

Collegium News

Volume 3/Issue 20

www.collegium.org

Member Institutions

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- Assumption College
- Avila University
- Boston College
- Chaminade University
- Clarke University
- College of Mount Saint Vincent
- College of New Rochelle
- College of Saint Benedict
- College of Saint Scholastica
- College of the Holy Cross
- DePaul University
- DeSales University
- Dominican University
- Duquesne University
- Fairfield University
- Fontbonne University
- Fordham University
- Georgetown University
- Georgian Court University
- Gonzaga University
- Iona College
- John Carroll University
- King's College
- King's University College, Ontario
- La Roche College
- Le Moyne College
- Lewis University
- Loyola Marymount University
- Loyola University Maryland
- Manhattan College
- Marian University
- Marquette University
- Mount Mary University
- Notre Dame de Namur University
- Notre Dame of Maryland University
- Our Lady of the Lake College,
Louisiana
- Regis University
- Rockhurst University
- 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 Joseph
- University of Saint Thomas,
Minnesota
- University of San Diego
- Xavier University



2015 Collegium Summer Colloquy on Faith and Intellectual Life
Saint John's University, Collegeville, Minnesota



University of Portland, Oregon



Host of the 2016 Collegium Summer
Colloquy on Faith and Intellectual Life

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DR. MARIANNE LLOYD

Seton Hall University

In a reception held at Seton Hall University on October 8th, Marianne Lloyd was presented with the second Collegium Visionary Award. Read more below

Collegium, a national consortium of Catholic colleges and universities, was founded in 1992 to enhance the Catholic intellectual mission of its member institutions by helping faculty from those schools enrich their own sense of vocation. The faculty drawn together to found Collegium set out to foster lively faculty discussion about Catholic mission on campus, to enhance understanding of the Catholic intellectual tradition, and to encourage faculty to advance that tradition in new and creative ways. Collegium's primary means of doing this is through an annual weeklong summer colloquy on faith and intellectual life. We extend this mission through publications, talks and other means of support for faculty and their sponsoring institutions.

The *Collegium Visionary Award* is meant to celebrate and support the leadership of Collegium alumni/ae in three areas: the advancement of Catholic mission on member campuses, scholarship that advances the Catholic intellectual tradition and brings other traditions into fruitful dialogue with it, and innovative teaching that brings aspects of the summer colloquy to life for students.

Marianne Lloyd, the 2015 recipient of the Collegium Visionary Award, is Associate Professor of Psychology at Seton Hall University. She first participated in Collegium as a Faculty Fellow in 2008 and has served as a mentor twice since then. Members of the groups she mentored have lauded Marianne for being “invested in assuring that we all had the best experience possible.” They spoke of her dedication to the needs of the group, her candor, humor, openness, and focus. One participant spoke for many others by saying, “She allowed us to find our voices and made us feel comfortable sharing difficult truths.”

At Seton Hall, Marianne has been an important advocate for Collegium and for more of the kind of conversation and work that it models. Colleagues say that Marianne embodies its spirit fully and deeply, and is an “outstanding member of the university community” through her teaching, her scholarship and her service on department, college and university committees, including the board of Seton Hall’s Center for Vocation and Servant Leadership and the Seton Hall Faculty Senate. She is not shy, they say, in speaking out about important issues that touch on the university’s mission.

Marianne has been thoughtful about finding ways to integrate her fascinating research as a psychologist on memory with understandings of the Catholic intellectual tradition. In the classroom she has done this through her Journeys of Transformation class, a “signature class” in the university core curriculum, and a senior seminar on authenticity and balance. She is even developing a new course, Memory and the Catholic Intellectual Tradition. An active participant in the university’s faculty retreats on mission, she also led one of these retreats on imagination and memory. Marianne has dedicated herself in a number of ways to community partnerships and to community-based learning, and is especially committed to mentoring students.

In recognition of her leadership advancing the Catholic intellectual tradition and living out Collegium’s mission as a mentor, colleague, teacher and scholar, Collegium is very pleased to present the 2015 Visionary Award to Dr. Marianne Lloyd.

ALUMNI NEWS

Joseph Gordon (G’13) has accepted a position in the Bible and Theology department at Johnson University.

Daniel Sweeney, S.J. (F’07) was named [2015 Teacher of the Year](#) at the University of Scranton.

Rosa Sanchez (F’15) has accepted a position in the modern languages department at Caldwell University.

George Kemic (F’03) has accepted a position in the business administration department at Lewis University.

Collegium Visionary Award - Call for Nominations!

In Spring 2016, Collegium will award its third annual Visionary Award, a means to begin to honor the many contributions of Collegium alumni and alumnae.

The Collegium Visionary Award is meant to celebrate and advance the work of Collegium alumni/ae in the many ways that Collegium encourages: leadership to promote Catholic mission on member campuses, scholarship to advance the Catholic intellectual tradition or to bring other traditions into fruitful dialogue with it, and innovative teaching to bring aspects of the summer colloquy to life for students.

Eligibility: All alumni/ae who participated in Collegium as faculty or graduate fellows are eligible, except for Collegium board members during the term of their board membership.

Nominations: All Collegium alumni/ae are invited to nominate fellow alumni/ae who they regard as outstanding exemplars of Collegium's mission by one or more of the criteria described above. Nomination letters, up to 2pp. single spaced, should articulate clearly why the nominee merits the award, and help us evaluate the impact of that nominee's work on campus, in the classroom, or in the scholarly realm. Nominations must be emailed to Collegium@holycross.edu by Friday, January 15.

The Collegium Board will review the nominations and recommend an awardee. The award will consist of a framed citation to be presented at a reception on the awardee's home campus late in the spring semester, and an award of \$1000 that can be used for a retreat, in support of relevant academic research and pedagogical development, or for mission-related events on campus.

The award will be announced in the spring newsletter.

