

Conversations

On Jesuit Higher Education

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MISSION:IMPOSSIBLE

YOUR MISSION, SHOULD YOU CHOOSE TO ACCEPT IT



Mission Impossible?

A Reality Check

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12

AJCU Ignatian
Colleagues Program,
Joseph DeFeo

FEATURES

- 2 The American Jesuit University, Mick McCarthy, S.J.
- 6 Beacons of Hope Amid Strong Disaffection, James P. McCartin
- 8 Fostering a Vibrant Jesuit Catholic Tradition, Jennifer Tilghman-Havens
- 10 Paying Attention in a World of Distraction, Timothy Brown, S.J.
- 18 Deepening Faculty Engagement in Mission, Kari Kloos
- 21 The Mission Leadership Challenge for Trustees, John J. Hurley and Lee C. Wortham
- 24 Finances: How Can They Reflect the Institution's Mission and Values?
Salvador D. Aceves
- 28 Faithful to Mission and Truthful in Response, Katarina Schuth, O.S.F.
- 31 In the Midst of Pain, a Discerning Vision, Linda LeMura
- 33 Faith and Justice Together or Apart, Kathleen Maas Weigert
- 35 Forming With a Faith That Promotes Justice, Ann Marie Jursca Keffer
- 37 Surprised By Conversation, Brian D. Robinette
- 40 Recruiting and Retaining Jesuit Faculty, David Powers
- 43 Missioning Jesuits to Higher Education, Scott Santarosa, S.J.

14 ALUMNI/STUDENT VOICES

Students Hold Us Accountable to the Promotion of Justice, Mary Kate Holman
Mission Is Possible No Matter the Major, Sasha Ducey
Your Mission, If You Choose to Accept It, Lauren Squillante

26 **A HISTORICAL MOMENT:** Gonzaga University, Molly Pepper

45 **TEACHING THE MISSION:** Talking About Sex on a Jesuit Campus, Julie Rubio

Mission is a Reward and is Possible

I was out for an afternoon walk some years ago, heading north on Clark Street in my Lincoln Park neighborhood in Chicago. I wasn't paying much attention to the very familiar scenery. A sudden voice broke my reverie: "There's a man on a mission!" I looked up to see a young man who had visited our *Company* magazine offices with a friend who worked with us. They had graduated from Marquette together. And Steve had clearly picked up our Jesuitspeak.

A decade earlier, the 32d General Congregation declared that a Jesuit "is essentially a man on a mission." It was not a new concept; but the formulation was succinct. Clearly it had caught on.

"Mission" entered my vocabulary in early grade school, when we passed around a container with a slit in the top for us to put in our pennies and nickels to support priests and religious going to a foreign country to convert the locals. We were giving to the missions.

Also, one of our Dominican sisters referred to her own mission – moving to another parish to teach people like us. We were missions? Were we that exotic?

As school years passed, I learned other usages of "mission." Military expeditions were missions. Embassies or other representations in a foreign land might be called missions. And with the airing of the popular "Mission: Impossible" for TV seasons 1966 to 1973, the word was on everyone's lips, especially quoting the line: "Your mission, should you choose to accept it..." These missions were dangerous, vital, and always accepted.

The same Jesuit document quoted above concluded "that today the Jesuit is a man whose mission is to dedicate himself entirely to the service of faith and the promotion of justice." This conjunction of faith and justice caught on. And it quickly came to be seen not as some special preserve of the Jesuits but

as an ideal to be pursued by the schools and parishes and spiritual centers and foreign missions associated with Jesuits. Later documents have developed this basic idea.

The term "missionary" has taken on a new nuance. A new report to the bishops' conference uses it to denote recent college graduates who serve in campus ministry but without a degree in ministry. "They emphasize relationship and serve Catholic students through one-on-one mentoring, small group Bible studies or community households."

A school has to be about learning, of course. But learning encompasses more than classrooms and credits, books read and papers written. It involves relationships and personal growth. And a Jesuit school involves commitment to the wider world and a society that cares for the weak, the least, the outcast, the struggler. It involves Father Kolvenbach's challenge to Jesuit colleges and universities: "an educated solidarity" with the poor and oppressed.

The mission statements of Jesuit schools articulate this wider perspective. They speak to what each school is about, but they also connect Jesuit schools with each other in purpose and outlook. Jesuit faculties can share their ideals. The students from many Jesuit schools can talk to each other – as at the Ignatian Family Teach-In – using common language and symbols. They get the mission.

The mission of a Jesuit school is not always easy. But, as the stories in this issue of *Conversations* clearly show, a dedicated core of people who believe in it and invite the whole school community to work for it can make it happen.

"Your mission, should you choose to accept it..." Yes, that mission is a nonstop challenge. That mission is a reward. And that mission is possible, very possible indeed.

