

# Collegium News

Volume 4/Issue 2

www.collegium.org

**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
- Georgian Court University
- Gonzaga University
- Iona College
- John Carroll University
- King's College, Pennsylvania
- King's University College, Ontario
- La Roche College
- Le Moyne College
- Lewis University
- Loras College
- Loyola Marymount University
- Loyola University Maryland
- Loyola University New Orleans
- 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
- Saint Catherine University
- Saint Francis University
- Saint John's University, Minnesota
- 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 Thomas, Minnesota
- University of San Diego
- Xavier University



2016 Collegium Summer Colloquy on Faith and Intellectual Life held at the University of Portland, Portland, OR

## *Pause at 25*

**Thinking in Fresh Ways About the Future of Catholic Higher Education**

**June 21-24, 2017**

**St. Catherine University, St. Paul, Minnesota**

If Collegium were being founded from scratch today, what would we want it to do? Collegium turns 25 in 2017. Twenty-five seems a good age to step back and examine our assumptions, to decide what still holds true 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.

In place our normal 2017 summer colloquy, Collegium will hold a larger, though shorter conference - a "Pause at 25" to examine the state of Catholic higher education today, and to consider our future work. Each Collegium member school is invited to send a team of three participants this year, providing a chance for alumni/ae to re-engage with Collegium. Annual member dues cover the cost for attendance and travel for those participants. We suggest that each team of alumni/ae include one early-career faculty member and one mid-career faculty member. We also ask that each school send one senior academic administrator - someone who may or may not be a Collegium alumnus/a, but who can think about the links between mission and teaching and learning, and who is in a position to implement change on campus.

At the Pause we have some opportunity to renew ourselves and celebrate what our work together has meant, but our time is primarily intended to assess some of the major challenges that face us today in terms of mission and to imagine new ways forward. On our first full day together, panels of leaders in Catholic higher education will examine several aspects of the "ecology" of Catholic higher education today: structural challenges (e.g., with higher education under financial squeeze, relying on temporary, part-time adjuncts, and many more courses being taught online, how do we develop a meaningful, mission-oriented community? How do Catholic colleges navigate their own vision amidst so many outside accrediting voices that want to narrow what we do?), religio-cultural challenges (increasing religious indifference, a different position for the church in the world), and changes in academe (e.g., persistent cultural devaluation of the liberal arts that were long used as a means of communicating major themes of Catholic identity, intensifying trends toward specialization.)

# Contents

“Pause at 25” announcement .....	1
“Pause” registration information.....	3
2017 Visionary Award-Call for Nominations!.....	3
Member Schools and Their Mission.....	4
Save the Date; Alumni News; New Member School.....	5
Call for 2017 ACCU/Collegium Grant Proposals .....	6
2015 Grant Recipient Reports.....	7-11
Call for Papers; Opus Prize .....	11
Reflections on Collegium - Aaron Van Dyke (F’16).....	12-13
Book Review - <i>A Poet’s Life</i> - Reviewed by Cynthia Wallace (G’10).....	14
Booknotes.....	15-16
New International Award.....	17
Help Shape Collegium News.....	17

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## *Pause continued from page 1*

Following those discussions, we will work in breakout sessions on the first day and the morning of the second day to discuss ways forward on themes that seem central for the future but are not well addressed so far, such as, “How do you develop a mission-centered community in an online teaching environment?” “How do you harness diversity among faculty as a resource for Catholic mission?”

On the afternoon of the final day, participants will work in self-selected groups on a capstone imaginative exercise that asks, if we had a chance to start afresh, what kinds of Catholic colleges or universities would we start? Who would we serve? What would our curricula emphasize? We hope that they will imagine a whole range of institutions, all fulfilling

Catholic mission, from those that serve Latino communities better, to ones that excel in science and in dialogue between faith and science, to those that model interreligious dialogue in the modern world. We hope that this exercise will help all of us think with fresh eyes about the institutions. We will end the Pause with a liturgy and festive meal to celebrate what we have done together and what we look forward to building.

*The Pause at 25 begins on June 21, 2017 at 5:00pm, and ends with Mass and dinner the evening of June 23. We provide overnight accommodations June 23 so that participants can depart as they need the morning of June 24. Saint Catherine University is located in easy proximity to Minneapolis/St. Paul Airport.*

## *Pause at 25 Registration*

Collegium's Pause at 25 will gather Collegium alumni/ae from each of our member campuses to renew the spirit they encountered at Collegium and to think with key administrators about how to advance our conversation into the next 25 years.

Each of Collegium's member schools is invited to send three participants to join us June 21-24 in St. Paul, providing a chance for alumni/ae to re-engage with Collegium. Annual member dues cover the cost for attendance and travel for those three participants. We suggest that each team of alumni/ae include one early-career faculty member and one mid-career faculty member. We also ask that each school send one senior academic administrator - someone who may or may not be a Collegium alumnus/a, but who can think about the links between mission and teaching and learning, and who is in a position to implement change on campus.

We would love to be able to invite all of our interested alumni/ae back to reflect and celebrate together. Since we're a bit more constrained in terms of possibilities, we rely on our campus [liaisons](#) to make final decisions about who will attend from each campus. Alumni/ae who would like to attend are encouraged to speak with their liaison.

Once a liaison has notified us who will be attending from that member school, we will email those participants and provide a password to access registration. If you have received your password already, please enter it in the box below to proceed with registration. Please note that once you have registered [here](#), you will not be able to change or add information, but will need to contact us directly to make changes. Upon registering, you will receive an email confirming your registration and the information submitted.

Registration for the Pause begins on Monday, December 5th, 2016. The deadline for registration is Friday, May 5, 2017.

## *Collegium Visionary Award Call for Nominations*

In Spring 2017, Collegium will award its third annual Visionary Award, a means 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, February 3, 2017.

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.

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# Member Schools and Their Mission

Lewis University

Romeoville, Illinois

By Kurt Schackmuth, Ph.D. (G'09)

and Dominic Colonna, Ph.D. (G'99)

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Lewis University, located southwest of Chicago in Romeoville, Illinois, is a comprehensive, Catholic and Lasallian university enrolling 6,500 undergraduate and graduate students. Lewis offers more than 80 undergraduate majors and programs of study, 35 graduate programs, and two doctoral programs. It is one of 6 colleges and universities in the United States sponsored by the De La Salle Christian Brothers.

