



Discernment Group II Final Report September 2012



...that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. (First Corinthians 1:10)

Table of Contents

Final Report

Executive Summary.....	1
Charge for Discernment Group II.....	2
Discernment Group Members	2
Background	2
Institutional Context	3
DGII: Our Group Journey.....	3
Our Recommendations	6
Group Reflections: Suggestions for Subsequent DGs.....	8

Appendices

Appendix A:	Core values conceptual model
Appendix B:	Core values descriptions from conceptual model, text-only
Appendix C:	Letter of appointment, group composition and goals
Appendix D:	DG II Hueston Woods retreat meeting notes
Appendix E:	<i>A Tradition in Common</i> , Michael Sheeran, S.J.
Appendix F:	Immersion trip objectives and key questions
Appendix G:	Immersion trip group expectations
Appendix H:	Immersion trip agendas <ul style="list-style-type: none">i. Agenda for Earlhamii. Agenda for St. Olafiii. Agenda for Mayo Cliniciv. Agenda for Augsburgv. Agenda for St. Vincent
Appendix I:	Key takeaways and observations from immersion trip
Appendix J:	Mid-term report
Appendix K:	Vetting sessions PowerPoint
Appendix L:	Common themes and ideas through vetting
Appendix M:	Some Best Practices at Xavier

The cover photo shows Discernment Group II at the beginning of their immersion trip visiting Earlham College. This “kicking post” has been part of the Earlham tradition since the 1800’s and is traditionally kicked for “good luck”. This immersion trip provided DGII with rich insights into other organizations’ best practices of mission integration.

**Discernment Group II
Final Report
Executive Summary**

This report chronicles the activities and recommendations of Discernment Group II (DG II), 10 administrators commissioned by President Michael J. Graham, S.J. in 2010 to “deepen the understanding of our Jesuit mission and identity across campus and determine how best to more intentionally embed the mission into plans and activities throughout the university”. DG II dedicated its efforts toward providing Xavier employees with opportunities to develop a deeper relationship with the University’s mission, and its mission culture, so as to more effectively integrate the mission into their professional activities. The articulation of this goal led the group to identify and define Xavier’s core values and place them within a conceptual model for intentional communication (Appendix 1).

In 2011 DG II used its planned immersion trip to research best practice institutions for mission integration. The group then conducted an extensive on-campus vetting process to discuss, and receive feedback on, its preliminary recommendations. The group met with Fr. Graham in December, 2011 to discuss its final phase of activity and its proposed outcomes. Fr. Graham asked that in its final report DG II focus its recommendations on three areas of impact: University personnel, institutional rituals and Xavier’s geography, spaces and visual displays.

The recommendations described in this report are intended to help Xavier’s employees become more familiar with our mission culture, developing a personal relationship with mission that informs all of their professional activities. DG II believes that it is essential for all employees to authentically embrace and internalize Xavier’s mission culture and its core values to fully serve the University.

The accompanying report describes our recommendations in detail as well as the group development process and institutional context that helped to produce them.

**Discernment Group II
Final Report
June, 2012**

The charge for Discernment Group II:

Deepen the understanding of our Jesuit mission and identity across campus and determine how best to more intentionally embed the mission into plans and activities throughout the university.

Discernment Group II members:

- Bob Cotter, Senior Advisor for Program Development (co-chair)
- Bob Hill, Senior Marketing Strategist (co-chair)
- Dr. Hema Krishnan, Associate Dean, Williams College of Business
- Aaron Meis, Dean of Admissions
- Shari Mickey-Boggs, Associate Vice President for Human Resources
- Joe Shadle, Director, The Center for Mission and Identity (co-chair)
- Robert Sheeran, Associate Vice President for Facilities Management & Capital Projects
- Dr. Luther Smith, Dean of Students
- Dr. Jim Snodgrass, Associate Dean, College of Arts and Sciences
- Fr. George Traub, S.J., Executive Director, Center for Mission and Identity (consultant)

Background:

Jesuit institutions of higher education have for many years recognized that “academic and administrative leadership is a shared venture, a partnership among Jesuits and their lay colleagues who have chosen to dedicate themselves to the growth and development of their institutions”.¹ In the 28 colleges and universities that make up the Association of Jesuit Colleges and Universities (AJCU), Jesuits comprise less than five percent of the total number of faculty, staff, and administration.² The leadership of Jesuit colleges and universities, whether as deans, directors of programs, or central administration, is overwhelmingly exercised by persons who are not Jesuits.³

In recent years AJCU institutions have recognized the importance of preparing their academic and administrative leaders for their role in sustaining and developing the religious and social missions that make Jesuit education distinctive and enriching. The *AJCU Seminar on Higher Education Leadership* is one of many examples of this form of professional development.

At Xavier opportunities for mission familiarization and alignment are extended to all University personnel. In addition to the many ongoing educational and professional development programs that Xavier provides, President Michael J. Graham, S.J. has formed and charged three Discernment groups, cohorts of 8 to 12 administrators and faculty members who, “through communal discernment, education, immersion and spirituality, identify ways to deepen the Jesuit identity across the campus”.³

From February 2007 through May 2009, Discernment Group I undertook the task of defining a campus culture in which everyone at Xavier would come to understand and contribute to the core mission in ways that are authentic, innovative, and intentional. In their final report, Discernment Group I noted that “in recognition of the decreasing presence of Jesuits at Xavier, the University as a whole must take greater ownership in continuing our Jesuit heritage. This includes becoming more intentional and accountable through our actions”.⁴

In the spring of 2010 President Graham invited 10 administrators from divisions across the University to participate in Discernment Group II (DG II). Fr. Graham asked DG II to build upon the work of Discernment Group I, using their conclusions and recommendations as a starting point and their group development process as a template. He provided DG II with this charge: “Broaden and deepen the understanding of our Jesuit mission and identity across campus and determine how best to more intentionally embed the mission in plans and activities throughout Xavier”.

Institutional context

Our group’s timeline was concurrent with several University initiatives, including the development of a new mission statement, the articulation of President Graham’s strategic priorities, a new strategic planning process, and the hiring of a new Provost and Chief Academic Officer, Dr. Scott Chadwick. Each of these changes and initiatives clarified Xavier’s future direction and informed our work, allowing us to better focus our outcomes and recommendations on Xavier’s future direction and its inherent challenges.

DG II: Our group journey

DG II began meeting regularly during the 2010 Fall semester. Our group formation process was enhanced by our introduction to the communal discernment model⁵, described to us by Fr. Michael Sheeran, S.J., former President of Regis University, during an October group retreat. Fr. Sheeran provided a detailed explanation of the Quaker method of consensus building and noted its similarity to the group decision-making process that has long been a part of the Jesuit tradition. Fr. Sheeran demonstrated how communal discernment could help DG II members enjoy rich discussions and arrive at decisions with magnanimity and equity, leveraging each member’s personal relationship with the Spiritual Exercises.

Communal discernment became an important part of our group culture. Each member strove to become a “contemplative in action”, mindful and open in every group activity. We worked to be fully present, cognitively and emotionally, during our discussions, attentive to the needs of all group members in every deliberation, and supportive of group decisions, including those that deviated from our personal preferences. Communal discernment enhanced the evolution of our group process and expedited our subsequent conceptual consensus.

During our Fall 2010 discussions we refined the focus of our charge, dedicating our efforts toward providing Xavier employees with opportunities to develop a deeper relationship with the University’s mission, and its mission culture, so as to more effectively integrate the mission into their professional activities.

Our discussions in 2010 and early 2011 led us to coalesce around two core ideas: (1) our work should strengthen and further articulate Xavier's Ignatian-based mission culture, and (2) our work should identify and make accessible the core values that provide the framework for our mission culture. These ideas were conceptualized in a vision statement and formalized in a restatement of Xavier's core values. We also developed written objectives to guide our activities and our reports.

Our vision statement:

Discernment Group II will explore ways to strengthen our Ignatian-based mission culture, making the mission palpable to the campus community in Xavier's symbols/artifacts, rituals and behaviors. This culture will create opportunities for all employees to successfully integrate the mission into their goals, responsibilities and everyday activities.

Xavier's core values:

Our discussions provoked a reinterpretation of the Five Gifts of Our Ignatian Heritage, identifying six values (magis, reflection, discernment, cura personalis, solidarity and kinship, and service rooted in justice and love) that constitute the core beliefs of the University. We developed a conceptual model that portrayed the values as spokes on a wheel, with *passion for mission* as the hub.

Objectives for our group work

- Employees will understand Xavier's Ignatian mission culture and clearly perceive their role and responsibilities within it.
- Employees will appreciate and internalize Xavier's core values, developing a persistent mission focus as they fulfill their professional obligations.

Our immersion trip

As we planned our immersion trip during the spring of 2011 we began to see it as an opportunity to both test and enrich our core ideas. We decided to visit organizations that represented best practice examples for mission integration, hoping in the process to become acquainted with the people and practices that produce successful mission integration methods. Accordingly, we selected five institutions that appeared to successfully live their mission: Earlham College, St. Olaf College, the Mayo Clinic, Augsburg College and St. Vincent Health. We visited these institutions during the week of June 20, 2011.

We returned from our trip with our ideas enhanced and with an extensive list of observations and best practices to discuss. As we reflected on our experiences and their applicability to Xavier, four essential principles emerged as common themes:

1. **Leadership:** Commitment to mission starts at the top and is modeled by senior officers in genuine and visible ways, inspiring all levels of the organization.
2. **Intentionality:** Organizations with strong mission-based cultures clearly embrace and champion mission as fundamental to their bottom-line success. They invite public discussion

and open discourse about the mission and its organizational role. They invest in it, drive it and model it throughout the organization, so that it affects and informs ordinary, everyday activities as well as institutional planning and goal-setting efforts.

3. **Structure:** The integration of mission-based principles and practices is facilitated throughout these organizations by a group with significant stature and influence. This group continuously champions, coordinates and reviews the role of mission in the organization, and adapts the mission-integration process to changes in the organizational culture.
4. **Accountability:** Mission plays a significant and central role in the hiring and mentoring process, employee orientation, professional development and performance reviews. Individuals are provided with clear guidelines and held accountable for, and contribute to, the mission-based framework.

Internal vetting process

To complement the external assessment that our immersion trip provided we undertook an extensive internal vetting process, meeting with 12 campus groups between November 2011 and March 2012 to summarize our impressions, describe our possible outcomes, and receive our hosts' ideas and feedback. These discussions influenced important revisions and additions to our core ideas and final recommendations, and allowed us to become better acquainted with current best practices on our campus.

Vetting session hosts

1. The Student Life and Leadership directors, with the Associate Provost for SLL
2. The Financial Administration directors, with the Sr. VP and CFO
3. The University Relations directors and the VP for UR
4. Information Resources expanded leadership team, with the VP and CIO
5. The Provost and CAO
6. Discernment Group III
7. The Faculty Committee
8. The Faculty Assembly
9. Discernment Group I
10. Admissions and Financial Aid
11. University Communications
12. Academic Support Services

Meeting with President Graham

We met with President Graham on December 7th, 2011 to discuss an early draft of our final report and receive his feedback. He validated our areas of focus and our core ideas and directed us to include in our final report recommendations and actionable steps that focused on three areas of impact:

1. University personnel
2. Institutional rituals
3. The University's geography, spaces and visual displays.

The homestretch, Spring semester 2012

As we entered the final phase of our vetting sessions and group meetings, Xavier's senior leaders began laying the groundwork for the University's new strategic plan and its associated capital campaign. Our conceptualization of Xavier's core values was distributed to the Cabinet during these planning sessions. Our values model became the conceptual foundation upon which the emerging strategic planning map was built.

We used the final months of our time together to discuss and refine our recommendations and revise our definitions of Xavier's core values, incorporating insights gathered during our vetting sessions. We also prepared our summary presentation to the Jesuit Identity subcommittee of the Board of Trustees in May of 2012.

