

THE PAST AS PROLOGUE; THE FUTURE AS PROMISE
Leadership Development Seminar, 2011
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Introduction

Good morning! It is great pleasure to be with you for what is my ninth Leadership Development Seminar. My problem of being such a slow learner and needing nine of these seminars reminds me of the story of the mother asking her pastor about how long it took to become a priest. ("That's for my boy; he's a bit slow.")

Part of the reason for my coming back year after year is the opportunity to be working with Sr. Maureen Fay, and more recently, Susan Jacobson. We are most fortunate that when the Seminar's founding director, Dr. Frank Campanella, had to step down for health reasons, Sr. Maureen had just stepped down as president of Detroit Mercy. After some arm-twisting and a few martinis, she agreed take over the Seminar and the rest is history. Thank you, Maureen.

The first Seminar was held at Boston College, the second at Santa Clara, and the third here at Loyola. The incredible hospitality of Fr. Garanzini, Lorraine Snyder, Dana Adams and Judy Sunvold have kept us here ever since.

This morning, I want to borrow from a custom in some colleges and universities where, at the end of the year, a faculty member is invited to deliver a "last lecture," not in any morbid sense of being the last stop before the glue factory, but as an opportunity to pull together sort of a grand summary. I don't want to be pretentious, but I have been privileged to be part of Jesuit higher education for over 45 years, as faculty member, administrator, president, trustee and rector at more than a half dozen different Jesuit colleges and universities. In the process I have learned a lot about Jesuit higher education. For the last 14 years as president of AJCU, I have had the privilege of interacting with all 28 schools. In the latter role, I sometimes feel like the Irish Racing Commissioner that Senator Ted Kennedy liked to talk about. ("Watch out for the Racing Commissioner, he might be right behind you.")

I want to use my experience running after 28 thoroughbreds as a basis for my "last lecture," not to bore you with nostalgia and a lot of war stories, but to reflect with you on what our past might mean for the present and future. I would like to do three things:

1. Share a personalized view on where we have been in JHE and the progress we have made in the last forty years;
2. Offer a bullish look into the future based on our strengths, but with a wary eye on the realities of the challenges we face. (Then we will break for table discussions.)
3. Offer some reflections on collegueship
4. Offer a top ten list of leadership tips.

There will be plenty of time for questions and discussion, but I also want you to feel free to interrupt at any time.

1. Where Have We Been?

I have brought with me copies of our recent publication, *A History Rooted in Mission: Jesuit Higher Education in the United States* which outlines the story of the past forty years of JHE. Starting from often humble beginnings and with fascinating stories of faith, courage, bumbling naïveté and good fortune, Jesuit colleges and universities moved from relative (and often embarrassing) insularity in the early 20th century to full engagement with their peer institutions. For us who talk about academic excellence today, it is well to remember that Kathleen Mahoney's chronicle of how Harvard, at the beginning of the 20th century would not admit graduates from Jesuit schools, not so much because of prejudice, but from a judgment that our students were not fit for Harvard.. In 1932, no Jesuit schools were on the American Council on Education listing of institutions approved to offer a doctorate.

In the late 1940s and 1950s, our schools underwent a dramatic expansion with an influx of World War II veterans to our campuses. I was a student at Fordham then, when the university was suddenly becoming more complex and trying to meet the challenges of a more diverse, older, often more demanding student population. There were a few eminent scholars on the faculty, but also lots of mediocre and even poor ones. I remember a new Jesuit Dean getting in hot water for suggesting that students should read more than their textbook.

In response to challenges from various critics like John Tracy Ellis about the lack of Catholic intellectuals, our schools recommitted themselves to academic quality in the late 50s and early 60s, when they also responded with enthusiasm to the exciting initiatives of the Second Vatican Council and the Kennedy years with their call for a new Pentecost in the Church and new frontiers in the country..

But the enthusiasm was all too short-lived, and soon our schools had to grapple with dashed hopes and the unrest of the late 60s over civil rights, the Vietnam War, women's rights and the environment. Jesuit universities became more socially involved and socially responsible. I was a young faculty member at Georgetown trying to make education relevant to students often more concerned about what was happening off campus than in the classroom, and with a chair who wanted us to ignore all that was happening around us..