Edward W. Schmidt, S.J., editor

The National Seminar on Jesuit Higher Education

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COMING UP Issue #56 (Fall 2019)
Caring for the Apostolic Work



The American Jesuit University

A Source of Reconciliation

By Mick McCarthy, S.J.



Keating Hall, Fordham University
Rose Hill Campus.

skepticism, and disagreement. And yet Stephen always added: "It's both our blessing and our curse."

The blessing of our "opinion-rich environment" is the range of ideas, beliefs, commitments, points of view, backgrounds, and purposes that members of the same community inhabit. It is what makes life so rich and universities such interesting places to work! The curse is not the tension such differences can create but our liability to tribalism: the unexamined instinct to galvanize against perceived threats from others and the dynamics of chronic mistrust and resentment such reflexes generate within institutions.

In this way, American universities reflect the country as a whole. Blessed with an embarrassment of riches of every kind, we also seem cursed with polarizing habits. Research confirms, for instance, the intensified political antipathy many Americans feel. According to the Pew Center in 1994, 16 percent of Democrats polled viewed Republicans "very unfavorably," but in 2014 that number had risen to 38 percent, with 27 percent even saying the other party was "a threat to the nation's well-being." In the same period Republican strong disfavor of Democrats rose from 17 percent to 43 percent, with 36 percent seeing Democrats as a national threat.

The dynamics of political polarization, that is, the increased distrust of "them," affect universities in many ways. Difficult issues contemporary campuses face, such as diversity, free speech, race, as well as concerns about economic viability and curricular innovation seem to invite the tribal instinct. Moreover, data shows increasingly negative attitudes toward institutional religion, the Catholic Church, as well as public perceptions that higher education itself is headed in the wrong direction. All these conditions spell significant challenge for American universities, and particularly those that advance their mission and identity as Jesuit and Catholic. In short, we face a general erosion of mutual trust that manifests itself in serious and varied ways, both internally and externally. Most, if not all, of the AJCU schools could point to painful examples of breakdown in their recent histories.

To colleagues who work at these colleges and universities, therefore, I would argue that it is in our

The superior general of the Society of Jesus made an extraordinary claim in July 2018 at Loyola, the birthplace of St. Ignatius. A university, Fr. Arturo Sosa asserted, is "a source of a reconciled life."

The university as a source of reconciled life? For anyone who works in higher education, the concept seems counterintuitive at best. Before his sudden death earlier in the same month, Dr. Stephen Freedman, provost at Fordham and dear colleague to many of us in the AJCU, frequently remarked that universities are "opinion-rich environments." He usually said it with a smile, as if to remind us never to presume that people will go along with what may seem to us so eminently reasonable. We operate in contexts of constant debate, tension, unrest, contest,

own institutional interest and in the interest of our country to invest more in building up our internal cultures, so that our natural blessings may be multiplied and the effects of our curse may be contained. We need to focus not on our “virtual communities” but on our actual communities, so that bonds of personal relationship, if not actual affection, may ground our ability to imagine the possibility of common good.

For those who have special concern to promote the distinctively Jesuit, Catholic mission and identity of our institutions, such investment in fellowship will pay dividends, precisely because that mission IS impossible unless people have hope that, within a community of divergent viewpoints, they may work together toward deeply shared values and ideals. Moreover, if we can create habits of generosity, even a willingness to sacrifice, rather than a propensity to draw the wagons into ever-smaller circles, we will also benefit society as a whole. We face the task of building real community in a cultural context where people are often conflicted between a desire for shared good and impulses that undermine it.

How might the challenge before us relate to Fr. Sosa’s claim that a university is “a source of a reconciled life”?

Why Reconciliation?

Over the last 50 years, addresses of Jesuit superiors general have pointed out emerging challenges and opportunities confronting Jesuit education. In 1973, to alumni who were proud of the excellent academic and religious education they received, Fr. Pedro Arrupe’s famous “Men for Others” speech stressed that our primary educational objective must now be to form people who understand that pious devotion is a farce if it does not issue in a love that actively works for social justice.

In his 2000 speech at Santa Clara, Fr. Peter-Hans Kolvenbach cautioned that even in Jesuit institutions promotion of social justice was becoming detached from its wellspring in faith. He urged a renewed sense of integration. He also noted that, in the American context, Jesuit universities needed to maintain commitment to their grounding mission and identity

as they advanced in achieving academic excellence and institutional success. In Mexico City in 2010, Fr. Adolfo Nicolás championed “depth of thought and imagination” at a time when digital technologies were advancing the “globalization of superficiality.” Moreover, he challenged Jesuit institutions across the world not to operate as silos but to seek ways to network effectively.