Our recommendations

The rich heritage and contemporary relevance of Xavier's mission culture serves to guide the University's overall evolution: its vision, its aspirations, its actions. Our intent with these recommendations is to identify ways in which the University can help employees become more familiar with our mission culture, resulting in a personal relationship with mission that informs all of their professional activities. This relationship with mission can facilitate a value exchange between an individual employee and the University that extends beyond traditional rewards of compensation and benefits. An employee with a deep affiliation toward our mission culture and our values can develop a strong intellectual and emotional commitment⁶ to the University. Xavier as an employer can, through enlightened policies, programs and experiences, provide an enriching and satisfying work environment for its employees⁷.

We believe it is essential for all employees to authentically embrace and internalize Xavier's mission culture and core values to fully serve the University. Ideally, Xavier's core values and an individual's job performance should blend organically, enhancing employee effectiveness and satisfaction. An employee's mission role should be informed by Jesuit tradition, inspired by Xavier's Ignatian-based mission culture and focused on purposeful service to the University. As Xavier strives to remain successful and prosperous, a personal connection with the mission can provide employees with continuity and guidance during times of challenge and change.

University personnel

1. All senior leaders of the University should engage, model and champion our mission culture and our core values in genuine and visible ways, inspiring all levels of the organization.
 - a. We support ongoing initiatives to develop mission and core values orientation strategies for senior leadership. These will provide opportunities for senior administrators and board members to become familiar with our mission culture and its underlying values, adding insight and perspective to their deliberations and decision-making.

2. Faculty, administrator, and staff performance evaluation processes and instruments should include quantifications of engagement with our mission culture and its core values. This self-reported evidence will provide indicators of success toward the goal of integrating mission into their professional activities. It will also engender useful discussions on mission alignment during performance evaluations.
 - a. Develop the educational resources needed to support this change in the evaluation process, including a common rubric for mission alignment.
3. Continue to provide and enhance programs and educational resources that help Xavier personnel develop an understanding of, and a deeper engagement with, our Ignatian-based mission culture and our core values, and to clearly see their role in enhancing Xavier's mission in the work they do.
 - a. Continue to encourage and expand employee involvement in our mission and identity programs, including Manresa, AFMIX, Life after AFMIX and the Loyola Program.
 - b. Supervisors across campus should develop the appropriate workforce plans and encourage participation by their staff. Participant rosters for these programs should draw from all areas, and all levels, of the University, facilitating networking and relationship-building across all divisions and hierarchical levels.
 - c. Explore the possibility of developing our own Ignatian Colleagues Program (ICP), similar to Marquette's program. (Xavier's AFMIX program was modified in the Summer of 2012 with a revamped experience of the Spiritual Exercises and the addition of a capstone project to fulfill this recommendation).
4. Continue to integrate mission and core values criteria into Xavier's hiring processes and activities, including searches (resume reviews and interviews) and new employee orientation and mentoring procedures, working toward consistency in practice across the University.
 - a. Develop the appropriate guidelines and training resources required to achieve this goal.
5. Create professional development opportunities for Xavier employees to learn and practice communal discernment, providing the campus with a common methodology for consensus building and decision-making.

Institutional rituals: integrating opportunities to reconnect with our mission into campus practices and processes.

1. Develop a cyclical, campus-wide process for re-evaluating our mission and values.
2. Expand upon the current practice of some departments to begin University meetings, with prayer, reflection on our mission and values, or a few minutes of silent reflection.

3. Articulate and affirm Xavier's mission and values during every formal institutional gathering.
4. Create opportunities for every employee to participate in an alternative break, service project or other mission-formation activity early in their Xavier career.
5. Create a temporal space in the weekly campus schedule for personal reflection, a moment when the entire campus participates in synchronous contemplation.

Campus geography, spaces, visual displays (intentional use of symbolism on Xavier's campus)

1. Infuse gateway designs with Ignatian symbols and imagery, creating Ignatian-inspired pathways.
2. Provide spiritual way stations across campus, covered spaces that invite reflection and contemplation.
3. Designate a central gathering space where the campus community can go in times of celebration or grief; this space could double as a sanctuary for reflection in daily use.
4. Offer spaces where members from our surrounding communities (Evanston, Norwood, Avondale) can engage with our students, faculty, administrators and staff.
5. Create a permanent, virtual meeting place for distant communities and partners.
6. Design a botanical space that is conducive to quiet reflection (maze, labyrinth, water effect).

Group reflections: suggestions for subsequent discernment groups

1. Schedule an overnight retreat as the group begins to meet to accelerate the group formation process. Be sensitive to the value of informal and unstructured time to facilitate the group bonding process.
2. Include, early in the process, an introduction to communal discernment.
3. Allow members to choose their preferred method for engaging with the Spiritual Exercises. DG II members had the option to choose either an individual or group experience.
4. Have the itinerary for the immersion trip grow organically out of the group's evolution and its ideas about what its outcomes will be.

5. Be patient; let the group formation process unfold slowly without the urgency of early timetables. Allow every member of the group to reach a point of comfort and affiliation that will facilitate their complete engagement.
6. Use organizational development principles to form a cohesive group. Allow members to exit the group for reasons of fit or competing obligations.
7. An important part of our group's evolution was the development of a common lexicon, mutually-agreed upon definitions for words and phrases (like discernment) that played key roles in our discussions. We developed our shared glossary serendipitously, but we recommend that future groups take the time to develop their own lexicon early in their process.

Appendices

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Sources

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Strengthening our culture of Ignatian values and traditions

At Xavier, we celebrate a passion for mission that calls us to understand the history and importance of our Jesuit heritage and Ignatian spirituality. We are invited to embrace Xavier's shared values and to recognize God's presence in our lives and the work we do.

Passion for Mission

SERVICE ROOTED IN JUSTICE AND LOVE

invites us to invest our lives into the well-being of our neighbors, particularly those who suffer injustice. We:

- Are sensitive to the needs and challenges of the marginalized.
- Understand and challenge the root causes of injustice.
- Respond to injustice constructively, informed by empathy and critical thinking.
- Encourage and model contributions to the greater good.
- Recognize the value of service in our personal and professional roles.

MAGIS invites us to work in a spirit of generous excellence. We:

- Respond generously to the needs of students, colleagues, and neighbors.
- Encourage and model personal accountability and high performance.
- Align our work activities with the University's goals, individually and communally.
- Are receptive to new ideas and innovative solutions.
- Seek opportunities to grow and improve, taking pride in the quality of our work and service.
- Use resources efficiently and strategically.

REFLECTION invites us to pause and consider the world around us and our place within it. We:

- Take time to contemplate the value of our work experiences and interactions.
- Acknowledge stereotypes and other biases.
- Challenge the status quo as appropriate to better serve the Xavier community.
- Are open and transparent in our professional activities.
- Provide vision and leadership within an Ignatian context.
- Accept responsibility for our actions.

SOLIDARITY and **KINSHIP** invites us to walk alongside and learn from our companions, both near and far, as we journey through life. We:

- Actively support Xavier's Ignatian-based mission culture.
- Value the people of Xavier and embrace the diversity within our campus community.
- Use our skills and talents to serve others.
- Develop relationships and foster engagement with our surrounding communities, and beyond.

CURA PERSONALIS invites us to view each person as a unique creation of God. We:

- Demonstrate care for the whole person: mind, body and spirit.
- Respect the dignity of every individual, valuing diversity and difference.
- Allow empathy and compassion to guide our decisions.
- Practice active listening, building trust through open communication.
- Seek balance in our professional and personal lives.

DISCERNMENT invites us to be open to God's spirit as we consider our feelings and rational thought in order to make decisions and take actions that will contribute good to our lives and the world around us. We:

- Make compassionate choices and consider the full impact of our actions.
- Manage our emotions and react appropriately to the emotions of others.
- Make important decisions with broad consultation.
- Act with integrity and authenticity.
- Fulfill our responsibilities ethically.
- Deal with difficult situations in a calm, proactive manner.



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THE CAMPAIGN
FOR XAVIER

*Creating a
national model of
excellence for
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XAVIER
UNIVERSITY

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March 15, 2010

George Traub, S.J.
ML 2421

Dear George:

I am inviting you to serve on a council of associate vice-presidents and associate deans, which I am calling 'Discernment Group II'. The Group will provide multi-division leadership in helping Xavier University deepen its Jesuit identity through the coalescing of senior administrators with a diverse set of skills and life experiences, both personal and professional. It will begin regular meetings in August.

I presume the Group will develop a collective identity through involvement with significant elements of our Jesuit identity, including reading and discussing documents, an experience of Ignatian spirituality and an immersion trip, before the practical matter of producing recommendations. This course of discernment was both successful for and appreciated by members of Discernment Group I.

Bob Hill, Associate Vice President for Marketing and Printing Services and a member of Discernment Group I, has accepted my request to serve as the Chair, and Joe Shadle, Director of the Center for Mission and Identity, as Vice Chair.

Please let me know if you are able to join me on **Wednesday, March 24 from 3:00-4:00 p.m. in the Sullivan Conference Room**, at which time I can further describe the process and goals of the opportunity, by contacting Joe at shadlej@xavier.edu or x3570.

I look forward to our discussion.

Cordially,

Michael J. Graham, S.J.

MJG:mal

cc: Bob Hill
Joe Shadle

Discernment Group II members:

- Bob Cotter, Senior Advisor for Program Development (co-chair)
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- Dr. Jim Snodgrass, Associate Dean, College of Arts and Sciences
- Fr. George Traub, S.J., Executive Director, Center for Mission and Identity (consultant)

Discernment Group II's Interpretation of Their Charge

Broaden and deepen the understanding of our Jesuit mission and identity across campus and determine how best to more intentionally embed the mission in departmental plans and activities throughout Xavier.

Goals:

- Build upon and extend the work of Discernment Group I
- Deepen our commitment to our Jesuit Catholic Mission, identity, vision, and values in everything we do and enhance our leadership in mission and identity across the Jesuit network.
- Provide senior administrators an opportunity to deepen their understanding of Xavier's Ignatian heritage.
- Develop formal and informal relationships to benefit the working of the University.

Notes from Discernment Group II and III Retreat
Ignatian Communal Discernment
October 14 & 15, 2010

Retreat Director:

[Michael J. Sheeran, S.J.](#), President of Regis University

Retreat Objectives:

1. To gain a better sense of what we mean by “discernment”
2. To reflect individually and together about our charge
3. To get to know one another better

Key Points from Fr. Michael Sheeran:

1. Create a vision of who you are
 - what did our founder call us to be?
 - what drew me here?
 - what am I most proud of in my work?
 - who epitomizes us at our best
2. Determine how best to express that vision
 - our charge, mission statement, etc.
 - what is timeless about Xavier?
 - what is it that characterizes Xavier right now?
 - this will help us to see if our decision advances that vision
3. Focus on preferences for group, not just my own.

Questions and Discussion Points:

1. Why did you come to Xavier?
2. Why do you stay at Xavier?
3. What do you hope to achieve?
4. What will satisfy your need for meaning?
5. Who epitomizes who we are at our best?
6. Where do we want Xavier to be in 10 years and how best to include people across campus?

Descriptions of the retreat, Ignatian communal discernment, and other impressions from both Discernment Group II and III:

"The retreat provided great insight into the foundations of individual discernment and how it plays into communal discernment. Particularly, pitfalls in the discernment process were identified and tools were given to overcome them to provide a truly successful communal discernment experience. Ignatian communal discernment appears to be successful process to overcome the hindrances which often is associated with group decision making. The facilitator was very knowledgeable about the subject and the location at Hueston Woods was excellent!"

-David Burns

"The retreat was excellent from two perspectives: The content was relevant, inspiring and practical. As importantly, it was a great opportunity to for relationship-building among and between the groups.

