

# Collegium News

Spring 2017

Volume 4/Issue 3

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## Member Institutions

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 Assumption College  
 Avila University  
 Benedictine University  
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 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



## Pause at 25

Thinking in Fresh Ways About the Future of Catholic Higher Education  
 June 21-24, 2017 | St. Catherine University, St. Paul, Minnesota



### Collegium Visionary Award 2017

Presented to

**PROFESSOR  
 JOHN M. NEARY**

On April 27, John Neary, Professor of English at St. Norbert College, was awarded the Collegium Visionary Award at a reception on campus. The citation reads: *Catholic higher education depends more than ever on the energy and vision of lay faculty who find imaginative, compelling ways to engage Catholic intellectual and spiritual traditions in the classroom and in their scholarship. Collegium, a consortium of 64*

continued on page 2



### Collegium Director

Receives

**ACCU Presidents'  
 Distinguished Service Award**

Thomas M. Landy, Ph.D., director and founder of Collegium, received the Association of Catholic Colleges and Universities (ACCU) Presidents' Distinguished Service Award for personal service of exceptional quality to Catholic higher education. Tom is director of the Rev. Michael C. McFarland, S.J., Center for Religion, Ethics and Culture at the College of the Holy Cross and a lecturer in the

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Collegium Visionary Award continued from page 1

Catholic colleges and universities, was founded to encourage faculty in such creative endeavors.

Professor John Neary, the recipient of this 2017 Collegium Visionary Award, embodies the Collegium ideal. Through his scholarship, teaching, and mentorship he has enriched the lives of his students, colleagues, and Collegium colloquy participants.

John has been part of Collegium for almost a quarter century. He was a faculty fellow in 1994, at Collegium’s second summer colloquy. He was elected to the Collegium Board in 1996, and served for seven years and also served on the Collegium 20th Anniversary Committee. He has served nine times as a Collegium mentor, becoming a mentor to other mentors, famous for telling newcomers that the only way to work well in that role is to be willing to “dive deep.” He has demonstrated many times what that means, and has won the admiration of many participants for his kindness, attentiveness, humility and thoughtfulness. As one of his small group members put it, “the only advice that I would give John is to stay the way that he is.”

John’s intellectual contributions are worthy of celebrating on their own. In particular, he authored three books that deal with religious themes in literature: *Something and Nothingness: The Fiction of John Updike and John Fowles*, *Like and Unlike God: Religious Imaginations in Modern and Contemporary Fiction*, and *Shadows and Illuminations: Literature as Spiritual Journey*. His

work has enriched the field of literary studies, and has enhanced Catholic intellectual life in America.

Just as important to John and to Collegium, he has enriched the Saint Norbert College community through big, public contributions, and countless small interactions. On a campus where mission questions had once proved a source of alienation, John brought faculty together to shine light on a better path forward. In 2000 he co-authored a two million dollar Lilly Endowment grant that enabled the college to pursue creative means to help students think about their life’s purpose, and to help the College reflect on its own purpose in the process.

These contributions were acknowledged when he was honored with The Founder’s Award, “given to employees and students of the college in recognition of their contributions to the Norbertine spirit and tradition on campus.” Students at Saint Norbert have publicly acknowledged John as “a role model and a compass.” Another affirmed, “John Neary sees the good, the potential in young men and has the capacity and patience to encourage them to reach for and aspire to this potential.” In remarks about his decision to teach at St. Norbert, John once remarked, “I think of teaching as a form of friendship, really, and St. Norbert has allowed me to approach my work that way.” In recognition of all the qualities of teaching, scholarship and service to the College and Collegium, Collegium is very pleased to present the 2017 Visionary Award to Professor John Neary.

## *Collegium Long-term Evaluation*

Just as Collegium News was going to press we learned that Lilly Endowment, Inc. has awarded us a grant to enable a team of independent evaluators to look at the long-term impact of Collegium. Michael James (G'94), of Boston College's Lynch School of Education, will lead the review with help of three graduate students. As the process unfolds, many of you will be hearing from Michael and his team. We hope that you will be open to helping him - and thus helping us - to learn what we need to know to move forward.

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## *Grant Opportunities/ Announcements*

### **SMALL RESEARCH GRANTS PROGRAM - ACCU**

The Association of Catholic Colleges and Universities is offering a maximum of five small research grants to facilitate research projects that advance understanding of Catholic higher education in the United States. Projects that provide new information or develop data-gathering tools or methodologies regarding the assessment of Catholic mission and identity are especially welcome.