At Loyola in July 2018, Fr. Sosa repeated the call to continue building up a network with common goals. His emphasis on reconciliation, however, reflected a theme that has come to prominence in Jesuit documents over the last ten years. In 2008, the Thirty-Fifth General Congregation, which elected Nicolás, retrieved from the biblical tradition the notion of justice as “right relationship” and asserted that Jesuits and their collaborators are called to establish such relationships through a “mission of reconciliation.” St. Ignatius called his early companions to be agents of reconciliation, but today, in a world torn by violence, strife, and division, there is just as much need. “This reconciliation calls us to build a new world of right relationships, a new Jubilee reaching across all divisions so that God might restore his justice for all” (GC 35 Decree 3.16).

In 2016, the Thirty-Sixth General Congregation, which elected Fr. Sosa, developed this theme even further. It asserted that all Jesuit works should seek to build bridges. In no sense retreating from a commitment to social justice, the emphasis on reconciliation seems to recognize that claims to “justice,” as indeed to “faith” itself, can justify multiple forms of violence. It notes:

Fundamentalism, intolerance, and ethnic-religious-political conflicts as a source of violence: In many societies, there is an increased level of conflict and polarization, which often gives rise to violence that is all the more appalling because it is motivated and justified by distorted religious convictions. In such situations, Jesuits, along with all who seek the common good, are called to contribute from their religious-spiritual traditions towards the building of peace, on local and global levels. (GC 36 Decree 1.28)

Sosa's address begins by noting the Society of Jesus is committed to university work in order to "turn the words of Jesus into historical truth ... *I came that they may have life and have it abundantly*" (Jn. 10:10). The fullness of life involves "plunging into the broad range of skins and cultures that make up humanity." Because humanity is complex, however, to achieve this task demands the habit and constant work of reconciliation. Because universities

trade in complexity, they should have the capacity to attend to the historical and cultural processes of change, which leave us so uncertain of the future:

The university that we seek, as a source of life, deeply committed to the processes of reconciliation, experiences in its own daily existence the tensions of social and cultural complexity.... The university also lives in the uncertainty of the historical period in which it operates, and experiences in its own being the fragility of life, because it feels and knows itself to be fragile.

Moreover, Fr. Sosa argues that Jesuit universities should prepare their graduates to be citizens who are active in political processes, with a view to effecting justice in ways that bring peace. He says: "being called upon to make a direct commitment in politics involves placing oneself at the service of reconciliation and justice." Indeed, he goes so far as to say that one of the most important contributions of Jesuit higher education is to educate people engaged in politics for the betterment of human societies worldwide.

The emphasis of the Jesuit superior general on political participation at the service of reconciliation and justice is striking. Furthermore, he asserts that our identity is the source of our own particular contribution to the broader work of higher education. In

We need to focus not on our "virtual communities" but on our actual communities, so that bonds of personal relationship, if not actual affection, may ground our ability to imagine the possibility of common good.

the American context, his stress on reconciliation highlights the unique challenges and opportunities we face in the ACJU. Large scale issues such as fiscal sustainability, shared governance, the status of adjunct faculty, suspicion and even hostility toward our Catholic, religious, or spiritual moorings, support for the humanities, questions of race, gender, class,

the health, well-being, and safety of our students, as well as basic affordability...all of these issues and more surely constitute major challenges that need to be addressed. Many people, it seems to me, waste a lot of time and energy looking for silver bullets that will solve our problems once and for all. But, friends, those silver bullets don't exist!

Our greatest opportunity is to enhance the conditions for citizens of our universities (and of our country) to become what the pope called "artisans of the common good." In a talk in Rome on the eve of New Year's 2018, Pope Francis noted that people who have most influence in society are common people, who create a culture through the small, quotidian habits of interaction and behaviors that express love for the city. If we can put our energies there, we will develop the capacity to address the major concerns that face us together.

And then our "opinion-rich environments" will be places of more blessing than cursing.

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Beacons of Hope Amid Strong Disaffection

By James P. McCartin

The last three decades mark an era of kaleidoscopic transformation in U.S. Catholicism. Alongside momentous demographic shifts, major changes in the church's institutional life, and persistent battles between theological progressives and traditionalists, U.S. Catholics have experienced a profound and lasting crisis of credibility due to clerical sex abuse and its cover-up by church officials. Jesuit colleges and universities in the United States thus operate within a context markedly different from what it looked like when Father Peter-Hans Kolvenbach, then superior general of the Society of Jesus, called upon leaders in Jesuit higher education to recommit to their "distinctive identity and their special role in the transformation of society."

Of course, when Kolvenbach issued his charge in 1989, U.S. Catholicism had already entered a period of change. The reform impulse of the Second Vatican Council, which concluded in 1965, continued to provide a keynote in various areas of Catholic life—including in Catholic higher education, where increased lay leadership and a renewed emphasis on lay theological education had been among Vatican II's fruits. A heightened emphasis on social justice and peace, an outgrowth both of Vatican II and of the era of social and political upheaval associated with the 1960s, likewise served as a hallmark in the 1980s, a decade during which the collective body of U.S. bishops issued historic pastoral letters pointedly criticizing injustices in the U.S. economy and challenging the morality of modern warfare. Father Kolvenbach's address, which underscored lay responsibility and the practical applications of a "value-oriented" education, was, therefore, very much of its time.