Communal discernment offers several ways to impact and guide decision-making, and in ways that really support and complement the mission.

Mike Sheeran did a great job with the topic. He knows his stuff, can present it clearly, can provide examples of how it can impact life in a real way, and he adds a nice sense of humor."

-Bob Hill

"The retreat was informative, very inspirational and absorbing. I was able to reflect on a number of choices I have made in life and promised myself that I would make suitable changes for a more balanced approach to life. You cannot teach an old dog new tricks, but I intend to try my best!

Communal discernment can result in excellent choices for the community as long as the clerk/[facilitator] is honest, fair and transparent and the group is bold and unafraid to speak up. Michael Sheeran was outstanding. I learned so much from the material he presented, his insights on life, and his style of communication. The location was a huge surprise! I was unaware that such a beautiful place existed one hour from where I live."

-Hema Krishnan

"The retreat was a great opportunity to step away from the craziness of work on campus and of regular life to pause for a moment and reflect on what we're trying to do as a group. I keep thinking of Father Graham's statement to us when we first sat down as a group. I'm paraphrasing here but he basically said, "When Jesuits like George and I are gone, how will we maintain our Jesuit tradition? What will it mean for Xavier to be a Jesuit school with no Jesuits around?". The time we spent learning about discernment, reflecting on it and discussing it really helped me to think about what habits we might develop as an institution that would keep us Jesuit even if and when there are few Jesuits around.

I really valued the time spent with DG II. I sincerely hope that this group is one that forms a bond with one another. That will take a certain amount of trust, but I believe that the establishment of that trust is possible with this group of individuals. I think that the product of that trust – friendship, reflection, a comfort level, etc. is what will help us flesh out our charge and really determine how to maintain the Jesuit tradition that we all see as so important us and to Xavier."

-Aaron Meis

"The Discernment Retreat offered a welcome chance to step away from busy schedules to reflect together on the process by which groups and institutions can make important decisions together. It's always hard to get away for a couple of days, but this retreat reminded me (yet again) of the importance of quiet reflection, for myself and for our university. In addition to the gorgeous Fall setting on the lake at Hueston Woods, there were two highlights for me. First were Father Michael Sheeran's presentations about Quaker and Jesuit communal discernment, which brought together his political science research, his long experience as a Jesuit facilitator of communal decision-making, and his reflections on leading a Jesuit university—he is now the president of Regis University in Denver. Second, but no less important, were the informal opportunities to spend time with other faculty and administrative staff members, people who together help to guide Xavier. Respect and trust are critical elements of communal decision making; this retreat provided the chance to build both within and among the two discernment groups. Thanks for that."

-David Mengel

"The retreat provided us with a great balance of private reflection and group learning. Consistent with our Ignatian tradition, Fr. Sheeran outlined an excellent discernment model for both individual and communal decisions.

I thought that the Ignatian emphasis on valuing both rational thought and being our connections to our emotions was particularly interesting. Fr. Sheeran stated, 'If you cannot get in touch with your emotions, do not make any decisions because you are not in touch with the wholeness of yourself or the world.' Fr. Sheeran's gentle teaching style was excellent. Hueston Woods was a perfect setting for our individual and group reflection."

-Joe Shadle

"The retreat gave me a chance to reflect on the role I play for Xavier and why working at Xavier is such a special opportunity. Being with folks that share the same sense of pride and opportunity was enriching. I really enjoyed learning about the influence the Quakers had on contemporary Ignatian practices and how the discernment principles are based on this influence. Eliminating the rhetoric is quite refreshing. Holding the retreat at Hueston Woods was a great idea, especially during this time of the year. The setting was very peaceful and appropriate for the work that the team was doing."

-Bob Sheeran

"The retreat was a time for learning and reflection. The model presented for combining Ignatian discernment with "Friends" decision-making provides solid outcomes. Time away from the hectic pace of daily routines at Xavier providing a time for interaction, community-building, reflection.

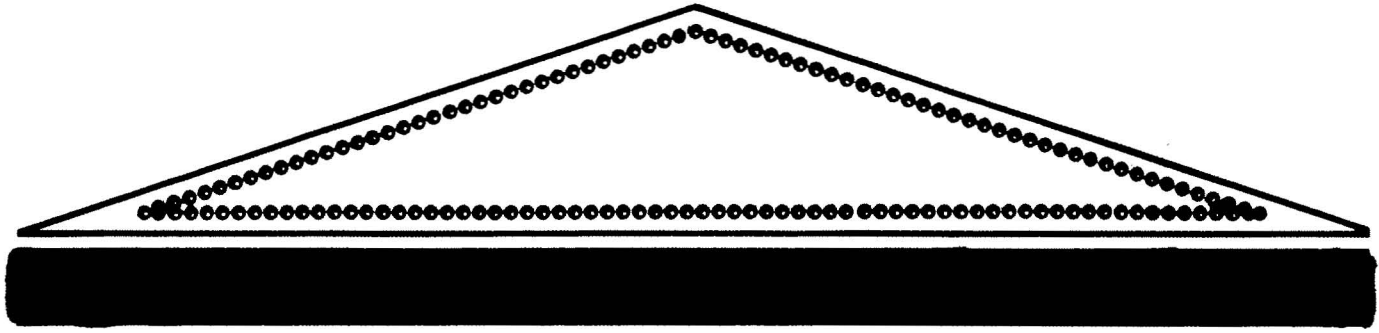
My 'take-away' was: Trust, comradeship, and skill-set development. The time spent with Fr. Michael Sheeran provided a broadened approach and understanding of discernment that augmented Ignatian programs in which I have participated. The setting at Hueston Woods provided an ambiance conducive to self and group reflection."

-Luther Smith

"Fr. Michael Sheeran, SJ, president of Regis University, in Denver, gave a series of presentations and reflection periods on voteless communal discernment to Discernment Groups II and III at Hueston Woods, during the Fall Break.

Communal discernment as practiced by American Quakers (The Religious Society of Friends) has a lot of lived wisdom to give us with our too-little-practiced Ignatian communal discernment/decision-making."

-George Traub, S.J.



QUAKER

WHEN GEORGE FOX BEGAN BUILDING QUAKERISM FROM THE SEEKER COMMUNITIES OF ENGLAND IN THE 1650s, HE INTRODUCED THE RELIGION OF SPIRITUAL DISCERNMENT. "THAT OF GOD" WAS TO BE FOUND IN EVERYONE . . . WORSHIP WAS TO BE IN COMMUNAL SILENCE. AS EACH SEARCHED WITHIN FOR DIVINE LEADINGS, THE MEETING BECAME "GATHERED" . . .

JESUIT

. . . NEITHER QUAKER NEIGHBORS NOR JESUIT PASTORS REALIZED THAT THEIR VERY DIFFERENT FORMS OF RELIGION HAD ONE UNUSUAL COMMON THREAD, THEIR METHOD OF DECISION MAKING. TODAY'S JESUITS CALL IT "COMMUNAL DISCERNMENT." FRIENDS SPEAK OF "THE QUAKER METHOD" OR POINT TO THE PROCEDURE OF DECISION MAKING IN WHICH THE GROUP IS NOT SATISFIED WITH THE MAJORITY VOTE BUT FEELS CONSTRAINED TO SEEK UNITY OR CONCORD.

A
TRADITION
IN
COMMON



MICHAEL SHEERAN, S. J.

October 7, 1986
On May 15, 1733, a substantial-looking gentleman clad in a snuff-colored coat and wearing the broad-brimmed hat of a Quaker signed a deed for a plot of Philadelphia ground south of Walnut Street and east of Fourth. The site was just across the fence from the cluster of small houses known as the Friends' Almshouse.

The signer, although "well known and well liked by his Quaker neighbors and (living) on terms of perfect equality with them," was not exactly a Quaker. For Joseph Greaton, alias John Crayton, alias James Crayton, was a Jesuit priest. (Among Philadelphia Quakers, he usually baptized himself with a Friendlier name like Isaiah Greaton or Josiah Greaton.)

Father Greaton's house near Fourth and Walnut contained 10 rooms, plus an attached chapel designed to look

like an out-kitchen to the casual passerby. Thus was founded Saint Joseph's Church. And the 10-room house was to become the first home of Saint Joseph's University 120 years later.¹

Father Greaton's attire is in the best tradition of the stereotypical Jesuit in disguise. It certainly is consistent with a Jesuit custom. When the Society of Jesus was founded in 1540, Saint Ignatius counseled his comrades that they should not wear a distinctive habit, but should dress in the mode of respected clergymen of the towns that they served.

With this in mind, Matteo Ricci began the evangelization of China in 1583 by shaving his hair and beard and donning the cloak of a Buddhist monk so as not to offend his hearers. When he decided that Confucian thought was a more apt vehicle for Christianity, he traded his Buddhist

robes for the garb of a Confucian scholar.²

Roberto de Nobili walked India for years attired as an Indian sage.

From what we can tell, Father Greaton's guise was not assumed so much to deceive his neighbors as to take the pressure off them. Penn's "Frame of Government" demanded that all monotheists—no matter how silly and scandalous their mode of worship—should be free of religious persecution. And Philadelphia Quakers lived by Penn's principles. But the London Government preferred that Catholic services be repressed, not ignored. So Greaton's "low profile" seems to have helped Catholics to blend into the Quaker community, thus lowering the number of complaints to London about disloyal Quaker government from the Anglicans and the Scotch Presbyterians who also lived in Philadelphia.³

Although Pennsylvania Catholics took their original root in the shade of sturdy Quakerism, it would appear that neither Quaker neighbors nor Jesuit pastors realized that their very different forms of religion had one unusual common thread, their method of decision making. Today's Jesuits call it "communal discernment." Friends speak of "the Quaker Method" or point to the procedure of decision making process in which the group is not satisfied with majority vote but feels constrained to seek unity or concord. And when such unity is attained, both Quakers and Jesuits see in it a reliable sign that God is calling the group in that direction.

In this talk, I'd like to sketch the history and practice of this common trait of Jesuits and Friends.

It all began with the First Council of Jerusalem in Acts 15. Paul and Barnabas had been preaching to the Gentiles that they could become Christians by being baptized. The Jerusalem Church had argued that a male must first become a Jew by being circumcized, that only then could he be baptized. To settle this angry doctrinal disparity, Peter presided over the new Church's First Council.

The Council's deliberations moved from heat to light. Finally, to everyone's amazement, James, the leader of the Jerusalem Church, stood up to endorse Paul's position and abandon his own. Recognizing something extraordinary in their agreement, the Council affirmed its surprising concord in a letter which claimed, "It has seemed good to us and to the Holy Spirit" that converts be baptized but not circumcized.

Out of the surprising unity of this first council grew a Christian tradition that overwhelming agreement was a sign of divine endorsement. So widespread was this tradition that by 1170 the Third Lateran Council demanded that, for valid election of a new bishop, all the local clergy who were known for their virtue (the "sanior pars" or "healthy heads" among the voters) had to be in agreement.

This laudable law foundered on the reality that no one could agree on which voters were truly virtuous. Frequently, the election would be contested, Rome would send out legates to investigate, there would be decisions and appeals. Often enough,

before the issue was settled, all contestants would be dead! So, after 75 years, the law was dropped.⁴

Throughout the centuries, Church Councils sought unity as the mark of God's guidance. A new refinement came at the Council of Basle (1431 to 1438) when a participant, Nicholas of Cusa, noted that, although the Council was achieving easy unanimity time after time, the atmosphere was one of political animosity toward a faction not represented at the Council, not one of prayer and of seeking divine guidance. Cusa's observations led him to argue that consensus isn't enough. There must also be the religious peace which is the mark of divine presence. This special concord or harmony or uniting is the guarantee that God guides the group.

