern era's break with the institutions, traditions and philosophies of the past—notably the timeless wisdom embodied in Catholic teaching and practice. While the Catholic Church's condemnation of philosophical modernism drove numerous efforts to censor cultural production and exposure, Catholic literary culture provided an ever-broadening space for active engagement with questions that otherwise remained "off limits" to theologians. These spaces created a "set of intellectual resources by means of which Catholics could not simply reject or acquiesce to modernity but accommodate it on their own terms" (6).

Drawing from a diverse and complex array of texts and conversations in Catholic magazines, letters, book reviews, literary journals, guides and biographies and commentaries of prominent Catholic writers and critics, Cadegan frames the narrative between two events: the 1917 revision of Catholic canon law that governed Catholic literary production; and the 1966 removal of that censorial authority amid Vatican II's more positive encounter with the lessons of the modern world. In between, Catholic literary culture contributed to the broader Catholic Action movement that defined the period. Calling for active critical engagement with modern American institutions and movements, Catholic Action drew upon the expertise of laity to bring forth the Church's goal within modern society to "restore all things to Christ." The resulting enterprise, "hierarchical and also collaborative," was decisively at odds with American and modernist literary movements even as it deployed

modern technologies and vocabularies to advance its message beyond church walls into the broader American society. It trained a careful eye on the social and moral consequences of literature and film, remaining ever vigilant of socialist influence. It also nurtured a communal identity that defied the modern embrace of the autonomous self. All the while, Cadegan argues, Catholic culture could speak a language of self-improvement and self-expression, draw upon modern psychological and historical-critical tools in appealing to broad audiences, and remain profitable for secular publishers.

Like other volumes in the Cushwa Center for the Study of American Catholicism's series in twentieth century American life, this book offers a powerful resource and compelling case for expanding the reach of historical and theological inquiry into the day-to-day conversations over Catholic authority, particularly in relation to the meaning and purpose of literature and the arts. General readers fascinated by the seemingly stilted—and at best "vaguely embarrassing," in the common telling—era of institutional censorship and hierarchical guarding of Catholic orthodoxy, will find a challenge to how we read and interpret the Second Vatican Council as a singularly transformative, "coming-of-age" event. Cadegan's masterful use of Catholic literature and literary criticism, demonstrate a different story, one that saw laity and clergy created an atmosphere of careful and critical—but nonetheless active and creative—attention to what the Council would only later announce in its imperative to read and respond to "signs of the times" in all facets of religious, social and intellectual life.

Justin D. Poché (G'03)
College of the Holy Cross



Christian Smith

The Sacred Project of American Sociology

Oxford University Press, 2014

224 pp.

Critical self-reflection is a necessary practice for any academic discipline, particularly one that propagates a narrative of social justice. Unfortunately, it is rare that scholars step back from their narrow lens of research and academic focus to examine the larger disciplinary project at hand. Christian Smith's *The Sacred Project of American Sociology* is a bold and unfettered attempt to name the central project of American sociology today. At a cursory glance, sociology is a purely scientific, albeit secular enterprise. However, at a deeper level, Smith asserts that contemporary sociology is indisputably a *sacred* project, as sociological inquiry is “animated by *sacred* impulses, driven by *sacred* commitments, and serves a *sacred* project” (p. x). Smith defines *sacred* in a strictly Durkheimian sense – a sacred-profane dichotomy – as “things set apart from the profane and forbidden to be violated.”

In the opening chapter, Smith outlines his argument for sociology as a sacred project using the following definition of the discipline:

American sociology as a collective enterprise is at heart committed to the visionary project of realizing the emancipation, equality, and moral affirmation of all human beings as autonomous, self-directing, individual agents (who should be) out to live their lives as they personally desire, by constructing their own favored identities, entering and exiting relationships as they choose, and equally enjoying the gratification of experiential material, and bodily pleasures. (pp. 7-8)

Sociology, at its best (and most sacred form), engenders social emancipation, operates towards a particular telos, and exhibits a strong moral inclination with a central concern towards the welfare of all human beings. Smith describes sociology's project as ultimately spiritual and sacred, a discipline with deeper ends than its often reductionist categorizations of political, ideological, and/or moral ends. He suggests that sociology's project is essentially a “secularized version of Christian gospel and worldview” (p. 18). He notes that the dominant culture of sociology operates out of this sacred project, despite the fact that only a small percentage of sociologists are actually conscious of this project. Smith identifies the central purpose of his work is to simply name the disciplinary

project at hand and to identify some larger ramifications, not to engage in a diatribe or champion this project over other interpretations of the discipline.