In 2017, Lewis University will celebrate its 85th anniversary. In doing so, our community will celebrate how the traditions of liberal learning, values, and preparation for professional work come together with a synergy that gives the University its educational identity and focus. This mission evolved and developed under unique circumstances over several decades.

Founded in 1932 under the direction of the Chicago Archdiocese and Bishop Bernard J. Sheil, who was known nationally for his focus on social justice and for founding the Catholic Youth Organization (CYO), Lewis University began as Holy Name Technical School (HNTS), a high school for boys which opened with 15 students. HNTS was established on a campus of 170 acres of farmland donated to the archdiocese by the Fitzpatrick family of Lockport, Illinois. From the beginning, Frank J. Lewis, a Chicago philanthropist, industrialist, and strong supporter of Catholic education, took an active interest in the school. He assisted with the funding of various buildings that became the nucleus of the University. Brother Hildolph Caspar, FFSC and the Franciscan Brothers of the Holy Cross from Springfield, Illinois, served as teachers and administrators during the critical first years of the school's operation.

During these early days, aviation technology courses were chosen as the special emphasis of instruction, becoming the origin of today's highly regarded Department of Aviation and Transportation Studies. This technical curriculum was complemented by courses in writing, mathematics, science, and religion, among others. As a result, students graduated with an education that blended technical skills that could be applied toward a career in the emerging field of aviation (as well as other fields) and what today would be described as traditional "liberal arts" courses. As enrollment grew, HNTS

was incorporated in 1934 under the new name Lewis Holy Name Technical School to reflect the increasingly significant contributions and support of Frank J. Lewis and his family.

By 1940, with World War II threatening, the newly titled Lewis School of Aeronautics began emphasizing programs of direct utility to the armed forces, such as flight training. The campus was soon given over to the U.S. Navy for its flight instructors program. By the end of the war, hundreds of pilots had received flight training at Lewis. The suspension of normal academic activities had given the Lewis administration and faculty an opportunity to rethink the school's mission and purpose. As a consequence, when regular classes resumed in the autumn of 1944, the reorganized school included a junior college. As returning servicemen increasingly sought further education, this new venture quickly evolved into a traditional arts and sciences curriculum. By 1949, women were admitted as students and high school classes were discontinued. More appropriately named, Lewis College of Science and Technology granted its first baccalaureate degrees in 1952. For the rest of the decade enrollment grew steadily.

Perhaps as early as 1949, according to an unsigned manuscript in the Lewis archives, but certainly throughout the 1950s and long before the reforms of Vatican II, while yet under the auspices of Bishop Sheil, Lewis College became, for at least a decade "the first Catholic coeducational college in the country to feature an administration and faculty consisting of lay people."

A new phase in the history of Lewis began in 1960 when the Brothers of the Christian Schools assumed direction of the institution at the invitation of the Most Reverend Martin D. McNamara, Bishop of the Diocese of Joliet, which was formed in 1948. As members of a religious institute devoted exclusively to teaching, the De La Salle Christian Brothers brought to Lewis a new tradition of Lasallian values, based on the teachings of Saint John Baptist de La Salle, their founder and the Catholic Church's Patron Saint of Educators. The Christian Brothers had a long history of operating high schools in the Chicago area and enjoyed a reputation for educational excellence that made them an ideal fit for Lewis College of Science and Technology. The first group of Lasallian Brothers on campus successfully combined their efforts with those of the dedicated lay faculty to inaugurate a program of major improvements. The institution became Lewis College in 1962 and achieved accreditation in 1963.

The growth of higher education in the 1960s was reflected in the school's rapidly increasing enrollment, which reached 2,000 students by 1970. In 1973 the decision was made to become a university and the name was changed officially to Lewis University. As John Henry Cardinal Newman wrote, "To be perfect is to have changed often."

Today, over 80 years after Bishop Sheil first imagined the benefits that the blending of a liberal and professional education could have in the lives of young people during the Great Depression, this combination remains an integral part of a Lewis University baccalaureate education. The University offers a unique blend of liberal learning and professional preparation, which promotes personal growth and competence

and which unifies the pursuit of spiritual and moral values, intellectual skills, and career preparation in the context of a unique worldwide Lasallian tradition of higher education.

According to the Mission Statement, “Lewis University, guided by its Catholic and Lasallian heritage, provides to a diverse student population programs for a liberal and professional education grounded in the interaction of knowledge and fidelity in the search for truth.” Balancing “a liberal and professional education” is a hallmark of Lasallian schools. At Lewis in particular, students may concentrate their studies by pursuing major and minor degree programs in the liberal arts disciplines. All students, however, study the liberal arts through the general education program. The effective provision of a liberal arts curriculum through the general education program is vital to the success of the mission of Lewis University. At Lewis, like any University in the Catholic intellectual tradition, pre-professional education is situated within the context of a liberal arts education, embracing the universe of disciplines necessary for the maturity of a fully rounded human person in today’s complex world.

As Dr. Stephany Schlachter, University Provost recently stated, “Liberal and professional learning together provide the real life, practical context in which an exploration of meaning and values can take place. To address the development of the ‘complete person’ as our Mission states, is to take into consideration both of these aspects of learning together.”

The importance of balancing a liberal and professional education is not unique to our current situation; it was part of the world of John Baptist de La Salle in the 17th and 18th centuries. Lasallian educators developed innovative methods to balance these goals efficiently and effectively with limited resources. Then, as now, the value of the liberal arts in Lasallian schools created a dynamic tension. The tension was and is made a positive aspect of teaching and learning by recognizing the interdependence of these two fundamental educational approaches, that is, the liberal and professional. Modern teaching methods identify the importance of utilizing multiple methods of learning in order to obtain a fuller understanding of “the truth” which is referred to in the Lewis University Mission Statement.

In the summer of 2016, the University welcomed its first non-Christian Brother president in the Lasallian era at Lewis, Dr. David J. Livingston. He joins a new generation of presidents at American Lasallian colleges and universities who, as lay partners, are committed to the balance of the liberal arts and professional learning in the Lasallian tradition. The worldwide Lasallian community has developed a new plan to have its higher education ministries coordinate collaborative, international efforts to form Brothers and lay partners in the Lasallian mission. Under Dr. Livingston’s leadership, Lewis continues to serve as a leader of these formation programs and as a model for other faith-based institutions.

