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 University of Saint Francis
 University of Saint Thomas,
 Minnesota
 University of San Diego
 Ursuline College
 Xavier University

Collegium Executive Director Elect Announced



On behalf of the Collegium Board of Directors I am delighted to announce the appointment of Dr. Karen Eifler, Professor of Education and Co-Executive Director of the Garaventa Center for Catholic Intellectual Life and American Culture at the University of Portland as the next Executive Director of Collegium pending founding Executive Director Tom Landy's retirement from that position June 30, 2022. 2021-22 will be a year of transition during which the administration of Collegium will be transitioned from College of the Holy Cross to University of Portland. Tom's last Colloquy will be June 2022. This will also mark Joyce Gawlik's retirement after 20 years as the Collegium Assistant Director. We are grateful to both Tom and Joyce for all that they have done for Collegium.

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In welcoming Karen as the new Executive Director, we are welcoming someone who has broad and deep experience with Collegium. In addition to serving on the Board and as Board chair, Karen has also served as a much-loved Mentor for numerous Colloquies, a director of several Collegium spiritual retreats, and most recently as one of the Colloquy's keynote speakers. She also served on the planning team for the Pause at 25 and as co-editor (with Tom Landy) of the well-reviewed volume of essays on sacramental educative practices from multiple disciplines entitled *Becoming Beholders: Cultivating Sacramental Imagination and Actions in College Classrooms*, which three national prizes, and features the wisdom of twenty Collegium alums. There is no one who has served Collegium in so many different ways, or who embodies the spirit that makes Collegium Colloquy the unique, enriching, and rewarding experience it is than Karen.

Fr. Mark Poorman, C.S.C., University of Portland President has promised University of Portland's full support, standing ready to provide the "logistical, philosophical, and spiritual assistance necessary for the success of Collegium" under Karen's leadership. This matches the extraordinary generosity of the College of the Holy Cross since 2002. In his letter of support Fr. Poorman comments on Karen's "unparalleled commitment to the beauty, grace, and indispensability of Catholic higher education; an extraordinary track record of integrating spirituality and faith into disparate, perhaps unexpected parts of our institution; a boundless zeal for guiding individuals and scholarly success; and, an abiding and deeply-held enthusiasm for the good work of Collegium."

Members of the search committee unanimously brought Karen forward for Board ratification finding her deep integration of the Catholic intellectual tradition, her humility, and her commitment to Collegium, as well as the attributes that Fr. Poorman so beautifully articulated in his letter of support, made her the obvious and natural choice for the next Executive Director.

Tom Landy, who has served as the founding Executive Director and has developed it into the transformational experience enjoyed by so many faculty participants over the years, finds this to be "an exciting moment of transition. It means so much to know that Collegium will be guided by a great leader as Karen Eifler, and by a dedicated board that fully supports her work. I expect that Collegium's best days lie ahead."

Karen is "thrilled to take on the role of Executive Director of Collegium." She hopes that she is "heeding Frederick Buechner's vocational wisdom that 'The place God calls you to is the place where your deep gladness and the world's deep hunger meet.'" She says that she finds that hunger for purpose and integration among her colleagues "as they labor to teach, study and serve at institutions whose value is publicly and heatedly debated, in a world experiencing tectonic shifts in every realm." The "deep gladness she has found in her twenty years of association with Collegium "has been deep and real for me and the scores of colleagues I have worked alongside. I expect to stretch every muscle I have, some I've never met, and be ignited by the generous network of so many others who love Collegium."