Excellence in Publishing

Becoming Beholders: Cultivating Sacramental Imagination and Actions in College Classrooms

Edited by **Karen E. Eifler** and **Thomas M. Landy**

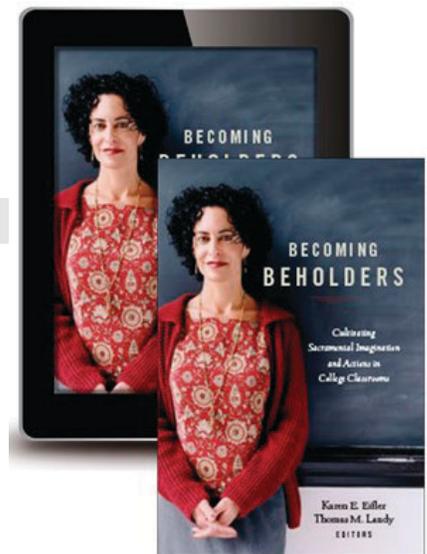
WINNER OF THE 2015 LILLY FELLOWS PROGRAM BOOK AWARD

Catholic colleges and universities have long engaged in conversation about how to fulfill their mission in creative ways across the curriculum. The “sacramental vision” of Catholic higher education posits that God is made manifest in the study of all disciplines.

Becoming Beholders is the first book to share pedagogical strategies about how to do that. Twenty faculty—from many religious backgrounds and teaching in fields as varied as chemistry, economics, English, history, mathematics, sociology, and theology—discuss ways that their teaching nourishes students’ ability to find the transcendent in their studies.

One judge noted, “*Becoming Beholders* truly has the potential to spark conversations about faith and scholarship in all sorts of unexpected places — and the larger discussion about faith and higher education will be that much richer as a result.”

Becoming Beholders is also winner of the Association of Catholic Publishers “Resources for Ministry” award (2nd place) and the Catholic Press Association 2015 Book Award for “Professional Books” (2nd place).



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

The [Association of Catholic Colleges and Universities](#), Collegium's sponsor, has generously offered to co-fund 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 15, 2016. Applications will be reviewed by a faculty committee appointed by the Director of Collegium. Applications and questions should be emailed to Collegium@holycross.edu. Awards will be announced by April 15, 2016. The grants will be awarded over a twelve month period beginning July 1, 2016, with a possible award period extension of an additional six months. At the close of the grant period, awardees will be responsible for submitting a report on the disbursement of funds and a two to three page narrative report which will be suitable for publication in *Collegium News* and the *ACCU Update*.

Applications should include:

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

2. Narrative (in three parts) -

- a) An Introduction, in which the applicant(s) presents the educational and intellectual rationale behind the proposal, identifies its intended audience, and indicates how it builds on Collegium's work.
- b) A Project Plan, in which the applicant or group of applicants details the manner by which the proposal's goals will be met, and identifies the specific resources and plan needed to accomplish that.
- c) Qualifications of applicants to carry out the project, and qualifications of other persons to be brought in to help with the project.

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.

SAVE THE DATES

2016 Collegium Summer Colloquy

[University of Portland, Portland, OR](#)

June 17-24, 2016

"Pause at Twenty-five"

Anticipated Dates: June 21 – 24, 2017

More details to follow soon...

MEMBER SCHOOLS AND THEIR MISSION

“St. Catherine University – Catholic Identity: An Infusion Model”

St. Catherine University is a mission-driven institution. The mission drives decision-making, planning, the forms of events and even the architecture. Students, faculty, staff and alums are constantly reminded that they are agents of the mission; it shapes the realities all around us.

As the University’s 2013 Self Study for Higher Learning Commission reaccreditation stated: “The mission inspires those who work, live and teach at the University, provides a clear framework for institutional planning and decision making, and serves as a guiding compass during times of opportunity, challenge or uncertainty...the University makes consistent effort not only to sustain the primacy of mission, but to strengthen and deepen it.”

Our Mission statement proclaims:

St. Catherine University educates students to lead and influence. Inspired by its visionary founding in 1905 by the Sisters of St. Joseph of Carondelet, more than a century later the University serves diverse students, with a baccalaureate college for women at its heart, and graduate and associate programs for women and men.

At all degree levels, St. Catherine integrates liberal arts and professional education within the Catholic tradition, emphasizing intellectual inquiry and social teaching, and challenging students to transformational leadership.

Committed to excellence and opportunity, St. Catherine University develops ethical, reflective and socially responsible leaders, informed by the philosophy of the women’s college and the spirit of the founders.

As is clear, the Mission of St. Catherine is tripartite; its three elements are Catholic, women and liberal arts. To ensure that these three mission elements permeate every aspect of the University, three endowments have been raised to establish distinguished professorships and programs to articulate, promote and manifest the tripartite mission. The first endowment received was

the 2004 million dollar gift of John and Patricia Myser, making possible what has been named the Myser Initiative on Catholic Identity. Over the past ten years this Initiative has developed a process and programs to foster an understanding of, respect for and appreciation of the Catholic identity of the institution – especially among its faculty and staff who have

creatively developed ways to infuse that spirit throughout the curriculum and the co-curriculum.

A brief description of the work of the Myser Initiative will illustrate our “infusion” approach. We began with a brief survey at the opening of the academic year in 2005. We asked three questions: What are your hopes for this Initiative?, What are your fears?, What do you think we should do? The group discussed the questions and them submitted (anonymously if they chose) their answers. This widely diverse input from the faculty and staff formed the raw material for the design of the programs of the Initiative, again evidencing a bottom-up approach. A Steering Committee was formed to include diversity of religious beliefs (including an avowed agnostic) as well as representation from both campuses and various university functions. Long-time membership on the Committee has facilitated the ongoing development of the approach.

Probably the most effective piece of our work has been the week-long, stipended summer workshops for faculty, full and part-time. Early on, the invitation was also opened to staff who requested inclusion. The group is kept at around 15 to facilitate meaningful interactions and open exchanges. We ask each participant to come with some project in mind—one that they will pursue at and beyond the workshop. Through the week, participants spend significant time working on their own projects and hearing about those of others. Religious and departmental diversity in each year’s group has fostered new understandings and relationships as well as creativity in the resulting projects to infuse the spirit of Catholic identity throughout the University.

The workshop begins with two days of input and interaction on Catholic intellectual tradition and social teaching. This includes a panel of faculty and staff who can tell the story of the way they have incorporated these in their own curricular and co-curricular work. This brief introduction has also prepared several faculty to participate fruitfully in the *Collegium* experience.