Grants for individual projects may range up to \$2,500. The money will be used toward any legitimate research expense and may be combined with grants from the researcher's home campus. Student projects (seminar papers, thesis, dissertations) conducted primarily to fulfill requirements of a class or a degree program are not eligible. Applicants must be employed as faculty or staff at an ACCU member institution.

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## *ACCU/Collegium Grants Awarded*

### **Iona College**

“The Catholic Campus and Advocacy for Justice”

### **University of Portland**

“Women of the Book: A Concert with Words”

### **University of Dayton**

“Catholic Intellectual Traditions in English”



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*ACCU Presidents' Distinguished Service Award continued from page 1*

Department of Sociology and Anthropology at Holy Cross. He founded and leads research for Catholics & Cultures, a web-based initiative to explore the religious lives and practices of lay Catholics in their particular cultural contexts around the world. [Watch a video highlighting Tom's contributions to Catholic higher education.](#)

Margaret N. Freije, Vice President for Academic Affairs and Dean of the College of the Holy Cross, noted that, “The great value that Tom brings to this campus is that he is intellectually

curious about a wide variety of things. He can engage faculty from different disciplines in conversations with him and then with one another, facilitating interdisciplinary conversations about questions related to the Catholic Intellectual Tradition, related to social justice, related to our commitment to mission, and related to our Jesuit heritage.”

The award was given at the opening of the [ACCU's Annual Conference](#), January 28, 2017 in Washington, D.C.

RIP



[ROSHAN \(BOB\) AHUJA](#)

Roshan Ahuja (F'93) was a professor at Xavier University for 29 years, consistently earning the highest evaluations from his students. He published many research articles which he presented in United States, Canada, England, and India, as well as taught two semesters at Peking University, China.

RIP



[FATHER MARK THAMERT, OSB](#)

Fr. Mark Thamert, OSB (SP'00) had a long career at Saint John's University teaching and writing as a professor of Modern and Classical Languages from 1984 - 2016. Among his many academic recognitions are: APGA graduate student award "Teacher of the Year Award," Princeton University (1981); Faculty Advising Award, Saint John's University (1989); and the Robert L. Spaeth Teacher of Distinction Award (2008).

*Call for Papers*

**The Idea of the Catholic University  
in the 21st Century**

**The Academy of Catholic Thought  
and Imagination**



**Loyola Marymount University, Los Angeles**

**March 15-18, 2018**

*Alumni News*

**Alicia Cordoba Tait, D.M.A., (F'00)** has been appointed Assistant to the President for Mission, and Director, Center for Mission and Identity at Benedictine University.

**Rodger Narloch, (F'04, longtime Mentor and Board Member)** has been named Director of the Benedictine Institute at Saint John's beginning on 1 July 2017. As director, Rodger will be responsible to sustain and build on the mission of the Institute "to strengthen and articulate in fresh ways the Catholic and Benedictine character..., nurturing in students, faculty, and staff, as well as alumni, parents, and friends, an understanding and appreciation of Benedictine tradition, spirit, and values, and of the Catholic intellectual tradition."

*Save the Date*

**SUMMER COLLOQUY**

**June 15-22, 2018**

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



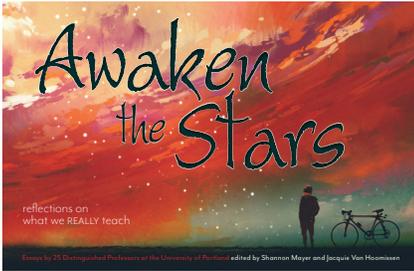
*New Member*

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

**Alverno College  
Benedictine University**



# Book Reviews



Shannon Mayer (F'16) and Jacquie Van Hoomissen, eds.,  
***Awaken the Stars: Reflections on What We Really Teach***  
Chicago, ACTA Publications, 2017  
135 pp.

*Awaken the Stars* is a collection of short, crisp essays by 25 faculty members at the University of Portland about the larger hopes they bring to their work in the classroom. The authors represent a wide range of disciplines, including anatomy, physics, mathematics, chemistry, education, political science, German, creative writing, history, social work, vocal performance and engineering.