Smith distills his argument over the next three chapters, providing evidence and historical sociocultural influences of this sacred project. Smith conducts a content analysis of the discipline through common sense observations of academic scholarship, courses, conferences, and publications to support his analysis of the discipline. He openly admits the primary limitation of his work, which is the lack of a scientific approach, as his observations are purely anecdotal and based on critical reflections of his own experience.

Smith is concerned with the existence of a myriad of widely accepted axioms often left unexamined and unchallenged, coupled with the underlying attitude of most scholars who think of sociology as “God's gift to society” (p. 196). This American sociological orthodoxy problematically lends itself to groupthink, with an inability to engage dissent in a thoughtful manner. In his most thought-provoking argument, Smith tells the story of his academic colleague, Mark Regnerus, Associate Professor of Sociology at the University of Texas in Austin, who published controversial findings on same-sex families in a reputable and peer-reviewed journal. Regnerus' findings did not fit the emancipatory narrative of American sociology, and therefore, his colleagues held him in utter contempt. Smith stridently defends the work of Regnerus, as his findings did not point to a particular policy recommendation but were assumed by the scholarly community to be against gay marriage. Moreover, Smith points to the fact that Regnerus' publication met the academic rigor of a double-blind peer-review process, yet his academic counterparts quickly changed their tone once the article went to press. The unfortunate result of this story is not simply the public condemnation of Regnerus by his colleagues, but that this adversarial (as opposed to scholarly) response makes it nearly impossible for sociologists to conduct open and honest research or publish similar findings on this topic in the future. In another example, Smith argues that sociological inquiry on the study of Christianity is often considered to be “too normative” (p. 92) and antithetical to robust academic inquiry, and therefore, is relegated to the periphery.

In the remaining chapters, Smith summarizes his critique of the sacred project into seven consequences: dishonesty, internal self-contradictions, standardized thinking, myopic socio-logic, corruption of the peer-review process, alienated sociologists, and self as blind spot. He is most critical of a sociology that privileges certain worldviews while discounting diverging viewpoints, which can create a disciplinary culture that is academically dishonest, inauthentic, and hypocritical. For Smith, there is inherent contradiction with ideological elitism in a discipline that espouses emancipatory aims. A laudable quality of sociologists is their ability to critique the world around them, but Smith challenges them to be more self-aware about personal biases as well as the disciplinary project at hand.

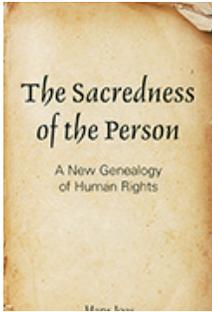
A limitation of Smith's work is the lack of definitive research methodology, as he conducts a content analysis without a rigorous technique of sampling. While he openly acknowledges this empirical deficit, scholars may discount his work altogether due to its unscientific approach. In addition, Smith's critique of the discipline is filled with visceral language that presents itself, at times, as spiteful and defensive. This is typified in his defense of Regnerus, where he considers the negative reaction of his colleagues as "scholarly review by mob intimidation" that marks "the end of credible social science" (p. 161). Likewise, in his attack on online blogs and open-access journals, Smith refers to these resources as "extra-institutional vigilante peer reviews" (p. 166). He also reveals a strong political bias when he questions whether sociology is "the criminal investigation unit of the left wing

of the Democratic Party" (p. 21). While Smith explicitly states that the purpose of the text is not to engage in a diatribe, the tone of his work suggests that he is frustrated by leftist groupthink and is using this work as a platform to antagonize leftists and settle the score with those who have wronged him and his colleagues. Unfortunately, Smith's radical dissent undermines the central purpose of his work, which is to help sociologists identify and think critically about its sacred project.

Smith has many astute points that are helpful reflections for any sociologist regardless of rank and status. I am thankful for the positive vision of sociology he sets forth in the opening chapter. By connecting the discipline to a sacred vision, Smith's reflections provide a larger sense of purpose and ambition to my scholarship. The seven consequences he offers of this sacred project challenge me to be more honest and intentional in my work, encouraging dissent when it may be easier to adhere to the dominant vision of sociology. Given the fact that most of these consequences transcend sociology (e.g. groupthink and corruption of the peer-review process), Smith's work could also be read as a critique of the entire academic enterprise.

I believe his work gives voice to those who come out of a Christian or religious worldview, especially those who feel that institutionalized religion has been improperly displaced from the academy. He should be applauded for his critical analysis of the discipline and for presenting uncomfortable truths that challenge sociologists to think deeply about the project at hand.