But changes whose implications were just becoming evident in the 1980s eventually altered the U.S. Catholic storyline. Consider some key demo-

graphic shifts. In 1989, over 70 percent of U.S. Catholics claimed a Euro-ethnic heritage, and they were largely clustered in the Northeast and Midwest; today, over 40 percent of U.S. Catholics are Hispanic, and the locus of the Catholic population has drifted toward the South and West. Further, 30 years ago, a hefty 10 million Americans self-identified as "former Catholics." Now, some 30 million adults say they have left the church. It stands to reason, therefore, that over the past three decades the number of annual baptisms has decreased by some 400,000, while instances of church weddings—an important indicator of adult identification as a Catholic—have declined by more than half.

Such data align with major shifts in the church's institutional presence and leadership. Nearly 9,000 Catholic elementary and secondary schools existed in the United States in 1989, compared to a current total of nearly 6,300. Then, there were some 52,000 priests and 102,000 religious sisters; today, there are some 37,000 priests and 46,000 sisters. About 1,800 Catholic parishes operated without a resident priest in 1989; today, about 3,500 U.S. Catholic communities have no permanently assigned priest. In sum, practicing Catholics today often have a comparatively less persistent and robust experience of engagement with church institutions and consecrated spiritual leaders.

An array of internal factional disputes, generally grounded in divergent interpretations of Vatican II and frequently energized by the culture wars which have fractured the American polity, have been no less important for U.S. Catholicism. While progressives champion ongoing reforms such as women's ordination and an embrace of LGBT Catholics, traditionalists reject such notions and aim to reinforce older gender hierarchies and models of sexual

morality. These divergences have nourished opposing styles of liturgical worship and spiritual practice, and many church-affiliated institutions (including some Catholic colleges and universities) have carefully branded themselves to appeal either to progressives or to traditionalists.

The divisive tenor of recent papacies has not helped: With John Paul II and Benedict XVI, traditionalists attested to a cherished affinity while progressives complained bitterly about their own marginalization; now under Pope Francis, the tables have turned, and the sense of factional division among progressives and traditionalists remains as palpable—and as volatile—as ever. Interestingly, researchers have found that, especially among younger cohorts, bitter internecine warfare has heightened alienation from the church and has weakened their sense of religious affiliation.

Yet nothing has produced more alienation, anger, disappointment, distrust, and cynicism among Catholics—and nothing in recent history has so altered the future trajectory of U.S. Catholicism—than the clerical sexual abuse crisis. The tip of the iceberg came into view during a nationally covered trial in 1985, when Gilbert Gauthier, a Louisiana-based priest, pleaded guilty to sexually abusing 11 boys. But the stunning reach of the sexual abuse of minors, along with its systematic cover-up by bishops and religious superiors, would begin to come to light only in 2002, when Boston became Ground Zero for a narrative of sexual predation and misuse of authority that soon engulfed Catholic communities across the United States and around the world. In the wake of the August 2018 release of a shocking Pennsylvania grand jury report on decades of clerical sex abuse, it seems that, finally, a number of bishops may be held to some account by church and government authorities for their significant roles in the sex abuse crisis. Likewise, Pope Francis' recent expulsion of the highly influential archbishop, Theodore McCarrick, from the

College of Cardinals after credible accusations of abuse may signal a new day in terms of episcopal accountability. But much as Vatican II framed the narrative for U.S. Catholicism in the decades after its conclusion, clerical sexual abuse has supplied the

dominant note in U.S. Catholicism for nearly two decades now—and no clear end is in sight. As periodic waves of revelation and outrage continue to crash, alienation and exodus from the church will remain powerful themes in U.S. Catholic life for the foreseeable future.

Amid all these developments, Catholic colleges and universities have remained a relatively stable, even robust, element of U.S. Catholicism. In 1989, 228 Catholic colleges and universities shared a combined enrollment of 619,000 students;

today, 225 institutions serve 765,000. Indeed, over the past three decades the majority of these institutions have endeavored to advance a more conscious, articulate, and integrated sense of their Catholic identity and mission. Of course, these developments belie the enormous challenges, which for some Catholic institutions are nothing short of existential, in U.S. higher education today. But one heartening takeaway for Jesuit colleges and universities is that, despite the atmosphere of profound disaffection, their reputations remain strong, and they still represent valued sources of spiritual and moral authority in today's world, no less in need of transformation than it was in 1989.

James P. McCartin, a former member of the National Seminar on Jesuit Higher Education, is a historian of U.S. Catholicism and an associate professor of theology at Fordham University, where he also leads a mission-based faculty development program.

...over the past three decades the number of annual baptisms has decreased by some 400,000, while instances of church weddings - an important indicator of adult identification as a Catholic - have declined by more than half.