Karen's background is as a teacher (fourteen years in 8th grade math and religion classrooms) and then a teacher of teachers at the University of Nebraska-Kearney and the University of Portland for the past twenty-two years. Her research, which focuses on PK-12 teacher induction and humane uses of technology, has appeared in the *Journal of Teacher Education*, *Educational Forum*, and in collaborations in several interdisciplinary journals, as her mantra in writing matches that of her classrooms: all of us are smarter than one of us. In recent years, she has shifted her scholarly efforts to faculty formation in Catholic colleges and universities, providing plenaries on Catholic identity, directing the curriculum development of ACCU's Leadership in Catholic Higher Education program, co-editing—with Collegium founder Tom Landy—*Becoming Beholders: Cultivating Sacramental Imagination and Actions in College Classrooms*. She has also created a YouTube channel that features the gorgeous illuminations of *The Saint John's Bible* as the focus of 15-minute online Visio Divina experiences. Karen was recognized as Oregon's Professor of the Year by the Carnegie Foundation in 2006, and she received Collegium's first Visionary Award in 2014.

Please join the Collegium Board of Directors in welcoming Karen Eifler as the next Executive Director.

With all best wishes,

Norah Martin, Ph.D.
Collegium Board Chair
Professor of Philosophy and Environmental Studies
University of Portland



**2021 Summer Colloquy on Faith
and Intellectual Life at
College of the Holy Cross
June 18-25, 2021**

Advancing Racial Justice

Vincent Rougeau (F'93, M'99, B'01-'02, P'10, '17), Dean of the Boston College Law School, is [leading a new project](#) at Boston College, the Forum on Racial Justice in America to address the reality of structural racism in our country.

Karsonya Wise Whitehead (F'12, M'16, '18, P'17, 2019 Visionary Award Recipient) announced the launch of the [Karson Institute for Race, Peace, and Social Justice](#) at Loyola University Maryland on October 28.

A Black Catholic Syllabus

For alumni who want to learn more about Racial Justice, Black lives and the Catholic Church, US Catholic recently published this [helpful reading list](#) on the history of Black Catholics in the United States and their contributions to Catholic theology, history, and activism, and some powerful books on racial justice.

In Light of Terrible Abuse Reexamining What it Means to be Catholic in the Modern World

Kathleen Sprows Cummings (G'99)
Director, Cushwa Center for Catholic Studies, University of Notre Dame

On the evening the Pennsylvania Grand Jury Report on clergy sex abuse was released in August 2018, I agreed to write a scholarly response for a respected forum. When the editor read my first paragraph, however, she told me that my tone was deeply personal, and that the essay should be framed as an Op-Ed. In [my essay](#), which the *New York Times* covered a few days later, I wrote about how the report convinced me that incremental change within existing structures—strategies I had long advocated—had not made enough of a difference in the church, and that what was desperately needed was systemic change and wholesale reform. I employed a metaphor that described this movement: instead of asking for a place at the table, I said, I am now demanding that the table be reset entirely. I opened with a violent image involving shattered china and torn tablecloths that resonated with many readers.

Though the anger evident in that essay remains undiminished, over the last two years, I have tried to approach this issue as I had been originally asked to do: as a historian. Prior to 2018, I would have said, if asked, that sexual abuse in the church was not my particular area of expertise. I now believe one cannot claim to be a credible scholar of U.S. Catholicism unless we acknowledge the ways sexual abuse and its root causes have shaped the American Catholic experience for at least the last half century—and probably a good deal longer. Researching the crisis has certainly changed the way I teach aspects of U.S. Catholic history. Given the testimony of victims who were abused or groomed for abuse during the sacrament of confession, it is impossible to dismiss the lurid accusations of exactly this nature that appeared in antebellum America as simple anti-Catholic tropes. In a similar vein, I used to present the success of the film *Going My Way* as one indication that Catholics had vanquished the animus of their Protestant fellow citizens. Watching now, I recoil at Bing Crosby's portrayal of Father Chuck. We may think of abusers as monsters, but the reality is that many of them presented as affable and charming priests whose predatory inclinations lurked beneath seemingly

benign efforts to cultivate informal and fun-loving relationships with young parishioners. (Theodore McCarrick delivered the homily at Bing Crosby's New York funeral Mass. Let that sink in.)

