

## Member Institutions

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



*Saint John's University, Collegetown, MN  
 Host of the 2015 Collegium Summer Colloquy  
 on Faith and Intellectual Life.*



**VISIONARY AWARD 2015**  
*Dr. Marianne Lloyd (bottom row, far right) of Seton Hall University  
 Presentation and reception to be held at Seton Hall University  
 in Fall 2015. Congratulations Marianne!*

## **A Step Back to Think Together About the Present and Future of Catholic Higher Education** "Pause at 25" will take the place of Collegium 2017

If Collegium were being founded from scratch today, what would we want to do?

Collegium alumni/ae know that we always try to think of the mission of Catholic colleges and universities in a forward-looking way. The colloquy has evolved over the years in numerous ways, as we try to build on the aspects of the week that prove most successful, and respond effectively to the many needs that participants bring. Still, there is always a risk that Collegium's work can neglect some of the most important changes and needs in the academy, including the impact of changes that often fly below the radar screen of "mission." The question, If Collegium were being founded from scratch today, what would we want to do? has given us a new impetus to step back and take stock of all the things we might want to consider to stay vibrant and relevant to new generations of faculty who may face particular issues that were not on the table, or as urgent, before.

Collegium turns 25 in 2017. Twenty-five seems as good an age as any to step back and examine our assumptions, to decide what still holds and what we need to pay more attention to if we want to be as helpful as possible to our participants and our member schools.

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## MEMBER SCHOOLS AND THEIR MISSION

### *“Georgetown University and its Collegium Alums”* by

Dennis McAuliffe, Ph.D., Professor of Italian, Special Assistant to the President for Contemplatives in Action, Georgetown University, (F '01; B '04-'07; M '05, '07, '10; RD '11); Carole Sargent, Ph.D, English, Director, Scholarly Publications, Georgetown University, (F '14); and Timothy Casey, MSc, Director, John Main Center, Georgetown University (G '11).

Established in 1789, Georgetown is the nation's oldest Catholic and Jesuit university. Drawing upon this legacy, we provide students with a world-class learning experience focused on educating the whole person through exposure to different faiths, cultures and beliefs. With our Jesuit values and location in Washington, D.C., Georgetown offers students a distinct opportunity to learn, experience and understand more about the world.

Georgetown University is the oldest Catholic and Jesuit institution of higher learning in the United States. John Carroll's founding of Georgetown College coincides with the birth of our nation. In 1789, Carroll secured the deed to 60 acres of land on a hilltop overlooking the village of Georgetown. He was appointed Archbishop of Baltimore in 1808. Classes began in 1792. Within the first year, attendance grew to more than 40 students, from as far away as the West Indies. In 1817, the school awarded its first two bachelor's degrees.

The range of people at Georgetown—nationalities, languages, socioeconomic statuses, religions or lack of faith, gender—is quite striking if you stand in the middle of Red Square or at the John Carroll statue just past the Main Gates, and watch and listen. Our global reputation may be one that focuses on politics, foreign policy, the inner workings of Congress, and yes, sometimes The Exorcist and former President Bill Clinton, but we're still very much a typical and happy Jesuit campus, far more laid-back, welcoming, and even a little geeky than most people expect. Georgetown is also cozier than the gothic monolith Reese Witherspoon dreamed of attending in the movie “Election,” and although we do incubate many diplomats and lawmakers, we launch just as many peace workers, social activists, and even Jesuit novices, Catholic sisters, and clergy of other faiths.

**Student life:** Georgetown's students are so diverse that you could walk across our campus many times without meeting even one of the spoiled rich kids to whom many imagine we cater. You'd also do well to take your walk at 1 or 2 a.m., because they are notoriously nocturnal. The majority of our students are on scholarship, and even the ones who fit in the wealthier category will often surprise you with their commitment to engaging difference and focusing on the poor and disadvantaged. Because in keeping with many other Jesuit schools we don't officially sponsor fraternities or sororities, the absence of Greek life gives our campus a much more cohesive feel. And because the Walsh School of Foreign Service is our number-one program, you can imagine that the student body has a charmingly wonky, inside-the-Beltway aspect as we train students

# 2015 ACCU/Collegium Grants Awarded

Collegium and the Association of Catholic Colleges and Universities are pleased to announce the recipients of the 2015 ACCU/Collegium grants, generously co-funded by ACCU and Collegium to support projects that extend Collegium's mission to member campuses. We received many high quality proposals, all dealing with very interesting and relevant topics, and wish that we could have funded them all. Five Collegium alumni/ae who were unaffiliated with the applicant schools served as the anonymous reviewers. Following their recommendations, the 2015 awardees are:

## **ASSUMPTION COLLEGE –**

*Tapping Into the Mission: Promoting and Sustaining Faculty Dialogue about Mission at Assumption College*

This proposal seeks to promote constructive dialogue about Catholic mission that is inclusive of faculty members from diverse disciplines. To do so, we will organize a mini-retreat modeled after our own experience at Collegium. The event will commence with a Friday evening gathering of 20-28 faculty members followed by a day-long, off-campus retreat featuring an invited speaker, small group discussions of selected readings, and time for prayer and reflection. The retreat will kickoff a new discussion series, "Tapping into the Mission," that will sustain conversation about the ways faculty members contribute to and promote the mission of Assumption College.