An influential project, one that inspired several others, was called “Social Work for Social Justice”. Mary Ann Brenden, a member of the Myser Steering Committee (and *Collegium* fellow 2007) was one of its pioneers. The faculty of the Social Work department integrated the principles of Catholic Social Teaching as articulated by the U.S. bishops with ten key principles of the Code of Ethics of the Social Work profession. It resulted in a grid incorporating the words from the Code in one color and from the Bishops in another, a grid which was then used throughout the work of all of the Social Work Students. The department’s work also resulted in a national conference and widely distributed resources for social work professionals.

This work motivated participants in the Myser workshop from other disciplines to create similar grids for use with their students. In successive years, after studying Catholic Social Teaching together, faculty from Physical Therapy integrated the principles of their code of ethics with principles of Catholic social teaching throughout the curriculum from two year programs through the clinical doctorate. With differing processes, dependent on the make-up of their departments, faculty from Occupational Therapy and from Nursing did likewise.

In the Business Administration department Mary Henderson (*Collegium* fellow 2013), with a colleague, developed over several years after participating in the workshop, the “Ethical Evaluator” based on the principles of Catholic social teaching for use in considering case studies in their Management and Accounting classes. They have been invited to present the development and outcomes of this project at several national conferences of Catholic business educators.

Another participant in the workshop was dean of the School of Business and Professional Studies, Joann Bangs (*Collegium* fellow 2014). In looking back on what she has taken from our summer workshop and the colloquy, she noted that these two experiences gave her “new and better ways to talk about our Catholic mission” in interviewing candidates for faculty positions. The exploration of the Catholic intellectual tradition as well as the social teaching enabled her to speak more broadly

about the importance of the liturgies at the opening of the academic year and at commencement of the critical value of creating a welcoming community for all.

As their Myser workshop project, the residence hall directors developed a new restorative justice process for their disciplinary procedures based on the Catholic Identity principles in the Pastoral Circle model. Various faculty from the Masters program in Library and Information Science (MLIS) have participated in the workshop over the years and have developed modules to be used throughout their curriculum. Faculty of the graduate program in Holistic Health have jointly sponsored, with the Myser Initiative and Campus Ministry, an annual afternoon of reflection for faculty and staff on various methods of meditation and mindfulness. The Communication Studies faculty participated as a group in the workshop and recast their departmental mission statement, and their space to speak visually of the principles of Catholic identity. Development staff prepared “talking points” for those in their department to talk to both those who believe we are “too Catholic” and those who believe we are “not Catholic enough”. Campus Ministry staff developed a three year program to feature education in elements of Catholic intellectual tradition and social teaching at each of their divisional meetings. Amazing creativity has abounded as faculty and staff have crafted myriad ways to permeate what we do with the spirit of Catholic identity.

We didn’t base our infusion model on what Jesuit John Haughey calls a “worker bee” model of Catholic identity in higher education, a model he developed over years of working with faculty and staff members of Catholic colleges and universities. But we started using his language as soon as we came upon it. Haughey writes:

[We should learn] how to understand the particular aspirations of the worker-bees of these institutions, which is how many faculty [and staff] describe themselves. To approach the problem that way would be to think about Catholic identity differently than has been done in the past....

Participants’ reports on the good they are seeking most often were given in terms of particular wholes, whether actual or aspirational, that they were seeking... What I found is that each of those to whom I have listened intently is working toward some entirety, toward a distinctive whole in the work they do, even though that particular description might not have occurred to them....

The wholes being sought by each of the players warrant closer attention, not to correct them but to connect them... There are in our institutions any number of wholes being made at any given time, and the good can be seen in each of them. These should be recognized, prolonged, deepened, extended, shared, and named (Haughey, *Where is Knowing Going? The Horizons of the Knowing Subject* [2009] 6-7, 10).

Haughey takes his language of “wholes” from his fellow Jesuit Walter Ong (in an essay well known to Collegium summer colloquy participants, “Yeast: A Parable for Catholic Higher Education”). Ong suggests that the usual identification made between the words “Catholic” and “universal” is misleading, for the Greek *katholikos* literally means “through-the-whole” or “throughout the whole.” The Catholic identity of our universities should be like the yeast kneaded by the woman into a huge measure of flour (in Jesus’ parable in Matthew 13.33): it should be “present everywhere and affect everything, though by no means convert everything into itself” (Walter Ong, “Yeast,” *America Magazine* [1990]).

Our initiative has asked faculty and staff to listen to the “wholes” being sought by others here and then to continue engaging with them as they do their own work. It is all part of moving beyond what Haughey calls “counterfeit wholes” in higher education. Unless we really engage each other, says Haughey, we are “likely to compensate by trying to make a fragment into a whole...producing counterfeit wholes, if wholes at all.” Mentioning one final element of our “Myser Initiative” will perhaps make even clearer the value of our “infusion model.” We just had our ninth annual Myser

Lecture on Catholic Identity near the end of September. About 1200 people heard Fordham University theologian Elizabeth Johnson, CSJ speak on themes from her recent book, *Ask the Beasts: Darwin and the God of Love*. If we believe that Christ really is “the first born of all creation” (cf. Colossian 1.15), she said, we human beings are going to have to see ourselves as part of the whole of creation, not as reigning over and above it.

When a questioner challenged Johnson by saying it is wrong to focus on the rest of creation when human beings need jobs, Johnson replied: “We have to be careful here; please don’t set up false oppositions. It is not a question of whether to care for human beings or to become more attentive to the earth. The more we harm the earth the more we continue to harm the most vulnerable members of the human race. It is all over Pope Francis’s recent encyclical: if we don’t care for our common home, then we are not caring for each other. Please, do not set up false oppositions.”

The two of us looked at each other and smiled. Johnson’s words and very presence were so, well, *katholikos*. She was encouraging us to keep making larger “wholes,” to keep letting the yeast infuse, to keep allowing it to permeate the life of our university.

MEMBER SCHOOLS AND THEIR MISSION

As a regular feature in Collegium News, we plan each issue to focus on one member school and its mission. We are grateful to Amata Miller, IHM, Professor of Economics, Harry J. Flynn Endowed Chair for Catholic Identity, and Director, Myser Initiative on Catholic Identity (F’06) and William McDonough, Associate Prof. of Theology and coordinator, graduate theology program (F’09; M’13; Board Member (2014-) for taking the time to write about the particular mission of Saint Catherine’s University.