With the Reformation, one might expect that the doctrine of divine guidance of religious groups might become the province of just one branch of the Christian Church. The opposite was true. Romans, Mainstream Protestants, and Radical Reformers like the Mennonites and Anabaptists all agreed on the doctrine that a reliable indicator of God's will is the peaceful unity of a decision making religious body. Hence the curiosity that the first century following Luther's 95 theses of 1519 can be understood as a quest for an ecumenical Church Council where the divergences in understanding could once and for all be put to rest.

The attempts tended to founder, of course, since the folks who tried to gather such councils also tried to "assist" the Holy Spirit by inviting only people who saw things their way.

In the 1520's the Anabaptists of Muhlhauser sought a *Konzil der Endzeit*. Believing that the end of the world was imminent, they argued that this Council would declare what Christians needed to believe in order to reach heaven after the final conflagration.

Other German groups developed the theory of the Church Council into their principle of the *Sitzerrecht* or *Lex Sedentium*. For them, each congregation of Christians was eligible to assemble and pray and search Scripture. When they reached unity, this was a divine confirmation of the conclusion they had reached.

1545 saw the Roman Catholic expression of this same belief in the

Council of Trent which reformed Catholic discipline and clarified Catholic doctrine.

It should be no surprise that, in 1540, Ignatius Loyola and his first Jesuit companions spent the season of Lent in daily deliberations over what sort of religious community they should become. Their deliberations, carefully recorded, have come down to us today. The central features were these: 1) going beyond voting; and 2) seeking instead a unity achieved in an atmosphere of prayerful peace. Out of this communal experience and the individual training in spiritual discernment which is central to Ignatius' *Spiritual Exercises* (Retreats), emerges the Communal Discernment which has been a mark of Jesuit spirituality over the centuries.

What may be a surprise is that Henry VIII had his theologians establish his Parliament as a Church Council so that its determinations might be considered divinely endorsed.

Decades later, in 1647, came the famous Putney Debates about the nature of democracy. Here Cromwell's Army discussed the political future of Britain. They began with the following instructions from Cromwell himself: "I doubt not but, if in sincerity we are willing to submit to that light that God shall cast in among us, God will unite us, and make us of one heart and one mind."⁵

When George Fox began building Quakerism from the Seeker communities of England in the 1650's, he introduced a religion of spiritual discernment. "That of God" was to be found in everyone. The test of spiritual advice was whether it "spoke to one's condition." Worship was to be in communal silence. As each searched within for divine leadings, the meeting itself became "gathered," "covered with the wings of the spirit"—a phenomenon surprisingly similar to the atmosphere which pervades a Catholic Mass at the time of Consecration and of Communion.

Out of such worship comes ideas, leadings. Shared with the community, tested by the prayerful experience of others, these leadings can turn into invitations to the entire community. And the mark of their authority is that the overwhelming majority feel comfortable in uniting with them.

It might be helpful here to let some

Quaker sources speak for themselves so the reader can catch a sense of the experience.

Howard H. Brinton wrote in the early 1950s:

At first sight, it might appear that the Quaker meeting can only be described by negatives—there is no altar, no liturgy, no pulpit, no sermon, no organ, no choir, no sacrament, and no person in authority. No external object of attention prevents the worshipper from turning inward and there finding the revelation of the Divine Will. Whatever is outward in worship must come as a direct result of what is inward—otherwise, it will be form without power. There must first be withdrawal to the source of power and then a return with power.⁶

Eighty years earlier, Caroline Stephen had her first taste of Quaker worship:

On one never-to-be-forgotten Sunday morning, I found myself one of a small company of silent worshippers who were content to sit down together without words, that each one might feel after and draw near to the Divine Presence, unhindered at least, if not helped, by any human utterance. Utterance I knew was free, should the words be given; and before the meeting was over, a sentence or two were uttered in great simplicity by an old and apparently untaught man, rising in his place amongst the rest of us. I did not pay much attention to the words he spoke, and I have no recollection of their purport. My whole soul was filled with the unutterable peace of the undisturbed opportunity for communion with God.⁷

In explanation of Friends' experience, Gerald Hibbert comments, "Suddenly or gradually we realize 'the Presence in the midst,' and the silence becomes fully sacramental."⁸

In the years after George Fox founded the Religious Society of Friends, the tide of communal discernment waned sharply in the other branches of Christianity. For example, Jesuits put their own tradition into practice much less often than they had at the beginning, largely because their key men were assigned so far apart that they could not easily gather to deliberate. True, Roman Catholics still affirm the inspiration of Church Councils and make provision in the election of a new Pope for the special significance which obtains if the election occurs unanimously on

the first secret ballot. And American political conventions superstitiously attempt to simulate party unity and create the illusion of divine endorsement by making their choice unanimous after the *real* balloting is over.

But by and large, the individualism which is the mark of modern Western man has taught us selfishly to see all issues from the vantage point of our own personal interests. However in doing so we become unable to take the vantage point of the needs of the community—we have trouble with communal discernment of God's will.

By contrast with the rest of Christianity, this tradition of discernment has continued, in relative good health, in the Quaker community for almost 350 years. When the Jesuits rediscovered the importance of communal decision making soon after Vatican II, folks like me decided to study how Friends make decisions so we could take the lived tradition back to the Jesuits. I'm reminded here of how the French and California wine makers have recovered from disasters in their vineyards by grafting cuttings from each others' better vines onto their own vinestems. (I'd rather describe my efforts in this language than accuse myself of pious theft!)

Let me offer an example of such grafting. In working with contemporary Catholic groups, I often suggest a series of steps which are taken from the procedure used by Saint Ignatius and his first comrades in 1540. The process asks the group to take all the "cons" of a proposal first, then the "pros," then to seek unity. But I try to flesh out these three steps with practical advice derived from my observation of Quakers and Catholics.

Here is a summary of this "Contemporary Ignatian Approach to Communal Discernment":

1. Prior to gathering together, provide all relevant information on each option to everyone.

2. Begin with prayer for light from the Holy Spirit, perhaps including an invitation to share spontaneous prayer for a few moments. The goal is to focus the ongoing prayer of the community. Try situating the prayer with an appropriate passage from Scripture, the writings of the founder of the community, other documents expressing the spirit of the community.

3. *CONS*: Each person reports the reason he/she has seen in prayer

which oppose the option. Reasons are noted by the secretary (or chair, or clerk). Go in sequence; no one "passes." No speeches. One reason per person the first time around. Questions for clarification are fine; disagreements with judgments of the speaker should *not* be raised now. After the first circuit of the group, anyone who has further "cons" to offer is welcome to do so briefly.

4. Break. This must be long enough for prayer over results of step 3, especially examination of conscience over one's reactions during it. Recall as well the reasons "pro" from previous prayer.

5. *PROS*: Each reports the reasons he/she has seen in prayer which favor the option. Proceed as in step 3. (At end of this step, "tap for consensus"—find out whether it is immediately clear to everyone what the choice should be. Usually it's not clear and you need to continue with step 6.)

6. Break. Pray over "pros" in light of "cons." Again be sure to examine conscience for reactions during step 5.

7. An effort is made now to *evaluate the weight* of the reasons pro and con. One procedure to try:

a. Each indicates how he/she is leaning (pro, con, pro with amendment) and the principal reason which seems to be the moving force.

b. See whether amendments or deeper understanding will eliminate major "cons."

c. Deal separately with remaining points of disagreement. Those who do not see someone's point of view must make special effort to understand how he/she sees it—"To see with the other person's eyes."

d. At an impasse, either go to the next item (returning later to the point of contention) or break briefly for silent prayer. *If at any time the atmosphere of peace in the group should be disturbed, stop for silent prayer.*

e. Face your real situation. Don't pretend agreement or water down the original proposal so that it loses its effective meaning, e.g., has it still got "teeth" or does it just encourage anybody who agrees with it to carry it out?

f. To determine whether you have enough agreement to stop, ask the following:

- If I'm in the majority:
- Is the majority significant?
 - Do I really understand how things look from minority viewpoints?
 - Am I ready to "own" this decision? (Not: "What they decided at the meeting," but "What we decided at the meeting.")
- If I'm in the minority:
- Is the majority significant?
 - Have the majority made a strong effort to see how things look from minority viewpoints? Have I done the same about majority viewpoints?
 - Do I find in the majority position a conclusion that is likely to be better for *us* here-and-now, granted that it may not be the best thing that could be done or the eventual thing to which God will call us?

If all the questions can be answered "yes," it is time to stop. In that case, the decision should be clear, and confirmation should be experienced together through shared deep peace—finding God together.

8. End with prayer of thanks and of offering the choice to the Father, reaffirming the group's willingness to carry out the decision. Often this will include spontaneous shared prayer.⁹

In the last 15 years of observing and teaching, I've had the chance to share in Quaker decision making and Catholic discernment. I've seen some good examples and some terrible ones.

Some things I've learned are subtle. For example, a skilled Friend knows how to rescue the meeting from frustrated discussion by transforming the topic. Richard Proskauer of New York Yearly Meeting wrote to tell me of a meeting which had become mired in a discussion of Friends' attitude toward divorce. A weighty visitor from India stood to suggest that they might find more fruit if the topic were shifted to Friends' attitude toward marriage. The tone shifted as everyone focused on the positive commitment each member of the community makes to support the couple who pledge marriage in the Quaker community. Discussing together along this line, the community found light and peace.

Let me conclude my comments by sharing with you three general prerequisites for success. These come in part from another student of discernment, John Futrell, S.J. I can tell you

that I've tested them in lots of settings and found them valid.

First, there must be a shared theology or a shared religious experience which makes the group a "we," a real community. For Jesuits, this is the fact that each has made the *Spiritual Exercises* annually and that all have "picked up" the subculture customs. For Friends, the regular experience of worship in the "covered meeting" or the dedicated work together by members of the Friends Service Committee seem to provide the same communal identity.

Second, there must be one or more documents which verbalize the shared tradition I just mentioned. It may be the writings of the Founder, a formal statement of charism, the mission statement of a university. Friends go to George Fox and Rufus Jones and Thomas Kelly for the same service. What the documents do is to provide expression for the shared experience. They enable the individual to recognize "who we are" as encapsulated in someone's written words. If such statements are not available, there is real doubt whether each member of the group has shared in the same experience.

Third, in a community which is capable of communal discernment, there will be a profound preference in the individual members for the group's conclusion, even when they are not personally led in that direction. As one Catholic Sister said to me, "I'd much prefer to do what my Sisters feel drawn to when they're at their best in prayer than to do what I feel drawn to. I may have part of the picture; but I know that, when they have heard me and still have gone in a different direction, they've got the big picture."

It's a pleasure to be able to speak tonight at this historic meeting house, largely because my talk is a way of paying tribute to Quakers like Tom Brown who have taught me so much about how to find God and his invitations. It's a chance to publicly recognize Charlotte Tinker, my "publisher," and Sylvia Bronner, whose editing converted my clumsy language into readable prose. The efforts of these fine Quaker women turned my dissertation on Friends into a useful book. And it's nice to be able to talk here, where I've witnessed the quality of decision making

evidenced by so many Friends who often came to the Meeting as divided as the early Christians at the Council of Jerusalem but, through struggles they shared with me, came to unity.

And I'm delighted as well that, in celebration of the presidency of Father Rashford, Saint Joseph's University has come to sit quietly for a moment in the aura of the Quakerism which sheltered Catholicism and the Jesuits at the beginning. Saint Joseph's is in Philadelphia today because Quakers were truly Christian to the Catholics of yesterday. Nor are the Quakers only a historical factor. If Philadelphia's Jesuits and their lay collaborators want to rediscover for themselves their own birthright of communal discernment, to graft into their vine a shoot that has always been meant to be their own, they need only follow the lead of Father Greaton and befriend a few Friends.