## **FONTBONNE UNIVERSITY –**

*Fontbonne Faculty Conversations on the Common Good*

With support from this grant, we will host quarterly faculty conversations to:

- Deepen faculty understanding and appreciation of Catholic Social Teaching and the Catholic Intellectual Tradition, in particular the idea of "the common good," a keystone of our core curriculum and the specific theme of our mandatory first-year seminar;
- Remind faculty of the joy of interdisciplinary conversation and reflection with colleagues;
- Engage faculty (including Collegium alums) as leaders in the process of integrating CIT and CST into the curriculum

## **IONA COLLEGE -**

*The Heart of Higher Education: The Liberal Arts Core and Catholic Social Teaching at Iona College*

"The Heart of Higher Education" will be the title of a day-long workshop for faculty and administrators from Iona College to discuss ways to integrate Catholic Social Teaching within a new liberal arts core curriculum. The workshop will begin with a plenary speaker who would provide a framework for incorporating the Catholic Intellectual Tradition within a liberal arts education.

Iona College has recently revised its core to include an interdisciplinary approach that emphasizes diversity, sustainability, and service learning so that students may more fully engage the complex world around them. The workshop will encourage participants to consider ways to connect curriculum development (1) to the overall mission and ministry of Iona College; (2) to the growing need for Catholic higher education institutions to become centers for service-learning; (3) to the continued relevance of Catholic Social Teaching to college-wide efforts at sustainability, diversity, and community outreach.

## **LOYOLA MARYMOUNT UNIVERSITY –**

*What Does it Mean to Be a Liberal Arts College at a Catholic & Jesuit/Marymount University?*

"BCLA@LMU" will be a series of College-level conversations around questions related to the mission of a liberal arts college at a Catholic and Jesuit/Marymount University. These conversations will provide a forum where faculty in the Bellarmine College of Liberal Arts (BCLA) at Loyola Marymount University (LMU) can discuss who we are and what we do – to consider how we, a diverse faculty, can come together as a community in the service of our common commitment to the Catholic intellectual tradition, academic rigor, and the formation of young men and women as rational and ethical global citizens.

## **ROCKHURST UNIVERSITY –**

*A Jesuit Education Group for Rockhurst University*

We seek funding for the purchase of approximately ninety copies of *The Jesuit Education Reader* for Rockhurst faculty, in support of the founding of a Jesuit Education Group to promote sustained, ongoing dialogue on campus in support of the Catholic, Jesuit mission. Our vision is to convene four annual gatherings to discuss essays from the *Reader* for at least the next three years. Sponsored by Rockhurst's Office of Mission and Ministry, the group's discussions will be anchored by a leadership team of at least twelve and staff who have already expressed enthusiastic commitment to the project.

The Collegium Board has decided that in lieu of our June 2017 summer colloquy we will hold a larger conference, a “Pause at 25,” to examine the state of Catholic higher education today, and to consider our future work in light of this. The Pause, probably a two-day event, will bring together a larger, targeted group of Collegium alumni/ae and thought leaders from our member schools. It will serve as a strategic opportunity to examine the status of some of the assumptions that gave birth to Collegium, and the newer strategic needs that are becoming apparent but may not be fully addressed at Collegium or in other kinds of faculty mission discussions. It would help us think about the practices and processes that Collegium can employ to address the faculty-related mission realities that seem most salient today. The Pause will serve as an opportunity to develop priorities and resources that would shape Collegium colloquies at the start of our next 25 years. We will plan it carefully, and seek broad input from our members to make it a powerful resource for thinking together about our shared future.

The board identified, as a starting point, a number of changes since 1992 that prompt reflection at the “Pause at 25,” including the following:

- Catholic colleges and universities tend to be much more proactive in regard to mission than they were in 1992. Many, if not most, now have offices dedicated to mission enhancement. New programs have been developed on individual campuses and nationally to educate for mission.
- Religious pluralism is even more a given on campus, and the number of “nones” has risen significantly. How do we articulate what it means to be Catholic in institutions with fewer religiously committed students?
- Younger faculty, in our experience, tend to come with less understanding and experience of religion than in the past. In Collegium’s early years, a lot more faculty had explicitly rejected aspects of their own religious upbringing, but were often highly educated about matters religious. Today we see more junior faculty with no particular religious commitment, either by birth or choice. We encounter less opposition to Catholic mission questions on campus, but (perhaps) fewer intellectual and cultural resources for fulfilling it.
- Tenure track faculty positions are decreasing as a percentage of the faculty. Students at many schools are more likely to be taught by adjuncts. Collegium makes an intensive investment in tenure line faculty.
- Technological transformation, including online learning and MOOCs, challenges prior community-based models of Catholic education and calls for careful thinking about how to foster Catholic mission in technology-mediated contexts.
- Information accessibility changes and perhaps undermines the value people have for integrative learning of the sort Catholic universities hope to provide. The traditional model for higher education is frequently called into question.
- Some educational reformers aim to “unbundle” higher education, eliminating degree pathways, dividing up services and merely delivering pieces that consumer-students choose. To the degree this unbundling succeeds, how do schools educate for mission?
- The liberal arts are under continued, increasing pressure, but are often said to constitute the “core” of a Catholic academic mission.
- Disciplines are shifting. Some disciplines are under threat when it comes to hiring, and new disciplines being formed.
- The demographics of the Catholic Church in America are shifting heavily to immigrants. Are Catholic Colleges serving these Catholics and their children as well as should be? What opportunities are we missing here in terms of mission?
- Lay leadership in Catholic higher education is the norm today. However, our lay leaders are often not deeply educated in theology and the Catholic intellectual tradition, even though they are committed to ensuring a thriving sense of Catholic mission.
- In terms of its institutional resources and standing, Pope Francis’s popularity notwithstanding, the church seems to be in a much tougher position in the U.S. than it was in 1992. Catholic universities have an even more important role in advancing Catholic intellectual life and representing it in public, but have fewer resources to draw from to accomplish this. Catholic colleges and universities face real economic challenges, but usually have not experienced the sort of retrenchment that has taken place in diocesan settings.