In December 2019, Notre Dame's Office of the President awarded the Cushwa Center one of [ten research grants](#) supporting faculty research on the sex-abuse crisis. The Cushwa's project is titled, "Gender, Sex, and Power: Toward a History of Sexual Abuse in the U.S. Catholic Church." Along with Northwestern's Robert Orsi and Notre Dame's Peter Cajka, I lead a working group designed to stimulate research on the crisis and its root causes. Through an innovative partnership with Terry McKiernan of BishopAccountability.org, researchers have access to an extraordinary range of archival documents related to the crisis as they undertake localized studies of the clergy-sex abuse crisis and seek to reexamine what it has meant to be Catholic in the modern world.

The [working group](#) consists of a talented mix of junior and senior scholars drawn from the fields of history, theology, and sociology. Since our first (virtual) meeting in June 2020, they have developed projects that promise to be richly documented, properly contextualized, and attentive to historical nuance. In addition to meeting these high scholarly standards, our collective work will also, we hope, inform the church's response to the crisis. Even at this early stage, it is readily apparent that our task is not to question the church's culpability in enabling the abusers but to assess the scope of that culpability. This is uncomfortable and painful work, and this effort represents only a beginning. We hope future projects, at the Cushwa Center beyond, will continue to help us interpret the crisis and its effects. Without a commitment to greater transparency and an openness to collaborating with scholarly researchers, the church will have little hope of appreciating the depth of this crisis, let alone solving it.

Sipping Like Babette

Karen Eifler

Collegium Executive Director Elect
Co-Director, Garaventa Center, University of Portland

Pandemic, painful racial justice reckonings, vitriolic political discourse, with a killer hornet chaser—all these have given my inherent dour prophetic imagination plenty of fodder in 2020. When I'm even able to think about such things as imagination of *any* stripe, my brain frizzles from what the experts are calling Zoom fatigue. And yet, all of us Collegium alums know that despair, pestilence and violence do not have the final word as we ponder how to lean into this world. In these onerous times, which I readily admit I am eager to have in the rearview mirror, I propose five reasons it's still possible to cultivate a sacramental imagination even when such a thing probably feels counterintuitive:

1. *Sipping like Babette*: Remember the scene, well into Babette's Feast, as the diners quaff down their fourth and fifth glasses of wine, we get a glimpse of Babette pausing in the kitchen to enjoy a single perfect mouthful of her modest pour. I've noticed that with so many of our usual pursuits curtailed, little things like Thai takeout on a Friday evening, or the sunshine that oozed out of the first tomato I have ever grown in a lifetime of black thumbitude, have so much more zest. People are writing me actual letters on paper, and I realize that unlike emails or even the most nuanced emoji, handwriting is a medium with the power to call one specific person to mind. Their hand touched the same paper I am holding, and so in an era when 3-D encounters are rare treats, I am for the moment sharing the same physical space that someone precious to me occupied. It feels glorious. I want to remember what it means to savor a solitary taste, a single aroma, a moment of communion, even when the time returns that I can do whatever I want to on a Friday evening.
2. *Better beholding*: One of my favorite lines in the English language is from Gerard Manley Hopkins's poem "Hurrahing in Harvest:" "these things, these things were here, and but a beholder wanting." Collegium alums will recognize the discipline of honing our capacities to see and hear and taste all that is possible in order to more fully behold the grace ushered in that sustains all goodness into being as a cornerstone of the colloquy experience. I have colleagues, and I'll bet you a nickel you do too, who have been working quiet miracles all along, using their capacious imaginations to seek and to master new tools to connect with their students long before Zoom and VoiceThread became *de rigueur*. Now those people are morphing into gentle rock stars on my campus, and they are prodigally generous in helping the rest of us catch up. For years, their talents were there, but a beholder wanting. I hope that looking for, and genuinely beholding the gifts of my colleagues is a habit that outlasts the current situation.
3. *Finding new muscles*: I've been teaching, and loving it, since the earth was cooling. I've even picked up a few awards for teaching. But translating what I love about this vocation to digital formats has been rough. Part of it is my uncanny ability to arouse the demon inside any device or app. (More than one priest on my campus has offered to perform the rite of exorcism on my MacBook Pro). But if I'm being honest, it's just really difficult for me to get proficient at a new digital tool in a week. I'm not naturally gifted at these things, which is tough for a former gifted child to admit. And there are a lot of new tools to learn (yes, yes, I know: those things, those things were there, but a beholder wanting)! So it's been kind of thrilling to click the "Open all rooms" button in Zoom and pop into those breakout rooms and see students doing what I asked them to do! And with the documents that I loaded into the Chat all by myself (well, with help from the rock stars described in #2)! And have all 27 faces re-appear in the main room when Breakout learning is over! To discover that no one has been left wandering in cyber-space! And to hear them say "thank-you" as they wave goodbye at the end of class! This otherwise bleak professional purgatory has shown me I'm still able to be a learner, not just one of the learned, a fountain of grace I hope to tap all the days of my career.
4. *Freedom from perfection*: my spring teaching after The Pivot was ugly. Summer teemed with tutorials and reading and tech boot-camps that made the start of the fall term a bit less ugly. Somehow I am finding myself waaaay more grateful for things being "less ugly" than I ever managed to be during all those semesters when I was on top of my teaching game. More than one professional advisor has exhorted me not to let a quest for perfection interfere with adequacy. As I've spoken with students, colleagues and my bosses this fall, I've been astounded at the number of times the word "grace" has come up in advice about how to face the inevitable glitches and moments of despair. For reasons I am still sorting through, the expectation of perfection is off the table in just about every aspect of professing, and it's a reciprocal dynamic relationship. Such as my students and co-workers granting me grace when I forget to unmute them. Or when my rambunctious terrier unfurls his full fury on the mail carrier in the background, just as my lesson is reaching its crescendo, I find my inner voice, traditionally a bit of a harpy, speaking more gently, more grace-fully to myself, and offering more grace to those in my orbits. Most of the time, it even feels like that grace is flowing less begrudgingly. I'd be delighted if these emerging habits extend into the After that will come one day.