In 1975, the 32nd General Congregation challenged Jesuits and Jesuit institutions to commit themselves to a faith that does justice. Many were not sure what that meant until that commitment would become more real and deeply serious when the Jesuits were murdered in El Salvador in 1989, and after Fr. Kolvenbach's memorable address at Santa Clara in 2000 when he expanded the notion of educating the "whole person" to "educate the whole person of solidarity for the real world," with that solidarity being learned through "contact" rather than through "concepts." He said:

"Students... must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage it constructively."

In the late 70s and 80s, we began to be concerned with questions of identity and mission that may have taken a back seat while addressing other issues. In the late 90s, we became more aware of globalization and began to internationalize our campuses. Today, we add sustainability to our agenda as Jesuit campuses become green.

Adapting to challenges and to new opportunities is very Ignatian. Recall that Ignatius was not big on master plans. He simply wanted us to be available to "help souls," or as we would say today, "help others." This has led to a tradition of great adaptability for Jesuits and Jesuit institutions which we have seen play out over the last 40 years and is certainly true today.

Today, we are making valiant efforts to incorporate all of these issues as we try to be :

- Academically excellent
- Serious and effectively committed to our Jesuit, Catholic identity
- Socially engaged and committed to a faith that does justice
- Global institutions, institutionally networked around the world and educating women and men of solidarity with the globalizing world.
- Environmentally responsible and sustainable.

All of this, while being open to whatever good or bad lies ahead, and alert to new opportunities to seek and find God in all things in an often troubled world.

We now educate about 214,000 students each year to take their places among more than 1.7 million living alumni. We have nearly 21,000 faculty, 46% of whom are women, 13% minority and under 2% Jesuit. The collective operational budgets are about \$7 billion with endowments totaling over \$8 billion. Institutions provide more than \$1.2 billion in institutional grants, more than ten times what student receive in federal and state grants. In the most recent *U.S. News and World Report* rankings that we all hate until we get a good ranking, all 28 schools were ranked in the first tier of their respective categories. And faculty from Jesuit institutions are increasingly recognized for their groundbreaking research, scholarship and effective teaching.

Beneath the statistics are remarkable success stories of increasing quality, academic innovation, creative student programming, complexity, diversity, outreach and more effective ways of internationalizing our campuses. Through campus visits, meeting with key personnel and receiving regular reports, I have had a privileged view of the exciting things happening on these 28 dynamic campuses. Of course, in the interest of full disclosure I also have a pretty good sense of our weaknesses and limitations. I am often accused of being a cheerleader, but believe me, I know we are far from perfect.

Our institutions are arguably stronger than they have ever been academically, professionally and financially, even allowing for the serious economic challenges we now face. Their reputation and impact have never been greater. As we look to the future, then, we stand on solid ground formed by the vision, hard work and courage of the women and men who have built our colleges and universities to where they are today.

Moving forward, I am confident that we can rely on the dedication of the women and men like yourselves to create our future.

Very importantly, the history of the past forty years in Jesuit higher education is a success story of lay leadership at all levels, a reality made dramatically tangible today by the fact that there are now nine lay presidents of AJCU institutions. Rather than this being the threat that some see, the Thirty-Fourth General Congregation of the Jesuits in 1995 spoke of the “Church of the Laity” in the 21st century, with the laity’s active, constructive and responsible role as a “grace of our day” and the “hope for the future.” The Thirty-Fifth General Congregation in 2008, stressed even more the importance of partnership and collaboration with our lay colleagues, and expanded its scope:

We are humbled and grateful that so many... have chosen both to work with us and to share our sense of mission and our passion to reach out to the men and women of our broken but lovable world. We are enriched by members of our own faith, but also by people from other religious traditions, those women and men of good will from all nations and cultures, with whom we labor in seeking a more just world.