All of these ideas deserve to be debated and tested, and the conference will be an occasion to sharpen them and to focus on the challenges that seem most important to our schools.

The Board has appointed a number of people to a steering committee, but would also like there to be an open call for additional members. If you have particular insight and enthusiasm about questions like these, and are willing to contribute to this effort, we'd be grateful to hear from you.

At this point we have not chosen a venue for Pause at 25, but are open to hearing from member schools who think that they might be able to serve as good hosts. The choice of a venue will depend on a number of factors, including campus resources, costs, and costs for transportation.

We hope you will agree that this is a good way to look forward and to be sure that our work serves our member schools as well as possible. I'm grateful for any feedback and advice you would like to share.

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## NEW MEMBERS

*We are happy to welcome our newest member schools.*

**La Roche College**

**Saint Louis University**

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## Collegium Summer Colloquy Dates



**Saint John's University, Collegeville, MN**

June 19-26, 2015

**University of Portland, Portland, OR**

June 17-24, 2016

**"Pause at Twenty-five"**

June 2017

Dates and location to be announced

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## *Collegium Board News*

Our special thanks to a long-time board member whose term expires in June: **Rodger Narloch**, Associate Professor of Psychology College of Saint Benedict/Saint John's University. Roger has made important contributions to Collegium development and has served as chair.

## *Welcome New Board Member*

**Esteban del Rio**, Associate Professor of Communication Studies, Associate Provost for Inclusion and Diversity and Director of the Center of Inclusion and Diversity, University of San Diego.

to start out as passport stampers and graduate to life as diplomats. Our LGBTQ Center was the first institutionally funded program of its kind on a Jesuit campus. Greek life isn't the only traditional thing Georgetown students forego. Sometimes they give up Spring Break! For the past forty years our Alternative Breaks program has sent students to Appalachia, the US/Mexico Border, Detroit, New Orleans, and other places where people live in poverty. This is run out of the Center for Social Justice that also sends students to the streets of DC, whether working with the homeless at the Georgetown Ministry Center (a neighborhood day shelter at the historic intersection of Wisconsin and M), or teaching lower-income kids from the DC public schools through our free and nonselective Kids2College program and Institute for College Preparation.

Astrid Weigert (F '14) is one of our most dedicated teachers, and a student favorite. She writes about how Collegium supports her mission to her students: "My week at Collegium 2014 was truly a week of impactful 'luxury' – the luxury of stimulating, intellectual, faith-focused community with colleagues from around the US *and* the luxury of personal reflection on the core of my professional life—teaching undergraduate students. This combination, I have found, is also one that our students yearn for – community, intellectual engagement, and personal reflection. In the academic year that followed my Collegium week, I made conscious decisions to 'invest' more class time in building a classroom community, to engage with my students as a group outside of the class through excursions to relevant and interesting local sights or events, and finally through engage intensively with individual students and their concerns and needs. These efforts have made the last two semesters the most enriching of my 15-year teaching career at GU."

Collegium alumni may recall with a smile that when some of the Georgetown fellows arrive, we immediately offer a daily 20-minute meditation during the lunch break. Dennis McAuliffe (F'01) started this practice as a fellow in 2001, and also in subsequent years when he returned as a mentor. His inspiration was carried on by Carole Sargent in 2009 and Tim Casey in 2010. This penchant for teaching the practice of meditation arises from

Georgetown's John Main Center, where Tim is the Director. The John Main Center is committed to developing meditation as a 21st century spirituality in ecumenical community on campus and in the disciplines of education, business, and healthcare. It is named for Fr. John Main OSB and was founded by Fr. Laurence Freeman OSB and Dennis McAuliffe. The John Main Center is part of the Contemplatives-In-Action Initiative which also includes projects with the Community of Sant'Egidio and, in the near future, L'Arche to engage with our modern challenges through an integrative prayer life.

**Faculty.** New faculty members get a whirlwind orientation to Georgetown that tries to address our unique character, but it is when they get into the classroom that they learn what odd critters Hoyas really are. Gradually they begin to morph into Hoyas themselves, a name taken from our official college cheer *Hoya Saxa*. (Hoya is Greek for "what" and Saxa is Latin for rocks. We are truly dorky enough to think this is the height of wit.) Formation becomes mutual as teachers impart what they know from their professional fields, but students share their worldview that is particularly influenced by shared interest in politics, public policy, international relations, social justice, and Jesuit values.