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5. *Taking “a Gods-eye view:”* For me at least, this has been the most sacramentally vibrant of all, if we take “sacramentality” to describe an experience that reveals the infinite, prodigal love of God. When “Blursday the fortyteenth of Juprilember” morphed from a clever-adjacent internet meme to a lived reality, I realized that quarantine had altered my perception of time. Not long after that, the Psalm for the day referenced “God, for whom a thousand years is like a day,” and I felt a click of recognition in my heart, which slowly turned into appreciation, and then an invitation. Experiencing time as deeply as possible—what some call being fully present to the moment at hand—is a powerful contemplative exercise, a discipline, really, with all the entailments of that term. It’s a genuine spiritual mystery, what Gerard Manley Hopkins called “an incomprehensible certainty,” distinct from “a comprehensible uncertainty,” which is more like an Agatha Christie detective story: once Miss Marple deduces it was the butler in the pantry with arsenic, the latter mystery is no longer a mystery. Incomprehensible certainties are mysteries that are with us for good, and time’s paradoxical capacity to trudge and to rocket is that kind of mystery. Pandemic time has given me the tiniest glimmer of how, maaaaybe, God experiences time.

In a similar vein, planning my remote teaching this fall—which I recognize as a process quite distinct from that done during the Terror of The Pivot—has been one in which I am keenly aware of meeting the diverse needs of my students in a manner that feels orders of magnitude more mindful and compassionate than just a year ago. Without the cues of face-to-face meetings, or seeing what their handwriting tells me about their moods or confidence, I am doing a much more thorough job of anticipating gaps in understanding and providing scaffolding to ease them over the fear of missing an

element from the teeming week. I post a comprehensive list on our CMS at the beginning of the week, along with an ironclad promise that if they use it as a checklist, I guarantee that they will not miss a video clip, a reading or a piece of prep for our sessions. I intersperse to-do items related to self-care, to underscore that those habits too are part of a balanced diet of being a student and human being in these oddest of days. And as I assemble and review those exhaustive checklists each week, I am reminded of Jesus’ words to his friends in Luke 12:7: “The very hairs on your head have been counted.” Even the most solipsistic among us do not care so passionately about ourselves that we have taken count of the number of hairs on our head. But that is the loving attention our Creator lavishes on each one of us.