*Dr. Kurt Schackmuth is Vice President for Mission and Identity at Lewis University and Dr. Dominic Colonna is a Professor of Theology. He also serves as Faculty Liaison for Mission in the Office of Mission and Identity at Lewis.*

## *Alumni News*

**Carol Koch (F’09)** has been appointed Associate Professor of Communication Sciences at Samford University.

**Daniel Rober (G’12)** has been appointed Lecturer in Catholic Studies at Sacred Heart University.

**Meg Wilkes Karraker (F’14)** has retired after 26 years at the University of Saint Thomas.

## *New Member*

*We are happy to welcome  
our newest member school,*

**Loras College**



## *Save the Date*

**“PAUSE AT 25”**

**June 21-24, 2017**

**St. Catherine University  
St. Paul, Minnesota**



**SUMMER COLLOQUY**

**June 15-22, 2018**

**College of the Holy Cross  
Worcester, Massachusetts**

# *Grants of up to \$2500 for projects that extend Collegium's mission on member campuses!*

The Association of Catholic Colleges and Universities and Collegium are co-funding 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 17, 2017.** 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, 2017. The grants will be awarded for a twelve month period beginning July 1, 2017, 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.
- 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.

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.

## 2015 Grant Recipient Reports:

### 1. *Tapping Into the Mission Assumption College*

*“I enjoyed...interacting with faculty that I had never met. It was enlightening hearing different perspectives from others, particularly about topics (i.e. the mission) I have never discussed.”*

*“It was very helpful just to get together and hear perspectives of colleagues and to know that a lot of good will exists around the mission...”*

*“My favorite part was the small group discussions -(the) ability to openly discuss topics -(the) positive vibe of the discussion.”*

— Comments from “Tapping into the Mission” retreat participants.

When we first met to discuss the possibility of submitting an application for a Collegium grant, each of us (two scientists, an economist, and a faculty member from business) shared how the open, honest and intentional small group discussions around faculty vocation and mission were the best part of our Collegium experience. We found great personal and professional value in the opportunity to explore deeply, without judgment or expectation, what it meant for each of us, as individuals, to be a member of the faculty at a Catholic college.

Our motivation in proposing our Tapping Into the Mission program was to provide our recently tenured and tenure track colleagues with a “Collegium-like” experience that would create and sustain a safe space for intentional exploration of an individual faculty member’s vocation in light of the Catholic mission of Assumption College, all the while promoting a greater sense of unity and fellowship among the faculty.

In our opinion, the success of the traditional Collegium experience depends in large part on the immersive nature of the program. We were given ample time and space, away from the pressures of our campuses, routines, and families, to reflect, share and reconsider our vocations in light of the Catholic liberal arts tradition. To try to mimic this immersive experience with our colleagues, we first proposed hosting a day-long mini-retreat, intentionally off campus, to initiate faculty conversations around vocation and mission. We then proposed hosting casual “follow-up” discussions of mission-related topics at a local pub during the academic year, modeled on the highly successful “Theology on Tap” program. We called this two-pronged approach “Tapping into the Mission”, and we spent several hours together last summer planning and organizing the retreat day.

We invited 25 newly tenured or tenure track colleagues to the faculty retreat, held early in the Fall, 2015 semester. The retreat experience began with a Friday evening potluck dinner at a faculty member’s home followed by a full Saturday program at a retreat center. We thought it was important that our colleagues have an opportunity to get to know each other socially before the “working” retreat day. At the Friday evening dinner, each of the organizers spoke briefly about our personal experiences at Collegium and described our intentions and hopes for the “Tapping into the Mission” program. The rest of the evening was purely social in nature.

The following morning, 13 of our colleagues joined us and our keynote speaker, Dr. Robert Bellin, Professor of Biology at Holy Cross, for the full day retreat. Prof. Bellin began the day by eloquently describing his own experiences as a professor at a small, liberal arts school and how his understanding of his vocation had evolved through his work at Holy Cross and with Collegium. A vibrant question and answer period followed, which provided a deeper exploration into several points made by Prof. Bellin. Participants were then asked to explore the retreat center grounds as they individually considered a set of reflection questions that asked about their original motivations and aspirations for their academic careers, their vision of higher education, and to what extent these hopes and visions had been affected, favorably and perhaps unfavorably, by their experiences at Assumption. When they returned, participants were placed into small, interdisciplinary groups, facilitated by at least one of the retreat organizers, and asked to share some of these personal reflections. Prof. Bellin also joined one of the groups and participated throughout the retreat.

Prior to the retreat, participants were asked to read Walter Ong’s article, “Yeast.” After lunch, the same small groups were asked to reflect on this article. Ong proposes a powerful metaphor for the Catholic mission of a college - that it is nourished by and grows in the unique “dough” of a college - its faculty, staff and students. In turn, this dough is transformed by the yeast, which permeates it.

Individuals were asked to discuss how well this metaphor fit their experience at Assumption and to explore how they as individuals and “us” as a collective faculty are both nourished by and serve as nourishment for the Catholic liberal arts tradition. The day closed with a large group session where small groups shared the fruits of their discussions. Overall impressions and overarching themes were collected and posted on flipcharts. We then brainstormed possibilities for future conversation topics, scheduled our first “Tapping” meeting,

*Assumption continued from page 4*

and participants were asked to complete a short evaluation form, the results of which are in appendix II of this report.

The evaluations of the retreat were very positive with participants consistently echoing the comments at the front of this report. We feel that we were successful in creating an atmosphere that promoted honest and open dialogue about both the promises and challenges of being a faculty member at Assumption College. We feel that participants gained a greater appreciation for how their particular work at the College contributes to the mission of the school and to

the Catholic liberal arts tradition. We also hope that participants might continue to reflect on how the Catholic intellectual tradition impacts their own work going forward.