Collegium Board News

Our special thanks to long-time board members whose terms expire in June: Thomas Greene, Provost at University of Portland, Theresa Jeevanjee, Visiting Assistant Professor at Saint Louis University, and David Bollert, Assistant Professor at Manhattan College. These three board members have made important contributions to Collegium’s development and both Tom and Theresa have served as chair. Their terms end on June 30, 2016.

Welcome New Board Members

Kathryn LaFontana, Assistant VPAA for New Programs and Assessment, College of New Rochelle; Amy Cavender, Associate Professor of Political Science, Saint Mary’s College, Indiana; Norah Martin, Associate Dean for Curriculum, College of Arts and Sciences, University of Portland; and Brian Norman, Associate Vice President for Faculty Affairs and Diversity, Loyola University Maryland, were elected to the board in October. LaFontana’s term began immediately and the others step on board July 1,

Laudato Si': Sharing the pope's encyclical on the environment at Catholic universities around Chicago

Mark Potosnak, Ph.D., (F'11)

DePaul University, Department of Environmental Science and Studies, Chicago, Illinois
Climate Ambassador for the Catholic Climate Covenant

The release of *Laudato Si'*, the pope's encyclical on the environment and climate change, was received with excitement by Catholics and all who are concerned about the impacts that humans are having on the environment. While Catholic Social Teaching has long stressed the importance of environmental issues, the encyclical represents a new level of emphasis. Excited by the opportunity to carry the message of the encyclical forward, the Encyclical Working Group was formed in Chicago with representation from Catholic universities, the Archdiocese of Chicago, non-profit organizations and the Catholic Theological Union. The EWG members coordinated and participated in a number of activities. In addition, the EWG collaborated with the Catholic Climate Covenant. The Covenant was founded and is directed by Dan Misleh, and has been the predominant voice in the United States on the encyclical.

In this article, I briefly review the encyclical from the point of view of a scientist and an academic, including its place in the tradition of Catholic environmental thought. Next, I describe my experiences working with the Catholic Climate Covenant before the release of the encyclical, and then summarize some of the EWG key achievements in the Chicago area. I wrap up with some thoughts on how the momentum from the encyclical could be carried forward at Catholic universities.

A quick Google search reveals that much has been written on the encyclical. It is an extraordinarily rich document. Reading through the six chapters from an academic viewpoint, the environmental thinking of entire disciplines is often condensed into a series of three or four paragraphs. During the fall at DePaul, I have had the opportunity to teach a seminar class on the encyclical and to listen to students' reactions to the text. Much of what they read resonates strongly with their past classes in environmental science and studies. The first chapter lays out the scientific basis of the environmental issues facing the planet, and unfortunately the grim picture is very familiar to my students. Other commentators have pointed out that the encyclical follows the "See, Judge, Act" paradigm of Catholic social action, and chapter one describes what science sees: climate change, water scarcity, biodiversity loss and "an immense pile of filth."

Chapter two will resonate most strongly with theologians, and focuses on the biblical roots of the Christian conception of the environment. Starting with the observation that the bible calls creation "very good," this section is dense with meaning but also very readable without theological expertise. The next chapter explores the human roots of the ecological crisis. Of course there is much blame to spread around, but the role of technology and anthropocentrism are prominent. The final of three chapters that summarize the "Judge" portion of the paradigm focuses on integral ecology. The pope sees our environmental issues and social ills as one problem that will require coordinated action to be solved. The final two chapters look forward to how these coordinated actions must be cooperatively organized but also rooted in spirituality. The fifth chapter emphasizes dialogue, which was a word that also constantly reoccurred in the pope's address to Congress in September. The sixth chapter returns back to religious themes and asserts that personal spirituality is necessary: an ecological conversion. But even in that context, the chapter is broad. For example, a discussion of the inclusion of aesthetics within environmental education is advocated.

Throughout this framework, two broad themes are constant: care for creation and the suffering of the poor in our current economic system. Catholics are called to care for creation, and the ecological crisis is also a social justice issue. Some of the language is directly a challenge to our current economic system: "The economy accepts every advance in technology with a view to profit, without concern for its potentially negative impact on human beings."¹ Again, these themes are not new in Catholic social thought and for example have been discussed by the United States Council of Catholic Bishops, Saint John Paul II and Pope Emeritus Benedict XVI. Back in 2001, the USCCB stated, "At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. It is about the future of God's creation and the one human family."² Unfortunately this plea was largely ignored, and the issue of climate change has become highly politicized in the United States during the last 15 years. Pope Benedict was often called the Green Pope, and installed solar panels at the Vatican and worked to make the Vatican State carbon neutral. In his encyclical *Caritas in Veritate*, he states, "*The Church has a responsibility towards creation and she must assert this responsibility in the public sphere.*"³ But for all this recent history, *Laudato Si'* is raising the issue of climate change to new prominence in the Church's teaching.

Now I reflect on my opportunity to reach out to Catholics on the issue of climate change and to discuss how the release of the encyclical energized those efforts. When I came to DePaul University as an assistant professor of environmental science in the fall of 2008, I had never put together my Catholic faith

¹*Laudato Si'*, paragraph 109.

²*Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*, 2001

³Papal encyclical *Caritas in Veritate*, 2009, Paragraph 51

and my academic interests in climate change. DePaul was my first experience at a Catholic university—previously I had studied, taught and done research at predominantly secular private and public institutions. But looking back, it is surprising that I had never considered the connection between Catholicism and the environment. At DePaul, I had the opportunity to attend symposia and talks sponsored by our Office of Mission & Values which explored aspects of that relationship. One offshoot of these talks was our university's sustainability initiative, which brought me to a conference at Notre Dame on "Sustainability and the Catholic University" in 2009. There I heard Dan Misleh talk, and I was excited the following year when there was a call for applications to be trained as a climate change ambassador. The training opened my eyes to a rich Catholic tradition on environmental issues. For example, I vividly recall how impressed I was by the USCCB statement from 2001 that I quoted above. I also remember environmental issues being raised when I attended Collegium in the summer 2011 and the talks that explained the tenets of Catholic Social Teaching. Over the past five years, I have given over 35 talks to Catholic parishes, grade schools, high schools, hospitals, colleges and conferences. Some highlights include a joint presentation with the then Midwest Regional Director of Catholic Relief Services, Madeleine Philbin, for the *African Faith & Justice Network* conference hosted by Notre Dame, speaking to hundreds of high school students at Loyola Academy and talking with attendees of *Catholics at the Capitol* in Madison, Wisconsin. While these efforts were rewarding, my participation in the Encyclical Working Group has brought me together with a network of local people of faith committed to promoting *Laudato Si'*.

