

# CONVERSATIONS

ON JESUIT HIGHER EDUCATION

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A photograph of Pope Francis, dressed in his white papal cassock and zucchetto, smiling warmly as he interacts with a group of men in black cassocks, likely Jesuits. The scene is outdoors, and the background is slightly blurred, focusing attention on the Pope and the people around him.

## Mission Integration

*With Pope Francis and  
Catholicism Today*

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Front Cover: Pope Francis greets the pilgrims during his weekly general audience in St Peter's Square.  
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# Integrating the Mission: Strong Ideals, Brave Words, Real Action

Once it was clear. If you had Jesuits and they had a school, it was a Jesuit school. That was Jesuit education. When Georgetown was founded in 1789, it was not a Jesuit school and did not become one officially until Jesuits arrived in 1805. (The Jesuits were mostly suppressed from 1773 to 1814, but a remnant lived on in Russia. The first Jesuits at Georgetown were affiliated with them.) Other schools that bishops had founded also later became Jesuit schools, such as Spring Hill, St. Louis, and Xavier. There was no great theory of Jesuit education. And there was no need to talk of mission integration; it was obvious.

The number of schools grew and grew as bishops wanted to provide for their burgeoning Catholic populations, and immigrant groups included Jesuits who knew from their tradition if not from personal experience how to organize schools. The Jesuit schools were typically six-year colleges, which were common in the United States until the early 20th century, when the four-year high schools and four-year colleges became standard.

As cities expanded into suburbs, Jesuits built new high schools there. Recent decades have seen the foundation of the Cristo Rey schools and Jesuit Nativity and other middle schools, expanding the scope of Jesuit education. And Jesuit parishes have grade schools or preschool, though one does not hear much theory about a distinctive Jesuit parish school. In a word, Jesuit education flourished.

Jesuit education began to change, however, in significant ways. As the number of schools grew and the schools themselves expanded, the concentration of Jesuits in them began to lessen. Trends in church life saw fewer men becoming Jesuits and saw greater demand for those who were available. The schools became far more complex, and the Jesuits who had the needed leadership skills were stretched thin to cover the diverse Jesuit ministries. And dedicated and fully competent teachers and administrators who were not Jesuits began to fill leadership positions at all level. What was Jesuit education now?

I vividly recall conversations at a Jesuit university in the 1970s. There venerable fathers debated what were the essential positions for Jesuits to fill if the school continued to be and to call itself Jesuit. Certainly the president had to be a Jesuit, and certainly major vice presidents, particularly the

academic vice president. Most likely the dean of arts and sciences had to be a Jesuit, and probably the chair of theology too. A Jesuit director of campus ministry was clearly necessary, and a Jesuit in fundraising was really important. And Jesuits had to control the board of trustees. These were serious men, dedicated, concerned. They knew Jesuit education and wanted it to go on.

Jesuit education does go on. In the intervening years, we have come to see that the Jesuit character of education does not belong to the Jesuits alone. It is part of the mission of the school. It belongs to everyone who works there and to every student who goes there to learn. It is embedded in a language rooted in Jesuit tradition, even if that language is fluid and still developing. The integration of the ideals and the words that express the ideals into the mission of the schools is the matter for the stories in this issue of *Conversations*. Mission integration applies to courses, to student life, to hiring, to finances, to unique programs that are the fruit of individuals' creative imagination and energy.

Jesuit education received a big boost with the election of the first Jesuit pope last year. One of our lead articles explores how the leadership style of Pope Francis both supports and challenges Jesuit higher education.

One thing is clear. Jesuit education is as alive as it ever was, lived out in great variety but with a core experience of the values that St. Ignatius Loyola left to his followers. It lives on the many campuses of our 28 AJCU schools as it does too in the Jesuit high schools and even elementary schools. It is properly proud and always eager to find new articulation. And if there is still no one great unified theory of Jesuit education, it is as real as the lives of our faculties and staffs, our students and their families. Mission integration? We are working on it, and working very well.

(A final note: we congratulate our designer and art director, Pauline Heaney, and her husband Thomas; their oldest son Connor begins his Jesuit education this fall at St. Peter's Prep in Jersey City. The tradition lives!) ■

Edward W. Schmidt, S.J., editor

# The People's POPE

## A Gift and a Challenge for the Academic World

By Patrick Howell, S.J.



In just short of 18 months, the new pope Jorge Mario Bergoglio, who took the name Francis, has captured the world's imagination and brought a remarkably bright new image to the Catholic Church.

Much has already been written about a series of "firsts" for this pope: the first pope from Latin America, the first pope in 16 centuries from outside of Europe, and significantly for *Conversations* readers the first Jesuit pope.

The innovations go on. From the beginning he eschewed all papal regalia. He prefers to be known simply as the Bishop of Rome, rather than Pontifex Maximus, Your Holiness, Patriarch of the West, or all the other titles that have accumulated since the time of Constantine. Forget the lace and brocade, let's preach the gospel. His good humor, his strong critique of any form of clericalism, and especially his concern for the poor preach an authentic gospel far more compelling than any written text.

My focus in this short article will be how his message and actions impact Jesuit higher education and how he has

created new, positive avenues for Catholic education. The implications are many, but I will focus on only a few significant trends, which I hope will be suggestive for our research and teaching within the AJCU tradition.

### ***Jesuit spirituality and Franciscan charism***

In the now famous papal interview published in English in *America* magazine (*A Big Heart Open to God*, Sept. 19, 2013), Fr. Antonio Spadero, S.J., begins by bluntly asking Pope Francis, "Who is Jorge Mario Bergoglio?" After a long pause, the pope responds, "I am a sinner." He adds, "It is not a figure of speech, a literary genre. I am a sinner." He explains that he is a sinner whom the Lord has looked upon and to whom the Lord has shown mercy.

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He explains by referring to the painting “The Calling of St. Matthew” by Caravaggio, which hangs in the French church of San Luigi dei Francesi in Rome. In the painting a shaft of light flows over the head of Jesus directly onto the counting table where Matthew and the other tax collectors are tallying up their gains. Suddenly the finger of Jesus points at Matthew. “That’s me,” the pope says. “I feel like him. Like Matthew.... It is the gesture of Matthew that strikes me: he holds on to his money as if to say, ‘No, not me! No, this money is mine.’ Here, this is me, a sinner on whom the Lord has turned his gaze.”

The Jesuit origins of the pope’s spirituality become increasing obvious. In General Congregation 32, the Jesuits described themselves as sinners yet called to be companions of Jesus as Ignatius was (GC 32, Decree 11). As provincial of Argentina, Bergoglio attended this congregation and certainly absorbed its spirit. Jesuit discernment also plays a big role for the pope. He doesn’t appear to have some predetermined, architectonic plan, but step by step, discernment by discernment, he is shifting the direction and demeanor of the Church.

Pope Francis has made the Christian ideals more concrete, more palpable, more humane. He regularly speaks of

the mercy of God – which has no bounds. Not only that, he practices it. For this pope, spirituality always has a human face, like the faces of Jesus, Francis of Assisi, Mary, Ignatius Loyola, and Peter Faber or of the poor themselves.

### ***Good news for the poor***

Francis leads by concrete, symbolic action. He lives simply. He invites the poor to eat with him. For his low-key birthday celebration in December, he had the Vatican almoner, an archbishop, go into the streets and invite three homeless men to a little party. They had been sleeping out under the portico facing St. Peter’s Piazza. They loaded up their ragged belongings in the archbishop’s car, along with a dog, who rode in the middle. This impromptu celebration was similar to the pope’s celebrating Holy Thursday and washing the feet of prisoners, including two women, one of whom was a Muslim.

One of the things Pope Francis speaks about most is the disgraceful level of poverty in the world. How can it be, he asks, that it is not a news item when an elderly homeless person dies of exposure but it is news when the stock market



Pope Francis blesses the faithful in St. Peter's Square.

giulio napolitano / Shutterstock.com

loses two points? He tellingly says, “The dignity of the human person and the common good rank higher than the comfort of those who refuse to renounce their privileges” (*Evangelii Gaudium, The Joy of the Gospel*, 218).

The pope’s actions and preaching suggest a new and more radical way of doing theology – more in line with Jesus and Francis of Assisi and Ignatius Loyola than with the systematic theology of Aquinas, Bellarmine, or von Balthazar. These are not contradictory, but the starting point is dramatically different and hence the result is much more pastoral, concrete, and attuned to the grassroots where people live and breathe, love and work and die.

The pope consistently gives clear examples of this pastoral, personal approach. When he heard that a priest in Rome would not baptize an illegitimate child he said, “There are no illegitimate daughters or sons – there are only children. The mother has the right to have her child baptized. The church must open its doors to everyone.” He told the young mother, “I will baptize your child.”

Sometimes one is known more clearly through one’s critics. A few ultraconservative groups find it intolerable that the new pope received in private audience one of the pioneers of the theology of liberation, Peruvian Gustavo Gutierrez. They are stunned by the pope’s sincerity in recognizing the church’s errors and his own and in denouncing the careerism of many prelates, calling “leprosy” the flattering stance of many in power and describing priests without a vibrant prayer life and relationship to Christ as “smarmy” or “unctious.” What really scandalizes them is the inversion he makes by putting in first place love, mercy, tenderness, dialogue with modernity, and tolerance towards people, including the divorced and homosexuals, and putting ecclesiastic doctrines and discipline only in last place.

**Fresh images of the church.** The church needs to be a “field hospital,” the pope avows. “It is useless to ask a seriously wounded person if he has high cholesterol and about the level of his blood sugar. You have to heal his wounds. Then we can talk about everything else (*A Big Heart Open to God*).

“I prefer a Church which is bruised, hurting, and dirty because it has been out in the streets, rather than a Church which is unhealthy from being confined and clinging to its own security” (*Evangelii Gaudium*, 49). One of my favorite scriptural images from the pope supports this ecclesiology, “Christ is knocking on the door of the church, but he’s knocking from the inside trying to get out.”

In keeping with his “ground up” perspective, the pope stressed with theologians (address to the International Theological Commission, Dec. 6, 2013) that the church must pay attention to the *sensus fidelium* (the sense of the faithful). “By the gift of the Holy Spirit, the members of the church possess the ‘sense of the faith,’” he said. “It is a question of a kind of spiritual instinct, which permits us to think with the church and discern what is consistent with the apostolic faith and the spirit of the Gospel.” He added that the magisterium, the church’s teaching authority, has the “duty to pay attention to what the Spirit tells the church through the authentic manifestations of the sense of the faithful.” And he charged theologians to find criteria by which to discern the *sensus fidelium*.

In another striking departure from his two predecessors, Francis prefers an image of the People of God as descriptive of the Church; it is “first and foremost a people advancing on its pilgrim way towards God” (*Evangelii Gaudium*, 111). This image, strongly advocated at Vatican II, is deeply scriptural and advances the mystery of the church in relation to the modern world. By way of contrast, however, Pope Benedict XVI favored the model of church as “communio,” which suggests the church as more self-contained, unified, and sufficient in itself. Benedict favored a church purified of conflict or dissent and, as a theologian, was critical of the overly optimistic view of the world embodied in *Gaudium et Spes*.

Francis expects a certain amount of doubt and uncertainty. “If one has all the answers to all the questions it means he is a false prophet using religion for himself” (*A Big Heart Open to God*).

His predecessor Benedict entertained no such

doubts. He focused strongly on the need for reforms for secular society, primarily in Europe. Not surprisingly, Francis has a much wider world vision and underscores the need for reform of the church itself. And he suggests that much of this reform can come from the periphery, from the frontiers of the church.

***A world-affirming spirituality.*** Francis has an extraordinarily positive spirituality, very much rooted in the Ignatian vision of a world-affirming spirituality. In this view every culture is the opportunity for a fresh, vigorous, surprising incarnation of the gospel. God is one, but the agents of evangelization learn their missionary calling within the diverse contexts that give birth to “genuine catholicity” (*Evangelii Gaudium*, 116). The sense of the faithful in every region of the globe is showing the church “new aspects of revelation and giving her a new face” (116).

**A**ll this diversity could lead to massive confusion. “God is always a surprise,” Francis affirms, “so you never know where and how you will find him.... You must, therefore, discern the encounter. Discernment is essential.” But one will miss the God of surprise, he says, “if the Christian is a restorationist, a legalist, if he wants everything clear and safe, then he will find nothing.” Discernment is obviously a strong component of Francis’s Jesuit heritage.

In his apostolic exhortation *Evangelii Gaudium* Pope Francis not only intensifies his criticism of capitalism and the fact that money rules the world but speaks out clearly in favor of church reform “at all levels.” He specifically advocates structural reforms – namely, decentralization toward dioceses and communities, reform of the papal office, upgrading the laity, and dismantling excessive clericalism; he favors a more effective presence of women in the church, above all in the decision-making bodies. And he comes out clearly in favor of ecumenism and interreligious dialogue, especially with Judaism and Islam (Hans Kung, NCR (Dec. 20, 2013 – Jan. 2, 2014): 8).

## ***An inspiration and an agenda for Jesuit universities and colleges***

It would be a mistake for Jesuit institutions to reduce the lifestyle and teaching of Pope Francis to a programmatic imitation. His example far exceeds organizational boxes. Jesuit institutions need to embrace dimensions of his lifestyle – reaching out to the poor, embracing the disenfranchised, welcoming all with the love of God –

no matter creed, marriage status, sexual orientation, nationality, or origins. All are children of God.

Even so, Jesuit colleges and universities would do well to pursue certain themes that emerge from reflection on his life and a deeper discernment of the energies arising from God’s presence in his life:

- His transparency, warmth, and hospitality are immensely energizing to young people. Perhaps this could be a first principle for administrators, faculty, staff, and students: *people are more important than agenda.*
- He has opened up a broad highway for a deeper reflection by theologians on the very nature of the church, the People of God on a pilgrimage together. What are the accretions, the superfluous additions, which have accumulated over the ages and can now readily be shed so that the message of Jesus stands out in its pristine attractiveness?
- The new pope has set an agenda for greater transparency in finances in the Vatican Bank (the Institute for the Works of Religion). Might universities do the same for all their constituencies: faculty, staff, and students, not just board members? What are the sources of funding, and how are they allocated? If you want to know what an institution’s priorities are, “follow the money.”
- The Vatican curia is top-heavy with prestigious trappings and titles, which the pope has commissioned eight cardinals to assist him in reforming. What kind of university/college consultation might result in greater grassroots resources for students and academics and a more parsimonious approach to “overhead”?
- The pope speaks of the need for a new theology of women. Thoughtful Catholic women, however, say that what’s needed is a more adequate, deeper, more inclusive theology of the human person. Likewise, the pope seems to have not yet found language to express mutuality in dialogue with Hindus, Buddhists, and some of the other great religions. How might theologians in Jesuit universities suggest creative alternatives?
- Until now it has been forbidden to talk about sexual morality, celibacy, and homosexuality. Theologians and priests who did not conform were censured. Jesuit universities have already, rather freely, pursued these topics but often enough by way of negative criticism. Could they now shift gears and provide more positive avenues of reform for the Church to pursue?
- Pope Francis has repeated the challenge of Pope Benedict to Jesuits to go out to the periphery, to be on the frontier, where the Church would otherwise not be. A similar mandate could be given to Jesuit universities and colleges. What are the new frontiers? What would that look like? ■

# Next Steps in Jesuit Higher Education

By Stephanie Russell

## *Three Points on the Path*

**T**hinking about mission as an integrating principle for our schools is, in some respects, as old as Jesuit education itself. What are Jesuits, if not men on mission, and what binds Jesuit schools more than the holy restlessness implied by being “women and men for and with others”? An unswerving sense of mission has always driven Jesuit education forward. Yet the way in which we impart the mission of our schools to a new generation of students, faculty, and staff has shifted dramatically in the last 50 years. In short, we have moved through the sequential phases of mission awareness and mission leadership to the new territory of mission integration. These phases are cumulative. They build on each other and reflect both the external influences of American culture and the internal movements in the church of their day.

## *What Our History Tells Us*

### **Land O’Lakes and Mission Awareness**

The last issue of *Conversations* addressed in detail the history and rapid growth of Jesuit higher education in the United States over more than two centuries. The entrance of Jesuit colleges and universities into the academic mainstream after the Second World War and the expansion of the schools, with respect to enrollment and academic programs, necessitated the inclusion of more lay faculty in the project. In the postwar era, the faculty members of Jesuit schools were not so much formed as they were immersed in a Jesuit ethos of education. The core curricula of the schools typically included a substantial philosophy requirement (often equal to an academic minor) and exposure to an established pantheon of Catholic novelists and apologists. All-university litur-

gies such as the Mass of the Holy Spirit were commonly mandatory for Catholic undergraduates, who composed the overwhelming majority of the student body, though Jesuit schools were also noted for their hospitality to students of other faiths.

The Catholic commitment of most faculty members was assumed, but what made the school Jesuit was the visible and active involvement of Jesuits themselves. In these boom years for the number of priests and sisters in the United States, the laity rubbed elbows with Jesuits on a daily basis in offices, academic buildings, laboratories, and sacramental celebrations, and the élan of the Jesuits permeated the spirit of the institutions. More than a few Jesuits were true legends on their campuses, praised for being both erudite and unpretentious, an appealing pastoral combination to students and colleagues alike. The mission of Jesuit higher education was in the air, but it was understood to be generated and safeguarded by the Society of Jesus and implemented through the communal identity of the local Jesuit community.