We have been pleased by the interest and support of our colleagues and the steady growth of the “Tapping Into the Mission” discussion group. We met three times during the academic year, once to discuss elements of Pope John Paul II’s *Ex Corde Ecclesiae*, another to discuss “Vocation of a Business Leader”, and a final meeting to celebrate the end of the year and to make plans for expanding and sustaining the conversation about vocation and mission among the faculty. Over 20 faculty members and staff participated in at least one event during the year and several attended all three that were held. We are enthusiastic about the conversation and the camaraderie and we are excited to report that the group

is organizing a faculty service activity in the Worcester community for early next academic year. This is a very positive development and one that we hope will broaden and sustain conversation and community among the faculty.

Through the support of the Collegium grant, early career faculty members at Assumption College have been able to get to know each other better and have connected at a deeper vocational level than they might have otherwise. Importantly, we have provided a forum and space for faculty to enter into dialogue about the Catholic mission of the college. Prior to our retreat and Tapping gatherings, there were very few opportunities for faculty to explore the mission. Now, having created the opportunity and establishing faculty-to-faculty connections, we can more readily talk about the mission and its pivotal influence on our roles as faculty and its importance to our small Catholic college.

Lastly, as organizers, we feel strongly about the need for faculty mentoring relationships and we believe this program has created many opportunities to assist our colleagues in their careers going forward. We have very much enjoyed learning from each other as co-facilitators and believe that this shared effort has created many new collaborative opportunities among us and our colleagues.

**David Crowley, Assumption College**

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

On Wednesday, June 1, 35 Iona College faculty, administrators and staff gathered for a Collegium/ACCU-funded symposium, “The Heart of Higher Education: Liberal Arts Core and Catholic Social Teaching.” As Iona College embarked on a new core curriculum, this timely symposium provided the opportunity to learn more about Catholic Social Teaching, especially its foundations in the liberal arts. The symposium also explored innovative pedagogies and offered networking session for faculty to consider inter-disciplinary projects. Dr. Meghan Clark, St. John’s University, a national expert in the area of Catholic Social Thought and the author of *The Vision of Catholic Social Thought: the Virtue of Solidarity and the Praxis of Human Rights* (Fortress Press, 2014), was an engaging and informative presenter.



### 3. *Fontbonne Faculty Conversations on the Common Good.*

The goals we hoped to reach through Collegium's generous grant are three:

1. Increase faculty understanding and appreciation of one key element of Catholic Social Teaching and the Catholic Intellectual Tradition, the concept of the common good.
2. Communicate how Catholic Social Teaching and Catholic Intellectual Tradition are at the core of Fontbonne University's mission.
3. Build the interdisciplinary community of scholars on campus.

In five sessions we considered:

- The Idea of the Common Good
- Health Care and the Common Good
- Educational Inequality and the Common Good
- Starvation, Obesity, Food Deserts and the Common Good
- Racism, White Fragility, and the Common Good

Participants were a mix of brand new and seasoned faculty of different ranks, races and religious traditions. They represented 14 academic departments, from Fine Arts to Computer Science to Fashion Merchandising. We mixed faculty who had taught our first year seminar (and were thus familiar with the idea of the common good) with those who had not.

Participants became much more conversant with the idea of the common good and began to see their personal and professional stake in the idea and its execution in the world. They drew connections between our conversations and their research and teaching, asking excellent questions about how to understand the common good in our classrooms and our lives. At the end of five sessions, new and seasoned faculty members appreciated the chance to get to know one another more deeply, across department and college boundaries.

Events were scheduled to include a happy hour, and were held at the President's home on campus. Being able to provide food and drink helped people to shift into a different, "Big Questions" way of being together. Meeting at the home of the then-new President seemed like a risk: would faculty members speak frankly in his presence? This worked very well. Sitting around his dining room table (and hearing children flying around on the second floor) turned out to be relaxing and highly conducive to our conversation.

#### **What we'd do differently next time:**

- Allocate a few minutes at the end of each session for implications for classroom or life.
- Keep the readings very short and/or ask the facilitators to recap the readings at the beginning of the discussion.
- Make space for some adjunct faculty to further enrich the diversity.

#### **Ripple Effects**

The faculty were unwilling to let the program end. We will find a way to continue Faculty Conversations on the Common Good in the next year, possibly at breakfast instead of late afternoon. We will be a new mix of alums from the recent program, new faculty and veterans, considering new common good topics.

The President (Dr. Mike Pressimone) was so pleased with our conversations that he plans to offer "Community Conversations on the Common Good" in the next academic year. In this incarnation, just a couple of faculty members and a couple of members of our Institutional Advancement Team will discuss a common good topic with a group of neighbors and friends of Fontbonne who might like to be more engaged with our campus. We want to communicate to the outside community that Fontbonne University is a place where the Catholic Intellectual Tradition thrives.

I'd be happy to share readings, logistical tips or anything else with colleagues from other campuses.

*Mary Beth Gallagher, Fontbonne University*

## 4. *A Jesuit Education Group for Rockhurst University*

Seeking to build upon past and ongoing initiatives, members of the Rockhurst University community formed a Jesuit Education group this past year, in order to promote sustained dialogue and ongoing opportunities for personal and professional growth for faculty and staff in support of the university's mission. Rockhurst's Jesuit Education group is pleased to acknowledge its gratitude for the support of an ACCU/Collegium grant this past year, enabling the purchase of 150 copies of *The Jesuit Education Reader* (edited by George Traub, SJ, and published by Loyola Press), and allowing us to supply one copy to every full-time faculty member on campus. Copies of *The Reader* were also supplied to every staff member who requested one, thanks to the collaborative support of Rockhurst's Office of Mission and Ministry.

The group was formed in 2015 with the enthusiastic support of a leadership team of twelve faculty and staff, to meet a specific, acknowledged need: while programs such as Collegium and the Ignatian Colleagues Program have been and continue to be key, excellent sources for the emergence of organic institutional leadership from within our faculty, the substantial off-campus time needed to commit to these programs has been a challenge in recruiting certain faculty. To progress in our aim of mission integration, we perceived a need to develop "mini-ICP and Collegium" sorts of on-campus opportunities: ways of engaging faculty and staff in ongoing communal dialogue and individual reflection on mission integration. The Jesuit Education Group has sought to address this need.