In the end of 2014, I was lead into this effort through my involvement with the Catholic Climate Covenant. Dan Misleh was contacted by Patrick Keneally, then a lawyer with the Chicago office of the National Resource Defense Council (NRDC). Patrick then began collaborating with Jude Huntz, then director of the Archdiocese of Chicago's Office of Peace and Justice (OPJ). Other initial members included Dawn Nothwehr, OSF from Catholic Theological Union, the Rev. Brian Sauder, director of Faith in Place, Jennifer Shankie from the Archdiocese's Real Estate Office, Gina Orlando, a colleague from DePaul University, and Marian Diaz, D. Min. from Loyola University. The EWG members helped to coordinate a number of activities and also participated in several other events. Dawn Nothwehr hosted *An Ecumenical and Interfaith Convocation* at the Catholic Theological Union that was sponsored by Association of Chicago Theological Schools and several organizations within the Archdiocese of Chicago. Dan Misleh was the afternoon's keynote speaker, and many of the EWG members gave workshops,

including myself. A key EWG partner was Rev. Brian Sauder from the ecumenical organization, Faith in Place. Working with Jennifer Shankie's program, the Chicago Sustainability Interfaith Partnership and Gina Orlando, they organized a Green Team training in Oak Park. While not organized by the EWG, many of us attended and spoke at the Institute for Cultural Affairs' *Faith & Sustainability* forum. Again this was an ecumenical event, and it was great to see the outpouring of enthusiasm for the encyclical across a wide diversity of religious traditions.

There were also a number of events at Catholic universities throughout the Chicagoland area. At DePaul, we hosted Dan Misleh, and he had over 40 students attend a series of two lunchtime discussion talks. He also spoke about his work in the evening, in conjunction with a panel on careers in sustainability. Loyola University of Chicago held a day-long event, "Caring for our Common Home: Conversations on Ecology and Justice." Lewis University in nearby Romeoville had an extensive program over four days entitled, "Sing a New Song." I spoke at one event in Lewis, and I was impressed by the enthusiasm of the students for messages from the encyclical. Both the Loyola and the Lewis events covered a range of topics, spanning science, policy, theology and institutional sustainability. From my experience hosting an event at DePaul, attending an event at Loyola and giving a talk at Lewis, I could see that the message of the encyclical clearly resonated with students. Also, I know other Catholic universities in the area held events, but these are the ones I experienced personally.

The challenge for Catholic universities in the Chicago area and across the United States will be to keep the momentum of the encyclical going. Recently released polling data say that 17 percent of Americans overall and 35 percent of Catholics were influenced by the Pope's position on global warming.⁴ I believe that Catholic universities can build off this momentum by explicitly including climate change science and policy studies into their curricula and incorporating sustainable practices into their operations. At DePaul, we recently gathered faculty together interested in aspects of climate change, and we had representation from five different colleges: liberal arts and social sciences, business, science and health, school for new learning and communications. Going forward, we'll explore creating an interdisciplinary minor in climate change science and policy. Since students' lives become enmeshed in the physical aspects of the campus during their undergraduate years, they are very concerned about energy usage, recycling and waste. Here in Chicago, Loyola received attention for transforming a city street into a pedestrian area. In both curriculum and operations, moving forward with creative solutions will demonstrate that while the environmental challenges before us are extremely challenging, we can follow the guidance of the encyclical and have hope.

⁴Maibach, E., Leiserowitz, A., Roser-Renouf, C., Myers, T., Rosenthal, S. & Feinberg, G. (2015) *The Francis Effect: How Pope Francis Changed the Conversation about Global Warming*. George Mason University and Yale University. Fairfax, VA: George Mason University Center for Climate Change Communication.

Nurturing a Sacramental Worldview, Cultivating an Audience

Karen Eifler, Ph.D., (F '01, B'03-09, Longtime Mentor)

**Co-Director, Garaventa Center for Catholic Intellectual Life and American Culture
University of Portland**

It started several years ago, when a couple of my ed psych students sadly showed me the small numbers written on the tender part of their wrists in black Sharpie ink that could not be washed off. They were cast members in our theater department's production of the concentration camp drama *Playing For Time*, and the numbers were part of their costume as prisoners; the director believed—correctly, as my students reported—that having these “tattoos” on for the week leading up to the production would have an emotional impact on the actors' empathy and ability to communicate the pathos of their roles. Those numbers were not visible from my seat in the audience, but knowing they were there, and having a sense of the weight the young actors carried as they brought these doomed characters to life altered my experience of the show. I had been primed to see something that would ordinarily have been hidden to my untrained eyes, and seeing it made for a different show.

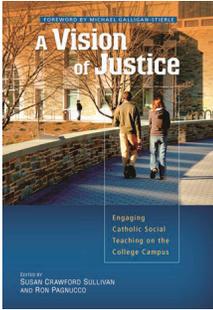
To see what is always there, “but a beholder wanting,” as every Collegium alum can practically hum, is the essence of a sacramental imagination. [The University of Portland's Garaventa Center for Catholic Intellectual Life and American Culture](#) received an ACCU grant that enabled us to turn the idea catalyzed by the incidental encounter described above into an intentional, systematic and permanent campus collaboration. Over the course of a year, we crafted a series of pre-play panels for the Saturday performance of each main-stage production of our theater department, and preceded those panels with simple wine and cheese receptions. The logistics are straightforward and replicable on other campuses.

First, we meet with the theater department to see what their shows are for the year. We discuss the themes, artistic visions and dramaturgy of the slate. We explore potential places where transcendence, redemption and grace appear in the scripts. The conversations are lively and batter the usual academic silos. What insights might a historian bring to Chekov's *The Sisters*? How would a psychologist explain the gender twists in Sarah Treem's *Mirror, Mirror*? What light could a feminist philosopher shed on Euripedes' *Alkestis*? These intellectual veins are complemented by input from the shows' designers: how are colors, textures and space employed to create a new world? What is it like to inhabit a character quite different from oneself? These conversations are inter-disciplinary at its most vibrant.