Two key developments shaped the conversation on mission in Jesuit schools following the heady growth of the postwar era. The first was the groundbreaking Land O’Lakes “Statement on the Nature of a Contemporary Catholic University” of 1967, in which a group of Catholic university presidents and other academic and ecclesial leaders charted a new course for Catholic institutions of higher learning. The document’s clear emphasis on academic freedom, modernization, and independence from church authorities is sometimes recalled at the expense of its dual commitment to “a self-developing and self-deepening society of students and faculty in which the consequences of Christian truth are taken seriously in person-to-person relationships, [and] where the

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importance of religious commitment is accepted and constantly witnessed to.” Nonetheless, the Land O’Lakes Statement is recognized as a pivotal redefinition of the mission of U.S. Catholic universities in the 20th century. The existence of lay boards of trustees in Catholic schools can be traced directly to the impact of the document, which established a framework for intellectual autonomy that was embraced by Jesuit and other Catholic schools across the country.

Anecdotally, it is notable that alumni of Jesuit schools who graduated in the two decades following Land O’Lakes remark that they recall few explicit references to their schools’ Jesuit or Catholic mission as a strongly articulated institutional value or a topic of discussion in the classroom. This does not mean that the mission was unimportant to the university leaders of the day or that students were not educated in ways that were firmly rooted in the Jesuit commitment to the liberal arts, moral and spiritual development, and service. Graduates in this era, however, tend to say they recall the locus of their university’s mission as residing in campus ministry, the Jesuit community, and the person of the president. With the exception of a few memorable professors and administrators, they do not recall it as a shared responsibility of the entire campus community. Given the effects of the Land O’Lakes Statement, this perception should not be surprising. With a renewed focus on the academic heft and quality of Jesuit universities, making too much of a school’s religious identity ran the risk of seeming “soft” or reducing its relevance among its academic peers. Just as Jesuit missionaries have always entered a culture on its own terms – respectfully adapting to its language and customs before engaging its citizens on questions of faith – so, too, were Jesuit schools of the 1960s, ’70s, and ’80s entering and learning the ropes of a new and larger culture, inclusive of both public and private non-Catholic partners. They were, in short, in the academic Big Leagues.

The arm-stretching freedom of Land O’Lakes was a consequence, in part, of the Second Vatican Council’s emphasis on engaging culture and the America of the 1960s and ’70s, which spared no scrutiny of the established order. The march toward social justice and civil rights was well populated with Catholics, including the students and alumni of Jesuit schools, and the expression of mission on Jesuit campuses took on a similar hue. There was indeed a strong “mission awareness” during these years, but it found form in teach-ins, student protests, and roundtable discussions on peace and justice issues. The newly founded campus ministry at Marquette University, for example, took draft counseling of young men bound for Vietnam as its first venture.

Mission was also very much alive on a quieter, per-

sonal level. In the wake of Vatican II and their own international meetings, Jesuits reclaimed their heritage as bearers of the Spiritual Exercises of St. Ignatius and were exposing students, faculty, and staff to the treasures of Ignatian spirituality in wholly new ways. Through retreats and spiritual conversations with Jesuits, lay colleagues were brought more intentionally into the Jesuit tradition in a serious manner, and many were afforded the chance to consider their work in light of Ignatius’s world-affirming spirituality. “Mission awareness” was tied closely to an awareness (new to many lay people and renewed for Jesuits) of the Society’s mission in a changing world.

### **Ex Corde Ecclesiae and Mission Leadership**

The second game changer in Jesuit higher education’s conversation on mission was Pope John Paul II’s apostolic exhortation on Catholic universities, *Ex Corde Ecclesiae*. Issued in 1990, the document sought to repair what the pope identified as a disconnection between the intellectual and religious identities of Catholic universities and to reaffirm the necessity of both institutional and personal fidelity to the teaching authority of the Church in matters of faith and morals. Just as the Land O’Lakes document was born in the wake of Vatican II’s emphasis on renewal, inculturation, and lay leadership, *Ex Corde* was written 23 year later, in a more restorative vein, in order “to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth.” Initial fears among some academic leaders that *Ex Corde* would result in a widespread reassertion of church control of the universities have been largely (though not completely) unfounded, but the subtler impact on institutional mission has been profound. In Jesuit colleges and universities, the exhortation piqued interest in reclaiming the religious spirit of the institutions and not throwing the proverbial baby of Jesuit and Catholic religious identity out with the bathwater of academic constraint. In an increasingly competitive American culture, it had become even more evident that Jesuit higher education’s distinctiveness would lie in the fusion of its spiritual and academic identities – to sacrifice one for the other would rob the entire enterprise of its purpose.

Practically speaking, the years following the issuance of *Ex Corde Ecclesiae* have given rise to a variety of new initiatives, intended to anchor the university’s mission strongly in the laity who occupy most of the leadership positions in the schools. Among these initiatives have been the hiring of chief mission officers, workshops on Ignatian pedagogy, retreats and spiritual

support for faculty and staff, hiring for mission policies, national formation programs for new and senior lay leaders, campus discussions on the nature and meaning of Jesuit higher education, and mission education programs for boards of trustees. Thus “mission leadership” has been the watchword, particularly in the last ten years, as Jesuit schools sought to reclaim their religious animus while remaining credible as universities in every sense of the word. The increasing number of lay presidents in Jesuit schools – fluctuating around one-third since 2006 – has accelerated the dialogue on how to provide structured, high-quality formation for lay leaders that honors the founding tradition and extends it in creative ways. Jesuit provincials, too, have invested thought in the preparation and placement of men in the 28 AJCU universities. Given the choice of preparing Jesuit presidents, faculty, or pastoral personnel, they must decide where and how the Society of Jesus can best exert its influence and sponsorship in the future. The past 25 years have been fascinating times in the Jesuit sphere of academia.

### ***An Invitation to Mission Integration***

The phases of mission development in contemporary Jesuit higher education are neither clear-cut nor obvious when we are in the midst of them. What look, in hindsight, like liminal moments may seem quite ordinary in real time. Building on the preceding periods of mission awareness and mission leadership, what can we say, with all humility, about where our Jesuit, Catholic mission might be headed? Two factors come to mind among the significant influences of this moment.

First, we are living in an increasingly complex religious context, and the populations of our faculties, staffs, and students are more diverse than ever before. The Pew Research Center’s Religion and Public Life Project reports that “While nearly one-in-three Americans (31%) were raised in the Catholic faith, today fewer than one-in-four (24%) describe themselves as Catholic.” Further, the ranks of those who are unaffiliated with any faith tradition have risen to one-fourth among adults under 30. These factors and others influence the pool of faculty and staff who serve (or will serve) in Jesuit institutions, making the formation of leaders for mission a considerable challenge. Beyond the familiar work of bridging denominational diversity and acclimatizing faculty who were educated in secular settings, Jesuit universities must now address the reality that many applicants will come to us with no religio-cultural context of any kind.

Second, Pope Francis has commanded the attention of the world as he urges Catholics to embrace simplici-

ty, the mercy of God, a missionary spirit, and personal authenticity. Due, in part, to his Jesuit identity, the pope’s words and actions have had an exhilarating effect on Catholics and non-Catholics at Jesuit universities. He is at once the worldwide leader of the church and a companion who “talks the talk” of the same Ignatian spirituality that animates our daily work. While all Catholic schools are likely to consider their commitments in the new light of his leadership, Jesuit universities are especially attuned to the message.

These two factors – the growing spiritual complexity in the faculty and staff of Jesuit schools and the attractive Catholicism of Pope Francis – invite us to step into a new phase of “mission integration,” drawing on lessons learned from the last 50 years. Combined, they raise fresh opportunities for Jesuit universities to reclaim the best of their Catholic and Jesuit tradition without returning to the isolation that once kept them at arm’s length from the rest of American higher education.

On one hand, mission integration implies a respect for religious freedom and unfettered inquiry that was championed by Land O’Lakes. On the other, it names and claims a Catholic motivation for our ecumenical and interfaith partnerships, relies freely on the spiritual and cultural richness of the church, speaks the name of Jesus without hesitation, and expects that every member of the academic community will actively embrace the mission according to his or her conscience and spiritual tradition.

Equipping leaders to guide Jesuit schools toward this lofty aim for the next 50 years of our history will entail deep listening and considerable investments in their Ignatian formation. It will require not only the expansion of the many successful programs that have been underway on our individual campuses and collectively through the AJCU but also a series of ongoing, national conversations among lay and Jesuit leaders about priorities for the future. With respect to the Jesuit orientation to embrace the real and to the earthy entreaties of Pope Francis, the time is ripe to ask ourselves, “What is the end game?” If every person on our campuses were in some way connected to the mission of Jesuit higher education through our efforts (broadly construed and inclusive of all the work that faculty and staff do to advance it), what specific and tangible differences would we expect to see in 5, 10, or 20 years? How will the education of women and men in our schools affect and include the poor, reveal the mercy of God in a radical way, and call all of us to spiritual authenticity? It is difficult to imagine a more Catholic way of approaching our common work. Mission integration helps us to embrace the narrative of faith that has steered us to this moment and to imagine what our Jesuit universities might now – together – become. ■

# A Committed Life

By Barbara Mujica

I began my professional life full of illusion. I had written my dissertation on Pedro Calderón de la Barca, Golden Age Spain's greatest Catholic playwright, and although I was a committed atheist, Calderón's message of personal responsibility, commitment to others, and service to a greater cause resonated with me. I wanted to share his vision with my students, and during my first years at Georgetown, I did. We sifted through Calderón's florid metaphors and obscure allusions to find a philosophy of life as valid today as in the 17th century. And then came postmodernism.

The new religion that engulfed academia in the late eighties and nineties disparaged text-based criticism and any notion of universal truth. Religion – hence, Calderón's Catholicism – became obsolete. Canonical works such as the masterpiece *La vida es sueño* [*Life Is a Dream*] were labeled elitist, and canonical writers such as Calderón were depicted as agents of a decrepit monarchy whose discriminatory policies marginalized alternate views. The new critics stressed relativity, subjectivity, and alterity. Some scholars followed the high priests of postmodernism – Foucault, Derrida, Said, Barthes – with slavish devotion. They warned graduate students to stay away from “old-fashioned” approaches that would make them unmarketable.

I read the critics then in vogue and found much to admire. I expanded my reading lists to include women authors and non-canonical works. Many of the “new” theories hardly seemed new to me at all, though, as the perspectivism of writers such as Rojas, Cervantes, and Calderón had much in common with postmodern notions of subjectivity. What appalled me was the fervor – and, yes, even viciousness – of some proponents of the dogma in fashion. I heard candidates for academic positions belittled because they did not work in the “right critical mold” and the research of more traditional scholars dismissed as “fluff.”

Eventually, conflicting views, combined with combustible and incompatible personalities, led to an explosion in my department. One colleague filed a law suit against another. Faculty meetings became a nightmare. Former friends became enemies as colleagues split into camps. I no longer taught with enthusiasm. I wrote articles that got published but seemed like mere academic exercises. And then the brochures started to arrive.

The first time I received a brochure for an Ignatian retreat, I threw it away. I was an atheist. But the brochures kept coming, and the idea of five days of silence was beginning to sound attractive. Imagine, I thought, five days without screaming! One evening in 1997 I was preparing a class on a play about the conversion of a gay playwright with AIDS by the 20th-century Jewish Venezuelan writer Isaac Chocrón. Although I am not a weepy person, I burst into tears. As though in a dream, I went to the trash, fished out the brochure, and filled out the application.

When I arrived at the retreat house in Wernersville, I was terrified. The retreat group consisted (I thought) of young Catholics who knew what they were doing and did not seem intimidated by the enormous, labyrinthine building. William Watson, S.J., the retreat director, was welcoming and encouraging, but I felt completely out of place. And when he made the announcement that we would all have spiritual directors, I balked. I had come for the silence, not to dissect my atheist soul with some priest. When I found myself face to face with my new spiritual guide, I was so frightened that I once again burst into tears. Unflustered, he handed me a Kleenex.

Through the course of the week, something extraordinary began to happen. Through the Spiritual Exercises

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I gained a heightened awareness of things I had always felt but never before articulated – a sense of mystery and transcendence; a connection to other people, even those I found most problematic; a commitment to teaching that went beyond covering certain works and authors; a desire to serve God and be “a woman for others.” All that in a week? Well, yes. An Ignatian retreat is an intense experience. By the time I returned home I know I wanted to be baptized.

Every morning at the retreat a chaplain gave a short talk about some personal experience. Something one of them said triggered a fleeting recollection of St. Teresa of Avila, whom I taught in my literature surveys. When I mentioned to my spiritual director that I couldn’t find any of her books in the retreat library, he suggested I try the Jesuit library, describing the maze of hallways and stairs I would have to take to get there. It sounded too complicated, so I decided not to go.

“Come,” he said, “I’ll take you.”

The guy’s a mind reader, I thought. It was eerie.

I found a copy of *The Interior Castle* in English. As I started to read it, I trembled. Every image that had come into my head

while doing the Spiritual Exercises, Teresa explained. Back in Washington, I began to read Teresa obsessively – every treatise, poem, and letter I could get my hands on. I read for enlightenment and guidance. I read for sheer enjoyment, not to write research papers. I had always associated Catholicism with mysterious rites and rituals, genuflections and abracadabra. The Spiritual Exercises taught me to look for God within the movements of my own soul. Teresa taught me to find God through interiority, rather than in empty, mechanically recited prayers. She enriched my understanding of what the spiritual life could be.

In order to deepen my understanding, I expanded my readings. I delved into studies on mysticism. I reread

Calderón from a different angle. I scrutinized the feminists on Teresa’s rhetorical strategies. I became a member of Catholic Studies and discovered Hildegard of Bingen and Julian of Norwich. I audited a course on European women mystics. Suddenly, I realized that the

culture wars going on in my department no longer affected me. Perhaps by focusing on a woman writer, I had made myself “acceptable,” or perhaps I just was too engrossed in what I was doing to notice the turbulence around me.

I wanted to share Teresa’s insights with others, and so I began teaching courses on the Spanish mystics. Drawing on our rich resources at Georgetown, I have brought Jesuits to class to speak about the Spiritual Exercises and guide the students through them. I have invited historians and theologians, and, most recently, the campus imam to explain similarities between Sufism and Teresian spirituality. My classes have visited the local Discalced Carmelite monastery to meet present-day Carmelite friars, the Whitefriars’ library, the National Basilica, and a nearby convent. I have had students of all faiths in this course, and many tell me this is the first time they have felt free to



Saint Ignatius Loyola by Hieronymus Wierix.

examine their own spirituality and discuss it openly.

My commitment has enriched my research as well. I have published several articles on St. Teresa as well as two scholarly books, the most recent an in-depth study of her letters entitled *Teresa de Ávila, Lettered Woman*. In 2010 I curated an exhibition called “Portraits in Piety” at Georgetown University’s Lauinger Library. I have also organized two symposia and, with Ángel Gil-Ordóñez of the Music Department, am planning another for 2015 to celebrate Teresa’s quincentennial. Working with material that is personally meaningful and that resonates with people of different backgrounds and scholarly interests has invigorated my academic life.

I have always written fiction, and my desire to share

Teresa's spirituality beyond academia led me to write a novel, *Sister Teresa*, based on her life. Last November a stage adaptation called *God's Gypsy* by Coco Blignaut opened in Los Angeles to rave reviews. Ms. Blignaut has come to Georgetown and performed scenes for students and faculty, sharing the amazing story of how her encounter with St. Teresa changed her life.

But these years have brought terrible challenges as well. On September 11, 2001, while sitting in his Georgetown dormitory room, my son Mauro heard an airplane fly directly into the Pentagon. Mauro had attended Georgetown Preparatory, a Jesuit high school, and he was committed to becoming a man for others. This had led him to become a Marine Corps officer candidate in order to serve the nation. Now he was ready to drop his studies to take up arms. Fortunately, the officers at Quantico advised him to finish his degree first. He was commissioned in Georgetown's Dahlgren Chapel the day after he graduated.

**T**he four years Mauro was on active duty were the worst of my life, especially his two deployments in Iraq. I cried and prayed constantly. Jesus, Mary, St. Teresa, and St. Ignatius were my constant companions. Georgetown's Nineteenth Annotation Retreat and later our Living the Ignatian Charism group helped me enormously, but most of the time I felt as though I were buried in a bottomless tar pit. I rarely slept, and when I did I had nightmares. Without the discipline of writing and teaching, I might have had a breakdown. When Mauro returned home safe and sound in the spring of 2008, I felt as though I owed God a really big favor.

It seemed to me that the best way to serve was to help our returning soldiers transition to civilian life. Mauro's integration into student life at the Kellogg School of Management, which he attended after his final deployment, was quite smooth, as Kellogg has an efficient system set up for veterans. However, when I looked around for programs serving veterans on the Georgetown campus, I found very little. I started out by meeting with administrators on veterans' issues and compiling information for a web page. Shortly afterward, I joined forces with U.S. Air Force Major Erik Brine, then a part-time graduate student, who was organizing the Georgetown University Student Veterans Association (GUSVA), of which I became faculty advisor.