FOOTNOTES

1. [Francis X. Talbot, S.J., *St. Joseph's College, 1851-1926*, (Philadelphia: St. Joseph's College, 1927) Chapter I *passim*.]
2. [Jeannette Batz, "What Ricci Told the Chinese Sages," *Universitas*, Spring, 1986, p. 11.]
3. [Talbot, *op. cit.*, p. 10]
4. [For sources of the historical information in this talk, cf. Michael Sheeran, *Beyond Majority Rule: Voteless Decisions in the Religious Society of Friends* (Philadelphia Yearly Meeting, 1983), Appendix A, pp. 119-130.]
5. [A.S.P. Woodhouse, ed., *Puritanism and Liberty* (Chicago: University of Chicago Press, 1951), p. 105.]
6. [Howard H. Brinton, *Friends for 300 Years* (New York: Harper and Brothers, 1952), p. 63.]
7. [Caroline E. Stephen, writing of an 1872 Friends meeting in *Quaker Strongholds* (n.p., 1891), pp. 11-13, cited in London Yearly Meeting, *Christian Faith and Practice in the Experience of the Society of Friends* (Richmond, Indiana: Friends United Press, 1973), par. 80.]
8. [Gerald K. Hibbert in *Quaker Fundamentals*, p. 6, quoted in Henry Van Eten, *George Fox and the Quakers* (New York: Harper Torchbooks, 1959), p. 164.]
9. [For further practical suggestions, cf. John C. Futrell, S.J., *Communal Discernment: Reflections on Experience*, Vol. IV, No. 3 (Nov., 1972) in *Studies in Jesuit Spirituality Series* (St. Louis: Fusz Memorial, 1972), pp. 172-178.]

(Rev. Michael J. Sheeran, S.J., academic vice president of Regis College, grew interested in the Society of Friends in 1968, while studying religious groups which practice communal discernment. By the mid-1970s, that interest had become the focus of his doctoral work at Princeton University.)

Over a period of two years (1973-75), Father Sheeran studied the Quakers in Philadelphia, attending local monthly and annual meetings, conducting extensive interviews, and observing the actual process decision-making. His research culminated in the publishing of *Beyond Majority Rule: Voteless Decisions in the Religious Society of Friends*.



**Discernment Group II
Immersion Trip Objectives and Key Questions
June 21 – 24, 2011**

Visit Objectives

1. Learn how, and how deeply, each of these organizations has integrated their mission into the leadership and fabric of the organization.
2. Identify institutional commitments and values that are believed to be most critical to the current and future fidelity of the mission and heritage in each of these organizations.
3. Learn how these organizations have developed a culture of mission-based leadership, including key principles, policies, processes, methods of accountability and traditions.
4. Identify best practices and lessons learned from each of these organizations as it relates to mission, including internal communications, infrastructure, incentives, recognition etc.
5. Learn how each of these organizations seeks to better serve humanity; what are their hopes, dreams and challenges in this regard?

Key Questions

1. How have you integrated your mission into the fabric of your college or organization, thus holding leaders accountable?
2. What has enabled your college or organization to successfully cultivate and develop a culture of mission-based leadership, and what can we learn from you in this regard?
3. How well have you accomplished what you set out to do? Where are you on your journey?
4. How does your mission-based culture impact and affect the professional behavior and activities of your employees?



On the Road with DGII

Immersion Trip – June 21-24, 2011

Our Group's Expectations:

- Our desire is to dress "Summer business casual" (Xavier gear is good, khakis and golf shirt on campus, jeans and polo when not touring, casual - ironing optional)
- Opportunity for an hour at each place to walk the campus on our own
- Take a laptop and rotate note taking at each meeting
- Provide an printed overview to those whom we are visiting about who we are
- Take turns giving a 30 second overview of the goal of our trip at each meeting
- That we will do background reading about the heritage/history of each place we will visit
- On Monday and Thursday, have dinner at the airport to casually debrief from our visits
- On Tuesday, meet at the hotel for a beverage and debrief from our visit
- On Wednesday, have a relaxed dinner out, within walking distance of the hotel to debrief
- Meet on June 29th from 8:30-10:30 a.m. to debrief together

Monday, June 21: Earlham College

contact: Trish Eckert, Assistant Director of the Newlin Center for Quaker Thought and Practice
cell: 765-977-5742; direct office: 765-983-1605, email: eckerpa1@earlham.edu

- 8:30 a.m.** **Arrive at Xavier and load vans, on the road by 9:00 a.m.**
Juice, water, and breakfast breads will be available
- 10:45** **Arrive at Admissions Building on Earlham's Campus, park in Admissions lot**
It's on the section of the map near College Avenue behind the row of houses
- 11:00** **Guided tour of campus at 11:00 a.m.**
- 12:00** **Arrive at Virginia Cottage for lunch**
- Nelson Bingham**, Provost and Professor of Philosophy
Cheryl Presley, Vice President and Dean of Student Development
Kevin Klose, Assoc. Vice President - Institutional Advancement
- 1:00** **Meeting with:**
Susan Hillman de Castaneda, Associate Dean - Admissions, Director of Volunteers & Explore-A-College
Rich Dornberger, Director of Student Activities & Runyan Center
Joel Rittle, Associate Director of Reunion Giving - Institutional Advancement
- TBA** **Meeting with:**
Kelly Burk, Director of Religious Life
Trayce Peterson, Director of Multicultural Affairs, Religious Life Associate
Marya Bower, Professor of Philosophy, Religious Life Associate
- TBA** **Meeting with:**
Michael Birkel, Director of the Newlin Center; Professor of Religion
Trish Eckert, Assistant Director of the Newlin Center
Emma Churchman, Young Friends Outreach Coordinator – Newlin Center & Admissions
- 3:30 p.m.** **Leave Earlham after last appointment and head to Indianapolis**
- approx 5:00** **Arrive in Indianapolis, park vans, and have dinner at the airport**
- 7:30 p.m.** **Delta Flight #3793 to Minneapolis (arrives 8:23 p.m.)**
- 8:23 p.m.** **Picked up by Star Transportation for Minnesota Venues**
Tim Fliehr: 507-281-0969, ext. 107, tim.fliehr@limostar.com
Sherry Roth: 952-895-0095, sherry@ridewithstar.com
- Arrive at Radisson Plaza Hotel**
35 South Seventh Street
Minneapolis, MN 55402
Gina Gassmann: 612-337-9758
Confirmation #: 1437867-68, 70-71, 74-77

Tuesday, June 21: St. Olaf College

contacts: Lora Steil, Associate Director of Human Resources
(507-786-3820) steil@stolaf.edu

Paula Carlson, Vice President and Liaison to the Board of Regents
(507-786-3000) carlsonp@stolaf.edu

St. Olaf main: 507-786-2222

- 8:30 a.m. Van arrives at hotel – leave at 8:45 a.m.**
- 10:00 Paula Carlson, Vice President & Liaison to the Board of Regents
Lora Steil, Associate Director of Human Resources**
- 10:30 David Anderson, President**
- 11:00 College Pastor**
- 11:45 Professor(s) of Religion**
- 12:30 p.m. Lunch with International and Off-Campus Programs staff**
- 1:30 Dean of Students staff**
- 2:15 Professor(s) of Music**
- 3:00 Dean’s Office staff**
- 3:45 Campus Tour**
- 4:30 Break / Reflect and explore campus on our own -or- reflect together**
- Heritage Room**
- 5:30 Reception**
- 6:00 Dinner with the President**
- 7:15 Van arrives, leave at 7:30 p.m. for hotel**
- 8:30 Arrive at hotel**
- 9:00 Gather in hotel bar to debrief from the day**

Wednesday, June 22: Mayo Clinic

contact: Dr. Ruth Johnson

direct: 507-284-2511, admin: 507-284-2772, email: johnsonmd.ruth@mayo.edu

- 8:30 a.m.** **Van arrives at hotel – leave at 8:45 a.m.**
- 10:30** **Arrive at Mayo Clinic**
- 3:00 p.m.** **Leave Mayo Clinic after last appointment**
- 5:00 p.m.** **Arrive at hotel**
- 7:00 p.m.** **Gather in hotel lobby to walk to restaurant for dinner**
- 7:15 p.m.** **Dinner at Mission American Kitchen & Bar**
Private dining in the “Wine Room”
Contact: Berta
Phone: 612-339-1000
<http://missionamerican.com>

Thursday, June 23: Augsburg College

contact: Barb Gaiser, Executive Assistant to the President
(612-330-1212) gaiser@augsborg.edu

8:45 a.m. Load van with luggage and leave for Augsburg by 9:00 a.m.

we and the luggage are dropped off at the corner of 22nd Ave. and 7½ St. and take steps between Memorial Hall and Christensen Hall to the President's Office in Memorial Hall
place luggage in a secure room and arrange for taxis for Hema and Shari

9:40

Oren

Gateway

Room 114

President Paul Pribbenow <http://www.augsburg.edu/about/leadership.html>
Christine Szaj, Vice President and Chief of Staff
Barbara Farley, Vice President of Academic Affairs and Dean of the College
Identity Commission process and Commission Augsburg
<http://www.augsburg.edu/president/initiatives/Commission.pdf>

Break at 10:30

10:40

Sabo Center for Citizenship and Learning <http://www.augsburg.edu/sabo/>

Steve Peacock, Director of Community Relations
Mary Laurel True, Director of Service Learning and Community Engagement
Elaine Eschenbacher, Associate Director of the Center for Democracy and Citizenship

Break at 11:40

11:50

Lunch with the Center for Teaching and Learning <http://www.augsburg.edu/ctl/>

Lindell

Room 301

Velma Lashbrook, Director for the Center for Teaching and Learning and Assistant Professor in the Master of Arts in Leadership program
Lee Clarke, Assistant Professor of Business

Break at 12:50

1:00 p.m. Center for Global Education <http://www.augsburg.edu/oip/>

Orv Gingerich, Assistant Vice President, International Programs
Regina McGoff, Director, Center for Global Education
Nespect Salom, Coordinator of Travel Seminars and Internship (CGE- Namibia)
Jessica Haas, Coordinator of Recruitment and Promotions

Break at 2:00

2:10

Augsburg Center for Faith and Learning (mission/identity, vocational call for students, faculty, staff)
<http://www.augsburg.edu/acfl/>

Tom Morgan, Executive Director of the Augsburg Center for Faith and Learning
Martha Stortz, Bernhard M. Christensen Professor of Religion and Vocation
Mark Tranvik, Professor of Religion; Chair, Religion Department

Break at 3:10

3:20

Division of Student Affairs <http://www.augsburg.edu/studentaffairs/>

Sarah Griesse, Dean of Students
Michael Grewe, Assistant Director of Campus Activities and Orientation; Coordinator of LGBTQIA Services
Jennifer Simons, Director, American Indian Student Services

4:30

Gather luggage and leave for dinner and debriefing at the airport
Delta Flight #970 **leaves at 7:08 pm** (arrives at 9:47 pm)
Marten House, 1801 West 86th Street, 317-872-4111, reservation #353491 thru 353497

Friday, June 24: St. Vincent Healthcare

contact: Ron Mead, SVP/Chief Mission Integration Officer

Cell: 317-430-7380, Direct Office: 317-338-7060, Dianne Phillips: 317-338-7061, Email: SRLMead@stvincent.org

- 9:15 a.m. Load vans with luggage, leave for St. Vincent by 9:30 a.m.**
arrive at St. Vincent Seton Cove Spirituality Center
2052 Dugan Drive, Indianapolis, IN 46260
park in the South Parking lot and enter at the front entrance of the building
- 10:00 a.m. Arrive at St. Vincent Seton Cove Spirituality Center**
- ✚ Overview and introduction to mission integration leaders
 - ✚ Brief history of mission integration commitment
 - ✚ Structural and formation tradition enablers of mission integration (including selected “tools”)
 - ✚ Role of formation in mission integration
 - ✚ Vision for mission integration
- 11:15 Break** (quick Seton Cove tour optional)
- 11:30 Lunch with St. Vincent Associates¹** (bedside to director, & support roles)
- ✚ Overview of Mission & Mentoring Year Long and Intensive Programs
 - ✚ Presentation of selected associate Mission Integration projects
 - ✚ Conversations with associates on their experience of mission integration from the perspective of their particular ministry (hospital/office/location) and role (nurse/physician/support staff, etc.).
- 1:00 p.m. Debrief Associate conversations/experience**
Discuss role of “foundational documents”
Importance of naming/maintaining critical “formation traditions”
- 1:30 Meet with community partners**
their experience of mission integration (specific groups not yet confirmed), e.g.:
- ✚ Crooked Creek Community Development Corporation (housing)
 - ✚ Fay Biccard Glick Neighborhood Center
 - ✚ Graduate(s) of the STAR workforce development program
- 2:30 Break**
- 2:40 Wrap-up, concluding questions, observations and follow-up**
- 3:00 Adjourn and depart for Cincinnati**

¹ In the 1980s, St. Vincent adopted the term “associate” in an effort to express a more holistic view of the relationship of our ministry with the persons employed by our ministry, as being contributors and participants, not what is traditionally implied by the term, “employee.”