Once we have established three avenues of exploration for each show, we recruit faculty members to serve as pre-show panelists. Each panelist prepares a taut 8-minute talk—as my colleague Fr. Charlie Gordon CSC notes, “omitting all the boring bits”—crafted to open audience members' eyes to see and ears to hear what they would otherwise miss. We're all enjoying wine and cheese during the panel, both of which are complimentary to all play ticketholders. I generally serve as host and timekeeper; part of the fun over the three years we've provided these panels has been watching colleagues dazzle with their crackling insights packed into a very brief amount of time. When I hold up my wine glass, they and the audience know they have exactly one minute left, and the energy that creates is contagious. The audience is primed now to behold a show, rather than simply take it in. One panelist always finds a spiritual or theological aspect of the play. Artists alert the audience to notice the shape of a robe, the gait developed by one character, why all the walls are blue in the worlds they have constructed. Our experience of the light, revue-type show *1940s Radio Hour* was rocked by a music historian explaining how the introduction of microphones completely transformed singing styles. So much goes in to making art, making theater; often when it is done well, it seems so easy, so transparent. A function of these panels is to help the audience see and appreciate the myriad choices that are imagined, made and engineered into being. The panelists cultivate that wonder, and the audience sees a different show than they would have otherwise.

There are two financial costs: food/drink for the reception and some kind of honorarium for the panelists. In our pilot year, the ACCU grant covered wine and cheese for four shows and \$50 Amazon gift cards for the 12 panelists (3 per show). These events were so well-received, and built the audiences so effectively that the theater Department and others have been willing to pony up \$200--\$400 for the year to maintain the program after the grant funds were fully spent. Enough of these small allocations add up rapidly to cover the costs. The goodwill, and buy-in for contributing to the mission of nurturing a sacramental worldview has been tremendous. We are actually at the point of colleagues asking us when they might be tapped to be part of a panel. One recent panelist noted that the experience was what he had always imagined life in a university would be like; he, a psychologist, had just been onstage with a costume designer and a theologian—an unlikely trio in other contexts, perhaps, but not here.

Book Reviews



Susan Crawford Sullivan (G'97, P'14) and Ron Pagnucco (F'01), eds.

A Vision of Justice: Engaging Catholic Social Teaching on the College Campus.

Liturgical Press, 2014

232 pp.

This book could hardly be timelier. I read it the same week that Pope Francis introduced Catholic Social Teaching to the United Nations and a Joint Session of Congress, and as we approached the mid-point in yet another fall semester when it has become increasingly clear (not that we should need more evidence) that Catholic colleges and universities are facing an existential crisis, mostly floundering to communicate a distinctive and compelling sense of mission in the face of yet another flurry of reports on increasing financial pressures, cultural disconnections, and student anxieties. Now, as we endure the hangover phase of the Papal visit (Did he really meet with that clerk from Kentucky?), *A Vision of Justice* provides an appropriate mix of sobriety and hope, reminding us once again (not that we should need more evidence) of the breadth and depth with which we might infuse Catholic Social Teaching into our curricula and—just as important—into our campus cultures. This agenda might very well be one of the keys to the revival, or even the survival, of many Catholic schools. At the same time, though, this book unintentionally reminds us how we have somehow managed to marginalize what is best in our tradition of social thought.

A Vision of Justice is a direct continuation of a longstanding project. As Michael Galligan-Stierle (B'10-'13) notes in his Foreword, it takes its initial focus from the 1998 statement by the U.S. Conference of Catholic Bishops, *Sharing Catholic Social Teaching: Challenges and Directions*. It also draws upon several initiatives of the Association of American Catholic Colleges and Universities: research on Catholic higher education and the social mission of the church, the 2008 document *Catholic Higher Education and Catholic Social Teaching: A Vision Statement* (an updated version appears as an appendix), and a series of Peace and Justice Gatherings from 2009 through 2013 (ix-x). Intellectually, *A Vision of Justice* builds impressively on these foundations, while maintaining a spirit and tone of collaborative enterprise. Preliminary essays by

David O'Brien (M'93,'94,'98, P'00,'05, RN'97), Thomas M. Landy, and David L. Coleman highlight the richness and complexity of Catholic Social Teaching by placing it in three contexts: “the historical trajectory of American Catholicism,” with an emphasis on Catholic subcultures and social history (8); the Catholic Intellectual Tradition, understood broadly to include devotional practices, literature, art, legal reasoning, and much more; and intersections with the discourse of a secular and pluralistic civil society on concerns that include protecting life, religious liberty, human trafficking, just and unjust war, and much, much more. These contextualizing essays seem to me especially important, since they richly demonstrate that this tradition is not the exclusive province of Bishops or theologians and, even more, that it can speak powerfully to the lives of both our campuses and our neighbors (in the suggestive Christian sense of the word). Subsequent essays intelligently address some of the social tradition's major themes, including poverty and the economy (Susan Linda Plitt Donaldson and Susan Crawford Sullivan), immigration (Daniel Groody, C.S.C. and Colleen Cross), global climate change (Bernard F. Evans), peacebuilding (Gerard F. Powers), human rights (Ron Pagnucco and Mark Ensalaco) and solidarity (Ron Pagnucco and Peter Gichure). The volume then concludes with an essay by the editors, Susan Crawford Sullivan and Ron Pagnucco, sounding the requisite note of optimism, and pointing in general terms to some “future directions.” They also make the crucial point that “college students hunger and thirst for meaning in their lives and justice in the world around them” (189)—a sign of hope for most of us and a warning for those who believe that Catholic schools will flourish only by “re-branding” themselves in terms that are more secular and more narrowly job-oriented.