Here are just some programs for faculty that might be of particular interest to readers of *Collegium News*. A Georgetown Board of Directors member gave \$10 million to establish the Doyle Engaging Difference Program. Each year faculty fellows re-design (or "Doyl-ify," to use group parlance) their classes to focus on issues of diversity. The Doyle program is a joint effort of Georgetown College, the Berkley Center for Religion, Peace & World Affairs and the Center for New Designs in Learning and Scholarship (CNDLS), the latter of which focuses on teaching, and runs the Doyle program. The Berkley Center has a public-intellectual mission focusing on religion, ethics, and politics. Other programs that promote peace are the Institute for Women, Peace, and Security run by Hillary Clinton's former Chief of Staff Melanne Vermeer, the Program on Justice and Peace, and the Peace Studies Association, to name just a few that support the emerging academic field of Peace Studies.

The Faith and Intellectual Life Reading Group established by Dennis McAuliffe and Kelly Heuer (GF08) brings together faculty, chaplains, and academic staff monthly to read and discuss texts on various aspects of Catholic intellectual life. Many Collegium fellows engage in these monthly discussions. Bette Jacobs (F2007), Professor in the Department of Health Systems Administration and former Dean of the Georgetown School of Nursing and Health Studies, writes, “I found the Faith and Intellectual Life Reading Group was a distinct experience in its approach to fostering a spirit of Jesuit values. The substance of the group discussion provoked deeper reflection and introduced a range of readings prompting deeper thinking. I benefited from the FILRG because the forum engaged a genuinely diverse group of serious scholars. Like many things that function with apparent ease, the structure and thoughtful preparation for the hour we spent together on Fridays was both an example and a lesson in how to foster a communal spirit.” Mary Helen Dupree of the German Department (F ‘13) writes of how well Collegium, FILRG, and other programs intersect: “For me, Collegium represents one very effective model of how open and thoughtful dialogue among people of different faiths might look at a historically Catholic institution. It has inspired me to reflect further on ‘Georgetown values’ through my engagement with the Faith and Intellectual Life Reading Group and the Ignatian Tradition Seminar.” The seminar to which she refers invites twelve faculty members and senior leaders each year to share lunch with our Vice President for Mission and Ministry, Fr. Kevin O’Brien, SJ, and others to learn more about “how the values of the Jesuits shape the identity of Georgetown.”

Carole Sargent’s (F ‘09) Office of Scholarly Publications, where she is founding faculty director, focuses on faculty publishing at university presses and peer-reviewed journals. Although Carole’s job is teaching faculty how to publish more successfully even during busy teaching semesters, she has participated in many of the contemplative programs on campus, and she credits many of these, plus her week at Collegium, with giving her a framework for helping faculty members who may be in professional crisis over their publishing. Carole writes,

“Collegium helped me translate buzz words and terms on a Jesuit campus into action at a time when I was new to the Catholic faith. I returned with a much clearer idea of how my role facilitating faculty book and article publishing can incorporate our mission, and how it serves our interest in diversity and inclusivity. Since then I have been active in both our John Main Center for Meditation and the Faith and Intellectual Life reading group; I occasionally review books for *Collegium News*; and I remain in touch with several of Collegium Fellows from my cohort, including one whom I mentored on book publication.”

Georgetown is one of the many Jesuit campuses supporting Jesuit Commons Higher Educations at the Margins (JC-HEM), a program to teach refugees online who wish to work toward certificates that will help them continue their educations or get jobs. Associate University Counsel and Associate Vice President for Compliance and Ethics Jim Ward runs Georgetown’s participation in JC-HEM. He writes, “I like to think of ‘the Georgetown way’ as less about Catholicism than about a holistic and integrated approach to education, service, social justice, and personal growth and development that is rooted in a profound respect for the unique capabilities, talents and potential of each human being. Through interaction with faculty and staff colleagues and students and involvement in initiatives such as the Jesuit Commons: Higher Education at the Margins program, I have had opportunities to experience and share Jesuit values in ways that have been very meaningful.”

### **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 Dennis McAuliffe, Carole Sargent and Tim Casey for taking the time to write about the particular mission of Georgetown University.*

## ALUMNI/AE NEWS

**Angela (F'04) and Franklin Harkins (G'04)** accepted positions as Associate Professors at Boston College School of Theology and Ministry, beginning fall 2015.

**Kristen Heyer (SP '12, '13)** recently accepted a new position in the theology department at Boston College, beginning fall 2015.

**Peter Huff (F'96)** has been appointed as Director of Campus Ministry and Professor of Theology at the University of Mary.

**Amalia Issa (G'95)** was recognized for her personalized genomic medicine research by being elected a Fellow of the College of Physicians of Philadelphia, the oldest medical organization in the U.S.

After a national search by Loyola Marymount University, **Brian Trainor (G'00)** was named the first Academic Director of the [Academy of Catholic Thought and Imagination](#).

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**RIP**



### **Kate Regan (F'06)**

“...a deeply loved and honored teacher, and an international collaborator (serving as [chair](#) of the Collaborative in International Studies and Global Outreach)” at University of Portland, died suddenly on July 23, 2014.

