

Collegium News

Volume 4/Issue 4

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*“Pause at 25” was held at St. Catherine University of St. Paul, Minnesota, June 21-24, 2017
Click on the picture for a “video short” from this years conference*

Pause at 25

Collegium celebrated its 25th Anniversary with a special gathering at Saint Catherine University in St. Paul, Minnesota, June 21-24. Stepping back from our annual colloquium format, the “Pause at 25” conference gathered Collegium alumni and administrators from member institutions to celebrate its achievements, reflect on the present challenges facing Catholic higher education, and envision new strategies for its flourishing in the coming decades. Monica Sylvania of LeMoyné College, Chair of the board of directors, characterized the gathering as a reunion that would engage participants in fresh conversations about the shared mission of Catholic higher education.

In his opening address, Collegium Director Tom Landy outlined the vision for the conference and the significant changes that have shaped Collegium over the past twenty-five years. While evolving significantly since 1992, Collegium was originally conceived from a broad range of challenges and opportunities that emerged in the quarter century after the Second Vatican Council. That period saw the decline of priests and religious in Catholic higher education and the growing prominence of lay and non-Catholic leadership on campuses. Collegium sought to address these changes while seeking new ways to engage, live, and adapt Catholic teaching to diverse cultural and intellectual contexts.

While this remains its mission, many of the fears that surrounded the early years of Collegium have not come to fruition. Some “dystopian” visions from the 1990s predicted a growing secularization of Catholic institutions. Yet more attention is now paid to mission on campuses than 25 years ago. If Collegium once stood out in its goal, it now operates in a crowded field where mission offices and programs now do important work in recovering and appropriating traditional Christian concepts in ways that resonate with increasingly diverse campuses. Likewise, despite fears that *Ex Corde Ecclesiae* would decimate academic freedom, this has not really occurred. Collegium was conceived to connect scholars who took faith seriously as part of their academic vocation. Today,

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Collegium Celebrating 25 Years

2018 Summer Colloquy
June 15–22

College of the Holy Cross
WORCESTER, MASSACHUSETTS

A Colloquy on Faith and Intellectual Life
Collegium

New Publication from ACCU

The Catholic Intellectual Tradition: Core Principles for the College or University

This publication provides an accessible roadmap to the Catholic Intellectual Tradition: What is it?

How can it make the work of faculty and staff more meaningful? How can today’s scholars carry on and enrich this centuries-old tradition?

Learn about 9 core principles – including faith and reason, the power of beauty, and the dignity of the human person – and how the richness and diversity of Catholic higher education bring them to life. Whether your work centers on the social sciences, natural sciences, or other discipline, The Catholic Intellectual Tradition: Core Principles offers a framework for deeper fulfillment and meaning. Quantity discounts available!

Quantity discounts available!

[Order online!](#)

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academia pays significantly more attention to issues of faith and religion. But we need to make better effort to make science integral to Catholic intellectual life.

To be sure, Collegium has witnessed some painful moments and grappled with challenging cultural and intellectual trends. The clergy sexual abuse crisis has diminished the credibility and authority of local episcopacies. If Catholic higher education has maintained its own cultural credibility through this period, it faces a generation of millennials who generally do not care much about the Roman Catholic Church as an institution. We also do not live in a period as we once did when distinctly Catholic voices occupy a prominent position as public intellectuals.

Important structural shifts will also shape Collegium's mission. The economy pushes students into the sciences, or simply the acquisition of skills and away from fields that do not directly lead to safe and high-paying careers. As many institutional resources have shifted away from traditional programs, will we need to find new ways to communicate core intellectual and moral values intrinsic to Catholic education? How will we continue to engage questions of meaning and truth that remain at the core of a liberal arts education? Amid the rise of informational technology both in and outside of the classroom, we cannot simply focus on the dissemination of information.

In facing these challenges, Collegium has the chance to be what we want the church to be, self-reflective and open to self-correction. At its core, Collegium will always remain committed to encouraging broader vocational discernment of students. The Catholic sacramental imagination, which views God as manifest in and throughout the created world, remains our foundation as we confront the overflow of information and anxiety about the challenges ahead. "If we believe in God's presence in the created world, we can think of the purpose of Catholic higher education across the whole range of disciplines that we cover as being fundamentally a matter of teaching people how to see... to pay attention to that created world. Teaching others to do that well, I believe, in whatever discipline you are in, is really holy work."