Most authors do not write from explicitly religious perspectives, but their essays often speak to the transcendent power they perceive in the ways they engage with students and disciplines. Themes of mystery, encounter, learning to see, self-awareness, humanity, interrelatedness, uncertainty, the power of words, and the incompleteness of human knowledge run throughout the book.

Recent Collegium alumni will not be surprised to know that I resonated in particular with the opening essay on wonder by Shannon Meyer (F'16). Meyer, a physicist, expounds on the wonder she sees in the possibility that a single equation, the “wave equation” of d’Alembert, can describe a range of phenomena, from music to sunlight to pebbles thrown in the water, and predict how the waves that make up these phenomena interact.

A number of other Collegium alumni have essays in the book. Karen Eifler (F’01 and long time board member and mentor) describes how her struggles to study Spanish helped her to realize, “the starting point to helping others flourish, whether kindergarteners or AP physics students, is empathy.” (79)

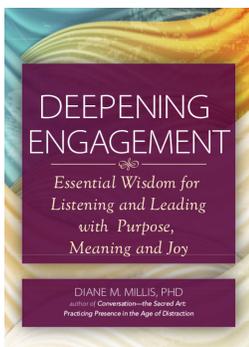
Rich Christen (F’03) who teaches in the school of education, writes of his efforts to help his students realize that their future students “do not experience American schools in the same ways, that schools privilege some while marginalizing others.... Over the years, I have learned that ‘wide awakeness’ — for both students and myself — best happens when I resist the temptation to shape students in my own image or standards.” (114).

Heather Dillon (F’14) describes how she brings art into mechanical engineering classes to help students expand their own creative capacities. “There are few sights as beautiful as watching deeply analytical engineering students fully immerse themselves in art.” (111)

Khalid Khan (F’00), who teaches materials science to engineering students, writes about how he tries to get them engaged in the wonder of human accomplishment. “I tell my students that the next time they are flying somewhere in a jumbo jet they should consider this: Everything that went into making the airplane was either dirt or came out of dirt. And, it was the power of the human mind that brought about this extraordinary transformation!” (126)

These accounts of the passion and attentiveness of so many thoughtful teachers reflect well on the community at the University of Portland, and serve as a great resource for other faculty trying to think about the larger purposes of their work.

—Thomas M. Landy



Diane M. Millis  
(SD, RD’12, RD’15)  
***Deepening Engagement***  
Skylight Paths Publishing, 2015  
149 pp.

As I crack open Millis’ work, I am still inwardly fuming over a minor work contrempts of 10 minutes ago. And here is the author calling me to order with timely words on compassion and community. Engaged leaders, Millis asserts, draw from the core of their being and can then respond to others with curiosity, concern and generous presence. The communities they build are in their turn characterized by a deep engagement that cultivates and supports the practice of love, care and compassion.

“All books are meant to be read, some studied, and a few must be lived,” begins the foreword to this little book, which claims the latter path for itself. Millis chooses lines from John

O'Donohue (*Anam Cara: Spiritual Wisdom from the Celtic World.*) to serve as the epigraph that presides over the habits she invites us to develop:

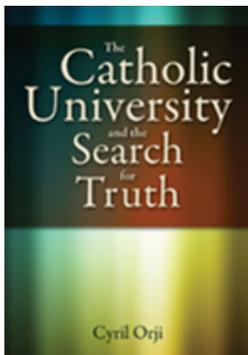
“The human heart is never completely born. It is being birthed in every experience of your life. Everything that happens to you has the potential to deepen you. It brings to birth within you new territories of the heart.”

The author draws inspiration, too, from the work of Howard Thurman and, most particularly, from “The Sound of the Genuine,” the theologian’s 1980 Commencement address at Spelman College: “Can you find a way to hear the sound of the genuine in yourself?” Less a leadership manual, more a devotional, “Deepening Engagement” offers a series of brief meditations for connecting to our true selves, connecting on the heart level with one another and cultivating communities that foster such connections.

Millis recommends that we give time to stillness, listening, nourishment, heart-awakening, growth and relationship. The publishers rightly describe this book as a tool kit: “a tool kit for leaders of all kinds and all levels of spiritual involvement – people of faith, people of no faith, spiritual but not religious – for deepening our engagement with our true selves, one another and the communities in which we live and work.” Each chapter opens with a short inspirational text from poets and wisdom figures working in a variety of traditions. These brief chapters – actually, each the perfect length for adoption as a daily reflection – are shaped as exercises in slowing down (“Pause”), reflecting (“Ponder”) and enacting (“Practice”).