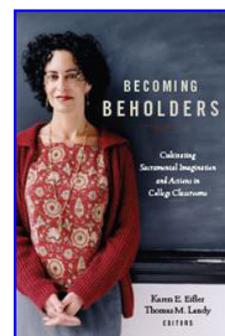
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### *Excellence in Publishing*

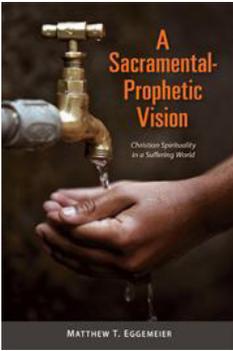
Collegium's newest book, *Becoming Beholders: Cultivating Sacramental Imagination and Actions in College Classrooms* was just awarded second place in the “Resources for Ministry” category by the Association of Catholic Publishers. Thanks and congratulations to all the book's contributors!

*A Vision of Justice*, edited by Susan Crawford Sullivan (G'97, Sp '14) and Ron Pagnucco (F '01) was a finalist in the Theology category.

The goal of these awards is to recognize the best in Catholic publishing.



## Book Reviews



Matthew T. Eggemeier (F'12)

### **A Sacramental-Prophetic Vision: Christian Spirituality in a Suffering World**

Liturgical Press, 2014

170 pp.

It is not often that a book on Christian spirituality can be described as a page-turner, but Matthew T. Eggemeier's, *A Sacramental-Prophetic Vision*, certainly fits the bill. This extremely well written text lays out a convincing argument – indeed an urgent argument – for retrieving both the sacramental and prophetic dimensions of the Christian tradition. Without these, Eggemeier contends, we will not be able to respond adequately to the challenges facing our world today.

Reminiscent of the Second Vatican Council's two-pronged approach of *ressourcement* and *aggiornamento*, Eggemeier both reads the signs of the times and delves into the treasury of the Christian spiritual tradition. His read of contemporary global issues focuses on the environmental crisis (Ch.3), and global poverty and consumerism (Ch. 5). Returning to a sacramental vision of reality, he argues, will allow us to rediscover the sacredness of all of creation. Likewise, the prophetic will counter the profit-driven.

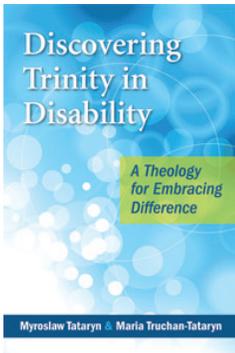
Eggemeier foregrounds his schema by referring to the work of Paul Ricoeur and Charles Taylor on imagination. With Ricoeur, he suggests that “our imagination is the power to open to new possibilities, to discover a new way of seeing (Ricoeur, 1995, quoted in Eggemeier, 2014, p. 1). From Taylor, he highlights the dimensions of the modern social imaginary, a social imaginary that must be resisted.

What is novel in Eggemeier's approach is the way he forges links between the greatest of social and political philosophy with the best of Christian theology and spirituality. Here is a breath of new life, outlining for us just how relevant the sacred traditions are to the blood and guts issues of today's world. Here is the link between contemplation and action, between faith and justice, between spirituality and social activism, to which we so often pay lip service but so seldom take seriously. Here is a vision that has the potential to heal the polarization that exists between those who seek to remain true to the treasury of the faith and those who yearn to make a concrete difference in the world today.

*A Sacramental-Prophetic Vision* is an ambitious work that re-introduces us to a pattern of Christian spirituality that has always been there. It calls us to remember in the most basic of terms the One-in-Three who hears the call of the poor, who blesses and breaks the bread and whose Spirit renews the face of the earth. Eggemeier's work shows us how the sacramental-prophetic vision can strip us of illusion and replace what is false with God's vision of reality. As such, it is an important contribution not only to his field but also to the social-spiritual discourse that needs to happen for the healing of both the planet and its people.

-Gertrude Rompré, (F '12)

St. Thomas More College, Saskatoon, SK



Myroslaw Tataryn (F'97) and Maria Truchan-Tataryn  
**Discovering Trinity in Disability:  
A Theology of Embracing Difference**  
Novalis, 2013  
128pp.

*Discovering Trinity in Disability* is the story of parents who have refused to allow their daughters and themselves to be defined, disparaged, and disappeared by disability as deviance. Their probing interrogation has pushed back against the dark shadow of religious, social, and cultural stigma that excludes and disables. Their interdisciplinary counter narrative, as personal and theological questions and responses, shines the light of inclusion of difference into the deepest places of meaning and daily living with disability.

This book is about a searching journey, in which a family shares its ordeal to make and keep personal sense and sanity in daily encounters of disability stigmatized. It is explicitly theological. It shows the kind of existential engagement that evils of exclusion evoke and provoke at our deepest levels of making meaning—our identity in the human family. The outstanding writing is expressive and inviting, clear and sharp, evocative.

Maria Truchan-Tataryn and Myroslaw Tataryn are husband and wife, mother and father of three daughters, Myroslava, Anastasia and Aleksandra. Maria has completed doctoral studies in English Literature (Saskatchewan, 2007) and Myroslaw in Theology (Toronto, 1996). Myroslaw is a Ukrainian Catholic priest. They are widely read in Disabilities Studies. My wife, our two sons, and I have known the Tataryn family since 1996 when Myroslaw joined the faculty at St. Thomas More College, University of Saskatchewan where I was a faculty member in Sociology (1975-2005). In 2005 the Tataryn family returned to Southern Ontario, where Myroslaw took up the position of Dean at St. Jerome's College, University of Waterloo. Two years ago, my wife and I read a draft of the manuscript prior to publication. On the basis of our reading and judgment of the

outstanding quality of the manuscript, I agreed, at the editor's request, to reread their book to write a review.