Some of our critics would say we have sold our soul for the success we have achieved, that we have weakened if not lost our Jesuit, Catholic identity and mission. I would insist that the increased sophistication and effectiveness of our efforts to foster our Jesuit, Catholic identity and mission show otherwise. These efforts in no way hide the complexity and even difficulty of the task. It is a constant challenge to pass on the tradition to new colleagues who have had no previous exposure to it. Our critics provide a healthy antidote to naïve optimism about the task, but our Jesuit, Catholic identity is more visible and intentional than it has ever been.

There are different notions of what “Jesuit” and “Catholic” mean. Clearly, there are different understandings about what it means to be a Catholic college or university today. This can be related to different understandings of (and comfort levels with) what the Church is about. At one extreme is a Church kept relatively pure and unsullied by limiting interaction with the world around it. One tends to see threats of “secularizing” influences and behavior everywhere, and to have a very clearly defined notion of the Church (and its institutions) that one seeks to protect. At the other extreme is a Church so deeply embedded in the surrounding culture as to be almost indistinguishable from it.

Most of us live somewhere in between, being comfortable with the healthy, if challenging interaction with our surrounding culture that Pope John Paul II’s Apostolic Constitution, *Ex corde Ecclesiae* describes as the role of the Catholic college or university. I quote:

(a Catholic university) is ... a primary and privileged place for a fruitful dialogue between the Gospel and culture.... A faith that places itself at the margin of what is human, of what is therefore culture, would be a faith unfaithful to the fullness of what the Word of God manifests and reveals, a decapitated faith, worse still, a faith in the process of self-annihilation. (#44)

2. What About the Future?

Although it sounds like Yogi Berra, I think it was Mark Twain who said that prophecy is dangerous, especially when talking about the future. Certainly it is challenging to talk about the future when we think of how fast, unexpectedly and confusedly things are moving.

Two things we do know about the future are (1) to a great extent, our future is already being written by who we are and what we are doing and (2) there will be things that surprise us. How many of us anticipated 25 years ago many of the things we take for granted today: the ever-present world of technology with cell phones, iPods and iPads, Google, Facebook, Twitter, and Skype not only being a preoccupation of our students, but capable of triggering and supporting governmental overthrow in the "Arab Spring." We have been amazed with the miracles of modern medicine that have saved the life of young Congresswoman shot point blank through her brain, what is being done with paraplegic wounded warriors with no hands or legs.

There are at least two aspects of our future that I want to consider. One pertains to our reality as contemporary colleges and universities; the other pertains to our Jesuit, Catholic identity.

In the world of higher education at large, Jesuit institutions moving forward will face the same challenges as their peers:

- We will need to re-establish trust in higher education. The once American dream of higher education has become for our critics a favorite target as costing too much, educating our students poorly if at all, and not being accountable. Part of the problem is that Congress and the public tend to lump all of higher education together, so that Harvard's \$35 billion endowment makes us all too heavily endowed; poor quality in some institutions makes us all suspect of not doing our job; the greed and fraud of some for-profit institution makes us all greedy and fraudulent; and a Jacuzzi on one campus makes us all too extravagant and wasteful.

Venomous attacks against us are exemplified in this screed by Marvin Lazerson who finds higher education

...offering over-priced, poor quality products and services, inefficient and bureaucratic, unwilling to adapt to new markets, technologically backward, administratively bloated, uninterested in teaching and more concerned with frills than core product.

Irksome as the criticisms are, we will continue to have to make our case against folks like Arum and Roksa and their *Academically Adrift*, Richard Vedder and his *Going Broke by Degrees: Why College costs Too Much?*, or Naomi Schaeffer Riley and her *The Faculty Lounge...and Other Reasons Why You Won't Get the College Education You Paid For* or the novel challenge of Peter Thiel, co-founder

of PayPal, who has paid 20 bright students \$100,000 to drop out of college and pursue innovative scientific and technical projects, learn entrepreneurship, and begin to build the technology companies of tomorrow. Our harshest critics may be college graduates who can't get a job or who are underemployed.

Despite all these critics, we can point to steady or even record enrolments in our schools and high satisfaction rates from alums (a recent survey conducted by the Winston Group on behalf of ACE found 89% of young alums found their education worth the time and money spent). I certainly didn't see many disgruntled graduates at the three graduations I attended this year. Nevertheless, I would suggest that we ignore our vocal critics at our peril and need constantly to be making our case for the continuing value of what we are doing. In Washington, we are finding that we have to do this even with our friends. We will need to maintain and rebuild the trust we used to be able to take for granted.