This past year, sixty-eight members of the Rockhurst community – forty faculty and twenty-eight staff and administrators – elected to participate in the Jesuit education group discussions held in September, November, February, and April, sometimes with two discussion sessions running concurrently in different rooms, always in a group of about fifteen participants at a time. The number of participant volunteers, their enthusiastic commitment to reading and discussing, their positive response, has led the conveners to see the group's first year as a success and to expect that the group's work will indeed continue for several years. Particularly pleasing to the conveners was the group's inclusiveness of a wide range of perspectives and backgrounds, including participants from many faith backgrounds, inhabiting diverse personal and institutional identities, and including people who are in leadership roles as well as people who haven't participated in any other mission formation activities previously.

Our group sessions began with participants discussing John Bennett and Elizabeth Dreyer's "Spiritualities of—Not at—the University" in late September and continued in early November with discussion of key principles of Jesuit higher education offered by Robert Mitchell, SJ and in "Communal Reflection on the Jesuit Mission in Higher Education: A Way of Proceeding," from the Reader. Participants reflected on the challenges of considering the spirituality of "insistent individualism" that we often can see at work in the attitudes inherited from experiences on other campuses, as well as the challenges of striving for the spirit of openness advocated by Bennett and Dreyer, of finding and making the time for hospitality toward the "others" with whom we encounter. Thinking of the cultures within the university, of faculty and administration particularly, we reflected on the too-easy inclination toward demonizing or "othering"—not truly seeing the person behind the decision that we disagree with. Participants commented on the need for listening, including especially the need for leaders to take time to listen. In building a cultural that reflects a hospitable rather than corrosive spirituality, some participants noted the important difference in ways of dissenting: dissent that is dismissive, hopeless, cynical vs. dissent that is loving and constructive.

In February, the group discussed "Liberating Students—From Paris Hilton, Howard Stern, and Jim Beam," by Rick Malloy, SJ, and in early April, "Soul Education: An Ignatian Priority," by Howard Gray, SJ. Both of these readings challenged participants to consider personal faith and values, our own and our students', in relation to what we expect of our students' formation in their time with us and how we approach such concerns. Malloy's essay cautions us toward mindfulness of the wide gap that may exist between the culture that students inhabit and our institutional ideals, and in contrast to some of the pointed reactions that Malloy offers, many participants suggested the value of seeking investment in relationship with students who are estranged from the culture we may hope they will inhabit, seeking to help students be mindful of their own choices in the time they spend with us and beyond. Participants struggled in other ways with a very much related notion of "living in tension" that Howard Gray describes on the last page of his essay, "Soul Education," but Gray's suggestion for seeking to reconcile pluralism with Catholicism seems quite consonant with the abovementioned invitation to mindfulness: "The Ignatian tradition invites people to find their way to [bring] the divine and the human together."

*continues on page 11*

*continued from page 10*

It is impossible to capture adequately hours of fruitful discussion among nearly seventy members of our university community, but it should suffice to say that from the genuine sharing of opinions, including disagreement at times with each other and with some ideas in the readings, much was gained in the building of community:

engaging faculty and staff in what are for some of us atypical sorts of conversations

encouraging the development of interpersonal relationships among different university constituencies

enabling, at a time often shaped for us by financial resource challenges, a space where faculty and staff can be encouraged to use creative energy to shape and renew images—of themselves, of organizations within the institution, of the institution laying aside personal preoccupations and prejudices to seek common ground, a space where change can take place, where a foundation of solidarity in mission can remind us of our common efforts.

## *Conferences*

**CATHOLIC SOCIAL TRADITION  
CONFERENCE  
University of Notre Dame  
March 23—25, 2017**



## *The Opus Prize*

**A Visionary Donor's Collaboration  
with Catholic Universities**

The Opus Prize is an annual \$1 million faith-based humanitarian award, recognizing leaders and organizations that develop creative solutions to some of the world's most pressing problems. Prizes are awarded to faith based leaders from a wide variety of religious traditions, and are to be used to further the mission of the winner's organization.

Each year a different Catholic University serves as a "partner" for the award. The partner universities are responsible for the process of selecting and vetting potential prize winners, and hosts the award ceremonies. The winner and finalists spend time on campus engaged with students and encouraging them to consider lifetimes of engaged service that build on their education. To learn more about the award and the awardees, and to learn more about how to partner with the Opus Award, visit their website.

Founded in 2004, the Opus Prize is a legacy of Gerald Rauenhorst, a University of St. Thomas and Marquette University alumnus (and one-time Marquette faculty member) and his wife Henrietta, an alumna of the University of St. Catherine.



# Reflections on Collegium

Aaron Van Dyke

F'16

## Mission Day: New Faculty Orientation

This summer I had an opportunity to attend **Collegium**, it's a gathering of faculty from Catholic Universities across the US and we spent a week talking about "faith and the intellectual life." This topic may peek the curiosity of some in this room and have others ready to run for the doors because you're probably thinking, "they sent him to summer conversion camp!" I want to assure you that's not the case. The purpose of Mission and Identity is not **conversion**, it's **conversation**. Everyone one of us in this room has something to contribute to this conversation. So what should we talk about? How about this, "What does it mean to be a faculty member at a Catholic University?"

Let's begin with the word university, because a Catholic university is first and foremost a university. The official documents from the Jesuit order, the Catholic church and the Association of Jesuit Colleges and Universities unanimously and unequivocally state that as a university our mission is "peer reviewed research and research-grounded teaching, all within a climate of academic freedom." This means Fairfield University pursues truth and knowledge across all academic disciplines. We – the faculty – serve our professional societies just like any secular institution.

Now how does the adjective Catholic modify the noun university? Well the dialogue between these words has been going on for 2000 years and its produced a rich conversation called the *Catholic intellectual tradition*. There are four hallmarks of this tradition that have shaped my work as a faculty member here at Fairfield: imagination, interdisciplinary dialogue, wonder, and diversity.

### Hallmark 1 – Imagination

I'm an Organic Chemist – it can be an abstract subject – and when students want to know about my research I ask them to imagine an ecologist who's studying a population of fish in a lake. The ecologist has to **capture** the fish, **tag** them in a way that doesn't affect their normal behavior and **release** them back into the lake. My research is analogous but instead of tagging fish in a lake, we design small chemical probes that seek out proteins in cells, capture them, tag them without altering their native function and then release them back into the cell. Because if you can put a fluorescent tag on a protein, you can visualize it! And now you have a powerful diagnostic tool.