Students can choose to ignore my checklists. I too can opt to ignore the evidence that I am deeply loved by the Author of it all. While I must acknowledge that my good health, steady paycheck and dependable wi-fi are evidence of tremendous and unearned privilege—and that millions of deserving people everywhere unjustly lack one or all three of those—I hold on to the notion that I am loved by a God who counted the hairs on my head. And I want to maintain that perspective when this is over.

As I write this, my city of Portland in Oregon is covered in fine ash. Smoke from Mt. Hood’s forest fires has rendered the air unbreathable. Fine ash and smoke officially complete our set of Apocalyptic Horsemen, and make it even easier to succumb fully to the direness of the prophetic imagination. So much healing and feeding and bandaging and upending of injustices to be done! And I will get to it, I really will.

I’m banking on a sacramental worldview to help.

Alumni News

Herbert Medina (F’19) is the new Provost of the University of Portland, replacing **Tom Greene (F’08, B’10-’15)** who retired in July.

Esperanca Camara (F’07, M’14, ’15), was named Associate Professor *emeritus* of Art History at the University of Saint Francis in August 2020.

Alumni/ae finder:



Looking to connect with members of your small group? other participants from your year? Collegium alumni/ae in your field or from your institution?

Collegium has a [search tool](#) to help. Please let us know if any of the information we have there is not up to date

Online Events of Interest

PLEASE JOIN

a Virtual Conversation

from 6 – 7:30 pm ET

with

DAVID BROOKS

ANNE SNYDER

PAUL ELIE

to

CELEBRATE

The Living Legacy of

DOROTHY DAY

a Hunger for God

a Striving for Goodness

a Passion for Justice

on the 40th anniversary of her death

Sunday, November 29, 2020



[Learn More Here](#)

or [Register Now](#) for this Free Event

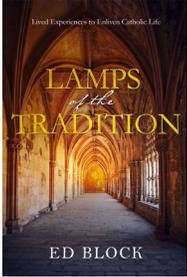
If you didn't catch them live, you may be interested in seeing:

[What We Can Learn About "Cancel Culture" from the Index of Forbidden Books \(Really\)](#)

by Dr. Una Cadegan, (F'93, frequent mentor and visionary award winner)

2020 Zahm Lecture - ["From the Big Bang to The Saint John's Bible : The Role of Astonishment in a Scientist's Journey to Integrate Faith and Reason"](#) by Dr. Gintaras Duda, (F'09).

Booknotes



Ed Block

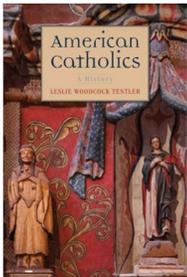
Lamps of the Tradition

DePere, WI: Peregrino Press, 2020

Following his retirement from Marquette University, Ed Block, (M'95, R'97) has been active not only as a poet, painter and author of a book on John Hassler. He also recently published a new book of reflective essays

about experiencing God's presence, grounded in the everyday life experiences of a man who loves poetry, the prayers of the Office and the psalms, when he's not doing dishes or paying attention to the birds. In the introduction, among other life events mentioned, Ed cites his Collegium experience as one of the important "moving spiritual experiences" during his teaching career.

Available for purchase for \$10 plus shipping on Ed's website, <http://greendalebrushandquill.com/>, where there is also a picture of President-elect Biden holding a copy!



Leslie Woodcock Tentler

American Catholics: A History

Yale University Press, 2020

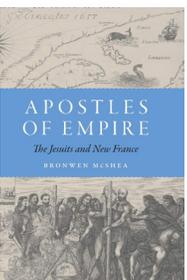
This comprehensive survey of Catholic history in what became the United States spans nearly five hundred years, from the arrival of the first Spanish missionaries to the present. Distinguished historian Leslie Tentler explores

lay religious practice and the impact of clergy on Catholic life and culture as she seeks to answer the question, What did it mean to be a "good Catholic" at particular times and in particular places?