- We will need to restore the balance between education as both a public and private good. Federal and state financial aid programs have been based on the conviction that higher education is essential for developing good citizens. Until very recently, the Pell Grant program for low-income students was relatively untouchable in Congress. No longer. With its cost reaching nearly \$40 billion, larger than the budgets of eight cabinet agencies, it is a favorite target for budget cutting. Part of this is our own doing. We have probably made too much of how a college degree leads to much higher lifetime earnings. Our critics would say that if that is the case, let students and parents pay for it as an investment. We will need to make a better case for higher education being both a public and a private good, with government, institutions, students and parents engaged in a partnership to cover the cost.
- Without minimizing the authentic career concerns of students and parents, we will be challenged more and more to fight against the all-too common perception of education as job training. The recent study by Anthony Carnevale and his colleagues at Georgetown describes the economic value of a degree by major but we need to make the case that education is more complex than that.. We need to avoid the temptation to make students consumers and education a commodity. The American Association of Colleges and Universities (AC&U) has been working with corporate leaders on creative ways of relating professionalism with liberal learning, thus offering a healthy antidote to the Thiel fellows mentioned above.
- Many think the current administrative and financial model for higher education is broken. For-profit education, for all its critics, is praised for being able to respond quickly to challenges and opportunities. By contrast, the loosely based structure and collegial governance of the more traditional American university have been described variously as a dinosaur, a maze or a snail -- in other words, ill-suited to the changing world of today.

Our current financial model of high tuition and high financial aid is probably unsustainable. We may be approaching the limit of what we can charge and will have to look for additional ways of covering the costs of the personalized (and costly) education we offer. "Doing more with less" is too simplistic. We have not only to cut unnecessary costs, but to be more creative through the use of technology, imaginative use of staff, and a range of collaborative and partnership arrangements.

- Our schools are already at work with new and more effective teaching and learning methods, including the effective use of technology in on-line or hybrid courses. The internet and SKYPE allow possibilities for interaction with experts and peers around the world with an immediacy of which we never dreamed. We may disagree with Arum's and Roska's charges in *Academically Adrift* that too many students aren't learning and aren't being challenged to learn, but it would be naïve to think the charges are baseless in many schools, if not in ours.
- The need and opportunities for more collaboration and partnerships. I like to describe the AJCU as a network of relationships or a network of networks. We have made great progress in utilizing the potential this network of over 35 conferences with 45 listservs, over 150 Jesuits institutions worldwide, and the many regional associations available to our schools, but we are just beginning to tap the potential of that great resource. We have to start with breaking down the silos on our own campuses, one reason to have such a heterogeneous group at this Seminar. I am happy that the CAOs will be inviting some CFOs to their annual meeting and vice versa. Our librarians and IT folks have been doing this for years.

Part of our future will be an extension of what we are doing now. First and foremost, our schools will be focused on being strong academically, promoting quality teaching, learning and scholarship among students and faculty. They will help students deal with the explosion of information, integrate the latest technology for better learning and establish the basis for rich, life-long learning. The experience of the liberal arts and interdisciplinary learning will morph into new forms, including better integration with specialized knowledge. We will do better in making diversity an integral part of our identity.

In an environment of limited resources, we will have found ways to preserve the student support services that make Jesuit education special, successful and competitive with "no frills" education.

The internationalization of our campuses will lead to the creation of truly global networks that will lead to a greater sense of mutuality in an interdependent world. We will have learned that the labels of "first" and "third" world and "developed" and "developing" are often reversible. We will see ourselves not as givers or receivers, but as partners serving one another and sharing mutual responsibilities.

Most, if not all of our students and faculty will have experienced first-hand what it means to live in a globalized world, experiencing the "gritty reality" of that world. We will be realizing more effectively our potential for institution-institution collaboration among Jesuit universities worldwide. We will find better ways to do more with less through more collaboration, shared purchasing and services, etc.