Fostering a Vibrant Jesuit Catholic Tradition

By Jennifer Tilghman-Havens

When I orient new faculty to the university, I begin by projecting a black and white like this 1948 photograph of the Seattle University Jesuit re-founders of the 1930s in their distinguished clerical attire. I remind our faculty that at one point our university was made up entirely of faculty and staff who looked like this. I flash to a second photo next, of a team of women faculty and faculty of color who collaborated on a multidisciplinary, community-based research project with the local Yesler Terrace neighborhood. These faculty represent another generation of “re-founders,” as the majority of the administration and teaching at our Jesuit universities is handed on to lay people. What a profound shift has occurred over the past century! What a gift for laypeople to carry this tradition forward, and what a challenge to animate it so that it can thrive for the years to come.

As we discern the possibility of a vibrant, relevant Jesuit Catholic mission that will sustain our uni-

versities into the future, some considerations come to mind. The introductory question for AJCU schools beginning the Institutional Mission Examen is: “Do we *want* to be a Jesuit Catholic University?” Rather than a checked box before moving on to the rest of the process, this question is an honest, Ignatian-inspired invitation to reflect on our deepest desires. Our universities have a very real choice. Excellent secular universities with a social justice mission serve an important role in higher education. But if we believe Jesuit Catholic universities have something distinctive to offer, then a deep, abiding desire must animate us – a desire for transformative Ignatian pedagogy, for opportunities to seek sacred meaning and purpose, for spaces to grapple with the Catholic intellectual tradition, for just action inspired by the Gospel, for honoring the dignity of our students, for mutually enriching interfaith dialogue, and for beholding the sacramentality in all things. If we do indeed desire these things and want to see them flourish, how do we seek out colleagues to join in this mission who also reflect these desires from their own different backgrounds and experiences? Our desires for the transformative potential of Jesuit education are the seeds from which a healthy, ever-expanding mission-inspired community can thrive.

The revered Howard Gray, S.J., spoke of Ignatian spirituality as “self-awareness leading to self-donation.” The purpose for reflection on our desires, our values, and our mission is to discern how to embody ever-expanding love. Do we have the courage to love into greater freedom our students, our colleagues, and our communities? This is no small task, especially amid pressures to raise funds, improve our pedagogy, maintain our scholarship, retain our students, update our infrastructures, and respond to our ever-proliferating inboxes. But *how* we do our



Jesuits re-founders of the 1930s, (l-r) R. Nichols, S.J., A. Lemieux, S.J., J. McGoldrick, S.J., D. Reidy, S.J., H. Peronteau, S.J.



Seattle University faculty today represent another generation of “re-founders.”

work – our way of proceeding – is as important as *what* we do. At Seattle University, the tag line of our mission is “empowering leaders for a just and humane world.” We animate and honor the “humane” when we approach one another with respect, kindness, and joy.

Finally, our universities are invited to trust the movement of the Holy Spirit. When Pope Francis spoke to the Jesuits’ General Congregation 36 in 2016, he encouraged the Society of Jesus to align with the work of Holy Spirit wherever Jesuits find themselves. Can we, as collaborators in the Society’s mission, become free enough to trust this? I am reminded of the early Jesuits, whose intention was to sail to Jerusalem to minister there. When passage was blocked by the Venetian-Turkish wars, their mission became impossible. Yet the Holy Spirit was working through that impossibility to guide them toward something they couldn’t have imagined – opening schools. If that boat had sailed from Venice, none of us would be engaged in the meaningful work of whole-person education for justice and love.

What are the contemporary parallels? Where are we called to trust that the “ship isn’t sailing” because the Spirit is doing something new? Several examples come to mind. Even as the number of Jesuits who are able to serve in the university apostolate declines, lay faculty and staff hunger to make the Spiritual Exercises, to learn about the history and charism of the Society of Jesus, and to commit themselves to ad-

vancing the Jesuit educational mission. Programs like the NSF ADVANCE IT grant at Seattle University offer opportunities to honor the robust contributions of women and faculty of color through renewed promotion processes. The Spirit is also working through efforts to recognize the sovereignty of indigenous peoples and to build partnerships at our Jesuit universities. She is alive in the willingness on our campuses to examine whiteness, patriarchy, and privilege so as to dismantle them in our structures and policies. And she is working

through the energy and passion of our students whose faith and love inspires movements toward fossil fuel divestment, just wages for contingent faculty, and race and gender justice.