Daniel Zepp (G '14)
Boston College



Hans Joas (Alex Skinner, trans.)

The Sacredness of the Person: A New Genealogy of Human Rights

Georgetown University Press, 2013

232 pp.

Hans Joas' *The Sacredness of the Person* is the natural successor to two of his earlier books, *The Genesis of Values* and *War and Modernity*. In a concise Introduction followed by six eloquent chapters, he leads the reader via the historical-sociology of values to an alternative to the "mélange of narratives" (p. 5) that heretofore have [unsuccessfully] attempted to explain the origins of human rights. Joas proposes:

...that we understand the belief in human rights and universal human dignity as the result of a specific process of sacralization—a process in which every single human being has increasingly, and with ever-increasing motivational and sensitizing effects, been viewed as sacred, and this understanding has been institutionalized in law (p. 5).

The very titles and subtitles of the chapters in *The Sacredness of the Person*—The Charisma of Reason, Punishment and Respect, Violence and Human Dignity, What is Affirmative Genealogy?, Soul and Gift, Value Generalization—effectively outline Joas' position on the genealogy of human rights. The first three chapters examine the origins of the first declaration of human rights in the late eighteenth century, examining the work of Émile Durkheim, Max Weber, Michel Foucault and others, as well as the French Revolution, the Enlightenment, and massive societal violence. In the fourth chapter Joas argues against the subjective relativism of Kant, Nietzsche, Hegel, Marx, and Weber and in favor of the existential historicism of twentieth century Catholic thinkers and the German Protestant theologian Ernst Troeltsch. By the fifth chapter, Joas has set the stage for defining and sustaining human rights through an ethos of every "human being as image and child of God" with both an immortal soul as the sacred core, as well as critical social obligations. In the final chapter Joas draws upon the United Nations Declaration of Human Rights of 1948 to illustrate the concept of value generalization and an affirmative genealogy of human rights that is truly global, encompassing

... the discourse of black Americans and the fight against lynching in the United States, resistance to the increasingly comprehensive racial segregation in South Africa, Latin American reactions to the Spanish civil War, and then responses to the Nazi persecution of the Jews from the 1930s. ... protection for ethnic minorities in Central and Eastern Europe ... Asia, Latin America, and Africa, ... China ... the Ottoman Empire, and of course the emergence of an international movement for the rights of women (p. 184).

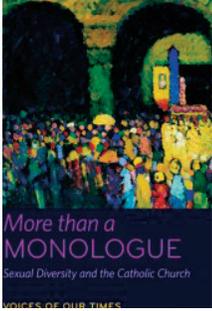
No romantic idealist, Joas notes pertinent glaring omissions from (offenses to?) the genealogy, e.g., the extermination of Native Americans, pogroms of Jews in Russia, colonization in places like the Belgian Congo and the persistence of diaspora in places like Palestine.

Scholars in sociology, as well as history, international relations, justice and peace studies, legal studies, philosophy, public policy, and theology will appreciate the careful translation, as well as the careful notes and comprehensive bibliography. As the long-time instructor of a course on sociological theories for undergraduate sociology majors, I am always looking for ways to help my students operationalize principles and concepts from classical and contemporary theory and theorists. My students care deeply and passionately about human rights (and often come to sociology for that very reason). *The Sacredness of the Person* Joas offers an exemplar for applying those principles and concepts, while demonstrating how theories can advance our understanding of—and work toward—the common good.

Hans Joas is professor of sociology at the University of Chicago and Permanent Fellow at the Freiburg Institute for Advanced Studies, School of History.

Meg Wilkes KARRAKER (F' 14)
University of St. Thomas

Previously published in *Catholic Studies: An on-line Journal*, with permission of the editor, Pierre Hegy.



Christine Firer Hinze (Collegium Speaker and Board Member 2009-14), J. Patrick Hornbeck II

***More than a Monologue:
Sexual Diversity and the
Catholic Church: Voices of
Our Times (Catholic Practice
in North America)***

Fordham University Press, March 2014

240 pp.

The Second Vatican Council's landmark document *Gaudium et spes* called Catholics to cultivate robust, mutually enriching dialogue with the modern world by attentively and discerningly listening to the "voices of our times." This distinctive new publication, the first of two volumes that explore sexual diversity and the Catholic Church, gathers an important set of these voices: the testimonies and reflections of Catholic and former Catholic LGBTQ (lesbian, gay, bisexual, transgender, and queer) persons, their friends, family members, and those who teach and accompany them.