Last year in Mexico City, presidents of Jesuit universities worldwide, including a full contingent of U.S. universities, gathered with lay colleagues to begin to flesh out what these frontiers might mean for the future of Jesuit colleges and universities. The meeting had the ambitious title, *Shaping the Future: A Conference on Networking Jesuit Higher Education*. Participants developed an action agenda to respond to the frontier challenges of "Theology, Science and Culture," "Markets, Inequality and Poverty," and "Ecology and Sustainability," while reflecting on the different challenges in the different regions of world hosting about 150 Jesuit institutions of higher education. Two international research teams have subsequently been meeting, one on human rights and one on sustainability.

A very tangible product of the meeting was a commitment to develop *Jesuit Commons*, an ambitious attempt to link our educational resources world wide with the marginalized and needy populations Jesuits serve worldwide. We are already providing online courses to Burmese refugees in a refugee camp in Burma and to African refugees in camps in Malawi and Kenya. We are just beginning to open up the potential for this new initiative.

Will We Be Jesuit, Catholic?

A question frequently asked is whether or not in 25 years there will be 28 Jesuit institutions in the U.S.? Prophets of doom have been around for a long time concerning Jesuit, Catholic identity and concerning the fate of small private colleges. Forty years ago, the question was "Will they all survive," but all but a few have not only survived, but thrive today. I spent ten of the most rewarding years of my life working mightily to keep a small college alive when many said it couldn't be done.

Most, if not all 28 institutions will survive, many with distinction. They will be Jesuit, Catholic depending on the success of Jesuits effectively sharing their charism with a critical mass, or better a leaven of colleagues effectively engaged in a partnership effort that is almost entirely weighted toward lay colleagues. Colleagues will continue to enrich the Jesuit vision by participating in the *Spiritual Exercises*, from which this vision comes, enriching it with their own experiences and traditions.

Ignatian spirituality, a spirituality developed by a layman for lay women and men, will continue to offer some special strengths for doing this. It is a spirituality that resonates not only with lay colleagues, but also with life on our campuses, with its world-affirming emphasis on seeking God in all things; its restless and magnanimous pursuit of the *magis*; its special concern for the individual person; its focus on Christ as the contagious model of our adulthood; its commitment to partnerships; and its linking faith with the pursuit of justice in a globalizing world.

Jesuit higher education today and into the future is and will be a collaborative effort of Jesuits and their colleagues who share the Jesuit vision and enrich it with their own experiences and traditions. Our distinctiveness as Jesuit institutions depends on how successfully the Jesuit/Ignatian vision is kept alive in increasingly effective ways, for trustees, administrators, faculty staff and students.

We are not trying to recover something that has been lost, some neatly packaged, precisely described and circumscribed identity like a museum piece. Rather, we are trying to create something that has never existed: a Jesuit, Catholic identity combining Ignatian spirituality, the Catholic intellectual tradition and Catholic social teaching, all forged with diverse colleagues, in a pluralistic, postmodern university setting, while facing all of the challenges of a globalizing world.

At a time when so many are wringing their hands about declining numbers, expressing concern about the need for retrenchment, and fearing the consequences of diminishment, Jesuits met in Rome in 2008 to pursue an ambitious, future-oriented agenda. They were challenged by Pope Benedict to engage the frontiers, where others cannot or will not go. The new Fr. General, Adolfo Nicolas, and members of the 35th General Congregation readily accepted the challenge, and in the Congregation outlined how they would commit themselves to be firmly rooted at the center of the Church while reaching out to the frontiers. All of this fit within the magnanimous vision of Ignatian spirituality that seeks God in all things and searches ever for the *magis*.

Before long, the majority of our presidents will be lay, including a good number of women, all bringing their special gifts and insights to the task. But we can't take for granted that they will be as informed and imbued with Ignatian values as our present nine. We will have to help them with the tools to foster the Jesuit, Catholic identity of our schools.

We will have found better ways to serve the Church, and the Church will be more open to a partnership with us. We will have accepted Pope Benedict's request to operate on the "frontiers," where others cannot or will not go.