Thursday, June 22nd, featured four roundtable sessions addressing the range of challenges and opportunities facing Catholic higher education in the present day. The first morning session brought together four administrators to discuss the structural contexts shaping institutions' ability to offer mission-centered teaching and scholarship. Panelists included Margaret Freije, Provost and Dean of the College of the Holy Cross; Vincent Rougeau, Dean of Boston College Law School; Judith Maxwell Greig, President of Notre Dame de Namur University; and Brennan O'Donnell, President of Manhattan College.

Panelists discussed the important demographic changes in the country as a challenge and opportunity for Catholic institutions. Originally founded to serve first generation students of European immigrant working classes, today many Catholic colleges and universities serve first generation Latino/a, Asian, African American, and Native American students. Notre Dame de Namur is particularly proud and committed to this ongoing mission. Over 60% of students are first-generation and over 50% are Latino/a, and 42% of freshmen had a zero EFC (Expected Family Contribution). Yet many of the structural changes within Catholic higher education will continue to pressure this commitment. Like many Catholic schools originally staffed by women religious who took no salary, they now must find ways to support low-income students while offering competitive and living wages to faculty. This is part of a larger crisis facing many Catholic institutions.

Discussion also centered on the pressures facing first generation students and the ability to offer mission-centered learning in this modern economic climate. Students' need to have successful careers means that we must use professional programs as much as traditional liberal arts classes to address important dimensions of ethical formation and questions of meaning. All agreed that Catholic institutions have always viewed this as a critical dimension of professional training. At Boston College Law School, Ignatian pedagogy and tradition nurture ethical and professional formation by bringing classroom learning and community-centered development in addressing larger questions of justice. Manhattan College's Christian Brothers tradition sees it as part of the institution's DNA to balance liberal arts and professional preparation.

In response to these challenges, they highlighted the importance of mentoring and advising between faculty and students as one key area where colleges and universities advance core values of educating the whole person. Faculty must not simply view their function as a balance of teaching and research while sending students to the career center for questions of vocational discernment.

They also addressed questions on the growing presence of adjunct and contingent faculty on campus. While acknowledging that this is a key problem that needs addressing, adjuncts remain necessary for the survival of some schools, and important to adapting to fluctuating curricular needs of others. Overall, they acknowledged that this remains a significant concern with no easy answers. Catholic institutions must be intentional in addressing injustices in American higher education while meeting specific needs of their institutions.

The late-morning panel discussed changing religio-cultural contexts, particularly as reflected in changing student populations on Catholic campuses. With regard

to religious affiliation, panelists discussed the growing number of “nones,” or students who identify with no religion. In 1966, only 2.7% of students in Catholic colleges did not identify with any particular religion; today it is closer to 17%. While still lower than the 23% of Americans and 36% of millennials who identify as “none,” this is a significant trend, according to John Schmalzbauer, a sociologist and Blanche Gorman Strong Chair in Protestant Studies at Missouri State University. “Nones” do not necessarily identify as secular or atheist, but rather as spiritual or “seekers.”

Co-panelists agreed that while “nones” can pose challenges in terms of branding and teaching for mission, it is not without opportunities. Catherine Punsalan-Manlimos, Associate Professor of Theology and Religious Studies and Director of the Institute for Catholic Thought and Culture, Seattle University, noted that while fewer may identify with the explicit Catholic mission of Seattle University, many choose it for its commitment to social justice. Jim McCartin, Associate Professor of History and Director of Fordham Center on Religion and Culture at Fordham University, argued that, despite this seeming indifference toward religious affiliation and growing mistrust of institutions among a current generation of students, they remain deeply interested in religion. This kind of skepticism can nurture an “intelligent faith” that is unafraid to engage with the intellectual currents of the day.

Like the first panel, they reflected upon the growing number of first-generation students of Latino/a, Native American, African American, and Asian backgrounds. They agreed that much of the curriculum fails to reflect these changes by offering courses similar to the expansion of Irish Studies and other fields in previous generations. As Catholicism in other parts of the world is keeping American Catholicism vital, offerings in literature, religion, and other humanities disciplines must access the energy and wisdom of these communities, especially as they are brought to campus by students. Mission offices can help institutions embrace this diversification across disciplines, especially when they are allowed to function under the academic arm of their institutions. In this way, they are better positioned to help faculty integrate this work into their teaching.