Until I held the volume in my hand, I was expecting a scholarly tome. But what I got was a journey – a journey alongside Millis as she explores the question: What is the role of leadership if our institutions are to become soul-forming institutions?

—Susan Allen (F’16)  
St. Norbert College



Orji, Cyril  
***The Catholic University  
and the Search for  
Truth***

Winona, MN: Anselm Academic,  
2013

265 pp.

The concept of a “Catholic Intellectual Tradition” has emerged in recent decades as a way of crystallizing an inclusive approach to Catholic patterns of thought, encompassing at a minimum theology, philosophy, literature, science, and the arts. For institutions in particular, the CIT offers an approach to Catholic identity that does not reduce it to the theology requirement or dogmatic statements but lets it emerge across the curriculum. Cyril Orji’s book seeks to theorize the CIT in two ways: first, by examining what it is and how it came to be; second, by engaging the work of Bernard Lonergan to ground a response to challenges faced by the CIT in the twenty-first century. It achieves these goals in a way that makes it of particular interest to those interested in the questions and conversations fostered by Collegium.

Orji begins the book by questioning the existence of a Catholic Intellectual Tradition as such, framing it between the liberal objection to it as catechetical or an imposition, and the traditionalist objection that it becomes permissive or syncretistic (16). He reads the tradition in terms of Vatican II as ecumenical and thus not representing a kind of identity badge (20-21).

On this same trajectory of thought, he argues that the CIT represents an important way of mediating between faith and culture, and is thus central to the mission of contemporary Catholic universities (35).

One of the thorniest questions for Catholic universities in recent years has been the role of theology (read here as the narrower crystallization of the broader CIT) within the life of the university – Are theology courses necessary? How many should be required? – and particularly its relationship to the magisterial authority of the church. Orji examines this question through the lens of John Henry Newman’s work in *The Idea of the University*, on the one hand, and John Paul II’s *Ex Corde Ecclesiae*, on the other. Orji takes a capacious reading of the latter, reading it as diagnosing a tension between academic freedom and Catholic identity that can be found even within Catholic theological debates (42-43). This valuable chapter raised for this reader the further question of how to balance the need for theological education with the good of exposure to the broader CIT, particularly when limited credit hours in the core curriculum is at stake, as seen for example in recent debates at the University of Notre Dame.

The last two chapters of Orji’s first section deal with contemporary challenges to the CIT. The first of these consists in secularization and population changes among Catholics. Orji, in dialogue with David O’Brien and others, traces the loss of the Catholic subculture in the U.S. and also the increased pace of Catholic disaffiliation in recent decades. The second chapter traces some of the same developments within universities, dealing historically with the “identity crisis” faced by many Catholic institutions in the 1960’s and 1970’s as well as with debates today over whether Catholicism makes a positive contribution to higher education or has either no or a net negative effect (102).

The second part of the book takes up a constructive theological approach to the CIT in dialogue with twentieth-century theologian Bernard Lonergan, along with Karl Rahner one of the pioneers of what became known as “Transcendental Thomism” and teacher to David Tracy among other noted theologians. This part of the book may be most relevant to those with training in theology, but it is well worth the effort for others looking to know more about the work of Lonergan or to engage with a theoretical foundation for thinking about the CIT. It thus forms an organic unity with the first part of the book, concluding with a restatement of and answer to the questions Orji raised earlier.

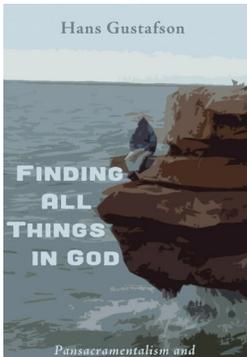
Orji’s engagement with Lonergan starts from the issue of authenticity, namely, an engagement with concrete human nature (115). This requires, Orji argues, a critical realist epistemology that acknowledges empirical reality as having purchase but as also in need of interpretation. He continues his argument by bringing to bear the work of Howard Gardner on epistemology, in conversation with Lonergan’s notion of functional specialties (155). In this section, Orji succeeds at making abstract ideas concrete and understandable for those without prior knowledge of these thinkers and areas.