That first year, the GUSVA made extraordinary strides. Yellow Ribbon benefits were raised from \$1000 to \$5000 a year, and student health insurance was guaranteed for all undergraduate veterans. Also, Georgetown hosted the national SVA convention, which drew over 300 participants from around the country and featured



Saint Teresa of Ávila by Peter Paul Rubens.

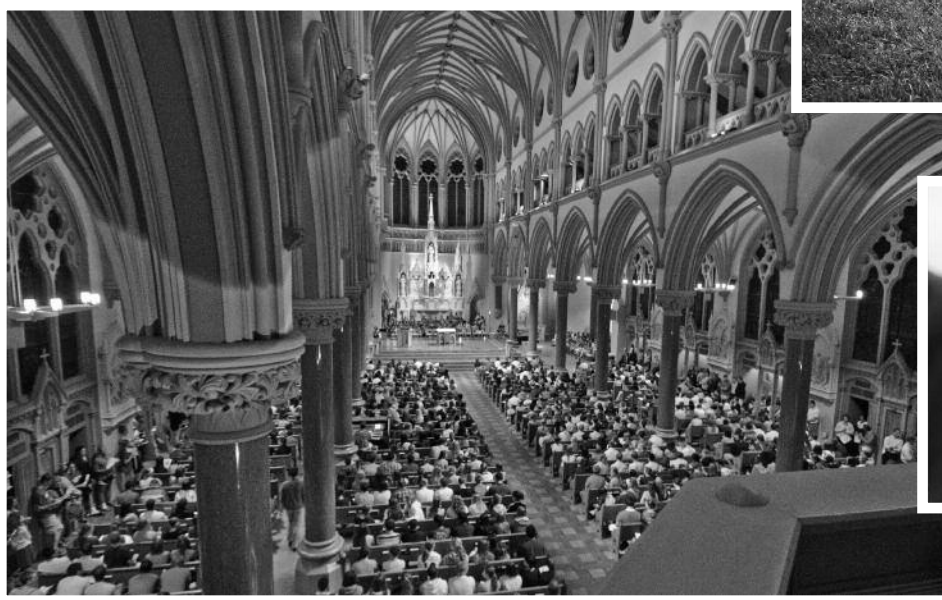
an address by Secretary of Veterans Affairs Eric Shinseki. Every year since then, the GUSVA has organized an elaborate Veterans Day ceremony with a lovely reception.

The veterans have galvanized the administration and faculty. In 2010 Todd Olson, Vice President for Student Affairs, created the Veterans Support Team (VST), a coalition of administrators, faculty, and students concerned with veterans issues. Co-chaired by Mary Dluhy and me, the VST and the GUSVA have lobbied for the creation of a Veterans Resource Center on the Georgetown campus. The first step was the establishment in 2012 of a veterans office with a full-time coordinator, Army veteran David Shearman. Working through these organizations, individual veterans have been able to improve services for their peers by generating their own new initiatives. For example, Anthony DeMarino created a program that enables veterans to meet on campus once a month with representatives of the V.A., who assess their eligibility for medical benefits and schedule doctor's appointments. Another, initiated by James Sutton, created a new veterans' residence.

Working with veterans has been time-consuming and challenging, but also meaningful and rewarding. The veterans I have worked with are mature, articulate, hardworking, focused, and resourceful. Making Georgetown a more veteran-friendly campus has become a true mission for me, and I consider the hours I have devoted to it well spent. Both St. Ignatius and St. Teresa understood that faith galvanizes. It gives us energy and vision. Thanks to them, my mature years at Georgetown have been filled with joy. ■



# SAINT LOUIS UNIVERSITY



# Salt and Leaven

## *Mission Integration Using Organizational Development Principles*

By David C. McCallum, S.J.

**W**hen people think of Ignatius of Loyola, the first images that come to mind are the soldier turned saint, the pilgrim on the road, and perhaps the helpful holy man reaching out to someone in need. We know, though, that Ignatius was also an ingenious administrator who understood how organizations worked; he appreciated the importance of a compelling vision, flexible strategies, and the critical role of skillful and supportive management of people; and he knew how to make decisions in such way as to allow the Holy Spirit to be the driver while at the same time attending to earthly details. From his early days as an aspiring courtier, Ignatius had both the education and the instinct for developing organizations and making them work effectively. In fact, the Constitutions of the Society of Jesus, which Ignatius authored, might be considered an organizational blueprint that translated the spiritual graces of the Spiritual Exercises into administrative policies and structures and into guiding principles for human resource development. The goal of the Constitutions was not a bureaucracy, however. The Society of Jesus was intended to be an organization inspired throughout every dimension to fulfill a divine mission in loving service to the church and the world and to do so with a spirit of selfless generosity. This mission was to serve as a pervasive and permeating source of purpose and meaning, functioning like the salt or the leaven Jesus describes in the Gospels.

When we think about the contemporary work of mission integration in our institutions of higher education, we have a similar goal, to facilitate the permeation of our mission

throughout our schools and help tether everything we do to that inspiration, purpose, and meaning. While we mission officers do not generally have experience as military leaders or in local government as Ignatius did, we can draw similar mental models and skill sets using the resources of contemporary disciplines such as organizational development (OD) to help think systematically about our work and better achieve our institutional goals. Organizational development is an interdisciplinary field that includes and draws upon the social sciences, adult and organizational learning, systems theory, and a variety of theories related to management science. It is rooted in humanistic values that prioritize the dignity and value of the human person, that seek to develop the potential of individuals while enhancing the effectiveness of the organization in the service of its goals, and that support the vibrancy, meaning, and value of work. In this essay, I will describe some of the relevant features of OD as they have influenced my work as the director of mission and identity at Le Moyne College.

### ***Organizational Development as a Resource for Mission Integration***

The first principle of OD is the development of an organization's process, systems, and procedures. Accordingly, while the Office of Mission & Identity at Le Moyne College provides faculty and staff orientations and ongoing development

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and collaborates with campus ministry and service outreach, mission integration extends beyond these programs and functions. Mission integration at Le Moyne (and perhaps most Jesuit schools) also involves the policies related to all the other varied dimensions of the institutions such as hiring, marketing and admissions, student development, the core curriculum, employee performance reviews, faculty rank and tenure, the financial policy's related to tuition pricing, the investment portfolio, facilities, health care plans, etc. Wherever we might identify the function of a particular policy, division, office, or role, mission is hopefully the answer to the question of why that particular function exists and helps describe how that function might work in a way that is distinct from that of another type of institution.

In addition to policies, procedures, and systems, another key focus of organizational development is that of culture. While some might view culture as simply a collection of the way individuals think and behave, OD is enriched by the disciplines of anthropology and social psychology, which provide a more holistic appreciation for the importance and the impact of culture on an organization. Using principles of OD, our mission-inspired administrative and faculty leaders inquire: how is the mission manifest in the patterns of people's interactions and in the care and collegiality we demonstrate for one another; in the degree to which the vision and values are shared across faculty and administration; in the habits of thinking and mental models that guide decision making; and in key symbols, artifacts, rituals, and ceremonies? And perhaps just as critical, leaders explore ways in which aspects of the actual culture are in tension with or even in opposition to the espoused values of the organization, for example in compensation packages, in building and facilities priorities, or in the ways resources are allocated.

### ***The Mission Integration Model at Le Moyne College***

Over the past two years, we have been developing a model of mission integration that is informed by OD theories and practices. First and foremost, we constructed a heuristic lens (see Figure 1) to help us to see the organization of the college in the

most comprehensive and inclusive manner in order that mission efforts are both integrative and impactful. We draw on the work of Ken Wilber, whose *Integral Spirituality* (2006) and *The Integral Vision* (2007) offer a means of mapping the personal (1st person), interpersonal (2nd person), and objective (3rd person) elements of the organization.

The mission integration map helps us clarify the scope of our mission education efforts and interventions and discover where there may be gaps, tensions, or misalignments between what we say and what we do. For example, we encourage our students to be committed to the service of social justice, but as institutions we may not provide living wages to certain categories of employee. It helps us to think through the degree to which we are supporting and reinforcing our core organizational values of *cura personalis* (care for the whole person) and *magis* (a commitment to generosity, excellence, and depth of quality) and to ensure that we are translating these values into observable behaviors that can be acknowledged and evaluated, reflecting them in our culture, institutional policies, and systems.

By virtue of seeing the organization of the college in a holistic manner, we are better able to consciously tap into the inspiration and purpose that our mission provides, whether we serve as a faculty member in the liberal arts, a staff person working in facilities management, or an administrator responsible for marketing the college. Just as salt provides flavor and serves as a preservative and leaven activates dough, this holistic approach to mission integration ensures that every dimension of our educational organization is influenced and inspired by this core purpose.

### ***Conclusion***

As Ignatius of Loyola drew upon his practical education and experience as a soldier and courtier when he translated the grace of the Exercises into a dynamic, mission driven organizational model in the Constitutions of the Society of Jesus, so the discipline of organizational development provides resources that help us pay more comprehensive and systematic attention to the ways our missions might flavor and permeate our institutions even more thoroughly and effectively. ■

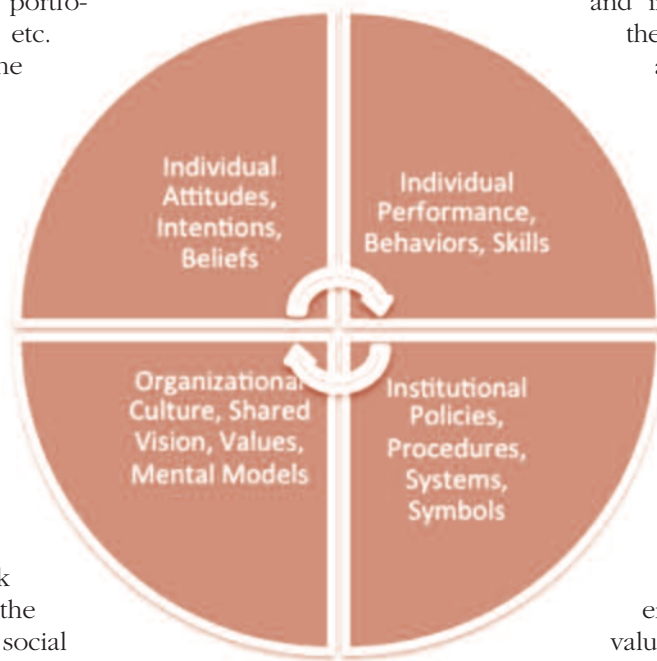


Figure 1: Mission Integration Map



# Board Governance in the Ignatian Tradition

## *Trustee Reflections*

By Debra K. Mooney

To assist board members in their authority and responsibility to “promote and maintain the commitment of the University to the Jesuit Catholic tradition,” trustees at Xavier University engage in a multiyear formation series, “Reflecting on the Mission as a Trustee.” From the series, trustees report gaining a deeper understanding of the Jesuit mission and Ignatian spirituality as well as a heightened appreciation of their role. Each component of the series is centered on a specific theme, such as Jesuit education or Jesuit core values, and includes a video narrated by a trustee, a brief reading, and reflection questions. One component of the series, “Leadership in the Ignatian Tradition: Personal and Communal Discernment,” addresses St. Ignatius Loyola’s spiritual model of making choices, including the identification of values, Ignatian indifference, consolation and desolation, awareness of God’s presence, and a sense of unity. This component is based on the writings of William Byron, S.J. (2000), Wilkie and Noreen Cannon Au (2008), Michael Sheeran, S.J. (1987), and George Traub, S.J. (2012). Consequently, this seminar invites reflection upon the use of Ignatian communal discernment in board governance. Undoubtedly all campus leaders will find trustee perceptions valuable. Thus, their insights follow.

As an important first step in the process, trustees are mindful of their personal values and goals on behalf of the university. They can readily identify convictions that span all of their institutional decision making as well as those specific to the deliberations of a particular committee. Two sweeping examples follow:

- “*Cura personalis* is the reigning theme when, as a board member, I am called upon to consider change or innovation to the working particular of our university. We are not just about finances or grades, but about the growth and

development of the students, faculty, and ourselves – spiritually, practically, and mentally,”

- “Being persons for others has become, I think, the most important thing a Jesuit education can instill. As trustees, we must remain cognizant of that principal goal in all that we do.”

With regards to committee-specific goals, a trustee, as a member of the Academic Affairs Committee, is especially attentive to “Being stewards of an inclusive environment – ensuring that this is reflected in our enrollment,” while a member of the Marketing and Public Relations Committee stays attuned to “using the entire structure of [the university vision and strategic plan] to guide my, or our, decisions to the constituents on the outside.”

In recalling specific decisions resulting from an Ignatian communal process, trustees point to intrapersonal, interpersonal, and institutional benefits. Personal satisfaction and comfort with an agreed-upon choice is described by a trustee in this way: “when there is harmony between thoughts and feelings, I feel good about the decision reached. That is, the thought process and the conclusion feel right.” A Plant and Building Committee member highlights how the process was used to weigh various construction options “with a view to students’ minds, sustainability, financial prudence, and the future. What resulted is truly an analysis of all concerns blended with a great outcome for [the university].”

Trustees identify a number of significant factors for effectiveness, namely trust, patience, Ignatian indifference, and openness. One trustee succinctly summarized these points in this way: “What can’t be emphasized enough is the

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*Debra K. Mooney is assistant to the president for mission and identity and founding director of the Conway Institute for Jesuit Education at Xavier University.*

# The Gift of Ignatian Communal Discernment

a spiritual approach to decision making that helps us to achieve our mission

1. Outline the pro's and con's of the decision with respect to the University's mission, vision and values.
2. Approach deliberations with an impartial mindset (Ignatian indifference).
3. Share my opinions.
4. Encourage and support the contributions of others.
5. Give close attention to the viewpoints of others – more so if disagreements arise.
6. Be mindful of feelings of unease or agitation (Ignatian desolation).
7. Notice God's presence and will.
8. Deliberate until we have a shared sense of contentment with a decision (Ignatian consolation).



pre-process, having a true sense of openness and willingness to 'listen' to God's spirit and one another. Within the process, it is important not to 'rush' and to make sure all appropriate voices are heard!"

Despite the benefits, trustees clearly spot challenges to the use of discernment in governing, including impediments to full trust and openness as well as a narrowed focus on finances, noting for example that "money is an important factor but not the first one". The most common difficulty identified is the pressure of time coupled with "a lack of patience to engage the process."

Board members underscore three ways to maximize the use and benefits of Ignatian communal discernment and minimize the challenges noted above. First, effective adoption of the approach must be consciously attended to both between meetings, through on-going education, and within each meeting. (See the individual note card that has been used recently in committee meetings to support the Ignatian

milieu.) Second, the communal aspect necessitates active engagement by all involved in the decision-making process; creating a normative environment in which everyone's opinion is solicited and equally valued is imperative. Third, keep the mission of the university, as outlined in its mission statement, foremost in mind throughout deliberations.

In his address to Jesuit university presidents and board chairs on October 12, 2013, Father General Adolfo Nicolás, S.J., called on the leaders to exert spiritual and heroic leadership. The opportunity to understand, deeply engage, and reflect upon the process of Ignatian communal discernment is an effective way to support trustees and other campus leaders in meeting this invitation and responsibility ■

The "Reflecting on the Mission as a Trustee" series can be viewed at: [www.xavier.edu/mission-identity/trustees/index.cfm](http://www.xavier.edu/mission-identity/trustees/index.cfm)

# “Jesuit Sí, Catholic Not So Sure” Revisited

By David O’Brien

The 20-year mark is an appropriate moment to take another look at questions I addressed in my article “Jesuit Sí, Catholic Not So Sure” (*Conversations* (1994 (#6))). And it is 40 years since the Jesuits’ 32nd General Congregation (1974), when they made their historic commitment to the service of faith and promotion of justice within a preferential option for the poor. And 2014 marks 25 years since the murder of six Jesuits and their friends by U.S.-trained military assassins at the University of Central America in El Salvador. That event deepened the Jesuit commitment to justice and broadened understanding of that commitment among faculty, staff, and students at the 28 U.S. Jesuit colleges and universities.

The earlier article grew out of discussions in the first national seminar on Jesuit higher education, on which I had the privilege to serve. I warmly supported the commitment to justice and also paid particular attention to the Catholic side of university mission and identity. I thought the justice theme was central to understandings of the church and its colleges and universities that emerged after Vatican II.

Recognizing that the meaning of Catholic identity was being renegotiated in the wake of Vatican II and long-term changes among American Catholics, I defended those who emphasized Jesuit rather than Catholic – “Jesuit Sí.” But I also wanted to help Jesuit academic communities and those of us who worked in Catholic higher education to carry out our shared responsibility for the life and work of the American church. It was in that spirit of moving forward from “not so sure” that I wrote the essay in *Conversations*.

Three of the central arguments I made remain before us.

First, each college and university community and Jesuit higher education as a whole had to think a little more systematically about their Catholic responsibilities and develop strategies for implementing their continuing commitment to be Catholic as well as Jesuit. Lay faculty, staff, and trustees would have to be brought into the conversations.

In the area of strategic reflection and planning, the last few decades have been very disappointing. A long, contentious debate about the Vatican’s statement “*Ex Corde Ecclesiae*” and its canonical implementation, along with the passing of a generation of bishops and academic leaders who worked closely together, sharpened divisions over Catholic responsibilities. Local clashes have led the bishops to adopt a policy of asking Catholic institutions to avoid honoring speakers who were deemed to oppose Catholic teaching. Academic leaders have responded to these conflicts respectfully, but the widespread concern with Catholic identity, especially when focused on controversial moral teachings, issues related to the role of women in the church, or divisive political judgments, have made it more difficult to escape the now chronic nervousness – “not so sure” – about Catholic affiliation.