The future we have been sketching may be daunting, but it is also capable of getting us up in the morning with great ideas and challenges to pursue. A vast agenda calls for much collaboration for its realization. We need to build on the collaboration that already exists. The most basic collaboration is between Jesuits and their colleagues.

My point is that, based on the strong institutional foundations in place, the spiritual tradition we share, and the increasingly strong sense of being co-workers, companions, colleagues, partners, we will be ready for the opportunities and challenges presented by a fast-moving, ever-shrinking globalizing world.

With the strengths we have and are developing as co-workers, we can provide leadership to the higher education community, society at large, the Church, and our own sisters and brothers around the world.

You are and will be an essential part of this challenging future.

Melissa Lowden of Gonzaga University has written a doctoral dissertation based on interview with ten leaders in JHE, eliciting optimistic, pessimistic and most probable future scenarios for JHE. I would now ask that each table explore these same three scenarios.

3. Some Reflections on Collegueship

Today the Church of the laity is being born, admittedly with not a few birth pains. The shortage of priests, nuns and Jesuits is not a calamity, but an opportunity to be a new kind of Church. Jesuits describe themselves as “men for and with others,” to emphasize that they are in partnership with colleagues.

As noted above, the history of last 40 years in higher education is a success story of lay leadership at all levels and including women and men of different faith traditions.

There is an obvious decline in the number of priests and religious, but lay leadership is not a fall-back strategy, but rather a great grace in many Jesuit documents and in Paul Lakeland’s *Catholicism at the Crossroads*. Vatican II re-emphasized baptism as the foundation of the mission of every Christian. As a baptized member of the community, every Christian has a right and responsibility to engage in ministry.

The Council also addressed the importance of ecumenical and inter-religious dialogue as enriching Christianity. Certainly that is the case in each of our schools. One of my favorite stories is of Jewish faculty member, now dean, who is not only front and center of efforts to foster Jesuit, Catholic identity, but who has rediscovered her faith as a Jew in the process.

As noted above, the 34th General Conference of Jesuits in 1995 in its Decree on *Cooperation with the Laity in Mission* described this millennium as “The Church of the Laity.” It is a “grace of our day” and the “hope for the future” that laity take an active, constructive and responsible role in the mission of the Church. Jesuits are challenged to respond to the grace by putting ourselves at the service of the full realization of the mission of the laity.

Without in any way putting down other traditions, I happen to think that we have a distinctive strength in Ignatian spirituality, a spirituality developed by a layman for lay women and men. It is a spirituality that resonates not only with lay colleagues, including our ecumenical and interreligious sisters and brothers, but also with life on our campuses, with its

- World-affirming emphasis on seeking God in all things
- Restless and magnanimous pursuit of the *magis*
- Special concern for the individual person as the focus of attention
- Focus on Christ as the contagious model for our adulthood
- Commitment to partnerships.
- Linking faith with the pursuit of justice.

Because this vision will be necessary to keep alive the Jesuit or Ignatian identity in our schools, it is especially encouraging to see the increasing numbers of colleagues participating in the *Spiritual Exercises*, from which this vision derives.

Of all the forms of collaboration that exist among our 28 campuses and that are increasing all the time, the most basic is that between Jesuits and their colleagues.

Fr. Arrupe first addressed this at SJU in 1976. It was a frequent theme of Fr. Kolvenbach, his successor. And now, Fr. Nicolas, the new superior General, has spoken eloquently and with some new and helpful ideas:

He prefers the term "co-workers" and "companions" in preference to partners to stress clearly a 2-way relationship. He notes that from the beginning Jesuits saw being "co-workers" in the Lord's vineyard as something other than always being in control or command of the mission. He points out that the metaphor signals clearly that Jesuits never thought they controlled any ministry, or could fully shape it on their own.

The second term, "companions" relates to Ignatius' mystical experience at La Storta, outside Rome, when the Father placed him and his first co-workers next to His Son as companions in the mission and work of Jesus. Fr. Nicolas writes:

We Jesuits need to be not only friends and companions of the Lord and each other; we must be friends and companions of our partners in mission. This reciprocity of persons is central to our identity as Jesuits.