*Discovering Trinity in Disability* uncovers radical reciprocity and interdependence as the core of being human and divine being. Maria and Myroslaw make the compelling case that inclusion of disability widens the embrace of our becoming more fully human and is divine like. They show the face and body, the heart and voice, the mind and soul of living with disability. A cursory reading of the title might suggest that a theological notion of Trinity is being imposed on disability. The case they make is the opposite. An intrinsically relational model of being human through embracing disability emerges, reflects and corrects how we understand each other as community and even the Divine itself. "We searched our faith tradition for signs of disability and, indeed, we found the Divine Trinity." (7)

"Is it possible to teach English so that people stop killing each other?" This is the question Mary Rose O'Reilley began asking herself in 1967. Twenty-five years later, she describes the widening spiral of this recursive question that seized her in engaging students in literature. "[W]hen you go at life with a question and simply try to follow the trail of answers, then all the familiar contours of culture begin to shift. Everything is connected to everything else, and the web shakes with any touch at its farthest margins." [The Peaceable Classroom 1993: 36-37]. Mary Rose O'Reilley's experience captures the persistence, power and reach of Maria's and Myroslaw's "going at life" with the insistent question about the lived meaning of disability and embracing persons with disability for all of us in becoming human. This book traces their nearly 25 years of relentlessly questioning, now reaching to and shaking the far edges of religion, culture and

identity. “. . . searching for answers always leads to further questioning” (back cover)

Historically such persistent inquiry about fundamental disturbing dilemmas has resulted in theology, in great literature as voicing questions impatiently posed and pursued. Twenty five centuries ago Job (Hebrew Bible) questioned God about suffering he was enduring, unjust in his view, against the blaming accusations of his “friends” that he was being punished for his sins. Twenty five years ago, Gustavo Gutierrez [On Job, 1988] asked how we dare talk about God and justice in the same breath in the face of widespread, longstanding unjust suffering of the innocent who are even blamed for their oppressed plight. This same Gutierrez gave voice to liberation theology and preferential option for the poor in 1971.

*Discovering Trinity in Disability* poses such lived, maddening questions, and hence is explicitly theological. Within the Judaeo-Christian prophetic tradition, Maria and Myroslaw, parents and authors, are engaged in demythologizing and in recovering practices and beliefs, images and models within their Eastern Christian faith tradition to interrogate their faith tradition, disability, and justice – suffering of the innocent they know firsthand. Like Gutierrez, they pose these questions within a social, cultural, economic model of human existence, and specifically about disability in the context of living fully human, all of us. They name and grapple with the social and cultural meaning of disability, using implicitly the sociological imagination that connects ‘personal troubles of milieu’ to ‘public issues of social structure,’ of culture, economy, and history. They bring theological, literary and disabilities studies together within a forged lens that illuminates, focuses, and penetrates the intractable and recurrent questions of the meaning of being human in the face of religious, social, and cultural exclusion – of being shunned as physical and interpersonal nobodies. They scrutinize beliefs and practices of religion, of society and culture, of ourselves and of the divine itself that we hold sacred and that, in turn, hold onto us tightly, too often misshaping how we live, who we are with disability, and who we name “other.”

*Discovering Trinity* is organized into twelve chapters. After acknowledgments, in one page Maria tells readers “Why we wrote this book”. An introduction then walks readers into an experience of rejection

and exclusion, evoking the problematic of the book. The book concludes with a five-page bibliography of 85 entries.

The 12 chapters provide an informed, thoughtful and incisive interdisciplinary inquiry – way stations of inquiring conversation along the journey. Each chapter engages in retrieval that both challenges “the tyranny of normalcy” (often sacralized) while recovering vital elements in the religious tradition that had been, as the authors say, “transmogrified.” Although my short summary of the chapters can give readers some quick map of the book, no summary can substitute for the subtlety and connections within and between chapters or the power of the writing or surprise in a turn of phrase.

Chapters 1 through 6 establish and employ a social model of disability as a lens to examine exclusion and inclusion of difference of persons with disability in the practices and beliefs of the Judaeo-Christian historic religious tradition. This lens is used to inquire about effective communities of inclusion, about God as an inclusive community, about how “deviating bodies” were viewed in the Hebrew Scriptures, including the prophets, about Jesus as deviant in his actions and associations with outcasts, and as ‘suffering servant’, about how early Christians formed community, and about the four-century struggle to construct linguistically the Divine as trinity. We see in these 6 chapters knowledge of scholarship on scriptural interpretation and historical context, of history and literature of the Church Fathers and later writers in Eastern and Western Christianity. Chapters 7 through 9 take up challenges of including persons with disability in faith communities, in sacraments, and in invoking miracles. Chapters 10 and 11 offers ways of reconfiguring and renewing Christian community based on retrieved notions and practices of sanctuary as hospitality, of the distinction between *caritas* and charity, and of iconography. Chapter 12 concludes with an overview of the thesis, summary of the book, and implications from the retrieval involved in *Discovering Trinity in Disability*.