The late Monica Hellwig reminded Jesuit Catholic universities: “If we are not always clear and successful in what we are doing, it is not from ill will or unconcern, but due to the uncharted nature of our situation.” Sometimes the mission feels impossible because we’re in uncharted places – places marked by challenging budget constraints or student demands for inclusion or the declining number of Catholics on our campuses. Jesuits have always been on the frontiers of something new, and the adaptation so central to Ignatius’ approach to the Exercises is a key resource in these times. Let us employ Ignatian imagination to envision what is possible now, as we read the signs of these times in 2019 and we honor the richness of the diverse colleagues who contribute to our mission. May our desires motivate us, our love sustain us, and our imaginations spur us on, emboldened by the inspiration of the Holy Spirit in our midst.

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Paying Attention in a World of Distraction

By Timothy Brown, S.J.

Education is not mere training. You go to school not for knowledge alone but to develop good habits: the habit of expression, the habit of attention, even the habit of being. Developing these habits of virtue is a full-time task, not to be restricted to a required course or two in ethics or values. It requires time and effort, practice and concentration, both inside and outside the classroom. Character is formed by practicing the habit of making good choices. **Such habits of the mind and heart are crucial for an effective Jesuit mission and reflect the inspiration of the original Jesuits when they shaped the first Jesuit colleges in the 16th century.**

The habit I have found most essential in teaching ethics is the practice of paying attention. Simone Weil's autobiography, *Waiting for God*, contains an essay entitled "Reflections on the Right School Studies with a View of the Love of God." Here Weil speaks of the development of the faculty of attention

as the sole interest and real object of school studies pursued with a view to the love of God.

Weil views attention as a kind of waiting and watching, a condition of suspended thought. The point of attending is to be open to receive truth. The habit of paying attention is essential in making ethical decisions. The stress is on attention because prayer consists in just that — attention. Weil's point is that no matter what you are learning and for whatever purpose, the time and effort spent working is not wasted because the result will one day be discovered in prayer.

But that is not all. She adds, "Not only does the love of God have attention for its substance; the love of our neighbor, which we know to be the same love, is made of this same substance. The capacity to give one's attention to a sufferer (to someone in need) is



Reading: Piecing the Puzzle Parts Together

"I think we ought to read only books that bite and sting us. If the book we are reading doesn't shake us awake like a blow to the skull, why bother reading it in the first place? So that it can make us happy, as you put it? Good God, we'd be just as happy if we had no books at all; books that make us happy, we could, in a pinch, also write ourselves. What we need are books that hit us like a most painful misfortune, like the death of someone we loved more than we love ourselves, that make us feel as though we had been banished to the woods, far from any human presence, like a suicide. A book must be the ax for the frozen sea within us. That is what I believe. — Franz Kafka



very rare and difficult – almost a miracle, and nearly all those who think they have this capacity do not possess it. To give this kind of attention means being able to say to our neighbor: 'what are you going through?' And isn't that the essence of developing habits of good character? To be able to pay attention to another and ask, 'What are you about?'" (*Waiting for God*, p. 115).

Developing one's moral imagination goes hand in hand with developing the ability to pay attention – to make good decisions – to find meaning in what one does. The gift of imagination allows us to see things that we sometimes miss because of our limited attention spans. Through service programs in our schools with people who are materially poor, many students have begun to develop a particular vision of how the world could be re-imagined. To reformulate their vision, many students have had to let go of preconceived notions of how people think, act, and live out their lives. I have seen scores of students forced to suspend past notions and impressions of the people with whom they are working; they have come to see the world more deeply. They have come back to Loyola stunned, sometimes confused, oftentimes without the words to express their frustrations. With stories, metaphors, vision, and prayerful, contemplative reflection on service, imagination can offer another kind of resource – a moral resource.

The art of reading and rereading creatively puzzles together the words on the page. To take all the scattered pieces of information and imagery, metaphors and poetry – to put the pieces of the puzzle together – is the great contemplative moment. To organize all these pieces of information, data, detailed accounts, descriptions into patterns and shapes and figures in a slow, methodical way is Jesuit education at its best. To connect the core – philosophy to history, literature to theology and all the social sciences in between – is an artistic practice. It opens the mind to wonder and imagination and inquiry – all aspects of Jesuit pedagogy.

In the long run, I tell my classes to pay attention to their consciences, to that still small voice that tells us "this is right and this is wrong." St. Cyril of Jerusalem, instructing catechumens, wrote: "The dragon sits by the side of the road watching those who pass. Beware lest he devour you. We go to the Father of Souls, but it is necessary to pass by the dragon." It takes moral courage to pass that dragon by. Teaching that is our mission in education. And that mission is possible.

Timothy Brown, S.J. is special assistant for the Office of Mission Integration and professor of law and social responsibility at Loyola University Maryland. He has served as the provincial of the Maryland Province of the Society of Jesus.



AJCU Ignatian Colleagues Program

Deepening the Bench for Mission

By Joseph DeFeo

“When I see ICP participants or graduates working together on sustainability projects, writing texts on Ignatian pedagogy, calling on each other’s expertise, making public statements on immigration, or forming other faculty and staff, it seems clear that the experience has taken root.”

— Stephanie Russell,
AJCU Vice President for Mission Integration.