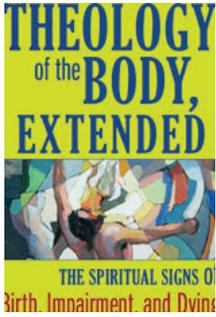
Drawn from a series of conferences held in autumn 2011 and offering a spectrum of professional, generational, and personal perspectives, the essays in *Voices of Our Times* suggest the breadth and complexity of Catholic experiences of and engagements with sexual diversity. Each writer locates her or his reflections in careful attention to how ways of experiencing sexuality and speaking about sexual diversity are embodied in and shaped by particular practices—familial, interpersonal, professional, ecclesial, cultural, and political.

Part I, "Practicing Love," introduces the voices of singles, families, couples, parents, and children who reflect on their experiences of sexual diversity in light of their

experiences of Catholicism and of Catholics. Part II, "Practicing Church," offers the perspectives of clergy and lay ministers, casting light on what pastoral workers, Catholic and otherwise, encounter as they walk with people who are grappling with issues of faith and sexuality. In Part III, "Practicing Education," writers discuss their experiences with sexual diversity in Catholic educational settings as teachers, as students, and as witnesses to the lives, loves, and struggles of LGBTQ young adults. Finally, Part IV, "Practicing Belonging," spotlights contributions by authors who have struggled with their identities and place within and around the Catholic community.

Striving to acknowledge, honor, and respect the truth and value embodied in both LGBTQ persons' lives and in the Catholic tradition, this book provides a close-to-the-ground look at the state of the conversation about sexual diversity among contemporary Roman Catholics in the United States. Along with its companion volume, *Inquiry, Thought, and Expression*, *Voices of Our Times* represents a unique opportunity for readers inside and outside the Catholic community to engage in a conversation that is at once vibrant and complex, difficult and needed.

From the publisher



Susan Windley-Daoust, (G'94)

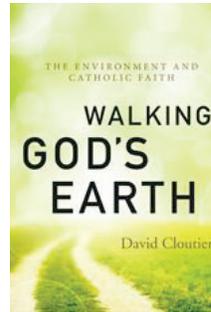
Theology of the Body, Extended: The Spiritual Signs of Childbirth, Impairment, and Dying

Lectio Publishing, LLC, 2014

270 pp.

Pope John Paul II expected theologians to expand their insights of the 129 lectures given during his Wednesday audiences in St. Peter's Square and Paul VI Audience Hall between September 1979 and November 1984. However, his integrated vision of the human person - body, soul, and spirit - has rarely gone beyond the popular topics of moral theology associated with sexuality and marriage. Now, Susan Windley-Daoust, a passionate disciple of John Paul's complete work, devoted spiritual director, and popular Assistant Professor of Theology at St. Mary's University of Minnesota, extends the Theology of the Body to what it means to be human during the experiences of childbirth, impairment, and dying. Are there spiritual signs in these bodily events that are central to the human experience? Oh yes! And the signs mysteriously and wonderfully point to God.

From the publisher



David Cloutier (F '03)

Walking God's Earth: The Environment and Catholic Faith

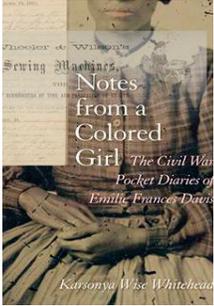
Liturgical Press, 2014

164 pp.

How does the Catholic tradition understand the significance of the environment, and what are the implications for our daily lives? In *Walking God's Earth*, David Cloutier provides a concise, accessible, and spiritually engaging introduction to these questions. Cloutier emphasizes the importance of "finding our place" within God's created order, showing how spiritual experiences and scriptural narratives guide us to a humble and realistic perspective, one that often clashes with the presumptions of society. In its focus on practical ways of living out this message, the book identifies key areas—food, fuel, dwelling places, work, and leisure—where Catholics can bring their faith convictions into daily living.

We are called to handle the things of God's creation in holy, sacramental ways, as an essential part of our vocation to live out our faith. *Walking God's Earth* emphasizes the importance of connecting both spiritually and morally, our environmental lives with the basics of our faith in hope that God's desire for "the renewal of the earth" may be realized in our own desires and in the practices of our communities.

From the publisher



Karsonya (Kaye) Wise Whitehead (F'12)

***Notes from a Colored Girl:
The Civil War Pocket Diaries
of Emilie Frances Davis***

University of South Carolina Press, 2014

280 pp.