This mostly thematic approach has the advantage of building a sense of relevance—in this respect,

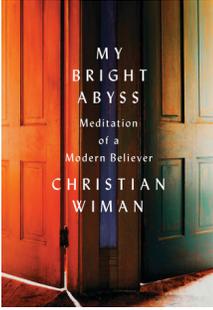
it is worth noting that much of Francis' attraction and provocation comes from his emphasis on these same themes. For scholars already knowledgeable about Catholic Social Teaching, this approach might seem a little too familiar, and a little too inclined to compartmentalize social and theological questions that are deeply interrelated. But for those wanting to generate a broader "engagement" with Catholic Social Teaching on their campuses, *A Vision of Justice* can serve as a useful resource to help bring faculty from a wide range of disciplines to a common understanding of an exceedingly rich and still underutilized tradition. It is hard to imagine that many faculty could read this book seriously without finding both a connection to their own scholarship and a productive point of entry into a larger conversation.

In this respect, however, the book's subtitle is somewhat misleading, at least with regard to emphasis. Each of the more thematic chapters does mention two or three specific projects, all of which draw on Catholic Social Teaching to link service, learning, and reflection, often in compelling ways. For instance, several Catholic colleges and universities have formed partnerships with Catholic Relief Services "to integrate social thought and action on issues of international poverty" (73). In Minnesota, St. John's University and the College of Saint Benedict have implemented a number of initiatives, some involving the larger community, to heighten "awareness of our call to creation," including a Community Supported Agriculture farm sponsored by the Monastery of St. Benedict and a twenty-eight hundred acre arboretum encompassing a wide range of habitats (108-09). The University of Dayton has developed an undergraduate program in Human Rights Studies, based largely on a dialogue between Catholic Social Teaching and the secular human rights tradition (155-56). In collaboration with the Catholic University of East Africa and the Holy Cross Catholic Parish in Nairobi, the University of Notre Dame has worked to mitigate the environment and human damage caused by a municipal waste site—a project that has turned out to be highly complicated because the dumpsite has been a source of livelihood

for some of the area's poorest people (177-79). What is truly exciting about these examples is how they "engage" our universities in so many of the most urgent problems of the larger human community, within a framework that often transparently links the local to the global. Our schools could clearly benefit from a gathering of these innovative examples, as they seldom seem to be replicated or expanded to include very many faculty or students. Moreover, considered together, they begin to make a convincing case that we can and should feature Catholic Social Teaching at the center of a pedagogy that is deeply transformational, both personally and socially. It is unfortunate, then, that these examples inevitably appear just briefly, in passing, at the end of chapters primarily devoted to broader and more theoretical issues. In this respect, despite the best of intentions, the essays reflect the status of such projects on our campuses. They are still marginal to a "core business" that, even when it seems ultimately self-defeating, depends more and more on building a social enclave and networking opportunities for the sheltered children of privileged families.

Interestingly, even in these examples of "engagement," *A Vision of Justice* seldom has much to say about students. To be fair, that clearly seems to be another project. As we move forward, I think we need to be much more explicit about just how, and how much, our vision of an education deeply and broadly informed by Catholic Social Teaching is competing with our students' economic and class isolation, their growing anxieties and "fear of falling" into a lower social status, their increasingly narrow and utilitarian expectations for their own education, and in some cases their distraction by the "beer and circus" of the "big time" college sports industry. At the same time, we need to recognize that the great majority of our students desire something more, which they can find in a well-educated solidarity with the poor and marginalized—that is, in a kind of education for which they have increasing need but diminishing capacity. To put it another way, for all its timeliness, Catholic Social Teaching is deeply countercultural. That is the bad news, and that is the good news.

Brian P. Conniff (F'98)
University of Scranton



Christian Wiman

***My Bright Abyss: Meditation
of a Modern Believer***

Farrar, Straus and Giroux, 2013

182 pp.

The opening of a new academic building on my campus was personally traumatic. After two decades housed in the same office, my new— but much smaller—office required downsizing of my personal library. Thirty-five years of my intellectual life had to be culled. What to keep, what to discard? Some choices were obvious, some not so obvious. *My Bright Abyss* was an obvious keeper. In fact, it now shares a spot on my bookshelf next to other classics on the spiritual life.

Christian Wiman is a senior lecturer in religion and literature at Yale University's Institute of Sacred Music. A poet by trade, Wiman describes his theology as an "accidental" theology, that is, theology "conducted by unexpected means" (<http://ism.yale.edu/people/christian-wiman>). In Wiman's case, the "unexpected means" were his diagnosis of a rare form of incurable cancer. Over the years, the cancer has been in a cycle of remission and return, but, as Wiman notes, it casts a shadow over "every act and thought" (p. viii).

Wiman not only has a poet's heart but a poet's skill—the observant eye, the internalization of and reflection on experiences, and the skill to put those experiences into words. The book is primarily prose intermingled throughout with Wiman's (and other's) poetry. But Wiman's prose is so exact, the word choice so precise, that one marvels at the form itself and can quickly be captivated by it, losing sight of the content.

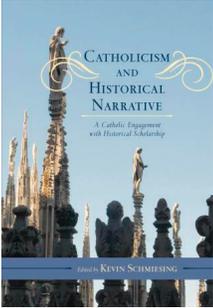
Wiman was reared in West Texas, a land of pickup trucks and Southern Baptists. Awash in a culture of religious fundamentalism, he never met an unbeliever until his college days in Virginia. What followed were years of no faith, or, as Wiman came to describe it, a "mild abeyance of belief" that remained latent (p.12). The turning point was the great love he discovered in meeting his wife Danielle, followed by the diagnosis of cancer. Great love and great despair prompt responses. "But how could it be otherwise? It takes a real jolt to get us to change our jobs, our relationships, our daily coffee consumption, for goodness' sake—or, if we are wired that way, to change our addiction to change. How much more urgency is needed, how much more primal fear, to startle the heart out of its ruts and ruins" (146).

For Wiman faith encompasses uncertainty, change, doubt, and sorrow. It emerges from the extremes of joy and grief, but always remains provisional. Faith is not so much a new life as the "old life newly seen" (108). Dogma has its place in Christianity—"the ropes, clips, and toe spikes whereby one descends into the abyss" (p. 117). But ultimately, only faith, not dogma, is adequate in face of the mystery that is God. "This is why art is so often better at theology than theology is" (130).

In writing this review, I was tempted to simply provide a florilegium of quotes. *My Bright Abyss* is that kind of book. Memorable sentences and paragraphs, lyrically written with poetic sensibilities. The life journey of a modern believer. Read it and mark it, yes. But more importantly, let Wiman's journey provide strength and guidance for your own.