As the AJCU Ignatian Colleagues Program (ICP) begins its 10th year of forming lay leaders for mission, a review indicates much to celebrate: 11 cohorts, over 500 senior-level administrators and faculty participants including three university presidents. The current cohort of 59 from 26 institutions and Loyola Press is the largest to date. Originally conceived and launched in the Heartland Delta region, ICP is now a program of the Association of Jesuit Colleges and Universities (AJCU). Indicative of its progress and success, ICP was recently highlighted as a model national program for formation in Ignatian leadership at the 2018 Assembly in Bilbao, Spain.

Participants in ICP have witnessed the reality of the poor and the call for justice through their international immersion experience. They have explored their faith life through a seven-day Ignatian silent retreat. They have created several hundred mission-centered projects or programs, orientations, course adjustments, physical spaces, and signage for their home institution. Some have focused on enrollment, migration, and strategic planning. One project led to the university signing on to the United Nations’ Principles for Responsible Investing, and another to a digital Environmental Science textbook and award bestowed personally by Pope Francis! (See all participants and mission projects at www.icpdirectory.org).

The founders of ICP knew well that because the very survival of the Jesuit and Catholic mission and identity of

our institutions was at stake, meaningful intellectual and affective experiences over an extended period of time would be required to provide depth and breadth to one’s formation. Ten years later, responses from current leaders confirm their insights:

“It takes a program like ICP to ensure the understanding of, and engagement with, our traditions that give our (Jesuit) slogans depth of meaning. By attending to spiritual formation and providing immersive experiences, ICP ensures that lay leaders can walk the walk and carry forward a nearly half-century-old tradition of transformative education.”

— John Sebastian,
Vice President for Mission, Loyola Marymount University

“All of our participants have expressed how great a gift it was to them, the best thing our university had given them, by way of support and development...ICP balances, goes beyond and more at depth, what each of our universities is able to do on the local level by way of Ignatian formation programs.”

— Steve Sundborg, S.J.,
President, Seattle University

“ICP is the gold standard for formation in Ignatian spirituality and important for the education of lay leaders. Participants are prepared to create a dynamic and generative dialogue between our Jesuit, Catholic identity and the intellectual and spiritual dimensions of our institution. I am deeply grateful for the opportunity to have completed the ICP while serving as the President of our College. I received immense value from the program, and at the same time, I now speak with clarity and assurance about the value of the ICP experience with all members of our learning community.”

— Linda LeMura,
President, Le Moyne College

Cost vs. Return on Investment

ICP seeks to have all 28 schools participate. It does all it can to financially assist those in need. The program is generously supported by the Jesuit Conference of the United States and Canada. It provides financial assistance through the support of the rectors of Jesuit communities (HERO Fund) to schools that are financially challenged. Regarding the return on investment, Rev. Tom Curran, S.J., president of Rockhurst University, shared, “Because we are a smaller institution with fewer resources than some others, we need to be both judicious and strategic in our identification of and invitation for participants.... In short, the return on our investment and the program’s investment in us has been nothing short of remarkable and transformative for the participants as well as our University community.”

“Put Me in, Coach...”

Ignatian Colleagues are among some of the most mission-minded persons on our campuses and are prime candidates for Institutional Examen review teams, mission officer, trustee, and university president positions. In addition to relying on their individual contributions, institutions could reap more benefits by “leveraging” ICP graduates as a community of mission-centered leaders. Collectively, these groups of Ignatian Colleagues could be very helpful in providing mission-focused decision making on major issues, strategic planning, hiring, and the like.

Some schools have begun this process. Spring Hill College Chancellor Greg Lucey S.J., writes, “ICP alumni are my go-to people as facilitators for orientation of new personnel, Ignatian Seminar and Ignatian Senior Reflection Groups.” At Xavier University, ICP alumni/ae develop and facilitate a

three-part, winter lunchtime retreat for faculty, staff, and administrators, which is popular and highly attended. Debra Mooney, Xavier’s vice president for mission, notes, “the retreat is a clear and fruitful way that Xavier’s ICP participants demonstrate the impact of the Program in advancing their leadership capacity on our campus and within the Jesuit higher education community.”

Challenges to Mission

For many years, the Society of Jesus has been inviting lay persons to take up the yoke of mission leadership, and, thankfully, many have accepted that invitation. Still, many more are needed until a critical mass of mission-deep leaders populates our campuses. Those lay persons who have made mission their vocation and professional career find that positions are few. New and more collaborative paradigms and senior-level mission-directed positions are needed during these times.

Mission is the very standard that defines educational excellence and whole-person development more fully than any other. A continual challenge is how to make the Jesuit and Catholic mission, Ignatian spirituality, pedagogy, charism, and all the primary lens from which our institutions function. And how do we do so, not out of duty or tradition but through the freedom that serious reflection and appropriation bring? Moving forward, ICP hopes to keep deepening the bench of mission leadership on every campus.