Discernment Group II
Immersion Trip Key Take-Aways and Observations

	Insights from Our Visit	Possible Applications to Xavier
Earlham	<ol style="list-style-type: none"> 1. "Principles and Practices" reviewed every 4 years; queries in document are useful tools 2. Process and how it builds community are as important – if not more important – than getting to a particular outcome 3. Mission and heritage are embedded in every meeting they have (silence to begin meetings) 4. Importance of consensus, students have a strong voice and there is a forum for all opinions 5. Informal mentoring to mission; early intervention nonthreatening way (I've noticed . . .); positive reinforcement for living mission 6. Newlin Center is a place for the Quaker Curious; place to recharge Quaker batteries 	<ol style="list-style-type: none"> 1. Create a process for widespread and regular review of our mission, mission statement and values (conversation café style?) 2. Need to explore how Xavier can focus more on the process and relationships vs. the decision alone 3. Create ways to more intentionally incorporate our mission into our daily work. 4. Create ways and opportunities to enhance the relationship between faculty and administration. 5. Create more peer mentoring opportunities and formats around mission.
St. Olaf	<ol style="list-style-type: none"> 1. Sense of mission is strong (worship, prayer at large gatherings) but little intentionality 2. Mission was transmitted by previous president constantly repeating his version of mission statement 3. Language is important – you've got to have words – but there is a danger that it becomes 'corporate' or too much like a slogan. 4. College of the church, not a church college (but strong sense of embracing faith; i.e. daily worships and prayers before meetings) 5. Require candidates for hire to write about the mission 6. Beliefs do not go unexamined; don't come here if you don't want your beliefs challenged 7. Core courses that examine Lutheran faith 8. Iconic features throughout as symbols of mission (church, statues, wind chimes) 	<ol style="list-style-type: none"> 1. New mission statement must be repeatedly voiced by leadership so everyone is clear what it is – first we have to get consensus on who we are now (but has to sound genuine not boilerplate, and be backed up by actions) 2. We have to be intentional about how we connect our words with our actions everyday; as individuals and as an institution. 3. There is an opportunity to add mission component to new faculty orientation 4. Require applicants to provide written statement about the mission (What does Xavier's mission mean to you?) 5. Create more spaces and places on campus for reflection (i.e. Adirondack chairs around campus) 6. Memorialize people on campus who have contributed to mission in ways other than through financial means

<p>Augsburg</p>	<ol style="list-style-type: none"> 1. Had intentional conversation about who they are today; included everyone in 2-yr process; acknowledged they were different place 2. President said he did not create new programs; he 'reflected what we were doing back to our community and re-packaged things'. 3. President mentioned that they had to "Get real about who we are." 4. Purposefully test selves to make sure they really are living out the mission; this is crucial; leadership talks openly about mission 5. They embraced their community and surroundings 	<ol style="list-style-type: none"> 1. Create a forum (conversation café style again) for discussing broadly the culture at Xavier and how that has changed over 10 years. 2. Xavier is doing a lot and needs to re-package and 'sum up' what we are doing while having a conversation about who we are today 3. We need to have 'check-ins' to make sure we are living up to our commitments on diversity, spirituality, etc. 4. DG II and mission statement group need to connect and be on the same page 5. The work of our group needs to be broadly promoted and contextualized like Augsburg Commission. What's our real role?
<p>Mayo Clinic</p>	<ol style="list-style-type: none"> 1. Mission starts at the top, and leaders typically stay in their jobs for 8-10 years and then move into different positions. 2. All employees evaluated on how they live the mission; 360 degree assessment of patients, co-workers, peers and supervisors. 3. Values have to be as important as finance, government etc; and those values are passed down 4. Pilgrimage to learn and embed values and places for quiet reflection during the day 5. The mission of attending to the needs of the patient first is clearly lived out 6. Sponsorship board (group that facilitates the ongoing life of the mission) 7. It's always acceptable to ask mission questions and sometimes acceptable to fire for mission 	<ol style="list-style-type: none"> 1. We need to be intentional in advertising positions, interviewing and performance reviews that we don't want big egos here. 2. Could/would we move people into different jobs periodically? There is real merit to this idea but would it work at a place like Xavier? 3. We need an ongoing council/or group that oversees, facilitates and supports mission integration and the Center for Mission and Identity
<p>St. Vincent</p>	<ol style="list-style-type: none"> 1. Great intentionality about "living into the mission" (versus striving to live the mission); pilgrimages for leadership 2. Mission team responsible for transmission and renewal of mission to whole community and advising the CEO 3. Mission & business directly connected and complementary 4. Year-long mentoring program; participants responsible for carrying the mission back to department/area (evidence based product) 5. Mentoring for mission leadership 6. Core values/mission clear part of performance review (Can you tell a story about how you lived this particular value?) 	<ol style="list-style-type: none"> 1. How do we tie mission to our business success? How do we balance results and values? 2. We need to form group or committee here to steward the mission and further support the efforts of the Center for Mission and Identity 3. We need to ground more of what we do in mission through reminders everyday (in bulletins, at meetings) and in the context of policy statements, major announcements etc.

<p>Overall Themes</p>	<ol style="list-style-type: none"> 1. Mission starts at top and includes senior leadership in genuine and visible ways, including involvement in mission-based professional development. 2. Mission plays clear, intentional and broad role (silence/values at meetings; candidates write about mission, orientation, professional development) 3. Lengthy mission/orientation programs either required or strongly supported and encouraged, including pilgrimages. 4. All institutions mentioned that they hold workforce accountable and have terminated employees for not living the mission; even high achievers. 5. Tying mission to recent institutional history so that employees better understand the mission as it works today (ban the bonnet). 6. Have to make time for mission in explicit ways (and in the ordinary) 7. Importance of relationships between faculty, staff, administrators and students 	<ol style="list-style-type: none"> 1. Mission programs should be a requirement for all senior administration. 2. We need to find a way to better identify candidates who are a good 'fit' for Xavier's culture and mission 3. We need to deepen and broaden involvement in programs like AFMIX and Ignatian pilgrimages 4. We need to spend more time applying our heritage to current environment (more examples like I Live the Mission video series) 5. There's great value in repeated nature of expressing the mission 6. We need to look into options for starting meetings and gatherings with some aspect of mission 7. Do more than create a leadership philosophy; we need to be leaders in creating a stronger sense of mission on campus 8. How do we live out the mission in our everyday experiences, in the ordinary, across the University? 9. How do we help people fall in love with the mission of Jesuit education? 10. We need to develop a plan for balancing a culture of performance with mission. 11. We need to be intentional about our identity and put processes in place to support that 12. We should recommend instituting and funding a year-long orientation program for new employees
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Discernment Group II Mid-Term Report – September 2011

Background and Context

President's Strategic Priorities (#1 of 5)

Deepen our commitment to our Jesuit, Catholic mission, identity, vision and values in everything we do and so enhance our leadership in mission and identity work across the Jesuit network.

DG II Charge

Deepen the understanding of our Jesuit mission and identity across campus and determine how best to more intentionally embed the mission into plans and activities throughout the university.

DG II Membership

B. Cotter, B. Hill, H. Krishnan, A. Meis, S. Mickey-Boggs, J. Shadle, B. Sheeran, L. Smith, J. Snodgrass, G. Traub

Overview

For more than a decade, Xavier has developed many educational and professional development programs for its employees, helping us to learn about and model the principles and practices of our Ignatian heritage. The Xavier community actively participates in these programs, and the Center for Mission and Identity continues to evaluate and expand these professional development opportunities and resources.

From 2007-2009, Discernment Group I noted that “in recognition of the decreasing presence of Jesuits at Xavier, the University as a whole must take greater ownership in continuing our Jesuit heritage. **This includes becoming more intentional and accountable through our actions.**”

Since August 2010, Discernment Group II has reflected on Jesuit values, Jesuit pedagogy, the Ignatian vision, and the Gifts of our Ignatian heritage, discerning ways to foster greater intentionality and accountability around these ideals at Xavier. Our process has included:

- Considerable study and reflection on Jesuit history and mission.
- A group experience with the Spiritual Exercises, facilitated by William Verbryke, SJ.
- A weekend retreat on communal discernment with Regis University President Michael Sheeran, S.J.
- The development of a conceptual model designed to foster a culture of mission-based leadership throughout Xavier; the model is designed to provide employees with an opportunity to develop a deeper personal relationship with the University mission, an affinity that will inform their individual professional activities and strengthen the overall institutional commitment to our Jesuit identity.
- Seeking best practices through visits to five organizations that successfully live their mission: Earlham College, St. Olaf College, Augsburg College, Mayo Clinic and St. Vincent Health Care.

Our June trip to Indiana and Minnesota, and the organizations we chose to visit, brought us to the conclusion that Xavier will benefit greatly from the development of a stronger culture of Ignatian-based leadership, a culture that creates opportunities for all employees to successfully integrate the mission into their goals, responsibilities and everyday activities.

Best Practices and Emerging Principles

After our immersion trip we developed a list of the principles and practices we observed, which, taken as a whole, provide a framework for the development of an Ignatian-based leadership culture on campus. These include:

1. **Leadership:** Commitment to mission starts at the top and is modeled by senior officers in genuine and visible ways, inspiring all levels of the organization. A mission-based leadership culture is a professionally lived experience evident to all they serve.
2. **Intentionality:** Organizations with strong mission-based cultures clearly embrace and champion mission as fundamental to their bottom-line success. They invite public discussion and open discourse about the mission and its organizational role. They invest in it, drive it and model it throughout the organization, so that it affects and informs ordinary, everyday activities as well as institutional planning and goal-setting efforts.
3. **Structure:** The integration of mission-based principles and practices is facilitated throughout these organizations by a group with significant stature and influence. This group continuously champions, coordinates and reviews the role of mission in the organization, and adapts the mission-integration process to changes in the organizational culture.
4. **Accountability:** Mission plays a significant and central role in the hiring and mentoring process, employee orientation, professional development and performance reviews. Individuals are provided with clear guidelines and held accountable for, and contribute to, the mission-based leadership framework.

Overall Recommendation

Based upon our work and discernment over the past year, we recommend the development, promotion and on-going assessment of an Ignatian-based leadership culture at Xavier. We would like to use the remainder of our time together to help bring this to fruition.

Next Steps

We envision a new phase during which we will seek feedback on our conceptual model from the Xavier community, to complement the external testing that occurred during our immersion trip. After this new data-gathering and testing phase, we intend to provide campus leaders with specific suggestions for further developing our leadership culture.