Panelists also discussed the relationship between the Catholic educational community and the larger church. They expressed hope that connecting faculty and administrators with bishops and other Catholic leaders at the local level might generate a sense of shared identity and purpose, rather than getting mired in typical “culture war” conversations. While modest, the so-called “Francis effect” generated by the popularity of Pope Francis outside of Catholic circles has allowed public intellectuals to claim Catholicism and increase the credibility of the institution.

In the early afternoon, Una Cadegan, Associate Professor of History at the University of Dayton, Nancy Dallavalle, Associate Professor of Religious Studies and Vice President for Mission and Identity at Fairfield University and Norah Martin, Professor of Philosophy and Academic Associate Dean, College of Arts and Sciences, University of Portland turned to the broader intellectual currents and the place of Catholicism within them. One key theme was the growing specialization of fields within academe, from the creation of disciplines to the emergence of sub-fields within them. After the separation of natural and social sciences from theology and philosophy in the 1800s, theology and philosophy began to bear the weight of maintaining the Catholic intellectual tradition. Yet even within these fields, sub-specialization has become necessary in gaining scholarly prestige. While important, specialization can also undermine a commitment to integral education of students and the nurturing of a vibrant Catholic intellectual life.

Dallavalle argued that interdisciplinary core curricula offer an important invitation to embrace and develop a Catholic intellectual tradition across disciplines in a variety of ways. Programs in “writing across the curriculum,” for instance, can develop what Jesuits call *eloquentia perfecta*, an understanding that the human person is made for the word and to communicate it in ways that invite a deeper understanding and connection to the world. In core programs on social justice, Catholic intellectual traditions can nurture ways of recognizing persons in all their variety and call all persons to justice rather than simply “call out” and dismiss those who are out of bounds.

All agreed that, whether we like it or not, the traditional disciplinary structure will be rethought. Martin noted that the Catholic intellectual tradition is, by nature, interdisciplinary and allows us to be interdisciplinary when we approach our own work on campus and in our scholarship. In general, we need to rethink these categories in a student-centered way, not in categories that are only useful in the academy.

In response to Tom Landy’s question about the lack of a major “Catholic voice” in public intellectual life, Cadegan noted that many laypeople and younger persons are only now coming into a position to make a contribution. The nature of public intellectual life has also shifted. The online world can offer a flood of information and danger for many who risk ideas becoming distorted and attacked. Yet the internet has also allowed for a range of important collaborations and exchanges that did not exist before in such volume. In this sense, the “Catholic voice” might not be the work of one person anymore.

During questions, Sister Eva Hooker lamented that we don’t consider medievalists any more, either as public intellectuals or as models of interdisciplinary research

and teaching. We risk losing something vital in developing and transmitting the Catholic intellectual tradition when campuses cease hiring medievalists or, as Cadegan added, anyone teaching the period before 1800.

The final Thursday session agreed with previous conversations about the opportunities and need for expanded interdisciplinary work and teaching on campuses. The panelists called to address the “compelling foundations for the future” were Esteban Del Rio, Associate Provost for Inclusion and Diversity, Associate Professor of Communication Studies, and Director, Latin American Studies, University of San Diego; Paul Lewis, Associate Professor and Chair of Philosophy, University of the Incarnate Word; Marianne Lloyd, Associate Professor of Psychology, Seton Hall; Alisha Pomazon, Assistant Professor of Religion and Culture, Saint Thomas More College, University of Saskatchewan; Jaime Waters, Assistant Professor of Catholic Studies, DePaul University; Rodger Narloch, Professor of Psychology and Director of the Benedictine Studies Institute, Saint John’s University/ College of Saint Benedict.

For all of the challenges raised by previous panels, signs of hope could be found in their own students, the expansion and transformation of community based learning, and the larger attention to questions of faith and religion in the academy and within the classroom. An urgency emerges on campuses not just to include students into our work but to allow their perspectives to change what we do and how we do it. Panelists echoed previous conversation about Pope Francis’ commitment in *Laudato Si’* to integral ecology and the significance of nurturing a unified understanding of the person within community. This ideal must inform conversation and policies on student retention and graduation.

All agreed that community-based learning resonates with a sacramental emphasis on God in the world and the fundamental Catholic emphasis on relationship. Traditional service-learning models too often introduced a hierarchical model in an emphasis on service from an asset-rich school to an “impoverished community.” Now, programs emphasize connection and the ability of students and community coming together in democratic partnership.