Second, one strategy I thought worth considering was Catholic studies. As most American Catholic colleges

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and universities became independent, self-governing institutions between 1967 and 1972, they placed responsibility for the academic component of Catholic mission on theology. That gave the impression that Catholic thought and imagination were limited to theology, which turned out to be a pastoral as well as an academic mistake. Catholic studies programs, designed to engage issues of meaning and value with Catholic resources across the community, offered the opportunity to enrich the dialogue of faith and culture which is in fact central not just to higher education but to Christian life in a free, religiously diverse society.

Since 1994 Catholic studies programs have in fact developed on many campuses. The Institute for Advanced Catholic Studies stands as an example, unfortunately a lonely one, of the kind of support required for sustaining serious Catholic intelligence and imagination in the United States. These promising initiatives, along with new centers on individual campuses, are limited, however, by divisions among Catholics, tensions between academic institutions and the hierarchy, and the widespread erosion of pastoral resources across the American church.

Third, I argued that faith and justice work could be enriched by cooperation with diocesan justice and peace offices and with such national networks as Catholic Charities, Catholic Relief Services, and the Campaign for Human Development. The Jesuits of course had their own rich resources in social ministries of global reach that could also open minds and imaginations to new understandings of mission and identity.

There have been impressive local and national examples of collaboration between Catholic higher education and Catholic social ministry. While Catholic social services, medical care, and education remain extremely important components of American civil society, they suffer from internal conflicts over “Catholic identity” and public policy, disconnection from pastoral life, and declining financial support. Jesuits and other religious orders offer remarkable opportunities for community and public service at home and abroad, and their work and witness regularly refresh ideas of faith, justice, and the option for the poor. But collaborative and pastorally grounded social ministry remains a hope, not a fact.

This gap between faith and economic, political, and professional life is a very important pastoral problem as well. No one would argue that the American church has made great progress incorporating Catholic social teaching into pastoral care for lay people. Among working class and immigrant communities faith-based community organizing still resonates with pastoral care. But bring-

ing similar programs of democratic justice seeking and peacemaking into middle class parishes remains a challenge. Here is an area where academic and pastoral leaders might explore mutually beneficial programs of research, education, and pastoral planning.

Thinking and planning together about Catholic responsibilities was the central plea of my 1994 paper. The original national seminar considered establishing a national think tank on these matters which would develop ideas for consideration by the Jesuit Conference and the Association of Jesuit Colleges and Universities but decided that a strategy focused on encouraging dialogue on individual campuses made more sense. Perhaps the time has come to reconsider the possibility of a creative initiative for systemwide research, reflection, and planning.

An initial agenda for such a think tank might include: (1) thinking about what shared responsibility requires in all sectors of the American Catholic community; for Catholics shared responsibility for the life and work of the church is a fact and not an option; (2) consideration of what is required in the future to nurture and sustain American Catholic intellectual and cultural life; older Catholic publications, informal networks, and learned societies may no longer be adequate to the needs of the church for intelligence and imagination; (3) thought about how colleges and universities might work with pastoral leaders to explore how Christian ideas and values can creatively inform the civic and working lives of the Catholic people; attention might be paid here to the experience of new Christian movements; (4) searching for creative initiatives to demonstrate the tremendous resources of the contemporary church and its people across the globe for addressing questions of genuine importance to faculty, staff, students, graduates, and their families.

Of course the biggest challenge when I write of “not so sure” – then and now – is how we really feel about Christian faith and the Catholic church. Since I wrote in 1994, many things have happened in our church – the sex abuse crisis, the continuing inability to address the concerns of women, the scandalous divisions over public policies – to dampen enthusiasm about things Catholic. I had the good fortune over many years to stumble into many experiences of what Pope Francis calls “the joy of the Gospel,” so I could not but encourage everybody to enjoy and make vocational use of the gift of faith and Church. I know from experience that, in contrast, many good people have had less positive experiences of faith and Church. I pray now as I did in 1994 that we will find ways to talk together about how we might answer that challenge. ■

# Mission Integration in the Natural Sciences

By Sherilyn G. F. Smith

**T**he natural sciences (biology, chemistry, physics) and mathematics seek to understand the nature of nature: the matter and energy of the known universe, the formulae describing natural phenomena, the processes and relationships that govern the realm of living things, and earth's global ecological system. Jesuits have figured prominently in the expansion of knowledge in the science disciplines and include such names as José de Acosta, Matteo Ricci, Francesco Grimaldi, Franz Kugler, and Pierre Teilhard de Chardin; and today there are Kevin FitzGerald, Guy Consolmagno, and George Coyne. These and many other Jesuit scientists have recognized the connection between the spiritual and natural worlds and deepened human understanding of God's creation.

The view of earth from space brought home that we are totally dependent on this planet for life, and we share it with myriad other living things. At this juncture in human history, it is imperative that we recognize the extent to which we rely not only on the planet's physical systems but also on the other living things that perform critical ecological services, keeping the global ecosystem functioning. Human beings can prosper only when the intricate life-support system of that ecosystem is intact. So, how do scientific endeavors to understand the natural world and communicate that understanding to students and others connect to Jesuit mission?

The study of nature and the commitment to see God in all things, including work for social justice, are two sides of the same coin. Awe and wonder manifest themselves in experiencing the natural world, from the joy of a breathtaking landscape to reaching a mountain summit, from watching butterflies flitting among colorful flowers to feeling and smelling the first drops of rain on a breezy spring afternoon. The "ah-ha!" moment, understanding a complex equation, an ecological process, or a perplexing physics problem gives the scientist and the student alike marvelous insight into the glory of God's creation.

As we endeavor to promote social justice, it is evident that ecological degradation is inextricably tied to poverty and injustice. An understanding of ecosystems and sustainability must go hand in hand with efforts to improve the quality of life for suffering peoples. That social justice and healthy environments are inseparable has been recognized by successive popes. In his first papal homily (March 19, 2013), Pope Francis said, "Please, I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of goodwill: let us be 'protectors' of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment." Similarly, Benedict XVI in his Message for the Celebration of the World Day of Peace (Jan. 1, 2010) stated, "We are all responsible for the protection and care of the environment. This responsibility knows no boundaries." In *Evangelium Vitae* (1995), John Paul II outlined an ethical responsibility toward the environment: "As one called to till and look after the garden of the world (cf. Gen 2:15), man has a specific responsibility towards the environment in which he lives, towards the creation which God has put at the service of his personal dignity, of his life, not only for the present but also for future generations. It is the ecological question...which finds in the Bible clear and strong ethical direction, leading to a solution which respects the great good of life, of every life."

This makes it incumbent upon us as scientists and teachers at Jesuit institutions to help form young men and women for others by exposing our students to the connections between the welfare of others, especially the poor, and the welfare of the natural environment. We can integrate Jesuit mission and science in three ways: 1) by personal scientific excellence, with reflection and commitment to furthering the

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Le Moyne College.

understanding of nature; 2) by stimulating our students to deepen their understanding of the natural world and the principles and relationships that govern it, and to recognize the interconnectedness of human beings and God's creation; and 3) by challenging our students (and ourselves) to undergo transformation – to recognize our responsibility for protecting the global ecosystem, and simultaneously to promote ecological, social, and economic justice.

The first way of tying scientific work to Jesuit mission is unique to each of us as we endeavor to fulfill our own potential in our discipline. Personal discernment regarding choices of research topics, dissemination and application of research findings, and interactions with other scientists can make us more fulfilled and more effective in the classroom. We also serve as role models and can have a powerful influence on our students.

The second way of integrating science and mission is in of interaction with our students. Jesuit mission can be manifest in many ways in the classroom, appropriate to each discipline, and can be addressed either explicitly or embedded within coursework. Ignatian pedagogy is an effective approach and also a “natural” for case – and experiment-based teaching, as well as multidisciplinary subjects involving science disciplines. Its steps can parallel the path of the “scientific method” and provide a natural connection to mission, especially in the interpretation of experimental results. That connection can be established in other ways as well, particularly as ethics

and values are important to consider for science-based topics such as environmental issues, genetic engineering, and chemical synthesis and development.

Bringing Jesuit spirituality and mission into a dialogue with science can also be effective not only for students and the academic community but also for those in the non-academic community. Lectures (such as the Science and Religion Lecture Series at Le Moyne College), plays and readings, book discussion groups, and other venues for dialogue can bring ques-

tions of morality, sustainability, ethics and other species, consumerism, and resource use into focus and encourage reflection on what are often thorny issues.

Success at integrating Jesuit mission will produce students who can discern patterns and complex relationships, who see the “big picture,” and who also understand that science does not happen in an ethical vacuum. They can then recognize that scientific discoveries have many connections, implications, and consequences for the entire planet as well as for humans.

The third way of integrating science and mission is taking action on personal, societal, and ecological levels. Scientific understanding comes with the responsibility to do no harm. Humans are, both by sheer numbers and by our exploitation of nature, causing more disruption to natural systems than any single species has ever done before. Massive habitat destruction, extinction of species, pollution on an unprecedented scale, and climate change are but a few of those disruptions. Seeing God in all things must go hand in hand with a deep respect for the earth and its inhabitants, a reverence for nature. Acting on that respect and reverence produces commitment to solving problems in the context of environmental sustainability “to the seventh generation,” based on a solid knowledge of underlying scientific principles and interconnections. Here, then, we have the transformative power of the integration of Jesuit mission and science. ■

# DISCERNING FINANCES THROUGH THE LENS OF MISSION

By Connie Kanter

**W**hen asked how the mission relates to the finances of a university, we think of the old adage: “no money, no mission.” Financial management often comes down to this simple but practical perspective. The university’s mission drives its needs, and those needs cannot be met without appropriate funding. The reverse has also been claimed: “no mission, no money.” The compelling mission of a university and its ability to articulate the value of its programs and initiatives are critical in any fundraising effort.

Clearly much could be said on the link between money and mission, but I would like to share a different perspective on the relationship between the mission and money. I want to address how the mission and values of the institution can be lived out in the financial decision-making process itself.

I was new to higher education when I joined Seattle University as its chief financial officer two years ago. I faced two major challenges: I needed to learn what it means to be a Jesuit university; and I was just as intent on learning about the challenges and opportunities for higher education in general and the finances of Seattle University in particular. The Jesuit history, values, and pedagogy permeate so much of what we do at Seattle University and almost immediately offered an opportunity to incorporate these Jesuit values into the financial management practices as well.

Seattle University offers numerous opportunities for staff and faculty to learn about what it means to be a Jesuit institution. Beyond the lectures and reading materials, the greatest resource can be the university’s Jesuit community itself.

Reflecting on the early Jesuits and how decisions were made around their founding, I appropriated the basic principles of Ignatian discernment that can be used in the financial decision process.

A five-step process for discernment was a starting point: context, experience, reflection, action, and evaluation. The opportunity was to consider how each of the elements could inform the financial management of the institution.

## *Indifference*

In order to have a discerning approach, the university leadership has to enter into the process with a sense of *indifference*, which in this case means being open, letting go of one’s biases and prejudices, having the capacity to listen attentively to others. It is fundamental in any discernment. However, financial decision making and formation of the operating budget are typically driven by the personal interests of those involved. Each cabinet member traditionally advocates for his or her own division. In order to start from a place of indifference, each cabinet member must be able to step back and stand in the shoes of one another as we discuss how resources should be allocated. This is not easy. Bringing the cabinet to a sense of shared responsibility is a starting point.

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## Context

The *context* in which our universities operate has evolved over centuries. And in each era, university administrators have undoubtedly felt they were facing the greatest challenges the sector would ever experience. So it may be inappropriate to assert that the current issues around affordability and student debt, competition from community colleges offering four-year degrees, a wide variety of online and hybrid alternatives, rising costs, and changing demographics are some of the greatest challenges that higher education has ever seen. Regardless, the university's financial leadership needs to communicate with the broader community the context in which financial decisions will be made.

At Seattle University, the financial leadership discussed what the university community should know about the finances. We had four simple messages.

Tuition drives revenue.

People drive costs.

Deferred maintenance is growing.

Debt is tapped out.

We developed a presentation and shared it widely with the board of trustees, the president's leadership forum, faculty and staff of the schools and colleges, the alumni board of governors, and students. Our goal was to educate the campus about the context in which we are currently operating.

## Experience

Thinking about *experience* from a financial perspective involves looking at the financial information available to management and considering how this information is used in decision making. As someone new to higher education, I was struck by two realities: 1) the near singular focus on the operating budget, which is vital, but tells only a piece of the story, and 2) that the tuition-generating schools and colleges were considered "cost centers" with no attempt to match revenues against expenses.

The finance department developed new reports to supplement the traditional budget materials. These included reports on gift balances and endowment income. It gave out three-year over/under spending reports highlighting actual results vs. budget.

Looking ahead, the university is developing a financial review model, which will fully allocate revenues and expenses to each of our revenue-generating units, the schools and colleges and the auxiliaries. Much of this work has been accomplished at other Jesuit universities, and we are most fortunate that the financial leadership within AJCU has been so forthcoming in sharing how they have enhanced financial reporting at their institutions.

## Reflection

The only way to allow for *reflection* is to provide time for it in the process. This year the major budget requests, items over \$500,000, were identified in early fall. We took time at each of the cabinet meetings to learn about the requests in greater detail. The cabinet was able to weigh each of the requests over a period of time long before the budget deliberation meetings. Early in the process, the cabinet recognized that major requests would not be fully funded and there would be limited resources available to meet the university's needs. Facing this somewhat harsh reality, it was important for the cabinet to be patient when feeling desolation about the challenge ahead. We were also thankful – feeling consolation – when we learned there was consensus about most priorities among the cabinet members. A key Ignatian principle in discernment is that significant decisions not be made at times of extreme desolation or consolation. Crafting a schedule which provided time for reflection was an important component of the process and for eliciting Ignatian indifference, shared discernment, and eventually a confirming consolation.

## Action

The operating budget is nearly the singular financial management instrument at a university, and forming it is the ultimate *action*. The funding decisions articulated through the budget reflect the university's priorities. As we continue on the journey to enhance financial stewardship at Seattle University, we look forward to how the information we are providing and the way we are engaging leadership will lead to more informed decision making around the university's finances.

## Evaluation

At present, we give too little time to reviewing the actual results of the existing budget. All too soon we are focusing on the next budget far more than on the performance against the existing budget. We look forward to improving our evaluation methods.

Embracing the university's Jesuit tradition and its methods of discernment provides a powerful framework for how the university engages in its critical financial decisions. Ideally this Jesuit tradition can be lived out in all parts of the university and allow the entire team to work in a way that is consistent with and supportive of the mission, values, and culture of the institution. ■



# “Leading Lives That Matter”

## *A Classroom-Centered Approach to Mission Integration for Posttraditional Learners*

**By Janet L. Rumfelt,  
Franklin Medford, and  
Elisa Robyn**

Jesuit universities and colleges all share the same challenges of integrating mission values into the experiences of our students. These challenges include finding the right curricular vehicles, providing faculty with a well-designed orientation to our Jesuit, Catholic identity and aspirations, and linking classroom content with cocurricular experiences, such as service learning, community-based engagement, and international immersions. But these challenges are magnified with posttraditional adult learners – that is, students over 25 who may also be balancing work and family responsibilities – as they pursue degrees in accelerated learning formats, diverse academic term options, and, particularly, online coursework.

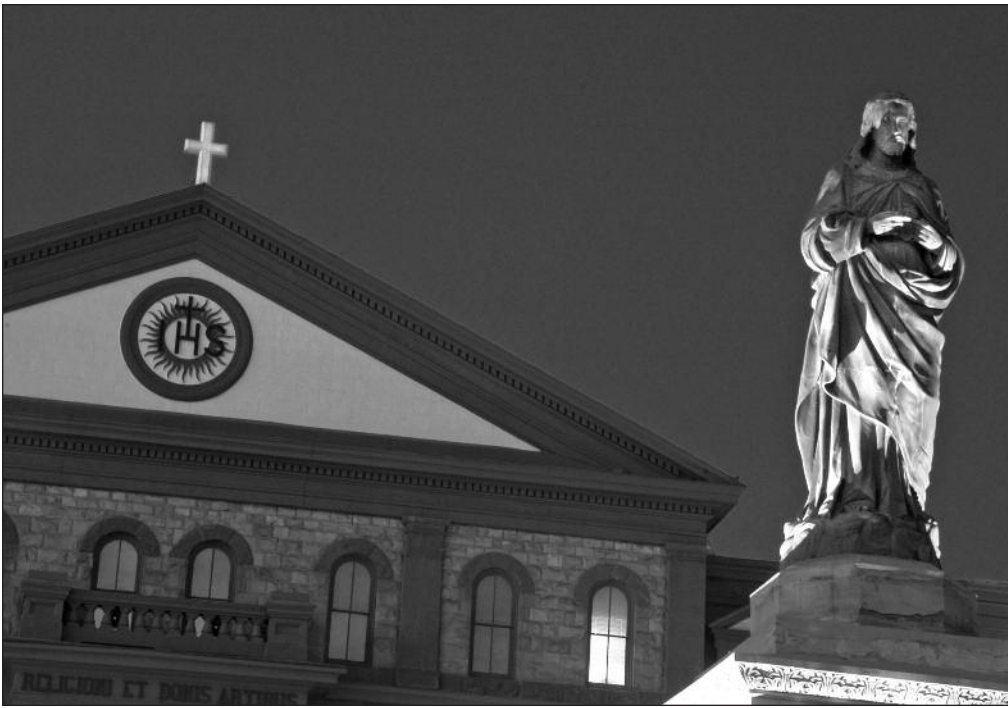
These students often have full-time jobs and family commitments, and as a consequence, they lack the time to participate in cocurricular opportunities, campus ministry programs, and other mission activities. Online learners often face additional constraints due to geography. Adult learners typically come to this phase of their higher education experiences with varied educational, religious, and personal backgrounds, and a higher percentage of them are first-generation college students, which may provide benefits such as resiliency and a clear career goals, but they often face financial and familial challenges.