Each chapter ends with a shaded text box, a conversational aside told in a family story or quotation that illuminates the text. Here we overhear family members living with disability, too often tyrannized by normalcy refracted in religious and social stigma.

I would suggest readers start with “Why we wrote this book.” Then read chapter 9, “Mad about miracles”. This chapter title might well have been the book title, giving a provocative, even if ambiguous, sense of challenges and oppressions of habituated practices of piety. Readers feel the legitimate frustrations of Maria and Myroslaw about the imposed pious claims that miracles will “fix” their daughters and themselves as persons living with disability. “Just thinking about miracles can be maddening.” (98) Miracles prove to be a further form of oppression and exclusion. Some of the most powerful writing is found in this chapter and in other places where miracles come up. Listen. “When you are labeled ‘disabled,’ the concept of miracles as an instantaneous fixing of presumed brokenness clings to you like chewing gum in tangled hair.” (91) This chapter also names the actual miracle for Maria and Myroslaw: the miracle of community that eliminates discrimination and bigotry for persons with disability. They describe the community of Geel, Belgium as such a miracle. They also use this retrieved notion of miracle as the real challenge of living within inclusive Christian faith communities. This meaning of miracles points to the thesis of the book about the divine as community in the Trinity and is first voiced in the book dedication: “To our daughters Aleksandra, Anastasia, and Myroslava, the miracles of our life.” (4)

In a social model of disability, the community is ‘the miracle worker’ through inclusion, embracing difference. “The miracle would be a world in which our differences would make no difference. And so our differences would be valued facets of our valued lives” (shaded box, 105). What Paul Ricoeur observes about the parables of Jesus states the case for Maria and Myroslaw about community: “The extraordinary is within the ordinary.” “Mad about miracles” is a touchstone for seeing through appearances of superficial and oppressive piety, and a reversal to engage each day and persons as the locus of the sacred.

I need to call readers’ attention to two additional points. Chapter 11 “Transfigured Corporality: Being Icons” retrieves a very different understanding from the popular notion of iconography as type of art. Icons ‘embody’ the essential point in the Tataryns’ argument that being fully human means attention to our “embodiment rather than ability” (106).

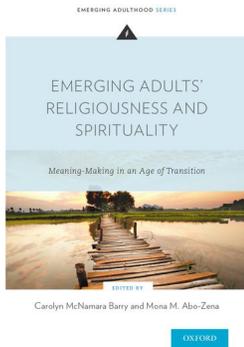
Second, readers should pay attention to the contrasting uses of two words – “transmogrify” and “transfigure” and the great divide they convey in living with disability -- rejection and embrace.

*Discovering Trinity in Disability* is a remarkable book. As theology, it is not stereotypically abstract, speculative, impractical. This is practical theology – embedded reflection that makes a difference in how we live with disability by enlarging how we live together, making space for all of us. It is honest, courageous, informed, and intelligent. It represents a critique and a retrieval. It shows what it means, in St. Benedict’s words, “to pray with eyes wide open.”

The intended audience for this book is the Eastern Christian community in which faith tradition Maria and Myroslaw and their family have been embedded. The surprising agility and distancing they are able to achieve to critique and retrieve are remarkable. Such intellectual contributions are critical to the renewal of religious traditions, though too seldom appreciated. They make a significant contribution to their religious traditions in identifying resources for renewal through embracing difference, through mirroring disability in the relational character of divinity itself. However, others of us can learn from this scholarship in its strategy of careful and thoughtful retrieval within contexts, an approach Charles Taylor employs in his work on modernity.

Max Weber noted that historic religions arose as responses to the problem of evil. In their book Maria and Myroslaw Tataryn demonstrate that renewal of an historic religious tradition can also come out of honest, persistent engagement with the evil of excluding some of us as not fully human, when individually and collectively we mirror and are mirrored in the divine through relationships.

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Professor Emeritus of Sociology  
St. Thomas More College  
University of Saskatchewan*



Carolyn McNamara Barry (F'03) and Mona M. Abo-Zena, eds.

## **Emerging Adults' Religiousness and Spirituality: Meaning-Making in an Age of Translation**

Oxford and New York: Oxford University Press, 2014

The phrase “emerging adult” refers to persons in the third decade of their lives, i.e. to 20-30 year-olds. For Collegium readers this book will be of interest not least because it focuses in some part on an age group that includes students in the last two traditional-age years of college. But there are many other reasons to be interested in this book and happy for the work that it strives to push forward.

Emerging adulthood, as it is said to be manifest in American life, is characterized as a time of instability, in-betweenness, deeper identity exploration, possibilities, and relative freedom from responsibility for others' lives. It is an age when most Americans have not yet assumed the full responsibilities of adulthood. Religious practice declines for most people in this age group.

The experience of college students has been studied in a number of ways, but what happens in the years that follow college (or for youth who don't attend college) is far less well understood. Indeed, churches often have the least engagement with persons in this age group, and know least well how to meet them. This volume helpfully outlines what scholars do know about religious development in these years, calls attention to gaps, and sets a framework for moving that scholarship forward.