There are many kinds of imagination in a Catholic university. If you've ever explained something using an analogy, that's **analogical imagination**. Have you ever worked to improve the conditions of those around you? Have you hoped that things could be better then they are now? That's **prophetic imagination**. Have you fallen in love with what you study? Or been moved to silence by a stunning landscape? That's **sacramental imagination**. Imagination reminds us that the pursuit of truth and knowledge at a Catholic university involves **both** the mind **and** the heart. Notice that heart (or feeling) alone is insufficient. If all you have is a gut feeling, it might be indigestion. The Jesuits echo the mutual compatibility of mind and heart when they speak about *cura personalis* or "care for the whole person." This is why we have a Mission Day – we don't want you locked in your office just writing papers. We want you to care for and cultivate your whole self.

### Hallmark 2 – Interdisciplinary Dialogue

Adam Smith advocated for a division and specialization of labor to increase productivity. All of us in this room have followed a trajectory of academic specialization, from an undergraduate degree to an advanced degree in a particular niche. Specialization offers tremendous benefits – it brings expertise and focus to complex problems. However, there is a pitfall. In the process of drilling down so deep into our respective disciplines, we can find ourselves in self-made silos. Cut off from the rest of the academy, our imagination can suffocate. So the second hallmark of a Catholic university is interdisciplinary dialogue. And I mean truly interdisciplinary dialogue. When I, as a chemist, go and talk to fellow scientists in the Biology department, that's kind of cheating.

If you want a great example of interdisciplinary dialogue, just look to your colleagues today. At this Mission Day, one year ago, my newly hired colleague in the Chemistry department, Prof. Jill Smith-Carpenter, met Prof. Laura Di Summa-Knoop from the Department of Philosophy. Over a glass of wine they discovered a love of food and this semester they're team teaching a course on the Philosophy and Biochemistry of Food (CH 72). This interdisciplinary exchange develops what the Jesuit historian John O'Malley calls a "Spirit of Finesse" or an ability to see connections between seemingly incompatible things, which is the essence of inventiveness. This is why you shouldn't eat lunch in your office alone! Come to the faculty dining room, get to know colleagues outside your department and outside your school.

### Hallmark 3 – Wonder

If you've ever heard a child exclaim – “Do it again! Do it again!” – their capacity for wonder becomes pretty obvious. What's equally obvious is that during our trajectory through the academy we've slowly traded wonder for criticism and skepticism. Just think back to your thesis defense – let the criticism and intellectual combat commence! A Catholic university values both wonder and critical thought. Again notice it's a “both/and” not an “either/or.”

The roots of wonder go deep in the Catholic intellectual tradition, germinating from the core of our very being. At a Catholic university we believe the core of every individual – from the faculty and staff, to the students and administrators – is **good**, is **dignified** and is worth **loving**.

I live here on campus in the Ignatian Residential College, it's a living and learning community for sophomores. Over the course of the year students discover that Ignatius, who founded the Jesuits, had a very unique way of engaging the world. He took this idea of wonder a step further and said that everything – from the research I do in my lab, to the seemingly endless number of problem sets I grade – has the potential to increase my capacity to love.

Where will you cultivate wonder at Fairfield? Will it be a breakthrough in your research? Working with a class in the campus garden? Helping a student in office hours? **Where will you grow in your capacity to love?**

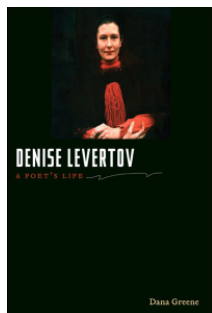
### Hallmark 4 – Diversity

*Gaudium et spes* (translated Joy and Hope) was the culminating document of Vatican II and a paradigm shift for the Catholic church. Its opening statement is that our hopes, our joys and our suffering are what connect us as human beings. This is a truly radical statement for the church because it's saying our common ground is not a set of beliefs but rather it's our humanity. In other words, **we're all in this together**.

This brings me full circle to the comment I started with, that the purpose of Mission here at Fairfield is not conversion. We are not trying to form a common belief system. A Catholic university – **by definition** – must reflect the diversity of the world that we live in. The faces at Fairfield should be of different cultures, sexual orientations, faith traditions and persons of no faith tradition. **Because our pursuit of truth is enlivened when we engage with those who are different from us**. If somehow everyone at Fairfield became Catholic, we'd cease to be a Catholic university.

You've probably heard Nancy say, “we hired for Mission; we hired you.” And she means it. We value the diverse perspective you bring to Fairfield. (Consider for a moment that a gay Lutheran is talking on Mission Day about the Catholic intellectual tradition!) Now the corollary to diversity is that Mission is the work of everyone at Fairfield...precisely because of our shared humanity, because we're all in this together. The biggest misnomer about Mission is that it's the work of a select few who have been ceremonially handed a sacred text and told “don't mess this up, it's been going for 2000 years.” Rather, Mission is more like a bicycle. **First** you have to decide to get on that bicycle and second you have to animate it, move it forward and navigate it through a specific place and time. So the question I'd leave you with is this, “**What kind of faculty member do you want to be at this Jesuit Catholic University?**”

# Book Reviews



Denise Levertov:

## **A Poet's Life**

Univ. of Illinois Press, 2012

328 pp.

The Denise Levertov I first met in the Norton anthology of my undergraduate years wrote about womanhood and the natural world (surely “To the Snake,” not one of her most memorable, was included solely for professors’ ease of comparison with Emily Dickinson’s earlier American snake poem?). The Norton included one Vietnam protest poem but opined in its introduction, “Her overtly political poems are not often among her best ... their very explicitness restricted her distinctive strengths as a poet.” I took the anthology’s word for it.

Years later, in my graduate studies of women writers’ engagements with Christianity, I stumbled upon *The Stream and the Sapphire*, a thematic collection of many of Levertov’s religious poems. I read and re-read these poems, academically but also personally intrigued. Consider, for instance, these gorgeous lines from the middle of “Annunciation,” which speak of Mary’s realization of what “she was offered”:

to bear in her womb  
infinite weight and lightness; to carry  
in hidden, finite inwardness,  
nine months of Eternity; to contain  
in slender vase of being,  
the sum of power—  
in narrow flesh,  
the sum of light.