Within their own fields, panelists recognized growing attention to religion in disciplines like psychology. This is especially important given that students see the holistic nature of knowledge as something completely natural, despite the tendency of higher education to compartmentalize knowledge and the students’ campus experience.

Friday, June 23, featured breakout sessions to discuss a range of issues. Sessions included “Teaching in Polarized Times” on addressing ideological and cultural tensions in the classroom; “Realizing the Promise of

Diversity, Confronting the Challenge of Equity”; “STEM Advancement and Mission”; “Fostering Mission in an Online Teaching Environment”; “Beauty as a Path for Catholic Higher Education”; “Creating a Vibrant Future for the Catholic Intellectual Tradition on Campus”; “Fostering Interreligious Encounter on the Catholic College Campus”; and “Making a Difference in the World – Locally and Globally.”

After lunch, participants gathered in small groups for an “Imagining New Possibilities” exercise. The idea was to think beyond “well-trod conversations that you may already have at your home institutions” and highlight the many different ways of being a Catholic college or university than once thought. Small discussion groups envision and outline the guiding principles and structures of a range of new Catholic colleges. Possibilities included “Dorothy Day College,” a college with minimal infrastructure and a desire to “radically welcome whoever hungers for an education”; “Dante Alighieri College” for great books and humanities education”; “Gregor Mendel University” dedicated to science research and education directed at the world’s most pressing problems; “Teilhard de Chardin College” for “forming minds and hearts to see, celebrate and create beauty.” Others sought to use the institution to tackle the most challenging global crises of the day, including “Matthew 25 University” which provides a prison to college to employment pipeline; “Oscar Romero University” to tackle global inequality; “Our Lady of Guadalupe College” for refugees and undocumented students; “Pope Francis University” to address environmental sustainability.

In the afternoon, attendees met with members of their own institutions to discuss how these conversations related to their own institutions. The final Mass and banquet brought Collegium alumni and administrators together in celebration of its 25 years of achievements. As always, members offered toasts to their experience and those who have committed so much to the program’s success.

Justin Poché (G’03, F’16, F’17)

Associate Professor

Department of History

College of the Holy Cross

Alumni News

Abdiweli Mohamed Ali (F'10) was elected the fifth President of Puntland on January 8, 2014. Previously, he served as Prime Minister of Somalia, from June 2011 to October 2012.

After many years teaching at a state university, **Jimmy Bickerstaff, (G'00, F'17)** is now Associate Professor at St. Mary's University, MN. A participant at the Pause at 25, he reported that as a graduate fellow at Collegium he determined that he wanted to teach at a Catholic college, and that now he is very happy to have that chance.

Ed Block (M'95, R'97) is publishing a second volume of poetry, *Season of Change*, with Finishing Line Press.

Thomas Crawford (G'99) accepted a position as Professor and Department Chair, Department of Geography at Virginia Tech in June 2017.

William Donovan (F'93) retired from Loyola University Maryland in spring 2017 and is now an adjunct associate professor at Bellarmine University where his wife, Dr. Susan Donovan became the university's fourth president.

David Hollenbach, S.J. (RN '97, P'98, '99) is the Pedro Arrupe Distinguished Research Professor in the Walsh School of Foreign Service and Senior Fellow of the Berkley Center for Religion and World Affairs at Georgetown University.

Rev. Dennis Holtschneider, C.M. (P'10) and host of Collegium's 20th anniversary while President at DePaul University, was appointed as the Executive Vice President and Chief Operations Officer at Ascension, the world's largest Catholic healthcare organization, on July 1st.

Janine Idziak (F'93) retired from Loras College in Spring 2017.

Daniel Kelly (F'08) was appointed Georgetown University's Faculty Director and Associate Professor of the Practice for the MPS Sports Management Program.

Rev. Jim Lies, C.S.C. (F'17) is living in London where he works for the University of Notre Dame London Global Gateway as the Director for Catholic Initiative & Outreach.

Jo Alison Lobertini (F'15) has been appointed Assistant Vice President for Academic Affairs at Tusculum College.

Allison Meyer (F'13) is now teaching in the Department of English at Seattle University.