While the book focuses primarily on developmental psychological understandings, it is consistently and critically attuned to the possibility of cross-cultural and contextual variation. I found it especially helpful for my own consideration of differences in cross-cultural Catholic religious practice. The book is an excellent resource for reviewing a range of social scientific hypotheses and models about the influences that affect religiosity in this age group. Authors

consider factors in parental and peer influence, along with influences of media and political influences.

If there was a single take-away for me, it was the consistent affirmation of how much remains to be systematically explored about religiosity in young adults' lives. The words “may” and “might” appear quite frequently in the text. The book is constantly pointing to future areas for study, as it teases out clear conceptual paths for those studies.

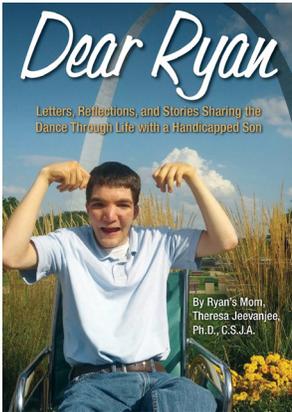
The authors clearly want to move the literature beyond a focus on Euro-American Christian college students. Chapters draw attention specifically to issues surrounding non-heterosexual and non-religious emerging adults. Their repeated call to expand the lens of study to a more diverse array of students is a comparative task, not simply a matter of political correctness. It will certainly benefit the populations discussed directly, as it will also help tease out a clearer understanding of majority emerging adults' practices.

Unlike many multi-author volumes, this one is exceptionally well integrated, with authors regularly connecting ideas in different chapters. The authors speak primarily to a scholarly audience, but are also concerned about churches' inability to meet the needs of emerging adults. They are equally concerned about the effect that such failure might have on those emerging adults' ability to lead “examined lives.”

Readers will be grateful for the clarity and expansiveness they bring to the subject, and this reader hopes that the work will yield new research to answer many of the questions they raise.

*-Thomas M. Landy*

# Book Notes



Theresa Jeevanjee (F'05, longtime mentor & current board member)

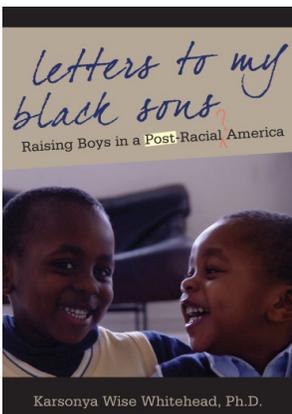
## **Dear Ryan: Letters, Reflections, and Stories Sharing the Dance Through Life with a Handicapped Child**

FAR Love Press, 2015

226pp.

Raising a child is never easy. Raising a child with a disability shared with virtually no one else in the world...is a bit more challenging. It is the author's profound hope that everyone, whether living with a child with disabilities or not, learns that with hope, courage, faith and a large dose of humor anything is possible. This non-traditional memoir takes readers through the author's life using journal entries, reflections, stories and facts. The frustrations, fears and joys of her journey with Ryan illustrate the desire of every parent—to raise a child in the best, most loving way possible. This book is meant as an emotional and practical resource for those who care for and love someone with a disability. Although, truly, it is a book for everyone.

*from the publisher*



Karsonya Whitehead (F'12)

## **Letters to my Black Sons: Raising Boys in a Post-Racial America**

Apprentice House, 2015

168pp.

“Dear boys: I found out today that I was going to be a mommy. It took some time for me to believe this because there is nothing that I have done in my life that has prepared me for this moment. I am not sure if I can be the mommy that you deserve to have. How can I mother you when I have not been able to mother myself? How can I give you the tools to survive this brutal world when I have not been able to craft these tools to save myself? How can I stand up for you when my whole life has been spent trying so hard to stand up for myself? I am not perfect. I am flawed. And now, I am pregnant.”

And so begins Karsonya Wise Whitehead's poignant and heart-wrenching letters to her sons. For fourteen years, she has been charting every step of their development, from the womb through their toddler years and now as teenage boys. She has used their lives as a lens through which to examine and deconstruct the world. From her fears about 9-11 to her conversations with them about the protests in Ferguson, every moment allows the reader to have unique insight into what it means to be a black mother raising black boys in a race-conscious, post-racial America.

Since this is her love for them poured out onto the page, she chose to publish them exactly as they were written—without any edits or corrections. “Letters to My Black Sons” traces her (and her husband's) journey to try and raise happy and healthy black boys in a post-racial America.

*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.
- Fox, Helen. *Their Highest Vocation: Social Justice and the Millennial Generation*, Peter Lang Publishing, 2012, 206 pp.
- Greene, Dana, *Denise Levertov: A Poet's Life*, University of Illinois Press, 2012, 328 pp.
- Kaminsky, Illya, 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.
- Millis, Diane, *Deepening Engagement: Essential Wisdom for Listening and Leading with Purpose, Meaning and Joy*, Skylight Paths Publishing, 2015. 176 pp.
- Orji, Cyril. *The Catholic University and the Search for Truth*, Anselm Academic Press, 2013, 266 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.
- Thompson, Robert. *Beyond Reason and Tolerance: The Purpose and Practice of Higher Education*, Oxford University Press, 2014, 224 pp.
- Wiman, Christian, *My Bright Abyss: Meditations of a Modern Believer*, Farrar, Straus and Giroux, Publishers, 2013, 192 pp.