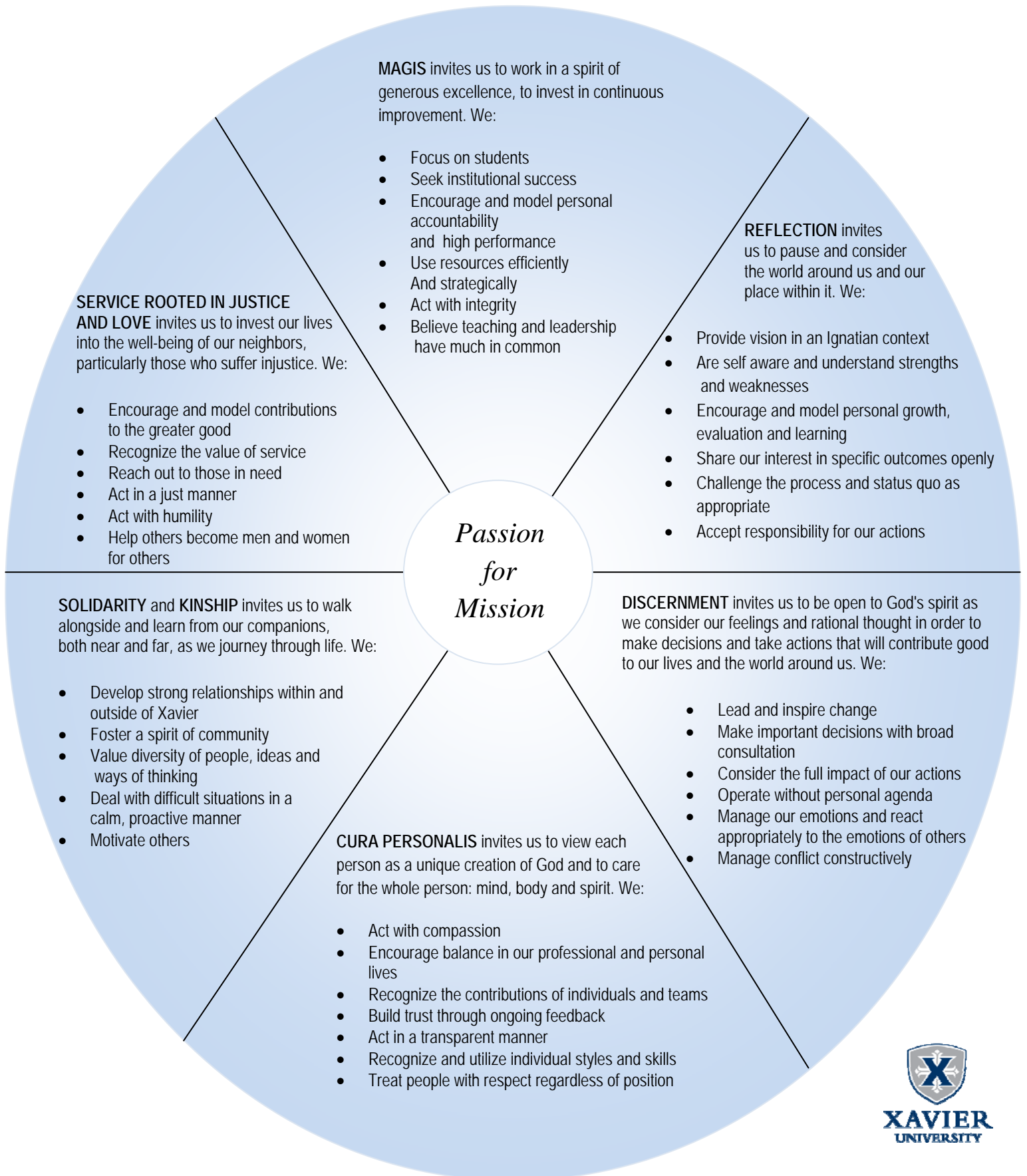
Attachments

- Developing a Culture of Mission-based Leadership at Xavier
- Immersion Trip Summary
- Immersion Trip Objectives and Key Questions asked of the faculty and staff of Earlham College, St. Olaf College, Augsburg College, Mayo Clinic and St. Vincent Health Care

DEVELOPING A CULTURE OF MISSION-BASED LEADERSHIP AT XAVIER

At Xavier, we celebrate a passion for mission that invites us to fully appreciate our history, to understand the distinctive nature of Jesuit, Catholic education, and to embrace the enduring relevance and impact of our Jesuit heritage, our Ignatian spirituality and the central role of academic excellence.

October 2011 – Mid-Term Report Edition





**Discernment Group II
Immersion Trip Objectives and Key Questions
June 21 – 24, 2011**

Visit Objectives

1. Learn how, and how deeply, each of these organizations has integrated their mission into the leadership and fabric of the organization.
2. Identify institutional commitments and values that are believed to be most critical to the current and future fidelity of the mission and heritage in each of these organizations.
3. Learn how these organizations have developed a culture of mission-based leadership, including key principles, policies, processes, methods of accountability and traditions.
4. Identify best practices and lessons learned from each of these organizations as it relates to mission, including internal communications, infrastructure, incentives, recognition etc.
5. Learn how each of these organizations seeks to better serve humanity; what are their hopes, dreams and challenges in this regard?

Key Questions

1. How have you integrated your mission into the fabric of your college or organization, thus holding leaders accountable?
2. What has enabled your college or organization to successfully cultivate and develop a culture of mission-based leadership, and what can we learn from you in this regard?
3. How well have you accomplished what you set out to do? Where are you on your journey?
4. How does your mission-based culture impact and affect the professional behavior and activities of your employees?

**Discernment Group II
Immersion Trip Summary**

	Insights from Our Visit	Possible Applications to Xavier
Earlham	<ol style="list-style-type: none"> 1. "Principles and Practices" reviewed every 4 years; queries in document are useful tools 2. Process and how it builds community are as important – if not more important – than getting to a particular outcome 3. Mission and heritage are embedded in every meeting they have (silence to begin meetings) 4. Importance of consensus, students have a strong voice and there is a forum for all opinions 5. Informal mentoring to mission; early intervention nonthreatening way (I've noticed . . .); positive reinforcement for living mission 6. Newlin Center is a place for the Quaker Curious; place to recharge Quaker batteries 	<ol style="list-style-type: none"> 1. Create a process for widespread and regular review of our mission, mission statement and values (conversation café style?) 2. Need to explore how Xavier can focus more on the process and relationships vs. the decision alone 3. Create ways to more intentionally incorporate our mission into our daily work. 4. Create ways and opportunities to enhance the relationship between faculty and administration. 5. Create more peer mentoring opportunities and formats around mission.
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<p>Augsburg</p>	<ol style="list-style-type: none"> 1. Had intentional conversation about who they are today; included everyone in 2-yr process; acknowledged they were different place 2. President said he did not create new programs; he 'reflected what we were doing back to our community and re-packaged things'. 3. President mentioned that they had to "Get real about who we are." 4. Purposefully test selves to make sure they really are living out the mission; this is crucial; leadership talks openly about mission 5. They embraced their community and surroundings 	<ol style="list-style-type: none"> 1. Create a forum (conversation café style again) for discussing broadly the culture at Xavier and how that has changed over 10 years. 2. Xavier is doing a lot and needs to re-package and 'sum up' what we are doing while having a conversation about who we are today 3. We need to have 'check-ins' to make sure we are living up to our commitments on diversity, spirituality, etc. 4. DG II and mission statement group need to connect and be on the same page 5. The work of our group needs to be broadly promoted and contextualized like Augsburg Commission. What's our real role?
<p>Mayo Clinic</p>	<ol style="list-style-type: none"> 1. Mission starts at the top, and leaders typically stay in their jobs for 8-10 years and then move into different positions. 2. All employees evaluated on how they live the mission; 360 degree assessment of patients, co-workers, peers and supervisors. 3. Values have to be as important as finance, government etc; and those values are passed down 4. Pilgrimage to learn and embed values and places for quiet reflection during the day 5. The mission of attending to the needs of the patient first is clearly lived out 6. Sponsorship board (group that facilitates the ongoing life of the mission) 7. It's always acceptable to ask mission questions and sometimes acceptable to fire for mission 	<ol style="list-style-type: none"> 1. We need to be intentional in advertising positions, interviewing and performance reviews that we don't want big egos here. 2. Could/would we move people into different jobs periodically? There is real merit to this idea but would it work at a place like Xavier? 3. We need an ongoing council/or group that oversees, facilitates and supports mission integration and the Center for Mission and Identity
<p>St. Vincent</p>	<ol style="list-style-type: none"> 1. Great intentionality about "living into the mission" (versus striving to live the mission); pilgrimages for leadership 2. Mission team responsible for transmission and renewal of mission to whole community and advising the CEO 3. Mission & business directly connected and complementary 4. Year-long mentoring program; participants responsible for carrying the mission back to department/area (evidence based product) 5. Mentoring for mission leadership 6. Core values/mission clear part of performance review (Can you tell a story about how you lived this particular value?) 	<ol style="list-style-type: none"> 1. How do we tie mission to our business success? How do we balance results and values? 2. We need to form group or committee here to steward the mission and further support the efforts of the Center for Mission and Identity 3. We need to ground more of what we do in mission through reminders everyday (in bulletins, at meetings) and in the context of policy statements, major announcements etc.

<p>Overall Themes</p>	<ol style="list-style-type: none"> 1. Mission starts at top and includes senior leadership in genuine and visible ways, including involvement in mission-based professional development. 2. Mission plays clear, intentional and broad role (silence/values at meetings; candidates write about mission, orientation, professional development) 3. Lengthy mission/orientation programs either required or strongly supported and encouraged, including pilgrimages. 4. All institutions mentioned that they hold workforce accountable and have terminated employees for not living the mission; even high achievers. 5. Tying mission to recent institutional history so that employees better understand the mission as it works today (ban the bonnet). 6. Have to make time for mission in explicit ways (and in the ordinary) 7. Importance of relationships between faculty, staff, administrators and students 	<ol style="list-style-type: none"> 1. Mission programs should be a requirement for all senior administration. 2. We need to find a way to better identify candidates who are a good 'fit' for Xavier's culture and mission 3. We need to deepen and broaden involvement in programs like AFMIX and Ignatian pilgrimages 4. We need to spend more time applying our heritage to current environment (more examples like I Live the Mission video series) 5. There's great value in repeated nature of expressing the mission 6. We need to look into options for starting meetings and gatherings with some aspect of mission 7. Do more than create a leadership philosophy; we need to be leaders in creating a stronger sense of mission on campus 8. How do we live out the mission in our everyday experiences, in the ordinary, across the University? 9. How do we help people fall in love with the mission of Jesuit education? 10. We need to develop a plan for balancing a culture of performance with mission. 11. We need to be intentional about our identity and put processes in place to support that 12. We should recommend instituting and funding a year-long orientation program for new employees
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Discernment Group II

Charge:

Broaden and deepen the understanding of our Jesuit mission and identity across campus and determine how best to more intentionally embed the mission in plans and activities throughout Xavier.