Al Plantinga (M'93), a distinguished philosopher of religion who served as a mentor at the first Collegium summer colloquy, has been awarded the 2017 Templeton Prize, "one of the world's largest annual awards given to an individual and honors a living person who has made an exceptional contribution to affirming life's spiritual dimension, whether through insight, discovery, or practical works."

Jakob Rinderknecht (G'14) has accepted a position as Director of the Pastoral Institute and Assistant Professor, Religious Studies at the University of the Incarnate Word.

ALUMNI FINDER



We'd like to remind our Collegium alums that we have a [link](#) on the "Resources" page of the Collegium website, for looking up fellow alums, by institution, by disciple, and by year.

THANKS & APPRECIATION

We would like to thank the following members of the Pause at 25 Planning Committee for their hard work to develop a great conference that was very well received. We appreciate their service and continued commitment to Collegium.

Karen Anderson, Stonehill College
Una Cadegan, University of Dayton
Karen Eifler, University of Portland
Esteban del Río, University of San Diego
Theresa Jeevanjee, Saint Louis University
Justin Poché, College of the Holy Cross
William McDonough, St. Catherine's University

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[Monica Sylvia](#), Le Moyne College

Ex-officio

[Michael Galligan-Stierle](#), Association of Catholic Colleges and Universities
[Thomas Landy](#), Director, College of the Holy Cross

We would like to thank **Monica Sylvia** for her service as Chair of the Board of Directors, 2017, and welcome **Robert Bellin**, who has already begun serving as the 2018 Chair.



Announcing a New Restorative Justice Network of Catholic Campuses (RJNCC)

Recognizing a natural alignment between the philosophy of restorative justice and the guiding ideals of the Catholic Social Tradition, the RJNCC encourages Catholic campuses to articulate and cultivate restorative principles and to assist each other in strengthening interest, commitment, and implementation of restorative practices on their campuses.

What is Restorative Justice?

Chris Marshall is a theologian and professor of restorative justice at the Victoria University in New Zealand and author of *Compassionate Justice: An Interdisciplinary Dialogue with Two Gospel Parables on Law, Crime, and Restorative Justice*. According to Marshall, “Restorative justice is a way of responding to wrongdoing and conflict that seeks, above all else, to repair the harm suffered, and to do so by actively involving the affected parties in mutual dialogue and decision-making. The process brings victims, offenders and their supporters together, in a safe and controlled environment, with trained facilitators to talk truthfully about what has happened, the impact it has had on their lives, and what is needed to put things right again and prevent recurrence.”

Restorative justice is now the subject of research and coursework on Catholic campuses across the country. Susan Sharpe is the Advisor on Restorative Justice at the University of Notre Dame’s Center for Social Concerns and a member of the RJNCC Planning Team. “I see RJ as a way to help Catholic schools put feet to the principles of Catholic Social Tradition, and I’m excited by the prospect of Catholic campuses supporting each other in that work. I am happy to serve on the planning team in hopes of making it easier for Network members to connect and encourage each other.”

Many campuses are also applying the principles of restorative justice as they respond to incidents of student misconduct and work to create a safe and welcoming campus climate for students from diverse backgrounds. A pioneer in this work is the University of San Diego. Sean Horrigan, a director in USD’s Office of Student Affairs and also on the planning team, believes that “restorative justice has been a set of values and practices that have helped me live into our Catholic mission through its focus on

human dignity and concern for the common good.” You can learn more about USD’s RJ Program on their website.

For Sara Kitchen, a professor at Chestnut Hill College, her participation with the RJNCC is driven by RJ’s potential to address major social issues. “As a member of the Colleges of the Sisters of St. Joseph, we teach and live for unity and reconciliation. Restorative justice is the future direction for this work. In more practical terms, we must address the societal crime of mass incarceration and its repercussions for our nation and its citizens. Restorative justice is the hope for healing on the micro and macro level. I look forward to connecting and planning for the future with kindred spirits.”

If you have an interest in restorative justice, we welcome your participation in this new network. The following list identifies some of the goals of the RJNCC.