Regis University has grappled with these issues for many years in both our College for Professional Studies and our College for Health Professions, both of which have invested considerable energy into strategies for incorporating Jesuit mission values into curricular offerings. We recognize that the classroom, whether online or on-ground, must be the place where mission integration takes place for working adults. Efforts have included redesigning core curriculum courses, such as religious studies and philosophy, to fit the needs and experiences of posttraditional learners, incorporating service-learning opportunities into capstone courses, and preparing faculty serving these learners to redesign courses with Jesuit mission themes.

While these efforts were successful, we also recognized the need to broaden our strategic approach. We needed to respond not only to the needs of adult learners but also to those of learners who had already fulfilled core requirements at community colleges and were therefore not enrolling in the core course

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Regis University.

previously redesigned to infuse Jesuit values. At the same time, the online student population was growing, and their geographical distance required new avenues for mission integration.

This challenged us to rethink our strategy and ask where Jesuit values “live” in our curriculum. If not in our core, then where? In response to these questions, we developed a required undergraduate course that allowed for focused reflection on values fundamental to Jesuit education – a strategy that made economic sense for financially strapped students unable to take a series of new requirements and one that accommodated the busy schedules of learners with little time for contemplation.

This course, Humanities 366: Leading Lives That Matter, is based on Jesuit educational principles and draws directly from the Spiritual Exercises. It was designated a humanities course in order to provide accessible pathways into the content without respect to religious background. The course had to be taken at Regis – in other words, it could not be transferred in – and, by mandate, it would be among the first four Regis courses taken by the student. These two requirements ensured that all learners would have a facility with Jesuit values that could be further enhanced as they moved through their coursework.

In order to develop this course, the curriculum committee, composed of interdisciplinary humanities faculty, developed a classroom-centered approach to mission integration. They provided learners with a solid introduction to Jesuit values through the cultivation of a space (either virtual or on-ground) that allowed learners to reflect on how these values shaped their lives and their learning experiences. The end product was course

content that coalesced around the central question of what it means to lead a meaningful life.

Consistent with the principles of adult learning undertaken in an Ignatian key, the course opens with learners narrating a personal life experience and, in doing so, exploring how telling a personal story can facilitate the contemplation of meaning in one’s life. They reflect on the stories they are currently writing and on the ways in which their stories can be reshaped and retold. This is an especially important exercise since many of our learners are returning to college, finding a new career path, recovering from divorce, and experiencing other significant life transitions.

Learners go on to explore the relationship between morality and meaning and to ask how their identity – cultural, familial, psychological – and their experiences of suffering have shaped their sense of life’s meaning. They focus on the meaning of work and vocation, as well as the differences between the two, and ask how tradition – whether religious, cultural, or familial – shapes meaning in their lives. Finally, through investigating opportunities for service learning, they can explore how their personal gifts might be used for a greater good.

In addition to the required course readings (among other things, Mark Schwehn and Dorothy Bass’s edited volume *Leading Lives that Matter*), each section of the course is infused with a video introduction, followed by a discussion, to the six values that are central to Jesuit education at Regis: *cura personalis*, *magis*, men and women for others, unity of heart and mind, contemplatives in action, and finding God (or the sacred) in all things. These videos were filmed at a location recognizable as the Regis campus and are one example of how course content can bridge the gap between distance learners and the campus.

The final learning activity in the course requires learners to renarrate their autobiographical narrative in light of what they have learned and to reflect on how this revised story differs from their first narrative.

After taking Humanities 366, learners are exposed to Jesuit values infused across the curriculum, most especially in the required senior capstone that also focuses attention on the kinds of issues raised above. Additionally, we developed an online learning community to complement Humanities 366, providing students with a more informal, self-directed environment in which to continue the conversations begun in class. ■

# MAKING SACRIFICES TO ENHANCE MISSION

## Higher Education Responds to Father General's Challenge

By Michael Sheeran, S.J.

Last October 11, Fr. General Adolfo Nicolás spoke at Loyola Chicago's Watertown Campus to the 28 AJCU board chairs and presidents, the nine provincials, and various key staff, as well as four rectors representing the four new provinces currently being formed. In a homey style of speech reminiscent of a homily from Pope Francis, Fr. Nicolás avoided technical language like a call for "transcendence" in Jesuit education. Instead, he told his audience that Jesuit schools are about "conversion" – not conversion from Buddhist or Presbyterian to Catholic – but conversion of Catholics and Buddhists and Presbyterians to "humanity."

In similar language, he pointed out the gradual decline in the number of Jesuits even as Jesuit universities have grown more and more popular. With gentle teasing, he encouraged the board chairs to sit down with their provincial and give him some guidance about how one goes about recruiting the next generation of leaders for a business corporation. (Fr. Nicolás quipped that he had tried this unsuccessfully; maybe the board chairs could get a better hearing!) And he gave everybody a mandate: to rethink the priorities and the relationships among our schools in hopes not only of better utilizing the Jesuits, but also in an overall effort to make the schools even more successful at turning out graduates who are "converts to humanity," i.e., alumni dedicated to using their talents to make God's world a better place.

His challenge was the same for each group in the audience: "What selfless actions – based in freedom, generosity, and shared values as a community committed to Jesuit higher education – might God be asking of you" as leaders of

your universities, as collaborators in the AJCU network, as direction setters in the national Jesuit Conference?

The talk left provincials, presidents, and especially board chairs with real enthusiasm for this new challenge. The style of Fr. General's remarks had motivated everyone. There was even some disappointment when people read the official text of his remarks printed later in *America* (Nov. 11, 2013). The official text was in official language. The points were all there, but the motivational magic of Fr. Nicolás's personal way of speaking was, of course, missing. And now the hard task began of thinking through how the schools might make intelligent sacrifices to better achieve their mission.

At the February 3, 2014, meeting of the 28 presidents, a lengthy discussion added a dramatic further consideration: a few of the schools faced financial issues tied to the ongoing inability of potential students to handle the ever-rising burden of private tuition in a time when state and federal financial aid is not keeping up. And presidents of schools that are in fine shape today agreed that the same trend was likely to hit them within a few years.

Suddenly, Fr. General's challenge was made even more immediate. The question became, "What economies and collaboration can all of us make with the goal not merely of survival but of even more successful fulfillment of mission?" The danger, of course, was that the goal would become mere survival rather than enhanced mission, when only the latter could be the ultimate goal.

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Fr. Nicolás, center, converses with Fr. Bill Leahy, S.J., president of Boston College, (right) and Fr. James Grummer, S.J., American assistant to Father General, at the October 2013 meeting. "Photos courtesy of the AJCU."

Brainstorming by the presidents was candid and creative. Why does each school need its own academic record-keeping processes? Why not a common "back office" serving multiple schools? Similarly, why not have a back office serving multiple schools for business records, student financial records, payment of vendors? More modestly, why not move staff out of separate departments in a school and combine their efforts at a single central campus site, achieving better results with less duplication? How about a fresh look at purchasing alliances which have proved great money-savers for Catholic hospitals? Do we really need all the academic programs each school offers? Might core curriculum reforms with an eye to more profound education improve on today's array of required introductory courses? Could we find ways to share the talents of Jesuits, e.g., making a man who is a professor at one place available for special talks and symposia at some of the others?

The list above is a "sampler" of the ideas that surfaced. No decisions were made except agreement that a process has to be put together to be sure possibilities get serious evaluation so good decisions can emerge.

Two complementary approaches are underway. First, since the merger of the nine provinces into an eventual four is well underway and deeper collaboration among schools within each of the four provinces is already under discussion, attempts at collaboration in each of the four groups of schools should yield ideas both on things that might work and on processes of decision making that turn out to be fruitful. For example, as the Chicago/Detroit and Wisconsin provinces merge into a Midwest province, a process of consultation among key leaders at all six of the universities in the

new province is under way. Agreement on six of initial collaborations among the group was agreed at the start of June. This process of moving towards consensus in a period of less than a year could become a model for others.

Second, the 28 AJCU presidents will meet again next October to focus on how best to proceed. In preparation, they asked the 28 chief academic officers to develop at their spring meeting an initial list of possible ways to enhance academic economies and collaboration. A similar request was taken up by the chief finance officers. The two lists will be further explored, then used by the presidents in October as they decide what avenues might be worthy of deeper analysis. The idea is to

move not quickly but carefully. As well, it is understood that collaboration might be among two or three schools on one topic, among a larger number on others, and even among all 28 should something appropriate emerge. In many situations, individual schools may ask another school for consultation or may imitate a model developed by one school to cut costs in order to better carrying out the mission.

Now that the board chairs have had a first meeting together, thanks to Fr. Nicolás, there will emerge occasional meetings of chairs. This will respond to their requests after that October 11 gathering for sessions where they could compare notes on evaluating performance of presidents and boards, on helping trustees understand Ignatian spirituality and educational practice, or on conducting an effective search for a new president!

More important as an outcome of Fr. Nicolás's talk, of course, each president and board chair will decide how best to involve their school's board in mission-enhancement discussion involving collaboration and sacrifice.

Presidents and board chairs will have to keep carefully in mind the challenge Fr. General gave them. Because the economic pressures of the moment will underscore the urgency, those pressures also can become a temptation: if the schools stop with financial savings to ensure viability, Fr. General's challenge will go unfulfilled. Only if the financial rethinking is part of improved collaboration and academic impact will the result be mission enhancement as our schools more effectively turn out graduates who have been "converted to humanity." ■

# Finding God in All Things

## Sex, Relationships, and Jesuit Identity

By Karen Peterson-Iyer

**F**ostering an openness to transcendence is one of the graces of teaching in a Jesuit university. We help our students to know God better by helping them to engage more deeply in the world. And extending this openness across the span of student experience – from the classroom to the retreat center, into the student cafeterias and residence halls – stands as both an invitation and a challenge.

Many of our students will never darken the door of a campus ministry office or have a confessional conversation with a priest. Yet, these very same students carry hopes, dreams, fears, and pain that can ultimately provide them deep wisdom and insight. We affirm that God has the capacity to speak to each of these students; it is our challenge to find ways, even within the classroom, to foster this. Jesuit campuses routinely invite students to encounter God at mass, at campus ministry, and on retreats. The bolstering of service learning, immersion trips, and other forms of community engagement present similarly effective opportunities to engage students spiritually. But we also should not overlook the opportunities that exist in ordinary classroom encounters for extending mission identity – in which we can encourage our students to examine their lives, concerns, and relationships for moral wisdom and for deeper clues about the divine. Indeed, shrinking attendance in churches necessitates that we find new places where we can invite our students to “dig deep.”

Further, an Ignatian emphasis on the *daily*ness of faith – that moral discernment is not just about life’s big decisions but rather involves hundreds of quotidian choices – finds important purchase in the classroom. When our stu-

dents are invited to reflect on the moral meaning of their daily actions – about what they do on a Friday night, or where they buy their clothing, or what they ask of a boyfriend or a girlfriend – they are in fact being summoned into a deeper relationship with God. Students’ extracurricular lives thus become sources of moral wisdom, rather than purely cradles of moral challenge.

The value of this effort to bridge curricular and extracurricular occasions for discernment has become abundantly clear in my teaching at Santa Clara University. In particular, my course entitled “Theology, Sex, and Relationships” includes numerous opportunities for students to draw not just on standard sources of wisdom (church doctrine, for example, or biblical guidance) but also on the wisdom gleaned from examining their experience – and being honest about what they encounter there. These various sources of wisdom in fact work together to help students seek after and articulate deeper truth as they understand it. In other words, in conjunction with customary ethical sources – biblical, traditional, or scientific and



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Photos courtesy of Santa Clara University.

sociological sources – students who take seriously their own and others' experience are better able to engage, personalize, and make relevant to their lives the wisdom found in these more conventional corners.

In matters of sexuality, part of the challenge is to address the “whole person.” Jesuit mission affirms that excellence of the mind can best be achieved in tandem with caring for – and honoring – the human heart and spirit. So many students today experience a dramatic disconnect in this regard: they have been taught that moral wisdom about their sexual lives is to be found primarily outside of themselves and has little to do with their experience. Some believe that “right” sexual behavior is simply a matter of doing what the church says to do (or, more commonly, not doing what the church says not to do). Others, those who reject church teachings or who never internalized them in the first place, commonly find themselves adrift in the “hookup culture” that is now prevalent on our college campuses. Classrooms offer these students the chance both to take their experience seriously as a source of wisdom and to identify sexual values that stand as alternatives to those embodied in this “anything goes, as long as it is consensual” atmosphere.

To help students access and articulate these more personal sources of knowledge, one of my assignments – I am indebted colleague Jennifer Beste for this idea – is to have students write anonymous papers describing and interpreting their sexual experiences. This allows them, often for the first time ever in their lives, to take seriously their histories in such a way as to unlock their own interior wisdom. Telling their stories has proven powerful: students have articulated the pain of sexual assault; or the mixed emotions they experience about remaining abstinent; or the joy of being loved unconditionally. I have read anonymous letters to rapists and shame-faced confessions about reckless hooking up. Every single time I read these papers, I am struck by the recognition that the mere act of identifying such barefaced personal realities is a sacred act, an act that

begins the courageous road to healing and transformation. Paul Crowley's words in the pages of *Conversations* over a decade ago ring true: “In the tradition of Ignatian spirituality, transcendence is directly tied to a full-throttle encounter with the reality of life as it is, because this is the only authentic path to promise and hope.”

Another assignment I give my students – also borrowed from a colleague, Kerry Cronin – is similarly nontraditional: each must arrange and go on a date. I then ask them to reflect in writing on that experience and on the values that undergird it, as compared to the values that govern campus hookup culture. Many students are fearful and anxious at first; they view dating as obsolete and bizarre. In reading their reflections, however, I am routinely struck by the eventual relief that the experience typically unleashes, as students ascertain alternatives to hooking up. Here, instead of turning to “experts” about what constitutes life-giving relational encounters, students are invited to use their own experiences as a guide to deeper understanding.

Finally, I would like to highlight the opportunity to encounter each other's suffering in a classroom setting. In last fall's issue of *Conversations*, Margaret Farley held that a Jesuit education invites students to share in the world's sufferings, to “drink the cup” that both embodies the injustices of the world and points the way forward to transformation. Arguably, to do this not only entails educating our students about the sufferings of the world; it also entails asking and equipping them genuinely to encounter each other in the complex reality of their diverse experiences. Many of our students carry immense pain related to their sexuality – pain that is, in part, relieved by the effort to articulate it and the chance to learn that they are not alone in their experiences. While the classroom isn't a therapy session, it can provide marvelous opportunities to reflect together on the numbing effect of hookup sex or the straightjacketing influence of pop culture's gendered expectations. In the relatively rare cases where deeper expertise is called for, connecting students with on-campus mental health resources is a ready option; but more often, student simply need, and find immensely valuable, the invitation to reflect on their own individual and collective experiences – including the painful ones – as meaningful. Because suffering, to use Farley's words, “cries out for change,” the classroom itself thus becomes a genuine tool for change in the world, ultimately moving our students towards a more profound encounter with the divine. And that is indeed a grace unparalleled. ■



# Between Image and Audience

## Sacred Conversations and Mission Integration

By Michael F. Tunney, S.J.

*Sacra conversazione*, from the Italian meaning holy conversation, is a theme that flourished in 15th- and 16th-century European art. Saints are depicted around the central Virgin and Child, meditating, reading, and, increasingly, in conversation with one another. Typically, one figure looks out to viewers inviting our participation in the scene. Sacred conversation became my organizing concept when I applied for the mission & identity position here at Canisius. Three years on, it reminds me how I want to engage students, colleagues, and all Canisius College's constituents.

Of course, long before there was an office for mission, mission was alive and well on campus. So what is my task? In light of Canisius's strategic plan and the goals and objectives of the mission office, one action item is particularly suited to using the arts in the service of mission: "Communicate our Roman Catholic, Jesuit identity via multimedia visuals at campus crossroads." In academic year 2012-13 campus ministry, student affairs, and the M&I office led the *Cura Personalis* Project. Among a host of second semester related activities and programs, we organized a black and white photo show where students, faculty, and staff wrote inspirational messages on their bodies. In the 2013-14 school year these same

offices invited our campus community to engage the *myMAGIS* Project, black and white photos and 250-300 word reflections on living *magis* in our daily lives at Canisius. This time our work expanded into both the Advent and the Lent/Easter seasons. As was our hope, both projects have people talking in more conscious and thoughtful ways about our shared labors and values.