Members:

Bob Cotter, Bob Hill, Hema Krishnan, Aaron Meis, Shari Mickey-Boggs, Joe Shadle, Bob Sheeran, Luther Smith, Jim Snodgrass, George Traub

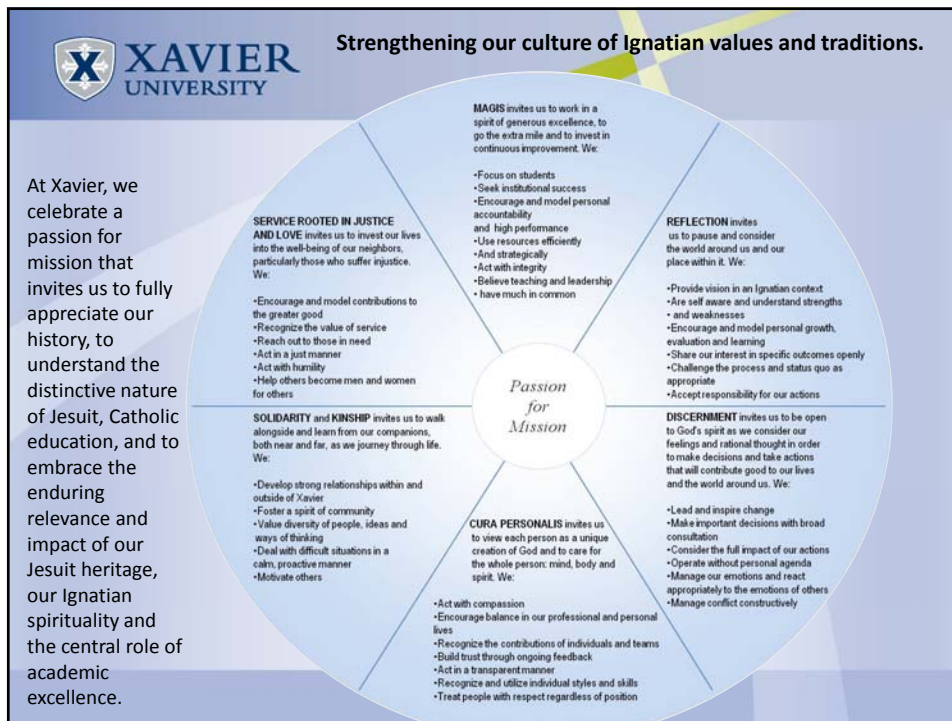


Discernment Journey (beginning May, 2010)

- Study and reflection on Jesuit history and mission
- A group experience with the Spiritual Exercises, facilitated by William Verbryke, S.J.
- A weekend retreat on communal discernment with Regis University President Michael Sheeran, S.J.
- The development of a conceptual model designed to strengthen Xavier's culture of Ignatian values and traditions.

Strengthening Xavier's culture of Ignatian values and traditions.

A pervasive Ignatian-based mission culture in which the mission is palpable to the campus community in Xavier's symbols/artifacts, rituals and behaviors. This culture will create opportunities for all employees to successfully integrate the mission into their goals, responsibilities and everyday activities.





Seeking best practices through visits to five organizations that successfully live their mission (Earlham College, St. Olaf College, Mayo Clinic, Augsburg College, St. Vincent Health).



Best Practices & Emerging Principles

Leadership: Commitment to mission starts at the top.

Intentionality: Organizations with strong mission-based cultures clearly embrace and champion mission as fundamental to their bottom-line success.

Structure: The integration of mission-based principles and practices is facilitated by a group with significant stature and influence.

Accountability: Mission plays a significant and central role in the hiring and mentoring process, employee orientation, professional development and performance reviews.

Discernment Journey

Internal vetting sessions (October-January)

- To complement the immersion trip, a process of internal assessment, soliciting invitations to meet with several groups across campus, to summarize our work to date, describe our possible outcomes, and receive their ideas and feedback.

Discernment Journey

Meeting with Fr. Graham

Discussion centered on a draft version of our report

- Fr. Graham fine-tuned our charge, asking us to :
 - Continue the vetting process and test the values of the conceptual model.
 - Include actionable steps in our final report, focusing on three areas of impact:
 - University personnel
 - Institutional rituals
 - The University's geography, spaces and visual displays.

Discernment Journey

Next Steps:

- Continue internal vetting process
- Prepare our final report (April)
- Present to the Mission and Identity board subcommittee in May

Questions for discussion

1. How might this model work, especially in your area? How might this be carried out on campus?
2. What are the best practices of how people are currently living in this mission-based leadership culture on campus?
3. Are there any gaps in this model? What are we missing? Any other recommendations?

Common Themes and Ideas through Vetting

Discernment Group II Process

Vetting has occurred with the following groups or individuals:

- Student Life and Leadership (SLL) – November 1, 2011
- Financial Administration (FA) – November 2, 2011
- Dr. Scott Chadwick – November 23, 2011
- Faculty Committee – (FC) December 2, 2011
- University Relations – (UR) December 5, 2011
- Fr. Michael Graham – December 7, 2011
- University Communications – (UC) December 13, 2011
- Information Resources – (IR) January 10, 2012
- Faculty Assembly – (Fac) January 23, 2012
- Enrollment Management – (EM) March 8, 2012

Common Themes

- Reservations about our work being a leadership model – rather, a mission model (SLL, FA)
- The “Wheel” is not a model, but rather a philosophy, a culture model, a tool for living (SLL, FC)
- Stewardship as a concept of the mission (FC, Fr. Graham, UC)
- Everybody should be part of this, not just the leadership of the University – start at the top and filter down (UR, FA, SLL, FC)
- Must be implemented in a way that moves Xavier forward (EM, IR, Dr. Chadwick, Fr. Graham)
- Develop values system/gifts and maintain consistency (SLL, FA)
- Identifying role models who “live the mission” (SLL, UC)
- Integrity as an essential core value (Fac)
- Importance of intellectual life as part of the mission (Fac)
- Interest in, and concerns about, hiring for mission (Fac)
- Importance of articulating the mission to prospective and current students (EM)

Ideas Generated

- Using the “Wheel” as a framework in working with students (SLL)
- Connect it to performance review and accountability (SLL)
- Develop an educational campaign to present the components of the model (FA)
- Posters to “reflect our values (FA)
- Use language differently (Chadwick)
- Hold the “Mass of the Holy Spirit” on Thursday and couple it with other things (Chadwick)
- Talk about how to expand the “wave of oneness” (Chadwick)

- Have students read about our own Xavier experiences for the Common Reading (Chadwick)
- Use symbols to engage in prayer and reflection (Chadwick)
- Demonstrate the expression of our spirituality through our lived experiences (Chadwick)
- Hold intentional chapel services for the XU community around crisis situations (Chadwick)
- Talk about following rather than managing (Chadwick)
- Be more intentional about who we are as a Jesuit institution (Chadwick)
- Create spaces that have “magnetism to them” where people go to reflect (Graham)
- Recast our document as one with “actionable” steps (Graham)
- Revise the NSSE Jesuit questions (Graham)
- Begin calling the stairs of the new academic building “The Stairs” (Graham)
- Have top level administration and faculty meet more regularly with staff (UC)
- Develop case studies for employees who choose not to participate in AFMIX (IR)
- Hire a “mission ombudsperson” to provide an option for mediating mission-related perceptions (IR)
- Have all 28 Jesuit colleges/universities work together to define and sustain mission (IR)

SOME BEST PRACTICES AT XAVIER UNIVERSITY

This list is a small sample of some of the excellent ways that faculty and staff are incorporating the Mission of Xavier University into their work.

Personnel

The Board of Trustees, President's Cabinet, Discernment Groups II and III, and various other groups across campus have participated in the six-part online mission orientation series "Understanding Our Heritage, Living the Mission". The University's newly hired senior leaders will take part in this series within their first year in their position as part the Mentoring for Senior Leaders Program.

The President and Center for Mission and Identity have created an effective process by which the Xavier community discerns important issues about the University's mission. This process is facilitated by Discernment Groups.

The President annually welcomes new faculty, administrators and staff and presents his vision for University at the Presidential Luncheon. He also recognizes participants in mission and identity professional development programs at the end of the academic year.

The Office of Human Resources provides a link to information about Xavier's mission with each job posting for an open position. They also provide links to the Center for Mission and Identity's "How I Live the Mission Videos" and other mission-related information within the online job application process.

The majority of Xavier's offices and departments send their new faculty and staff to Manresa for New Faculty and Staff so that they may oriented to the University's mission at the beginning of their career with Xavier.

The Division of Financial Administration recognizes administrators and staff at their annual division day who have participated in mission and identity professional development programs.

University Relations has identified five guiding principles (using the acronym "Magis") that they focus on as a division:

Make a difference: We work passionately to fulfill our mission as men and women for others.

Attitude and Positive Focus: We focus on success and in creating a better future by envisioning options and owning results. We recognize and celebrate excellence.

Go Beyond: We are proactive and take personal responsibility in all we do. We take thoughtful risks, support and encourage all to go the extra mile, and create mutual accountability.

Integrity and Pride: We believe in our purpose, ourselves and each other

Servant Leadership: Our primary responsibility is to serve others. We work together so as not to let others fail. We believe in All For One.

Several offices, including Residence Life and Recreational Sports, include discussion of a professional development article/topic regarding Jesuit education or Ignatian spirituality in their staff meetings.

The Williams College of Business, the College of Arts and Sciences, and the College of Social Sciences, Health and Education all support their faculty to participate in the Ignatian Mentoring Program.

More than 130 graduates of the AFMIX program have taken part in a small group experience of the Spiritual Exercises of St. Ignatius. All members of the Discernment Groups have also completed an experience of the Exercises.

The Center for Mission and Identity provides comprehensive programs for faculty and staff to help them incorporate the mission into their work. In addition, they create and provide a wide-range of print and digital resources.

The University actively supports faculty/staff participation in AJCU and Heartland-Delta programs including Faculty Conversations, Heartland-Delta Triennial Conference, Ignatian Colleagues Program, Magis Retreat for Faculty, the Ignatian Pilgrimage, Collegium, and AJCU departmental/college meetings.

Ritual

The President's Cabinet, Xavier's Board of Trustees and some of its sub-committees, as well as various offices on campus, begin meetings with a prayer or moment of silence/reflection.

Xavier opens the academic year with Spirit Celebration including the Mass of the Holy Spirit.

Xavier closes the academic year with its Baccalaureate Mass.

Xavier celebrates the liturgical year of the Catholic Church. Mass is celebrated daily in the chapel. Special liturgies are celebrated on the feasts of St. Ignatius, St. Francis Xavier, holy days of obligation and Ash Wednesday.

In times of national crisis (9-11, tragedy at Virginia Tech, etc.) or events that uniquely impact the Xavier University community (death of Skip Prosser, traumatic death of students or alumni, etc.), the University community gathers at Bellarmine chapel or the Cintas Center for memorial Masses, candlelight vigils, and prayer services.

Geography, Spaces, and Visual Displays

Facilities Management is working to create a comprehensive plan that includes opportunities for reflection and learning about the mission within the layout and design of the campus landscape. Keeping with the University's commitment to having a campus that supports the Ignatian gift of reflection, it should be noted that Xavier's Grounds Maintenance was the recipient of the PGMS Honor (1999) and Grand (2006) awards for excellence in urban university landscape maintenance.

The Dorothy Day Center for Faith and Justice provides a reflection room within their center for use by faculty, staff, and students. They also manage the Interfaith Prayer Chapel, located in Husman Hall, for people of all faiths.

The Hoff Dining Hall illustrates the Gifts of Our Ignatian Heritage throughout its design.

Career Services, the Registrar's Office, Center for Catholic Education, and the departments in the Cohen building have created custom artwork that reflect the mission of the University.

Most offices and departments across campus have framed posters that illustrate the Gifts of Our Ignatian Heritage.

In keeping with the ancient Catholic tradition of supporting local liturgical and faith-based artists and designers, Xavier has invested in quality, mission-related original artwork in several ways:

The Williams College of Business Undergraduate Office, the Center for Mission and Identity, and the Fenwick Conference Room all have original Ignatian-themed artwork by local artist Holly Schapker.

Statues of Mother Theresa, St. Francis of Assisi, Quo Vadis, St. Ignatius Loyola, St. Francis Xavier, St. Robert Bellarmine, and Mary, Queen of Victory and Peace grace the various lawns and building entrances throughout campus. Most recently a new statue of St. Francis Xavier has been installed at the campus's new entrance. This new statue was designed by local artist Tom Tsuchiya.

There is a hand-crafted cross in each classroom. Each is designed by the local artist David Camele.

In 2004, Bellarmine Chapel was renovated with the guidance and expertise of local artist and designer William Schickel.