In its focus on Catholics' participation in American politics and Catholic intellectual life, this book includes in-depth discussions of Catholics, race, and the Civil War; Catholics and public life in the twentieth century; and Catholic education and intellectual life. Shedding light on topics of recent interest such as the role of Catholic women in parish and community life, Catholic reproductive ethics regarding birth control, and the Catholic church sex-abuse crisis, this engaging history provides an up-to-date account of the history of American Catholicism.

-from the publisher

Leslie Woodcock Tentler (R'97, M'99) is professor *emerita* in the department of history at the Catholic University of America and the author of *Catholics and Contraception: An American History*.



Bronwen McShea

Apostles of Empire: The Jesuits and New France

University of Nebraska Press, 2019

2020 Catholic Press Association Book Award in the History category

Apostles of Empire is a revisionist history of the French Jesuit mission to indigenous North Americans in the seventeenth and eighteenth centuries, offering a comprehensive view of a transatlantic enterprise in which secular concerns were integral. Between 1611 and 1764, 320 Jesuits were sent from France to North America to serve as missionaries. Most labored in colonial New France, a vast territory comprising eastern Canada and the Great Lakes region that was inhabited by diverse Native American populations. Although committed to spreading Catholic doctrines and rituals and adapting them to diverse indigenous cultures,

these missionaries also devoted significant energy to more-worldly concerns, particularly the transatlantic expansion of the absolutist-era Bourbon state and the importation of the culture of elite, urban French society.

In *Apostles of Empire* Bronwen McShea (G'10) accounts for these secular dimensions of the mission's history through candid portraits of Jesuits engaged in a range of secular activities. We see them not only preaching and catechizing in terms that borrowed from indigenous idioms but also cultivating trade and military partnerships between the French and various Indian tribes. *Apostles of Empire* contributes to ongoing research on the Jesuits, New France, and Atlantic World encounters, as well as on early modern French society, print culture, Catholicism, and imperialism. McShea shows how the Jesuits' robust conceptions of secular spheres of Christian action informed their efforts from both sides of the Atlantic to build up a French and Catholic empire in North America through significant indigenous cooperation.

-from the publisher

Collegium Board of Directors

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Pictures and bios of our board members are [here](#).

At its recent meeting, the board elected [Catherine Punsalan-Manlimos](#) of the University of Detroit Mercy to a three year term beginning July 1, 2021.

Kathy LaFontana was elected Chair, and David Crowley was elected Vice-chair for one year terms beginning July 1, 2021.

Collegium Summer Colloquy Dates

June 18-25, 2021
College of the Holy Cross
Worcester, Massachusetts

June 10-17, 2022
Saint John's University
Collegeville, Minnesota

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:

Matthew Eggemeier (F'12, frequent Presenter) and Peter Fritz, *The Politics of Mercy: Catholic Life in an Era of Inequality, Racism, and Violence*, (Crossroad/Herder & Herder Publishing, 2020)

Matthew Eggemeier (F'12, frequent Presenter) and Peter Fritz, *Send Lazarus: Catholicism and the Crises of Neoliberalism*, with Peter Fritz (Fordham University Press, 2020)

-Felton, Peter and Lambert, Leo. *Relationship-Rich Education: How Human Connections Drive Success in College*, Johns Hopkins University Press, 2020, 208 pp.

-Beyer, Gerald J. *Just Universities: Catholic Social Teaching Confronts Corporatized Higher Education*, Fordham University Press, 2021, 304 pp.

-Gannon, Kevin. *Radical Hope: a Teaching Manifesto*, West Virginia University Press, 2020, 180 pp.

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

-Hitz, Zena. *Lost in Thought: The Hidden Pleasures of an Intellectual Life*, Princeton University Press, 2020, 240 pp.

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

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

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

-Wallace, Cynthia. (G'10) *Of Women Borne: A Literary Ethics of Suffering*, Oxford University Press, 2016. 344 pp.