This was not the poet I had read in American Literature Survey.

I began to seek her out in used bookshops, the slim New Directions texts often loose at the binding from previous owners’ appreciation. Reading through my worn copies of *Relearning the Alphabet* (1970) and *Oblique Prayers* (1984), I met yet another Levertov. This poet was blunt in her indictments of injustice, perhaps (see: “Because every day they chop heads off / I’m silent”), but also still lush in her lyricism, exacting in her vision.

Who were all these Levertovs? And why had I not met them earlier?

Enter Dana Greene’s 2012 biography *Denise Levertov: A Poet’s Life*. Based on extensive archival research, Greene’s book traces what Levertov called “the thread” of poetic vocation that wove through her nearly eight decades. This thread—as well as the tropes of pilgrimage and Mystery—suggests a continuity of development that Greene sees blossoming in Levertov’s late-in-life conversion to Christianity and reception into the Roman Catholic church, with its attendant sacramental embrace of the material world and holistic sense of personal

development, interpersonal reconciliation, and social justice activity. By Greene’s account, the poet was always already on a journey towards this spiritual awakening, which coincided with the pinnacle of her artistic life.

Still, Greene does not oversimplify the complexities of Levertov’s psyche, poetic project, or interpersonal interactions. The biographer is plainly honest about her subject’s unhappy marriage; conflicted relationships with her son, sister, parents, and close friends; reputation for petulance; and lack of self-awareness. By any accounting, Levertov was an enigma: raised in England, she made her name as a poet in the United States; drawn to write autobiographical lyrics of her life as a woman, she eschewed confessional poetry and feminism; passionately committed to protesting the Vietnam War and nuclear armament in poetry and direct political action, she lamented the threatened demise of the British monarchy; openly suspicious of biography as a genre, she sold her papers to the Stanford archives for half a million dollars. The agnostic daughter of a Russian Hasidic Jew turned Anglican priest and an orphaned Welsh schoolteacher descended from mystics, Levertov herself often named her own difficulty fitting in, calling herself an “airplant” and wanderer. Greene enumerates these complexities rather than representing a false synthesis. Nevertheless, in Greene’s words, “A biography tracks the arc of a life over many decades, narrating a story as a subject lived it temporally, appreciating flaws, misjudgments, and achievements. It then translates life into art, and in so doing preserves it. Without the unity biography brings to disparate facts, a life would devolve into its various parts and disintegrate.”

The art into which Greene has translated Levertov’s life is cogent and notably readable; indeed, it is a pleasure to read, a relatively concise though meticulously endnoted account of Levertov’s personal and professional development. It avoids the temptations of hagiography while maintaining an obvious warmth for its subject, whom Greene—who has also written biographies of Maisie Ward and Evelyn Underhill—never met. Greene has a penchant for using Levertov’s own poetry of various periods to explicate her life, sometimes drawing on poems from decades earlier to give language to a later event, and this is a graceful touch.

In fact, if the biography falls prey to any weaknesses, it may be taking Levertov too often at her word. Greene relies extensively on the poet’s own writings—letters and diaries as well as published autobiographical essays—without challenging her subject’s self-interpretations. The impulse to trace a narra-

tive of individual development is strong, but personal growth is often more circular than a satisfying story demands. One wonders to what degree Levertov was a reliable narrator of her own life, and Greene might have made more of this question.

Ultimately this biography answers the conundrum of the many Levertovs by insisting that there were not many Levertovs after all, but one Denise: conflicted, enigmatic, gifted, committed to paying attention. (And on attention, see the poem “The Marriage,” with its lovely lines, ““You have my / attention: which is / a tenderness, beyond / what I may say,” and the later poems “Conversion of Brother Lawrence” and “First Love.”) This commitment led to poems of wonder at the natural world, grief at war and injustice, and awe at the Mystery of a “Creator Spirit’s deep embrace.” Greene’s book reads beautifully alongside the recently released *Collected Poems* and Donna Hollenberg’s *A Poet’s Revolution: The Life*

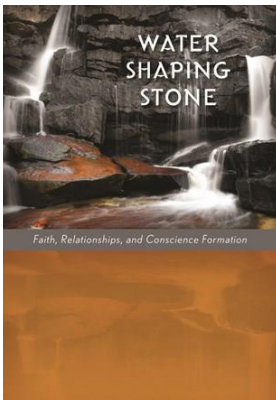
of *Denise Levertov* (2013), which is a longer volume more concerned with literary interpretation and less concerned with Levertov’s spiritual journey.

That spiritual journey may be of particular interest for Collegium alumni, as Levertov’s life exemplifies courageous religious searching and the interanimation of faith and life. With no disrespect to the esteemed editors of my undergraduate anthology, I must agree with Greene that Levertov’s maligned protest poems and her widely elided religious poems are among her finest. We have much to learn from the poet’s life, and perhaps even more to learn from the poetry that life produced.

Cynthia R. Wallace (G’10)  
St. Thomas More College,  
University of Saskatchewan

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## Book Notes



Kathryn Lilla Cox (F’11, P’15)

### **Water Shaping Stone : Faith, Relationships, and Conscience Formation**

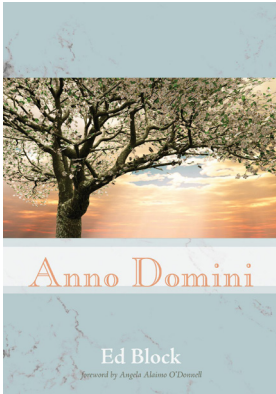
Michael Glazier Pub., 2015

196 pp.

The Catholic Tradition requires the faithful to form and follow their conscience. This is the case even with the recognition that consciences can be malformed and one can make errors in practical judgments. *Water Shaping Stone* examines various aspects of this tradition regarding conscience by using, among other sources, twentieth-century magisterial documents, theologians’ works, and Scripture. Kathryn Lilla Cox argues that while the Magisterium retains teaching authority, and a responsibility to help form consciences through its teaching, focusing only on the Magisterium leads to incomplete formation. A more holistic vision of conscience formation means considering the formation of the moral agent to be a multifaceted process that draws on, for example, teaching, prayer, rituals, Scripture, practices, and virtues, along with relationships with the Triune God and communities of accountability. This vision of conscience formation retains the magisterial teaching authority while acknowledging discipleship as the theological basis for making and assessing practical judgments of conscience

—from the publisher

# Book Notes



Ed Block (M'95, R'97, M'03)

## Anno Domini

Wipf and Stock

72 pp.