In *Notes from a Colored Girl*, Karsonya Wise Whitehead examines the life and experiences of Emilie Frances Davis, a freeborn twenty-one-year-old mulatto woman, through a close reading of three pocket diaries she kept from 1863 to 1865. Whitehead explores Davis's worldviews and politics, her perceptions of both public and private events, her personal relationships, and her place in Philadelphia's free black community in the nineteenth century.

Although Davis's daily entries are sparse, brief snapshots of her life, Whitehead interprets them in ways that situate Davis in historical and literary contexts that illuminate nineteenth-century black American women's experiences. Whitehead's contribution of edited text and original narrative fills a void in scholarly documentation of women who dwelled in spaces between white elites, black entrepreneurs, and urban dwellers of every race and class.

Notes from a Colored Girl is a unique offering to the fields of history and documentary editing as the book includes both a six-chapter historical reconstruction of Davis's life and a full, heavily annotated edition of her Civil War–era pocket diaries. Drawing on scholarly traditions from history,

literature, feminist studies, and sociolinguistics, Whitehead investigates Davis's diary both as a complete literary artifact and in terms of her specific daily entries.

From a historical perspective, Whitehead re-creates the narrative of Davis's life for those three years and analyzes the black community where she lived and worked. From a literary perspective, Whitehead examines Davis's diary as a socially, racially, and gendered nonfiction text. From a feminist studies perspective, she examines Davis's agency and identity, grounded in theories elaborated by black feminist scholars. And, from linguistic and rhetorical perspectives, she studies Davis's discourse about her interpersonal relationships, her work, and external events in her life in an effort to understand how she used language to construct her social, racial, and gendered identities.

Since there are few primary sources written by black women during this time in history, Davis's diary—though ordinary in its content—is rendered extraordinary simply because it has survived to be included in this very small class of resources. Whitehead's extensive analysis illuminates the lives of many through the simple words of one.

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:

- Combs, Mary Beth and Riggiano Schmidt, Patricia, eds., *Transforming Ourselves, Transforming the World: Justice in Jesuit Higher Education*, Fordham University Press, 2013, 316 pp.
- Crawford Sullivan, Susan and Pagnucco, Ron, eds., *A Vision of Justice: Engaging Catholic Social Teaching on the College Campus*, Michael Glazier, Publishing, 2014, 232 pp.
- Eggemeier, Matthew, *A Sacramental-Prophetic Vision: Christian Spirituality in a Suffering World*, Liturgical Press, 2014, 170 pp.
- Greene, Dana, *Denise Levertov: A Poet's Life*, University of Illinois Press, 2012, 328 pp.
- Hustedt Jacobson, Rhonda and Jacobson, Douglas, *No Longer Invisible: Religion in University Education*, Oxford University Press, 2012, 196 pp.
- Kaminsky, Ilya, and Towler, Katherine, eds., *A God in the House: Poets Talk About Faith*, Tupelo Press, 2012, 286 pp.
- Lindholm, Astin & Astin. *The Quest for Meaning and Wholeness: Spiritual and Religious Connections in the Lives of College Faculty*, Jossey-Bass Publishing, 2014, 288 pp.
- James, M., Masters, T., and Uelmen, A. *Education's Highest Aim: Teaching and Learning Through a Spirituality of Communion*, New City Press, 2010, 144 pp.
- McDonough, Graham. *Beyond Obedience and Abandonment: Toward a Theory of Dissent in Catholic Education*, McGill Queens University Press, 2012. 304 pp.
- Orji, Cyril. *The Catholic University and the Search for Truth*, Anselm Academic Press, 2013, 266 pp.
- Sharkey, Stephen, ed. *Sociology and Catholic Social Teaching*, Scarecrow Press, 2012, 310 pp.
- Schmiesing, Kevin, ed., *Catholicism and Historical Narrative: A Catholic Engagement with Historical Scholarship*, Rowman & Littlefield Publishing, 2014, 204 pp.
- Smith, Buffy, *Mentoring At-Risk Students through the Hidden Curriculum of Higher Education*, Lexington Books, 2013, 153 pp.
- Tataryn, Myroslaw and Truchan-Tataryn, Maria, *Discovering Trinity in Disability: A Theology for Embracing Difference*, Orbis Books, 2013, 144 pp.
- Thompson, Robert. *Beyond Reason and Tolerance: The Purpose and Practice of Higher Education*, Oxford University Press, 2014, 224 pp.
- Wiman, Christian, *My Bright Abyss: Meditation of a Modern Believer*, Farrar, Straus and Giroux, Publishers, 2013, 192 pp.

Collegium Summer Colloquy Dates

Saint John's University, Collegeville, MN

June 19-26, 2015

University of Portland, Portland, OR

June 17-24, 2016