**B**oth projects debuted on the college's internal portal pages. For years the top right corner of the portal has hosted the Ignatian Moment, a daily quote from a saint, wisdom figure, or current personality in the media. In Advent and Lent/Easter we use the spot for campus-specific reflection features. It was an obvious place to launch these two photo projects. The works then migrate outward to features on the college external webpage, spin-off bulletin boards in residence halls, an article in the alumni magazine, and prints now hanging in campus public spaces.

People by and large enjoyed the visual surprise and creativity of the *Cura Personalis* show, inspired by the earlier work of Robert Fogarty, a photographer working with the citizens of New Orleans and the Gulf area following hurricane Katrina. Messages by Canisius students and staff such as "Respect Me," "Building Up the Body of Christ," and "Fearfully and Wonderfully Made," written on one or more subjects – office staff, classes, and sports teams – sparked comments and provoked thoughts on how we see and relate to one another on campus. The *myMAGIS* Project, conceived as *Cura Personalis* 2.0, brings a deeper consideration from both participants and viewers on this central Ignatian ideal lived in our midst.

Apart from the public conversations that the works produce, there is often a private realization within the participants as they write reflections and pose for their photos. More than a few have noted how good it was to slow down and reflect, perhaps more than they are used to doing, on themselves. Defining experiences, treasured moments and times of testing, life among their families, reflections on classroom teaching and learning, all these surface in the course of writing. Oftentimes participants are startled by the challenge of self-reflection. And they are uniformly grateful for the opportunity to write down and share forward their insights with the Canisius community.

The creative teams producing the two photo shows have the gifts to make these photo meditations happen. Thomas A. Wolf, our longtime adjunct photography professor, brings his passion and professional experience to bear as he selects and guides the student-photographers taking the majority of the photos. Allina Santiago, newly graduated and working in a home for adults with disabili-

ties, shot all 45 of the *Cura Personalis* photos. Time and again I watched her personal warmth set her uncertain Canisius subjects at ease. Though they were to arrive with a clear message ready-to-write on their faces or hands, they often arrived willing but unable to decide what to communicate. Allina's gentle conversational manner guided a brainstorming session in real time until a singular personal message was crafted and the best placement of it on their faces, hands, or sometimes lips or fingertips was found.

Katrina Cosgrove, our *myMAGIS* photographer and double major in religious studies & theology and communications, had plenty of experience shooting weddings, receptions, and street photography. The studio setup was a new site for her learning. She finds the question, "What did you write about in your *magis* reflection?" to be the perfect point of departure for each photo session. Katie takes the reflection and experience each person brings to the studio and personalizes it in her photos.

It is not lost on people, admirers and critics alike, that these photo projects may not always deepen beyond the slogan, nor affect one's understanding and integration of our religious and Ignatian values. Nor do they always speak to anything particularly Catholic in our intellectual tradition. Perhaps. Perhaps not. Images attract the eye even on the hundredth pass. What the retina glimpses the mind ponders and the soul finds a home. Catholicism's rich visual history across the millennia continually invites our own aesthetic engagement with our human experiences of the sacred and the ordinary. These two projects are our responses to this invitation. My belief is that the projects not only delight and instruct but also offer us fresh insights into our diversity as well as our shared values.

Across our AJCU institutions we are becoming more and more aware of mission and its presence in every area of our shared labors. We see and live it in our respect for one another, in our organizational planning, budget decisions, academic instruction, student life integration, and engagements with our alumni across generations. In the midst of myriad institutional challenges surrounding us, our mission, collective and individual, emerges as the vital reference point of conversation, goal setting, and accomplishments. Using the arts at Canisius to advance our mission goals is one way of shaping our students and entire community in a 21st-century sacred conversation on our Catholic and Jesuit educational ideals. ■

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*Michael F. Tunney, S.J., is the director of mission and identity at Canisius College and also a professor in the department of fine arts.*



## myMAGIS

*Paula Uruburok-Castro*

February 6, 2008. It was my fifteenth birthday, one of the most important moments in the life of any Latina girl.

"You've got the universe in your hands, look for who are and what you'll be," mom wrote to me in a card. "There is a strong woman within that little girl's soul."

I didn't understand her words to me that day. Yet, looking back at the glittery card taped to my wall I can almost hear her voice pushing me to look for more, to just go a little farther. I never thought I would make it this far; however, without realizing it my mom's voice was always in the back of my head pushing me to take one more step, to walk just that extra mile, and to go beyond my own expectations. When the days of "It's too much!" and "I can't handle this anymore" come around, I sit back on my bed and look at the old birthday card. I remember the woman who taught me to push through the pain, to have faith in the world, and to be myself. And I realize what a true example of *magis* she was.

I'm a simple 20-year-old college student who came into her freshman year thinking, "Just go to class and head back to my dorm and I'll get through." But soon I realized that to make a difference I have to seek for more than the refuge of four walls. That to be more is to be me, to have no fears, to try new things, to appreciate others and the everyday blessings in my life. And to learn that a simple smile can change someone else's life.

*Paula Uruburok-Castro, a senior at Canisius College, represented her school in July 2013 at the University Leadership Summit of the Ignatian Solidarity Network.*



## myMAGIS

*Mark J. Piatkowski*

### **Living the *magis* is what I strive to do daily in Residence Life.**

Since I arrived at Canisius in 2005, I have had a sign on my door that says, "If not for the student standing in front of me, I would not be here. My position exists because of this student." This constant reminder of *cura personalis* is what keeps me motivated. Each student walks in my door and comes to see me for a need. Whether it is about living with a friend or a meeting about poor behavior in the halls, each student comes with a purpose. It is my goal to look beyond the issue and educate the individual. There is potential in every situation and every student...the *magis*.

As each student walks away, I feel gratification knowing that I made a difference. Even when the student's action or conduct is in question, there is a silver lining. Learning comes in many forms and lessons are found in many experiences. As an educator it is my hope that in the future these students will discern and do "better" ...the *magis*.



Sometimes the most rewarding moment comes years down the line, when a student who made a poor choice comes back and touches base and says, "Thank You!" Sometimes good people make bad decisions; and it is great to see these students learn, graduate, and reflect. St. Ignatius and other Jesuits would ask, "What have I done for God? What am I doing for God? What *more* can I do for God?" Well, as I continue my tenure at Canisius, I will strive to take the words of our Jesuit founder and ask, What have I done for this student? What am I doing for this student? What *more* can I do for this student? ...the *magis*.

*Mark J. Piatkowski, is the assistant director of residence life at Canisius College.*

# How Four Schools Tackle Mission Integration

## Gonzaga Students Harvest Gold in Zambia

By Josh Armstrong

“I crave to know.” Christopher, an 80-year-old Zambian man, made this proclamation while attending daily computer lessons at the Our Lady of Fatima Catholic Parish in Zambezi, Zambia. Each day, Christopher left his thatched roof home to walk two miles in order to attend the courses facilitated by Gonzaga University students. Christopher is one of many African students who modeled a sincere commitment to education and personal development, in an area of the world often lacking in opportunity.

Christopher, like so many of his fellow students, became a teacher and cultural mentor

for Gonzaga students developing intercultural competencies.

Each May since 2007, Gonzaga University students have traveled to Zambezi, a community in the southern central African nation of Zambia, to participate in a faculty-led study abroad program. Zambia/Malawi has the distinction of being a “twinned province” with the Oregon Jesuits, with many needs and opportunities for collaboration. The worldwide mission of the Society of Jesus is focusing increased energy and attention to areas of the world where those in greatest poverty and disease live, especially Africa.

Gonzaga-in-Zambezi provides a transformational opportunity for students to develop leadership skills and immerse themselves in another culture. Students return home with a deeper understanding of culturally intelligent leadership, a greater sense of self-awareness, and critical engagement with intercultural competencies. Essential to this learning is student involvement in community development projects, including leadership development/capacity-

building training, literacy projects in local schools, health education partnerships, and basic computer education. Each day in class, Gonzaga students are grounding their experience in leadership and intercultural research and receiving lectures from local leaders pertaining to health care, legal systems, political structures, and local language. The essence of the program, however, is rooted in accompaniment – meaning that, while in Zambezi, students generate opportunities *to receive* in the places they are serving, become mutually indebted to the community, and develop meaningful relationships that assist them in operating at eye-level within this community.

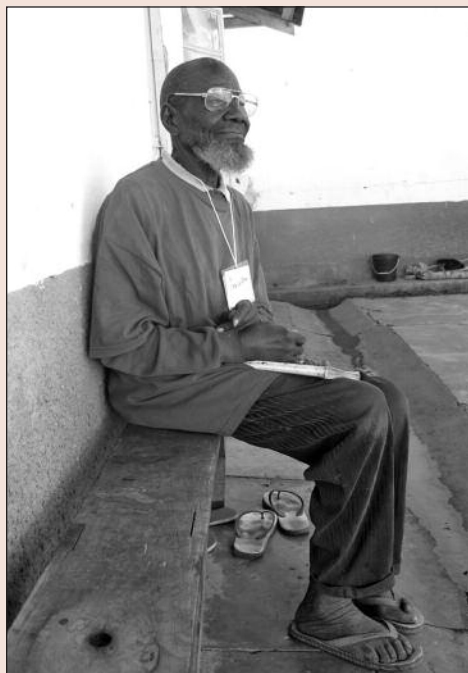
One exemplary “learning lab” for students has been Zambia Gold Honey, an eye-level partnership built between Zambian beekeepers and Gonzaga students. Zambia Gold is a non-profit organization run by students from Gonzaga University’s Comprehensive Leadership Program (CLP) that exports fair trade goods from the Northwest Province of Zambia. The Zambia Gold Honey project began unexpectedly in 2007, when ten students participating in our study abroad program were encouraged to build collaborative relationships with the



people of the community in hopes of bringing more opportunity to the region. After tasting this pure African honey, students spent time with local bee farmers, exploring ways to provide a sustainable market for fair trade organic forest honey in the US.

During the past seven years, sales from Zambia Gold Honey and other goods have raised over \$35,000 for a school library and other community projects. In the process, Gonzaga students have learned deep lessons about community partnerships and international development. This intersection of Gonzaga students and the Zambezi community lies at the heart of the mission of Gonzaga University. It is our intention that students will be exposed to the realities of a global community to prepare them to enter, succeed, and provide leadership wherever their professions may call them.

*Josh Armstrong, a faculty member at Gonzaga University, directs the Comprehensive Leadership Program for undergraduates.*



# Magis Catholic Teacher Corps at Red Cloud Indian School

## *Transformed and Strengthened in Faith*

By John Roselle, S.J.

Over a century ago, Chief Red Cloud requested aid from the “Black Robes” to teach his people, the Oglala Lakota, on the Pine Ridge reservation in South Dakota. Jesuits have worked there ever since. Lakota youth continue to study at a school that bears the great chief’s name. Though many on the reservation struggle with substance abuse and other difficulties, Red Cloud Indian School is committed to bringing hope to its students in a Lakota-Catholic environment.

Creighton University has formed several ties with Red Cloud Indian School. The Jesuits’ Wisconsin Province includes both apostolates, though over 300 miles separate them. Creighton is the alma mater of some of the many Gates Millennium Scholars that Red Cloud has produced. Creighton is also the home of the Magis Catholic Teacher Corps, which forms recent college graduates into skilled teachers. They spend two years living in community while teaching full-time and earning a master’s degree in education.

During the school year, they take online education courses; in the summer, their intensive courses are on campus.

In 2007 Magis sent two teachers to live and work with the already existing Red Cloud Volunteer Corps. Sixteen more have followed, including eight there now. Besides teaching, they drive school busses, coach, and fill multiple other roles. Volunteers labor alongside Jesuits and lay collaborators as they seek the holistic development of Lakota youth.

Colleen (Keller) Chiacchere taught at Red Cloud years before Magis arrived there; she now serves as the assistant director of Magis. Colleen describes how “the Magis-Red Cloud partnership has strengthened the professionalism of the Red Cloud volunteer program and provided Red Cloud Indian School with new, talented, mission-oriented, trained, certified teachers” at varied grade levels on two campuses. The experience benefits the volunteers deeply; Colleen believes that “our Magis teachers leave Red Cloud transformed and strengthened in their faith and

part of the loving and welcoming community of Red Cloud.”

The Magis experience at Red Cloud is a privileged opportunity to befriend the Lakota people and encounter the beauty of their living tradition by attending pow-wows, sweat lodges, and other events. Jeff Dorr, a former Magis teacher and now a Jesuit scholastic, expresses that those who participate in Magis at Red Cloud “encounter a new culture and in many ways a new world. Amidst this encounter they are offered a unique opportunity to explore their own identities particularly in terms of what it means to be Catholic educators.”

Although Magis has a minimum commitment of two years at Red Cloud, volunteers’ generosity has extended farther. Some have continued there or have come back later to teach. Anne Grass, who completed Magis there in 2009, now coordinates over 20 teachers through the Red Cloud Volunteer Program. Besides Jeff Dorr, another Magis teacher (your author) has also joined the Jesuits. Since 2010, Magis has also sent seven teachers to work

with students from the Omaha and Winnebago tribes on the St. Augustine Indian Mission in northeastern Nebraska.

Colleen explains that “Magis Catholic Teacher Corps is one of the only University Consortium for Catholic Education programs [service through teaching] that serve on American Indian reservations, so many of our applicants seek out Magis Catholic Teacher Corps for that reason.” Magis teachers at Red Cloud do face certain daunting prospects. Students often bring immense family and social pain to the classroom, and dysfunctions (usually related to alcohol) can distract students from academics.

Chief Red Cloud remains buried alongside his Black Robes atop a hill that overlooks the residences of the Magis teachers and other volunteers. The Magis Catholic Teacher Corps at Red Cloud Indian School is an important chapter in the partnership between the Oglala Lakota and the Wisconsin Province Jesuits via Creighton University. Chief Red Cloud would be pleased.

(For more on the Magis Catholic Teacher Corps at Creighton University, visit [creighton.edu/magis](http://creighton.edu/magis))

*John Roselle, S.J., from Broken Arrow, Oklahoma, attended Creighton University as an undergraduate and returned there for the Magis Catholic Teacher Corps program. He now teaches at Marquette University High School in Milwaukee.*

## Inside-Out

By Kathleen Shull

Most students of the Inside-Out courses at Saint Joseph’s University have anecdotes of revelation of heart-felt thoughts about their time in the class. If lucky enough to make it through the applications and interview process just to be able to register for the course, they are even luckier by the time they end their 14-week experience. Eyes have been

opened, prejudices demolished, and empathy nourished.

There are two different Inside-Out courses taught at Saint Joseph’s: “Exploring Crime and Justice Behind the Walls” with Susan Clampet-Lundquist, Ph. D., a sociology professor, and “Dimensions of Freedom” with Thomas J. Brennan, S.J., and Elizabeth A. Linehan, R.S.M., Ph.D., English and philosophy professors,

respectively. For each course, 15 students from the university, the “outside” students, travel to a jail or a prison in the Philadelphia area for a three-hour class once a week with 15 incarcerated students, the “inside” students. One benefit of these classes is the relationship formed between inside and outside students. While communication is prohibited except during class, the topics

discussed, the required course material, and handing in written reflections are emotional and usually bring up personal experiences.

As a former student of Clampet-Lundquist's, I remember how classes were taught in circle, with the concepts of "peace-making circles" at the center of the class proceedings, which include a talking stick to ensure respect and turn-taking. Students sit in alternating seats allowing them to easily interact with those who are different from them. In reality, as all the students soon realize, the people sitting side by side have a

great deal in common. Outside students see how easily they could have in the past or could in the future end up in the inside students' seats.

Universities tend to be places of privilege, including race, socio-economic status, education, gender, age, and any number of other factors. Inside-Out classes give university students the unique opportunity to assess their own privilege and the impact of that privilege on the course of their lives. This ongoing assessment throughout the 14-week course and presumably through the rest of their lives allows stu-

dents to become self-aware and understanding of those who seem different.

One day of class is dedicated to a facility tour for the outside students. That day, the students do not meet together but separately. The inner tension and anxiety experienced by the students as they walk through the facility is palpable. In later reflections, students explain their disgust and sadness as they walked through the various "blocks" as if on tour at a zoo. Even the heavy doors closing and opening, enclosing the students in various spaces, created bodily reac-

tions and the feeling of being closed in. Nobody could imagine living in such a place.

Once the fear, skepticism, and awkwardness are defeated, empathy flows through the circle. By the time closing ceremonies arrive, all the students are fighting back tears and wishing they could hug each other tight without breaking prison regulations.

*Kathleen Shull is a 2014 graduate of Saint Joseph's University; while a student there she worked in the office of media technology and was a peer educator and a resident assistant.*

# Animating the Mission in the First-Year Incentive Program

By John Kerrigan

Each fall, Rockhurst University provisionally admits 25 to 35 students into its First-Year Incentive Program (FIP). At a tuition-driven institution like ours, in which enrollment is crucial, this small set of students is invited to participate in FIP based on substantive evidence of their ability to succeed, even if they do not meet the university's full admissions criteria. Once accepted, the students are offered additional support to assist them in succeeding at the university. Selected faculty and staff work together to offer a comprehensive support network that integrates advising, teaching, and tutoring. Though I strive to reflect on the Jesuit mission in each course I offer, teaching composition has afforded particularly rich opportunities to engage with our Jesuit mission.