Orji concludes with a constructive proposal for the CIT, outlining a series of “modules” that provide principles for implementing and refining the CIT in a Catholic university. These modules culminate in an account of intellectual conversion, one of Lonergan’s key concepts. This model of conversion is not simply an individual shift but rather can be attained communally (217). Such intellectual conversion, Orji argues, is the point of the CIT – an “intellectual investment of faculty and students” that makes a Catholic university truly itself (240). The book thus comes full-circle with a considered argument for the vitality and importance of the CIT today.

Orji’s book will be of keen interest to alumni and friends of Collegium. It deals, in a sense, with the questions that are at the heart of Collegium – what makes a college or university Catholic, and how can those from around the school make a contribution to this identity? The first part of the book in particular provides important insights for defining and debating a sense of what the Catholic Intellectual Tradition could mean in a college or university setting. Orji’s constructive work in the second section will be of interest to theologians, philosophers, and those interested in epistemology.

—Daniel Rober (G’12)

Sacred Heart University



Hans Gustafson (F’13)  
***Finding All Things in God: Pansacramentalism and Doing Theology Interreligiously***

Pickwick Publications, 2016  
 339 pp.

This ambitious book seeks to perform three principal tasks: (1) construct a convincing and usable model of what the author calls “panentheistic pansacramentalism” (289) as a satisfying way of imagining and enacting the contemporary theological project, (2) overcome the long lamented impasse between theology and spirituality through a richly nuanced sacramental vision rooted in committed scholarship and examined life, and (3) test the viability of this enterprising approach in theological theory and method in the laboratory of world theology or interreligiously informed academic theological studies. Gustafson, seasoned in interreligious leadership through his work with the Jay Phillips Center for Interfaith Learning in Minnesota, draws upon a wide range of sources and experiences in the attempt to achieve these challenging goals. The result is a densely packed set of arguments and intuitions centered on the fundamental

claim of the universal and systemically mediated relationship between the created world and its sacred source and summit.

Organized in three parts, the book sets forth the sacramental principle, broadly conceived, as the most promising (and presumably, most accurate) foundation for a theologically coherent interpretation of the fullness of human existence and the irreducible mystery of the cosmos. Gustafson’s generous and generally undogmatic “Thomist-Rahnerian platform” (111) drives the work and accounts for both its stimulating insights and its predictable limitations, too often expressed in the premature conclusions of an inordinately systematic theology. Chapter-length case studies of Tillich, Rahner, Louis-Marie Chauvet, Merton, Black Elk, Dostoevsky, and poet-novelist Wendell Berry attempt to ground a theory-dominant approach in the lived religious experience repeatedly characterized by the author as the congenital blind spot of the theological academy’s outlook on reality. Gustafson is at his best—and most original—when he transcends the boundaries of Rahnerian orthodoxy and offers an enticing view of a critical pantheism capable of coordinating theological aspirations emerging from a broad array of the world’s religious traditions. The author’s personal photographs of the northern California coastline, enhancing the chapter on Merton’s sacramental sense of place, powerfully convey convictions sometimes muted or mishandled by an overly complex prose.

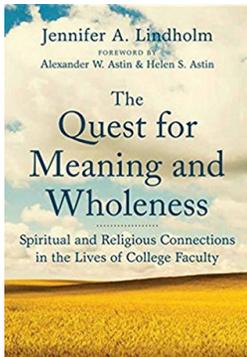
Throughout the work, simplicity and unity of theme compete with the temptation to do too much. Any vision with sights on “all things” runs the risk of obscuring the “God” within them or in which they move and have their being. Sadly the negative

side of omnia is exposed in the many typographical errors that disfigure the text. The dignity and revelatory potential of each created thing demands the respect of the critical eye. Advanced students and scholars in spirituality and systematic theology will find the book provocative and refreshingly

interdisciplinary and wide-ranging. Readers hoping for a compelling unity of sacramental theology, spirituality, and self-critical pantheism will find more thesis than synthesis.

—Peter A. Huff (F'96)

University of Mary



Lindholm, Astin & Astin  
***The Quest for Meaning and Wholeness: Spiritual and Religious Connections in the Lives of College Faculty***

Jossey-Bass Publishing, 2014

288 pp.

If I were named dean for a day at a faith-based higher education institution, I would organize an in-service day for all faculty. I would insist that all participants read this book and engage one another in discussing its findings and how teaching and learning might be made more transformative and integrative to them and their students. Simply put, this book is a must-read for any faculty member who has an interest in more fully integrating meaning, not only into their course material but also into their lives and those of their students.