A collection of—often brief—poetic reflections, loosely based on the liturgical year, but interspersed with poems on selected Gospel passages, *Anno Domini* will quickly engage even the beginning reader of religious poetry. It will also appeal to seminarians and college students interested in religious poetry. *Anno Domini* provides a selective take on some key religious themes that will, by turns, move, console, and inspire. The poems in this collection examine everyday perceptions, experiences, and events under the inspiration of faith. They also look at some familiar Gospel stories in a twenty-first century light. The collection as a whole presents a spirituality of presence, gratitude, and graceful living in the world. A book of meditative verse, less cerebral than the poetry that Louis Martz examined in *The Poetry of Meditation*, but like Killian McDonnell's *Wrestling with God*, *Anno Domini* is a non-polemical yet thoughtful and serious contribution to Christian poetry. Meant for readers new to religious verse, it will appeal to busy people who need a moment's break for the experience of gratitude and grace as well as Christian poets seeking inspiration and models for the short religious lyric.

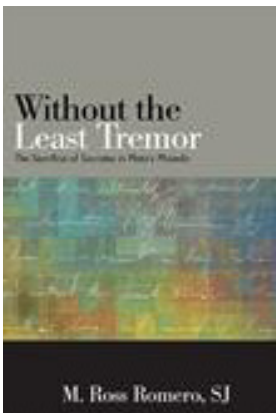
“This little volume invites us to look again at the small things which so often stun us with a call to depth of purpose. Ed Block's gifts as poet, contemplator, educator, and gardener combine in these lines to invite us to greater attentiveness on our daily rounds.”

—Carol Ann Smith, *spiritual director*;  
*co-author of Moment By Moment: A Retreat In Everyday Life*

“At times bringing Gospel stories to life in moving detail, at times seeing extraordinary sacredness in nature and in the cycles of the year, at times unflinchingly confronting dryness and despair, these poems as prayers—prayers as poems—are a tremendous gift. Whether drawing our eyes to the soft grass or the weeds, Block's poems shine bright light on just how much we've been given, but settle for no cheap grace.”

—Thomas M. Landy, *College of the Holy Cross; founder and director, Collegium*

—from the publisher



M. Ross Romero, S.J. (G'09)

## Without the Least Tremor

SUNY, Jan. 2017

186 pp.

In *Without the Least Tremor*, M. Ross Romero considers the death of Socrates as a sacrificial act rather than an execution, and analyzes the implications of such an understanding for the meaning of the *Phaedo*. Plato's recounting of Socrates's death fits many of the conventions of ancient Greek sacrificial ritual. Among these are the bath, the procession, Socrates's appearance as a bull, the libation, the offering of a rooster to Asclepius, the treatment of Socrates's body and corpse, and *Phaedo's* memorialization of Socrates. Yet in a powerful moment, Socrates's death deviates from a sacrifice as he drinks the *pharmakon* “without the least tremor.” Developing the themes of suffering and wisdom as they connect to this scene, Romero demonstrates how the embodied Socrates is setting forth an *eikôn* of the death of the philosopher. Drawing on comparisons with tragedy and comedy, he argues that Socrates's death is more fittingly described as self-sacrifice than merely an execution or suicide. After considering the implications of these themes for the soul's immortality and its relationship to the body, the book concludes with an exploration of the place of sacrifice within ethical life.

—from the publisher



# *New International Award*

The University Francisco de Vitoria and the Vatican Foundation Joseph Ratzinger/Benedict XVI have announced a new award, the *Expanded Reason Award*, to recognize the work of professors and researchers who in their professional labors seek to integrate their specific disciplines with philosophy and theology. Fr. Federico Lombardi, S.J., who announced the award, said “if scientific rationality becomes the only trusted form of knowledge, many vital questions for the human person will then be left out. The meaning of reality, and of science itself, is not the object of positivistic sciences but of the humanities, of philosophy and of theology. Widening the horizons of scientific rationality means to place man again in an important role as subject and beneficiary of the sciences.”

The Awards, for a total of 100,000 Euros, are divided into two categories that will be given to four winners, two in research and two in teaching. **The Research Category** should consist of a project that integrates a specific science with philosophy and/or theology, taking into account certain aspects of the humanities, as defined in the Award Conditions: an anthropological question, an epistemological one, an ethical one, and one concerning meaning, all in relation to one’s science or particular discipline in a way that seeks to enter into a deeper reality and that seeks interdisciplinarity as a way of knowledge. **The Teaching Category** requires the same type of integration but asks not only how the project is carried out on paper, but actively in the teaching experience.

The Awards are of international scope and can be presented in English or Spanish. Various criteria are important as it is noted on the [Awards web page](#). They can be contacted at [info@expandedreasonawards.org](mailto:info@expandedreasonawards.org)

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## *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:**

- » Arbuckle, S.M., Gerald, *Catholic Identity or Identities?: Refounding Ministries in Chaotic Times*, Liturgical Press, 2013, 272 pp.
- » Combs, Mary Beth and Riggiano Schmidt, Patricia, eds., *Transforming Ourselves, Transforming the World: Justice in Jesuit Higher Education*, Fordham University Press, 2013, 316 pp.
- » Kaminsky, Illya, and Towler, Katherine, eds., *A God in the House: Poets Talk About Faith*, Tupelo Press, 2012, 286 pp.
- » Millis, Diane, *Deepening Engagement: Essential Wisdom for Listening and Leading with Purpose, Meaning and Joy*, Skylight Paths Publishing, 2015. 176 pp.
- » Thompson, Robert. *Beyond Reason and Tolerance: The Purpose and Practice of Higher Education*, Oxford University Press, 2014, 224 pp.
- » Wallace, Cynthia. *Of Women Borne: A Literary Ethics of Suffering*, Oxford University Press, 2016. 344 pp.