My initial decision to teach FIP courses stirred some anxi-

eties about the possibly "remedial" nature of such teaching and about the ethics and efficacy of offering a separate section of a course populated exclusively with provisionally admitted students. Having taught in FIP now for four consecutive fall semesters, I still occasionally find myself wrestling with such concerns, but I now see a bigger picture: the First-Year Incentive Program opens access to Jesuit education for many students – first generation college students from a diverse array of backgrounds – who would not otherwise be able to participate, much less to thrive, in it.

In my writing courses, I seek to help students reflect on values that have roots in Ignatian pedagogy and spirituality yet are vital to their success as college students in a Jesuit context. In a writing course framed by various readings on the theme of "success,"

students are introduced to and prompted to think about past experiences with learned helplessness. Developing self-awareness about how to combat affective challenges (in writing and in other situations) may help them succeed in college. Thinking about implications of learned helplessness as a challenge of contemporary culture subsequently helps them (as it would help anyone) to reframe how they think about success, to open them to a wider world in which empathy and possibility-seeking are vital.

My English colleagues and I have come to understand that reflection is the cornerstone of effective Ignatian pedagogy. Students learn most when teachers construct conditions which prompt reflection on one's life and its intersection with concerns of the wider world. In a Jesuit context, such reflection is a habit best nurtured by academic hospitality:

an environment characterized by radical openness – in the classroom, a willingness to listen, to learn, to make mistakes (See Bennett/Dreyer in *The Jesuit Education Reader*).

Indeed, a hallmark of Rockhurst's First-Year Incentive Program has been its capacity to allow us to aspire so significantly toward the ideal of *cura personalis*: with class sizes of 12-16 students and with linked, upper-class, trained writing tutors who attend every class with the students, faculty are able to offer a personalized pedagogy and maintain rigorous expectations within an academic environment of significant and interconnected supportiveness.

As we seek to animate the mission in those we teach, let us not overlook the local and mundane: how we perceive our students and our work with them, as the gifts they are, and how they perceive themselves as writers and people is subtly, crucially mission work.

*John Kerrigan, associate professor of English and chair of the humanities division at Rockhurst University, participated in Cohort Five of the Ignatian Colleagues Program from 2012 to 2014.*

# Vocation at Work



By Elspeth Rossetti and Elizabeth Krishnan

**A**n education that prepares for employment is paramount today in the minds of students and their parents. The value of higher education is increasingly measured in employment outcomes. For example, the four most attractive attributes of Santa Clara University for our students are employment related. Our reputation among employers, high employment among our graduates, education for skills that employers value, and employer networking all outrank small class sizes, inspiring professors, interesting courses, and study abroad. This focus on return-on-investment plays out on

the national stage as well. In a nationwide survey taken by UCLA, 85.9% of the class of 2014 state that “getting a better job” is the reason they pursued higher education. Today’s incoming students are under increasing pressure to make an immediate decision about their major that will lead, as they perceive it, to a lucrative job.

The pressure students feel to declare a major that they see as career worthy and their urgency when they embark on this path can seem to preclude the process of discernment that is integral to a Jesuit education. How can we educators in the Jesuit tradition reconcile these disparate approaches to education and

address employment concerns while giving students the education for life that encourages the authentic and conscientious decision making that the world needs? Because of this heightened focus on career preparation our students often feel trapped and bound by the pressure to “get a job.” They frequently draw misinformed conclusions about the employment value of a particular major.

One student recently sought help in our Career Center, and his story with variations applies to a

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*Elspeth Rossetti is the director and Elizabeth Krishnan the associate director of the Career Center of Santa Clara University.*



number of others. Scott, we will call him, entered the business school as a freshman; he was not interested in business but knew that transferring into an impacted school later would be difficult. He wants a financially secure job but does not want to work in a “corporation.” He is fairly certain he will declare biology because he likes the challenge, not the content itself. Science would lead to medical school, and Scott thinks he should go. But he doesn’t really want to be a doctor. Scott loves philosophy but would never major in it because it is not “practical.” He entered our office declaring his decision to transfer to science, but everything inside him was screaming out because his thought process conflicted with a deeper knowledge about his real interests. Still, he made it clear that he would never major in the humanities and any conversation on that point would be fruitless. Despite the clarity expressed in his thought process,

future decision making will be more difficult. And as educators, we are in danger of forsaking our students if we fail to step in and offer a new way forward.

For the wholeness of our students and the well-being of our universities, we are called to reimagine how we introduce vocation discernment to resistant students. As Fr. Peter-Hans Kolvenbach, the Jesuit superior general, stated in his address at Assembly ’89, “This changed world of ours is the only one in which we are called to work out our mission.”

Twenty years later, Fr. Adolfo Nicolás, Fr. Kolvenbach’s successor, stated that we Jesuit educators recognize that “a careful

his anxiety clouded his ability to trust his deeper knowing.

The implications of fear-driven decision making weigh on an entire university. With this example, the business school loses a space for someone who genuinely wants to study business, the sciences gain a student who is pursuing a path against his nature, and the humanities never get to lay eyes on a student who would bring passion to the subject. The danger here is that students forsake their very selves in the pursuit of perceived security of a job and that

process of discernment” is a “non-negotiable element” of the Jesuit mission. Discernment elevates our calling as individuals beyond career preparation and toward “active life commitment.” Students who engage in a thoughtful discernment process are able to articulate how their gifts and talents align with the world’s needs, and they seek to express this alignment in ways that extend far beyond work. Our commitment as educators is to cultivate an emerging sense of students’ vocation – a meaningful purpose reflected in all aspects of their lives, including work, family, community, and relationships.

To release students from the ties that bind them to career decisions and invite them into deeper exploration of their interests, we must first allay their fears about employment. Their need for reassurance of employability must be addressed before students can hear any talk of vocation. At Santa Clara, we begin this process by gathering and communicating data that highlights the breadth of employment opportunities available for all majors. For example, employers value internships and employment during college more than major when they



recruit candidates. We showcase this reality by letting our students know that Google, Apple, and Cisco – the top three employers of SCU alumni – hire more of our nontechnical majors than our engineers. Google for example, hires for skillset, not major, and particularly values our liberal arts students. Our Career Center has also developed a campuswide marketing campaign to showcase the work of recent alumni, particularly those in the liberal arts. (See sample: <http://bit.ly/sampleprofile>) Our alumni profiles are highlighted on all of our campus screens and in the residence halls.

Fear is a strong emotion, and data-driven arguments are cognitive approaches that do not address students' feelings. As we saw with Scott, who refused to consider his interest in the humanities, no amount of data would have touched the anxieties that were paralyzing his decision making. But experience can release students from fear-based paralysis. Experience in the form of internships raises awareness of the broad opportunities available to students and builds trust in their capabilities in a very concrete way. Internship recruiting for lower classmen provides a unique opportunity to give students an early experience that can transform how they think about majors and open their eyes to new possibilities. Students who have pursued internships during their freshman and sophomore years quickly realize the breadth of opportunities available to them that are not defined by any particular major.

The introduction of employment data and experiential learning opportunities liberates students and

reassures them that they are employable. Students are then more willing and able to explore the deeper question of vocation, the hallmark of their Jesuit education. To paraphrase the theologian Frederick Buechner, they are now ready to explore where their “deep gladness and the world’s deep hunger meet.”



Illustrations by Santa Clara student  
Kate Lassalle-Klein.

Returning to the example of Scott, we saw a readiness to consider alternative options only after he pursued an internship freshman year. After a summer internship in health policy with Kaiser Permanente, he returned to our office excited to learn more about alternative opportunities in healthcare and open to considering majors outside of business and science. He was now ready to engage with the questions of vocation and explore the intersection between his gifts and the world's needs. We could now suggest that he consider opportunities like the Global Medical Brigade and our university's Healthcare Ethics Internship

program. This student's development models the purpose of a Jesuit education as recognized by Fr. Kolvenbach in his address at Creighton University: “Our education was never solely for your personal development or to prepare you for a career. The goal of Jesuit higher education is always in the

context of the whole world and the role of the human person in it. The vision of Jesuit education is that we can make a contribution to the world by equipping you to make a critical analysis of the condition of our world today, with compassion and commitment. The success of our Jesuit education is determined by what you become.” Once released from his own career expectations, Scott was ready to take full advantage of his Jesuit education and blossom into an individual capable of authentically discerning his fit in the world. He has experienced authentic discernment, and we can trust

that he will continually “become more” as he revisits questions of vocation throughout his lifetime.

When students are able to consider the bigger question of who they are in relation to the world, the entire educational landscape becomes a lab for vocation discernment. Students are able to make meaning out of immersion trips, classes, study abroad, and community-based learning and apply this meaning to an emerging sense of how they wish to live in a purposeful way. With this integration, work becomes just one expression among many against the much larger backdrop of vocation. ■



# The Jesuit Mission in Higher Education

## *My Perspective*

By Linda LeMura

**T**here's been a great deal of interest in and enthusiasm about the fact that I am the first lay female president of a Jesuit college or university, which has been exciting and flattering. In my view, this occasion is entirely in keeping with the Jesuit tradition of braving new worlds and challenging the norm. The Jesuit order is known as much for its commitment to innovation and change as it is for rigor and tradition, and I think my presidency demonstrates that fact.

An educational experience in the Jesuit tradition is often described as an academic endeavor designed to prepare students for success in their personal and professional lives. We often hear words like "rigorous," "holistic," "systematic," and "transformative," and these descriptions are, in fact, remarkably accurate. However they do not capture the complete essence of what I believe is our distinctive way of proceeding in the educational enterprise.

Jesuit education emerged during the Renaissance, a period of intellectual fervor in which we find the origins of 21st-century interdisciplinarity: the insight that all discrete conceptions of knowledge are connected and in conversation. The fruit of that early genius continues to evolve today. The narrative of Jesuit education is a story of evolution and – here's a term that may seem at odds with the idea of intellectual rigor – of love. In this case, the love that characterizes a Jesuit education is not a narrowly defined love of self or the tempting addition of things but a pursuit of knowledge

for its own sake, the yearning to solve problems and to worship mysteries. This is indeed a kind of love story. We at Le Moyne maintain our resolute commitment to a core education that transmits the love story of the human experience through literature, rhetoric, philosophy, theology, history, mathematics, and the social and natural sciences.

The highest standard of Jesuit education insists on a strong ethos of stewardship of the intellect and the heart. This powerful combination gives rise to a love of God and neighbor, what we often refer to as a "Jesuit learning family," that other institutions of higher learning try to emulate. Graduates of our schools often have a genius for loyalty and deep friendships. We cultivate a desire for lives of meaning, love, empathy, and passion that can evolve only after a formation period of intellectual progress. We insist that our students engage in the intense study of the human road map with faculty members who have a passion for the life of the mind and who use their creativity in teaching and research to tell the evolving love story of God and humanity so that they, in turn, aspire to the highest fulfillment of their potential. ■

*Linda LeMura became the president of Le Moyne College on July 1, 2014; she served in administration there, most recently as provost and vice president for academic affairs.*



# *Eloquentia Perfecta*

## A Way of Proceeding

By Robert J. Parmach

In his *Confessions*, St. Augustine of Hippo remarks that “young people go forth to marvel at the mountaintops, huge waves of the sea, sands on the shore, and stars in the sky, but themselves they pass by.” In simpler words, while on the great climb to glory youth do not spend time examining the metaphysical self – desires, challenges, shortcomings, intellect, moral stirrings, spirituality, and a sense of who they are and should be. Many of my students (freshmen to seniors) consider this allegation an unfair generalization, and perhaps it is. Yet, there is a link between Augustine’s message and Jesuit education today – reading, thinking, and writing ourselves into greater clarity of mind, heart, and vision. *Eloquentia perfecta*, which *Conversations* discussed in #43 (2013), is a way of proceeding. It refers to a Jesuit school’s commitment to provide its students with a curriculum that stresses critical reading, writing, and speaking components in small classes to increase student-to-professor interaction and foster intellectual and ethical development. It is an outward manifestation of the inward (metaphysical) self. It is ethical education, not simply regurgitating data in a blue book. In this way, students and professors have more one-on-one interaction to facilitate a critical and sustainable dialectic in which all earn their keep.

In an age of assessment-heavy verbiage at Jesuit schools, let us not forget *self*-assessment. At the heart of St.

Ignatius’s Spiritual Exercises, self-inventory helps our students and faculty develop into more complete beings of integrity (*integritas*: “wholeness”). By caring for the whole person, we examine and reflect upon how God’s grace and our foul-ups interlace. Using the skills of *eloquentia perfecta* in our daily thinking, reading, writing, and praying helps us look not only beyond ourselves, humbly recognizing it is not just about me, but also within ourselves to embrace what we are called to be in the true sense of vocation. Like the student revising a term paper after visiting a professor’s office hours, we learn more about the potency of our voice and argumentative stance upon patient unraveling and rethinking. Thoughts and words **do** matter. Sloppy thinking, writing, and speaking cause problems. (Watch the evening news or a political debate.) Being vague, verbose, incoherent, dismissive, or adoptive without reason and indiscriminate with diction and misrepresenting others’ viewpoints stunt our metaphysical development. We see that its troubling effects lead us to poor decisions of the head, heart, and hands. They are judgments that condemn rather than clarify and transform. They promote miscommunication, idle chatter, and grief for all involved.

Recall Aristotle’s maxim: “seldom deny, rarely affirm, always distinguish.” It is a prudent prescription to follow in and out of the academic classroom. It does not mean apathy or a filibuster with an uncommitted stance. Rather, it

is clarifying that what we write and speak is the result of informed thinking. Say what you mean, and mean what you say. For example, consider a time when you judged a matter prejudicially, that is prejudged before knowing and thinking through the facts and possible outcomes of your decision. Pretty messy, right? Just ask your girlfriend. Or, more precisely, ask her new boyfriend. As I said, *eloquentia perfecta* is the outward view of my inner self. The hope is that we do practice what we preach...literally.

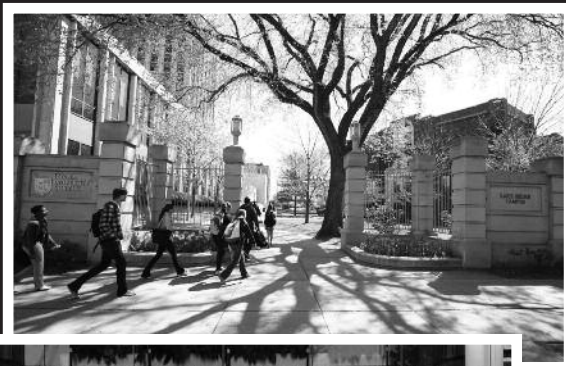
The ancient Greek historian (and big fan of *eloquentia perfecta*) Thucydides concluded that “what is just is arrived at in human argument, such that the strong assert what they can, while the weak yield what they must.” When we better understand ourselves, we own our words and recognize their lasting impression on others and, for Augustine and Ignatius, ourselves. So, be mindful of the *ummmms* and *likes* in your thoughts – spoken and unspoken. *Eloquentia perfecta*. It is not simply a buzz word on the syllabus. It is a way of proceeding to clarify our unified vision of heart and mind in the transformative work that is Jesuit education. Plus, it will make your mother happy. ■

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*Robert J. Parmach is freshman dean of Fordham College at Rose Hill and director of the Manresa Scholars Program, and he teaches philosophy and theology.*



# LOYOLA UNIVERSITY CHICAGO



Photos by Mark Beane/Loyola University Chicago.

## *The Ignatian Adventure: Experiencing the Spiritual Exercises of Saint Ignatius in Daily Life*, by Kevin O'Brien, S.J.

Chicago: Loyola Press, 2011 Paperback, 300 pages, \$14.95

By William E. Stempsey, S.J.

**A**lthough the Spiritual Exercises were intended not to be read but rather prayed for 30 days with the guidance of a spiritual director, St. Ignatius of Loyola realized that not everyone would be able to devote 30 days to nothing but prayer. In the 19th of his introductory annotations, he encourages making the Exercises in the course of daily life. Kevin O'Brien, S.J., has adapted the Spiritual Exercises, which he calls an adventure, to the everyday life of the 21st-century adventurer. He well knows that the Exercises are not to be read, but his adaptation is eminently readable.

Adventures are journeys, and Father O'Brien aptly describes the purposeful adventure of the Spiritual Exercises as a journey of growth in union with God, growth in freedom to make good decisions, growth in desire to "help souls." He explains the prayer of the Exercises, which involves meditation and contemplation, and offers helpful guidance about how to pray. The book is enlivened by O'Brien's ongoing reflections on his own spiritual journey.

St. Ignatius divides the Spiritual Exercises into four "weeks," which are temporally flexible. The First Week focuses on recognizing God's unconditional love, the reality of social and personal sin, and the promise of reconciliation. The Second Week involves

reflection on the life of Christ and his mission so that we may freely choose to follow him more closely as disciples. The Third Week highlights the passion and death of Jesus and leads us to identify more closely with his suffering and deepen our commitment to him. In the Fourth Week, we pray to experience the joy of the Resurrection and our call to share in continuing Christ's mission.

*The Ignatian Adventure* guides the adventurer through the four weeks of the Exercises over a course of 32 weeks. Each week has suggestions daily prayer, taken from Scripture or the various meditations given by St. Ignatius. O'Brien intersperses helpful tips at appropriate points, for example, how to deal with distractions and boredom in prayer. He provides good explanations of Ignatius' rules for discernment of spirits.