Jennifer A. Lindholm has been a national leader in advancing empirical research into the spiritual growth and development of higher education students and faculty for two decades. This book builds on two earlier works, *Meaning and Spirituality in the Lives of College Faculty: A Study of Values, Authenticity and Stress* and *Cultivating the Spirit: How College Can Enhance Students' Lives*, which she coauthored with the Astins, who write a compelling foreword to this new text. Where *Cultivating the Spirit* documents the reality that most students want the college classroom experience to include conversations about spirituality and meaning-making experiences, *The Quest for Meaning and Wholeness* examines the spiritual and religious connections in the lives of faculty.

Lindholm begins by contextualizing the topic of spirituality: In society, nine in ten people believe in God, eight in ten report that religion is “important,” and two of every three reflect on the meaning of life “often.” Only 15 percent report that they are neither spiritual nor religious. By examining the self-reported data of more than 8,500 faculty from a broad range of institutions, Lindholm finds that college faculty beliefs are comparable to these numbers within the larger society.

Within the college campus, these research findings have stark implications. Consider that three of every four faculty mem-

bers consider themselves a spiritual person at least to “some” extent and four in ten to a “great extent.” Studies of students reveal that eight in ten want the classroom to be a place where course content interfaces with meaning-making. So then the question arises, Why are only one in twenty faculty willing to engage in this pursuit during classroom interactions? The answer is clear: Faculty do not want to take on an activity in which they have little if any expertise. And who can blame them? Graduate programs and coursework have taught faculty that spiritual and religious topics are best left to the religious studies or philosophy departments, or better yet, campus ministry. The grace of the Astin and Lindholm research projects is that they unveil facts never before revealed within the academy: The majority of both students and faculty desire meaning-making and wholeness, yet faculty lack the training and experience to integrate dimensions of the spiritual quest into course material.

Recognizing the challenge inherent in researching the topics of meaning making, spirituality, and wholeness, Lindholm and the Spirituality in Higher Education research team used the following definition to explicate the focus of their work: Spirituality is a multifaceted quality that involves an active quest for answers to life’s “big questions” (Spiritual Quest), a global worldview that transcends ethnocentrism and egocentrism (Ecumenical Worldview), a sense of caring and compassion for others (Ethic of Caring) coupled with a lifestyle that includes service to others (Charitable Involvement), and a capacity to maintain one’s sense of calm and centeredness, especially in times of stress (Equanimity). The author goes on to distinguish between measures of spirituality and measures of religiousness. For instance, Spiritual Quest and Equanimity are internally directed aspects of spirituality, whereas Ethic of Caring, Charitable Involvement, and Ecumenical Worldview are externally directed characteristics. In the category of religiousness, Lindholm assesses four aspects of individuals’ lives: Religious Commitment, Religious Engagement, Religious Skepticism, and Religious Struggle.

One of the book’s great strengths is that it defines and explores the correlations among religion, spirituality, the ethic of caring, religious struggle, and the other concepts. The author does an extraordinary job of defining terms and research outcomes in such a way that the social scientist does not get bored and the casual reader does not get lost.

After Lindholm completed her study, I was privileged to attend a national presentation she gave to faith-based leaders in higher education. Although only one in twenty students

reports having a faculty member who is willing to entertain a spiritual question within class, I was happy to learn that within Catholic higher education the numbers are much higher. Nevertheless, we can all agree that intentionally directing a conversation within class to include meaning-making is not easy for most faculty. Instructors looking for assistance with this challenge will welcome this book, then, which makes it a little easier for any faculty member to find a way to be authentic in the classroom, true to the task at hand of teaching, and simultaneously developing the whole person.

Lindholm sets out to “offer an evenhanded description of the spiritual and religious inclinations and perspectives of college faculty in the United States.” With few exceptions, research on the spiritual and religious dimensions of life has focused on students, not faculty. With this book, Lindholm gives university faculty a well-researched and accessible text to broaden their thinking on what matters: meaning and wholeness. There is no need to wait for the dean to mandate an in-service day on the topic. Seek out this text and be wiser for it.

—Michael Galligan-Stierle, Ph.D.

President

Association of Catholic Colleges and Universities

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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.**