The RJNCC promotes:

- Scholarship on the theory and practice of RJ and the convergence of RJ philosophy and Catholic social thought.
- Civic engagement, including campus support, internships, and community engaged learning for community-based and prison-based RJ initiatives and in K-12 schools.
- Community-building circles practices in classrooms, residential life, athletics, and student organizations;
- Community-concern circles to improve campus climate, particularly around conflicts regarding race, religion, gender, and the red/blue political divide;
- Restorative responses to student misconduct, including binge drinking, academic dishonesty, bias incidents, sexual misconduct, and intimate partner violence;
- Restorative responses to faculty and staff misconduct and conflict that create a hostile workplace environment;

The RJNCC welcomes active involvement of community members on Catholic campuses. Join our [RJNCC Google Group](#) for more information or contact [David Karp](#).

RIP



Dominc Balestra (M'04)

Fordham University
November 8, 2016

Eric Hanson (RN'97)

Santa Clara University
July 7, 2017

Ronald Olowin (F'05, M'07, M'08)

Saint Mary's College of California
August 5, 2017

*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 16, 2018. 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 13, 2018. The grants will be awarded for a twelve month period beginning July 1, 2018, 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 disbursal of funds and a two to three page narrative report which will be suitable for publication in Collegium News and the ACCU Update.

Applications should include:

1. Cover Sheet - listing title of project, primary contact person (s) and contact information, amount requested, and 100 word abstract. The cover sheet must be signed by all applicants. It should also include the name and contact information of the sponsoring institution's grant officer and his or her signature approving the grant request.

2. Narrative (in three parts) -

a) An Introduction, in which the applicant(s) presents the educational and intellectual rationale behind the proposal, identifies its intended audience, and indicates how it builds on Collegium's work.

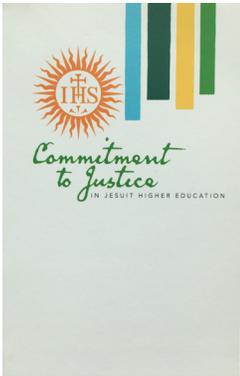
b) A Project Plan, in which the applicant or group of applicants details the manner by which the proposal's goals will be met, and identifies the specific resources and plan needed to accomplish that.

c) Qualifications of applicants to carry out the project, and qualifications of other persons to be brought in to help with the project.

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

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

Book Review



Commitment to Justice in Jesuit Higher Education

Baltimore: Apprentice House/Loyola University Maryland, 2016

Loyola University Maryland's Commitment to Justice committee recently published a third edition of a small book designed to share some key, accessible texts articulating why the Society of Jesus had committed its schools to work to eradicate injustice, and to help colleagues think about how Loyola could realize that mission on their campus.

The book opens with an introductory chapter that outlines some of the committee's work to foster education for justice at Loyola, including lecture series, community partnerships and a summer grant program to create publishable research on justice themes.

Four key texts by Jesuits, all delivered as talks over a span of 40 years, take up about 2/3 of the book. They include Fr. Pedro Arrupe's celebrated 1973 address, "Men and Women for Others," which succinctly and eloquently articulated the Jesuits' then-new commitment to justice, and described the kind of alumni Jesuit schools should aim to produce; an address by the University Centroamericana's Dean Brackley, who built on his

experience at that university to encourage us to build institutions that prioritize the needs of the poor; a 2005 talk by Fr. Paul Locatelli, addressing the need to educate for a human solidarity that is in touch with the 'gritty reality' of the world; and a 2010 Mexico City talk by Fr. Adolfo Nicolas, until recently was superior general of the Jesuits, that spoke about the need to overcome the "globalization of superficiality."

The remainder of the book is dedicated to very short short reflections by Loyola students, faculty and staff about the many ways, large and small, that they work to educate for justice on campus. The book's chief virtue is its accessibility. The volume invites other members of the community to understand where the mission comes from and is grounded, and to think about how they can address what seem to be huge and intractable problems. Invitations like this make it easier to imagine how a college community can be better committed to bringing about the sort of change it wants to see in the world.

—Thomas M. Landy

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:

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

Jones, T. and Nichols, L., eds., *Undocumented and in College: Students and Institutions in a Climate of National Hostility*, Fordham University Press, 2017, 188 pp.

Mesa, José, S.J., ed., *Ignatian Pedagogy: Classic and Contemporary Texts on Jesuit Education from St. Ignatius to Today*, Loyola Press, 2017, 585 pp.

Smith, D. and Felch, S., *Teaching and Christian Imagination*, Eerdmans Publishing, 2015, 208 pp.

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

VanZanten, Susan, *Joining the Mission: A Guide for (Mainly) New College Faculty*, Eerdmans Publishing, 2011, 205 pp.

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