There are a few alterations in the presentation of St. Ignatius, such as moving the meditation on the call of Christ the King from the beginning of the Second Week to the point just before the beginning of Christ's public ministry, and moving the events of Palm Sunday from the end of the Second Week to the beginning of the Third Week. These alterations make sense and were done with careful deliberation. O'Brien makes note of the many sources he has used in the preparation of his book. While *The Ignatian Adventure* is written in a style that makes it accessible to a wide audience, it is backed by solid research.



The book may be used in various ways. Primarily, it provides a guide for a 19th-annotation retreat lasting 32 flexible weeks. The retreat might be made by an individual or by a small group, each with the guidance of a spiritual director. Parts of the book might also be used for a shorter prayer experience; the Third Week exercises, for example, could be the basis for a Lenten retreat. Parts of the book might be used for personal prayer on a particular theme. Someone who has already made the Exercises might use it as a way to seek deeper graces.

There are many available adaptations of the Spiritual Exercises. This one is a welcome addition; it is an engaging and faithful reworking of the sometimes-difficult text of St. Ignatius, and it should animate not just reading but also prayer. ■

*William E. Stempsey, S.J., professor of philosophy at the College of the Holy Cross, is a member of the National Seminar on Jesuit Higher Education.*

## *When the Gospel Grows Feet: Rutilio Grande, SJ, and the Church of El Salvador, by Thomas M. Kelly*

Collegeville, MN: Liturgical Press, 279 pages, \$29.95

By Diana Owen

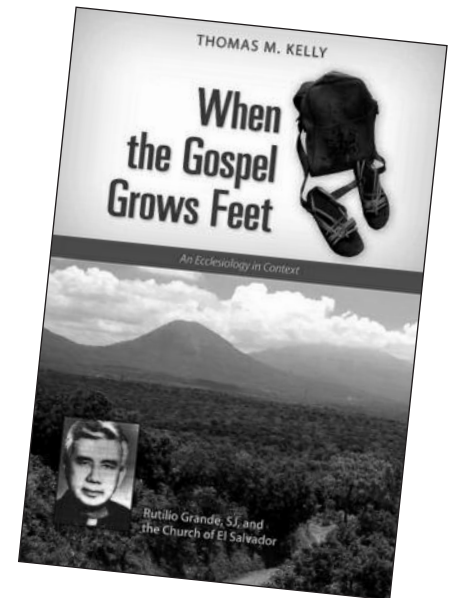
**T**he main cathedral in the Archdiocese of San Salvador is a physical manifestation of the deep division in the Catholic Church in El Salvador.

The traditional cathedral on the main floor is elaborately adorned; the archbishop's seat is located at a distance from the congregation, whose participation in mass is limited. The spartan basement houses the tomb of the martyred Archbishop Oscar Romero; visiting priests from the countryside say mass from the small altar surrounded by people who actively take part while seated on folding chairs. With this imagery, Thomas Kelly illustrates the tensions between the official and the popular forms of the Catholic Church that have shaped El Salvador's political history for centuries.

Kelly's astute work examines the far-ranging consequences of these divisions in El Salvador's long-standing struggle for social justice from an historical and theological perspective. He begins with an exploration of the cultural legacy of the Catholic Church in the colonization of Latin America from 1500 to 1820 and its influence on the extant social hierarchy. This discussion provides a context for his analysis of the impact of Vatican II in Latin America as the church worldwide affirmed its commitment to a common

good that respects the dignity of all people. Latin American bishops, in a landmark move, called for structural changes in the social and economic order. Tensions arose in El Salvador between the government and the church as progressive clergy began to encourage marginalized people to act as their own agents in improving their lot in life. As Kelly argues, there is much to be learned from the Catholic experience in El Salvador. In fact, to understand Pope Francis is to understand the church of Latin America.

Rutilio Grande, S.J., was an advocate for the poor and disenfranchised in El Salvador who was gunned down along with his lay companions, Manuel Solorzano and Nelson Rutilio Lemus, while driving on a dusty road on their way to evening mass. Rutilio's story forms the focal point for Kelly's analysis as he addresses the key question: "How could powerful forces within the overwhelmingly Catholic country of El Salvador carry out the execution of a priest in broad daylight in front of witnesses?" Rutilio engaged in a pastoral variation on liberation theology in which he promoted the development of a new faith community grounded in the Gospel that promoted action on behalf of justice. He adopted the credo "see, judge, act" and was path-breaking in his use of social science to gain knowledge of the problems faced by



Salvadorans in order to develop an informed action plan. He mentored community leaders who tackled key issues, such as education and land reform. In so doing, he walked a tightrope between evangelization and politicization that ultimately cost him his life. Rutilio's assassination influenced his friend, Archbishop Romero, to work more stridently on behalf of the oppressed.

Kelly was urged by the late Dean Brackley, S.J., to tell Rutilio's story, which has been overshadowed by the war in El Salvador and Archbishop Romero's assassination in 1980.

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*Diana Owen is associate professor in the department of communications, culture, and technology at Georgetown University; she is a member of the National Seminar on Jesuit Higher Education.*

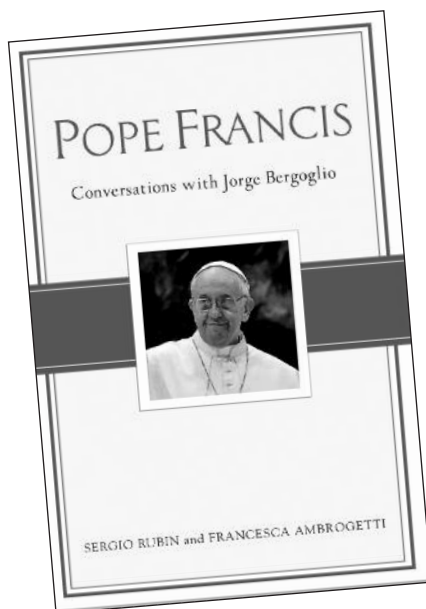
Brackley took the place of one of the six Jesuits murdered in 1989 with their housekeeper and her daughter at the University of Central America (UCA) in San Salvador and worked tirelessly for social justice. It was at the UCA that Kelly's meticulous research led him to discover and translate articles written by Rutilio in *Busqueda*, a journal where priests shared conversations about their ministries. He also interviewed numerous associates of Rutilio.

Kelly has spent considerable time in El Salvador both accompanying students on immersion programs and researching this book. Although he wrote it for students, the text has a far wider appeal to scholars and anyone interested in understanding the nexus between the church and politics in El Salvador or learning about Rutilio's understated but enduring influence on the Christian community. Sophisticated in its argument, the book remains broadly accessible by virtue of Kelly's crisp prose and willingness to clarify terms that may be unfamiliar to nontheologians. I discovered the book while preparing for a mission trip to El Salvador with the Ignatian Colleagues Program and found it to be an extraordinary resource. ■



Tom Kelly and participants in the Ignatian Colleagues Program pilgrimage to El Salvador in February 2014 at the site of the assassination of Rutilio Grande, S.J., and his lay companions.

Thomas Kelly is Associate Professor of Systematic Theology at Creighton University. He is the Immersion Coordinator for the Ignatian Colleagues Program. More information about the book can be found at <http://www.whenthegospelgrowsfeet.org/>



## The New Dawn of Pope Francis

### Three Books Reviewed

By Joseph A. Tetlow, S.J.

Three books rise out of the tsunami of papal image and myth-making. Taken together, they give a grasp of Jorge Mario Bergoglio, Pope Francis, adequate to keeping one's nose above the flood.

Start with *Pope Francis: Conversations with Jorge Bergoglio*, by Sergio Rubin and Francesca Ambrogetti. The Argentine journalists interviewed the cardinal-archbishop as he was

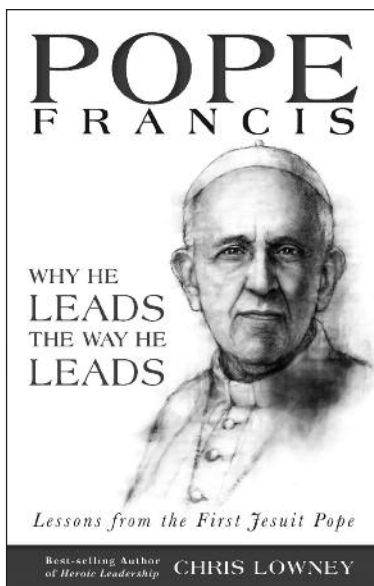
preparing for his mandatory retirement as Archbishop of Buenos Aires at age 75. The book appeared in Argentina as *El Jesuita* in 2010, and in 2013 in a fine English translation (Putnam, New York).

*Joseph A. Tetlow, S.J., the author of many works on the spirituality of St. Ignatius Loyola, has served in Jesuit administration and in the formation of young Jesuits.*

The reporters posed informed and often pointed questions, only one or other time making you wish they'd pushed a point. They drew from this churchman some fairly satisfactory information on complex issues: his early authoritarianism, the two Jesuits disappeared from the slums, his self-image as a sinner saved. Many details about his family, youth, and vocation show that he had a real life before his final election. The reporters do very well in letting the pope speak for himself.

Cardinal Bergoglio emerges from these paragraphs as an integrated, transparent, intelligent, and deeply self-disciplined man. The spectacles of his first papal months – foot-washing, kissing the deformed, letting a little child hug his thighs while he's giving an address – far from being stunts turn out to be the kinds of thing that this man just naturally does.

Somehow too ordinary to be a superstar, Jorge Mario Bergoglio is proving almost too extraordinary as a pope. This is how Chris Lowney sees and studies him in *Pope Francis: Why He Leads the Way He Leads* (Loyola,



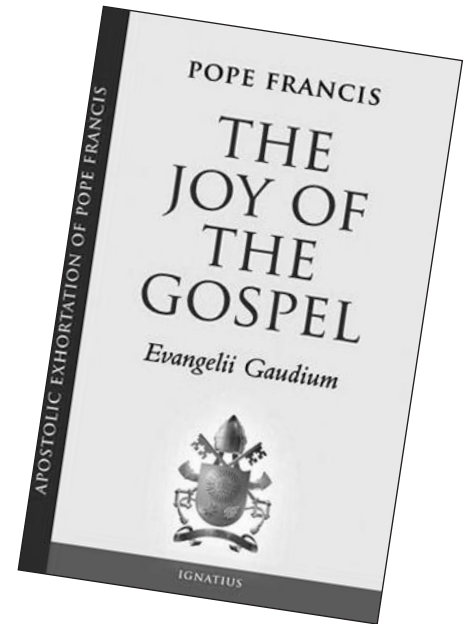
Chicago, 2013). Lowney's best-selling *Heroic Leadership* painted the "Ignatian way of proceeding" that has kept the Jesuits thriving for centuries as a model for contemporary leaders. At Loyola Press's invitation, he here probes how it works for the new pope.

Lowney did a lot of homework to find out. He interviewed Jesuit and lay Argentines whom Bergoglio has led. He knows Rubin and Ambrogetti's *El Jesuita* and Pope Francis's torrent of public utterances. He needs no further research into the "best business practices"; he has insider knowledge of them from a career as a managing director at J. P. Morgan and as chair of the board of the sprawling Catholic Health Initiative. He needs no instruction about Ignatian spirituality having been a Jesuit for some years.

His book weaves together the practices and theories of these two leaderships, secular and religious. Take the fact that Fr. Bergoglio moved at age 42 from being one of the top 200 leaders in this worldwide corporation (provincial) to being a supervisor of trainees (rector of a seminary). The business world's assessment of this: "Ouch. End of career." The Jesuit assessment: the best men for shaping future leaders.

The people whom Bergoglio led tell what they remember about his leadership. As provincial, he silently saved people from the military dictator. At the impoverished seminary, he took his turn feeding pigs, did his own laundry, and washed dishes after dinner. Lowney remarks that he led like the Marine officer who stands last in the food line, making sure his people are fed first. Lowney makes bulleted lists, as business leadership books are wont to do, but the items are arresting. How close can anyone get to defining the Jesuit "way of proceeding"?

Each of these two books is the best of its kind. But the unique source for knowing this pope is his own book-length exhortation, *The Joy of the Gospel* (USCCB, Washington, D.C., 2013), which



the pope himself wrote while others were enjoying *ferragosto*, August holidays in Italy. The key is in paragraph 141: "Where your synthesis is, there lies your heart" – a paraphrase of Matthew 5:21. This book is Francis's synthesis and shows where his heart lies.

On one hand, it is a deeply conservative heart. He cites the Second Vatican Council and popes constantly – Paul VI, 21 times; John Paul II, 46 times; and Benedict, 19 times. The quotes do not decorate the text but make significant points. On the other hand, this is a deeply radical heart. Item: "Every single human being alive is *immensely holy*." [141] Item: Bishops, not Rome, should handle their own problems [16]. Item: Politics and business are noble, lofty vocations [203,205]. Item: Poverty in a society is a sickness and the "safety-net" is a temporary expedient [202]. Item: We can no longer trust in the unseen forces and the invisible hand of the market [204].

Papal documents do not stir people, Francis admitted, but this one has "programmatic significance and important consequences" [25]. Reading it – even at its length – is believing it. ■

# The National Seminar on Jesuit Higher Education

The goal of the National Seminar on Jesuit Higher Education and its publication *Conversations* is to strengthen the Jesuit identity of our 28 colleges and universities. First, each issue is written to stimulate the campus dialogue – through departmental discussions or faculty symposiums – on the pursuit of various ideals. Second, through our various departments – feature articles, forums, book

reviews, reports, and Talking Back – we want to keep the conversation going to build on the progress we have made. Our members, representing various institutions and disciplines, visit three colleges and universities a year and listen to groups of faculty and students in order to decide the themes for each issue.

## Members of the Seminar

**Laurie Ann Britt-Smith** is an associate professor in the English department at University of Detroit Mercy, Detroit, Michigan.

**Kristin Heyer** is a professor in the religious studies department at Santa Clara University, Santa Clara, California.

**Patrick J. Howell, S.J.**, is chairman of the seminar and professor of pastoral theology at Seattle University, Seattle, Washington.

**Steven Mailloux** is a professor of rhetoric in the English department at Loyola Marymount University, Los Angeles, California.

**James McCartin** is an associate professor of theology at Fordham University and director of the Fordham Center on Religion and Culture.

**Diana Owen** is associate professor in the department of communications, culture, and technology at Georgetown University, Washington, D.C.

**Stephen C. Rowntree, S.J.**, an associate pastor at the Holy Name of Jesus Church in New Orleans, is the secretary of the National Seminar for Jesuit Higher Education.

**Edward W. Schmidt, S.J.**, editor, works at the Institute of Jesuit Sources, St. Louis.

**Sherilyn G.F. Smith** is an associate professor in the biology department at Le Moyne College.

**William E. Stempsey, S.J.**, is professor of philosophy at The College of the Holy Cross, Worcester, Massachusetts.

## Writing for *Conversations*

Most of the articles are commissioned according to a certain theme for each issue, but we welcome unsolicited manuscripts. Ideally they should explore an idea that will generate discussion. Try to avoid articles that simply describe a worthy local project. Guidelines.

- Please keep unsolicited submissions to 1000-1200 words. We may ask for reductions depending on the topic.

- Do not include footnotes. Incorporate any needed references into the text.
- The *Conversations* style sheet is available on request.
- We welcome photographs, fully captioned, preferable of action rather than posed shots.
- Send the manuscript as a Microsoft Word attachment to [conversamag@gmail.com](mailto:conversamag@gmail.com)

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**COMING UP** Issue #47 (Spring 2015) The Spiritual Exercises as Foundational for Jesuit Higher Education



The intersection of Gonzaga students and the Zambezi community lies at the heart of the mission of Gonzaga University's study abroad program.

Georgetown University  
*Washington, DC, 1789*

Saint Louis University  
*Saint Louis, 1818*

Spring Hill College  
*Mobile, 1830*

Xavier University  
*Cincinnati, 1831*

Fordham University  
*New York, 1841*

College of the Holy Cross  
*Worcester, 1843*

Saint Joseph's University  
*Philadelphia, 1851*

Santa Clara University  
*Santa Clara, 1851*

Loyola University Maryland  
*Baltimore, 1852*

University of San Francisco  
*San Francisco, 1855*

Boston College  
*Boston, 1863*

Canisius College  
*Buffalo, 1870*

Loyola University Chicago  
*Chicago, 1870*

Saint Peter's University  
*Jersey City, 1872*

University of Detroit Mercy  
*Detroit, 1877*

Regis University  
*Denver, 1877*

Creighton University  
*Omaha, 1878*

Marquette University  
*Milwaukee, 1881*

John Carroll University  
*Cleveland, 1886*

Gonzaga University  
*Spokane, 1887*

University of Scranton  
*Scranton, 1888*

Seattle University  
*Seattle, 1891*

Rockhurst University  
*Kansas City, 1910*

Loyola Marymount University  
*Los Angeles, 1911*

Loyola University New Orleans  
*New Orleans, 1912*

Fairfield University  
*Fairfield, 1942*

Le Moyne College  
*Syracuse, 1946*

Wheeling Jesuit University  
*Wheeling, 1954*

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#47 The Spiritual Exercises as  
Foundational for Jesuit  
Higher Education**