He notes that the decrees of GC35 avoid the use of the words "lay" and "clerical" so as to reflect ecumenical and inter-religious sensitivity

All of this is a far cry from the pretention of a Jesuit teaching in the Philippines in the 50s. His course culminated in the following thesis:

"Not only is the Jesuit philosophy of education the best philosophy ever devised by the human mind, it is the best philosophy of education that ever could be devised by the human mind." And this was "metaphysically certain."

I am confident that, based on the strong institutional foundations in place, the spiritual traditions we share, and the increasing sense of being co-workers, companions, colleagues and partners, we can and hopefully will be ready for the opportunities and challenges we face now and into the future.

We might ask "How do we foster identity and mission without marginalizing some of our colleagues? There is a danger of making identity and mission activity "elitist" or "exclusivist," and establishing an inner circle from which other members of the campus community feel excluded. Some of this is inevitable when some colleagues are more interested in identity and mission than others, but it is important to make all activity

welcoming, inviting, and more of a conversation to which all are invited than a form of indoctrination for a selected few. Of course, in the pluralistic world in which we live, there will always be some on campus who are disinterested or even opposed to fostering of Jesuit, Catholic identity as inappropriate for the main work of the university. Again, they provide a healthy challenge to make our efforts more credible and more energizing within the life of the college or university.

Clearly, Jesuits have a responsibility to pass on the tradition if they want it to survive, but it has to be by way of invitation and conversation, not by way of imposing ways of thinking. It is not Ignatian to force or impose ideas and you are not meant to be "mini" Jesuits.

Relationships need to be based on mutual trust, nurtured by exchange and structured in flexible ways and directed to true co-responsibility. Partnerships create a climate wherein we celebrate one another's gifts and accomplishments; rather than seeing them as competition. I remember having faculty colleagues, Monika Hellwig and Louis Dupre, preach at my Masses in the late 60s, because each was a better theologian than I.

I would suggest that you take a Jesuit to lunch! Take the initiative to reach out. It is important to have flesh and blood experiences of the tradition. That gets more and more difficult as the number of Jesuits decreases, and as more and more demands are made on the remaining few. You have to help tell the story and to make it come alive.

Let me pose some questions for you:

- How does all of this resonate with your own experience?
- Do you feel empowered? Taken seriously?
- Do you have a sense of your vocation as a lay woman or man having a mission in Jesuit higher education?
- If you are not Catholic, do you feel included, at home?
- What difficulties do you see in living your identity as co-worker, colleague? partner?

4. Top Ten Points on Leadership

Finally, since this is a seminar on leadership, let me close with a top ten list of important points in higher education leadership today, based on what I have experienced and observed of good and bad leadership over the years. From your own experience, you will no doubt add or subtract from the list.

The ten are roughly in reverse order of importance:

1. Without being pretentious, don't be afraid to assume the appearance of a leader; don't apologize for being a leader; and don't be reluctant to show courage in taking controversial positions.
2. Don't be fearful of making someone or many angry with you for a difficult decision.

3. Whenever possible, give clear reasons for your decisions, especially when you publicly disagree with advisors or a committee you have appointed.
4. Think relationally, not assuming that you are the first or only one doing something, but looking around to see who might also be doing it, or with whom you might do it.
5. Be generous in saying “thank you” and appreciating what people do; before criticizing anyone, acknowledge the good in what he/she has done or is doing.
6. Keep a sense of humor.
7. Communicate, communicate, communicate
8. Surround yourself with strong people willing to be honest with you, as well as loyal once a decision has been made.
9. Be a “servant leader” viewing leadership not as wielding power over others but using power to serve others by accomplishing goals and building that elusive reality of a community.
10. Be both a good listener and a person with a clear vision and clear goals which are consistently and effectively expressed and lived -- and adjusted when necessary.

Conclusion

We have covered many issues, perhaps too many, but there are many others we have not discussed lest we be here all day. We might touch on some of them in the question and answer period

It has been a pleasure and privilege to be engaged in this great venture for so many years. As I said earlier, I am bullish about what will be our future, with a wary eye on the reality of the challenges ahead.

Thank you for being part of this great venture. I wish and pray for your every success.