Wilburn T. Stancil (F '98)

Rockhurst University



Kevin Schmiesing, ed.

Catholicism and Historical Narrative: A Catholic Engagement with Historical Scholarship

Rowman and Littlefield, 2014

215 pp.

The nine essays collected in this volume explore various dimensions of the interaction between the Catholic historian's religious faith and his/her study of, and writing about, the historical past.

Editor Kevin Schmiesing's brief introductory remarks, and Paul Radzilowski's treatment of broad methodological issues in chapter one, are the most theoretically oriented discussions. All but one of the remaining essays deal primarily with American history, the exception being an analysis by Ernest Greco of recent works on the role of the papacy in World War II and the Holocaust. Keith Cassidy's critique of the view that abortion was not regarded as criminal till relatively recent times, and C. A. Mulloy's review of the polemical exchanges between Margaret Sanger and John A. Ryan focus controversial topical issues.

Thomas Jodziewicz and Adam Tate seek to enlarge the role of Catholicism in the overall narrative of American history with essays arguing the relevance to the national story of Dorothy Day and Peter Maurin (Jodziewicz) and Bishop John England (Tate). Others "chip away" at the regnant narrative with more specific correctives: Scott McDermott by demonstrating the continuing influence of Scholasticism in Harvard's early years; John Quinn by exploring the unusual history of good relations between Catholics and Protestants in antebellum Newport, Rhode Island; and Marynita Anderson by laying out the manifold, but largely unknown contributions to the nation's development in the nineteenth century.

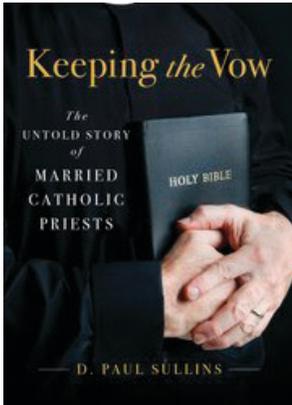
In sum, a collection of solidly grounded studies, but no theoretical breakthroughs.

Philip Gleason, Professor Emeritus (R '97)

University of Notre Dame

Former President of the American Catholic Historical Association.

Book Notes



D. Paul Sullins (F'04)

Keeping the Vow: The Untold Story of Married Catholic Priests

Oxford University Press, 2015

336 pp.

At one of the largest Catholic churches in America, hundreds of people make their way into the spacious, well-appointed sanctuary for an evening Mass. The congregation is several times larger than most Protestant megachurches. In addition to its twenty weekly services, eight choirs, and elementary and middle schools, the church also administers a long roster of Bible studies, home groups, community outreach, and specialized programs for every conceivable class and group of persons. The sermon is delivered by the pastor and celebrant priest who, at one point, refers to his struggle to relate to his teenage daughter. No one is surprised, for the long-time leader of this prominent Catholic Church, in a conservative suburb of the Dallas-Fort Worth metroplex, is a married Catholic priest.

Following the Episcopal Church's 1976 decision to ordain women, Catholic leaders in America and Rome were approached by Episcopal clergy who opposed the decision and sought conversion as a result. The Catholics responded by establishing rules that would allow the Church to receive married convert priests as exceptions to the rule of celibacy—a decree known as the Pastoral Provision. In this fascinating book, D. Paul Sullins brings to light the untold stories of these curious creatures: married Catholic priests. Sullins explores their day-to-day lives, their journey to Catholicism, and their views on issues important to the Church. Surprisingly, he reveals, married Catholic priests are more conservative than their celibate colleagues on nearly every issue, including celibacy: they think that priests should, in general, not be allowed to marry.

Drawing on over 115 interviews with priests and their wives, as well as unprecedented access to the U.S. records of the Pastoral Provision, *Keeping the Vow* offers the first comprehensive look at these families and their unusual and difficult journey from Anglicanism to Catholicism. Looking to the future, Sullins speculates on what the experiences of these priests might tell us about the future of priestly celibacy.

-from the publisher

NEW MEMBERS

We are happy to welcome our newest member schools,

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King's College, Pennsylvania

King's University College, Ontario

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Please let us know if there are articles you would be interested in contributing, or subject areas where you could review books relevant to Collegium's readership and mission.

We are interested in finding qualified reviewers for any of the following books, and are eager to hear about other types of books you'd like to draw to the attention of Collegium alumni/ae:

-Arbuckle, S.M., Gerald, *Catholic Identity or Identities?: Refounding Ministries in Chaotic Times*, Liturgical Press, 2013, 272 pp.

-Combs, Mary Beth and Riggiano Schmidt, Patricia, eds., *Transforming Ourselves, Transforming the World: Justice in Jesuit Higher Education*, Fordham University Press, 2013, 316 pp.

-Greene, Dana, *Denise Levertov: A Poet's Life*, University of Illinois Press, 2012, 328 pp.

-Johnson, Elizabeth, *Ask the Beasts: Darwin and the God of Love*, Bloomsbury Continuum Publishing, 2015, 352 pp.

-Keenan, S.J., James F., *University Ethics: How Colleges Can Build and Benefit From a Culture of Ethics*, Rowman and Littlefield Publishers, 2015, 292 pp.

-Kaminsky, Illya, Towler, Katherine, eds., *A God in the House: Poets Talk About Faith*, Tupelo Press, 2012, 286 pp.

-Lindholm, Astin & Astin. *The Quest for Meaning and Wholeness: Spiritual and Religious Connections in the Lives of College Faculty*, Jossey-Bass Publishing, 2014, 288 pp.

-McDonough, Graham. *Beyond Obedience and Abandonment: Toward a Theory of Dissent in Catholic Education*, McGill Queens University Press, 2012. 304 pp.

Millis, Diane, *Deepening Engagement: Essential Wisdom for Listening and Leading with Purpose, Meaning and Joy*, Skylight Paths Publishing, 2015. 176 pp.

-Orji, Cyril. *The Catholic University and the Search for Truth*, Anselm Academic Press, 2013, 266 pp.

-Patel, Eboo & Brodeur, Patricia, eds., *Building the Interfaith Youth Movement: Beyond Dialogue to Action*, Rowman & Littlefield, 2013, 290 pp.

-Sharkey, Stephen, ed. *Sociology and Catholic Social Teaching*, Scarecrow Press, 2012, 310 pp.

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