Joseph DeFeo, Ph.D., located on the Fairfield University campus, is the executive director of the Ignatian Colleagues Program. For more information on ICP, visit our website at www.ignatiancolleagues.org

Below, ICP Nicaragua Immersion.



Students Hold Us Accountable to the Promotion of Justice

By Mary Kate Holman

As an alumna of two Jesuit schools (Georgetown University B.A. and Boston College M.T.S.) and a current Ph.D. student and instructor at a third (Fordham University), I have been immersed in the spirit and vocabulary of Jesuit education for over a decade. Both consciously and unconsciously, I have been formed by this mission, and I now continue to form my own students in it.

While Jesuit universities grapple with challenges of mission and identity in the 21st century, my experience suggests that there is one part of the mission

that thrives: the unabashed commitment our students demonstrate towards social justice. In his famous 1989 address on Jesuit higher education at Georgetown, Superior General Peter-Hans Kolvenbach, quoting the Jesuits' document "Our Mission Today" from General Congregation 32 (1974-75), identified "the service of faith through the promotion of justice" as a priority of Jesuit education. This central tenet of our universities' mission is alive and well in the lives of our students.

As a theologian, I am likely

privy to more mission-oriented conversations with students than my colleagues in other disciplines. Big questions about faith, justice, and values are standard fare for discussions in theology classes. The vast majority of my students, who are not theology majors and have to take my course as a core requirement, still care very deeply about social justice issues. Even – sometimes especially – those who don't identify with Catholicism articulate commitments to "the promotion of justice." This generation of students is concerned about ecological sustainability, gender equality, and racial justice; these commitments serve as a helpful launching pad for deeper questions about faith and Jesuit identity.

Students' deep passion for justice is a university's greatest asset in holding us accountable to this component of Jesuit mission. When students perceive those entrusted with the mission – that is, the administration – to be compromising or undermining the university's commitment to justice, they are outspoken in their insistence that our community do better.

While many examples abound, the rights and compensation of adjunct and graduate student instructors have become a



Georgetown University.

fascinating flashpoint for this conversation at my three alma maters. Met with varying levels of responsiveness from the respective administrations, union organizers and their supporters at each school have made explicit recourse to Jesuit identity as justification for their advocacy. Spurred by their care for justice and the common good, Fordham undergraduates staged an unapproved protest on behalf of their instructors in the spring of 2017. *The Heights*, Boston College's independent student newspaper, endorsed the graduate student union and featured its organizers as their collective "Person of the Year" for 2016-17. Georgetown's graduate students have succeeded in persuading the administration to recognize their vote for unionization.

Whether or not students explicitly articulate the link between Jesuit identity and a commitment to justice, it is clear that they have internalized this core value and expect their schools to practice what they preach. As we consider the health of the mission of Jesuit universities, we can be confident that our students will continue to uphold this pillar of Jesuit identity.

Mary Kate Holman is a doctoral candidate and senior teaching fellow in the theology department at Fordham University. Her research focuses on ecclesiology, 20th-century church history, and feminist theology. She holds a B.A. in English from Georgetown University and an M.T.S. from Boston College's School of Theology and Ministry.

Mission Is Possible No Matter the Major

By Sasha Ducey

I have heard the argument that the Jesuit mission of "educating the whole person – mind, body, and spirit" is not emphasized in the more technically focused majors such as accounting, biology, and engineering. It is true that there has been a shift in the core curriculum from a discipline emphasis to learning outcomes, meaning that this argument is not unmerited, but I beg to differ. The mission is still just as prevalent in the coursework of technical majors; it is just experienced in a different way.

I can write about both experiences, having majored in political science and peace and justice as an undergraduate at Villanova University and then returning to graduate school at Gonzaga University for a master of science in taxation degree. It is much easier to link the Jesuit mission of developing the whole person to my undergraduate courses of "International Relations," "Political Violence," and "Discrimination, Justice, and Law," than to a "Tax Periods and Methods" course in the master's program. I remember intense philosophical and political discussions at Villanova about significant court cases and moments in history; all

helped me define myself as a citizen and contributing member of society. Moving to coursework focused on debits and credits, tax reform, and auditing does not necessarily lend an obvious link to the same development, but learning technical skills and demonstrating integrity still helps promote my growth in all dimensions, further portraying the Jesuit mission.

Not only are my classes in Gonzaga University's School of Business Administration challenging and helping to develop my mind and skills to be a successful tax accountant; they also place an emphasis on integrity and leadership. Our business coursework includes business law and seminars in ethics that help students develop an idea of what is right and just, not simply legal, in the workplace and see examples of leadership at both ends of the spectrum. Even in my financial accounting and tax courses, we discuss current events and changes in leadership and policy, helping us become more aware of the cultural changes and influences of leading a business.

The culture of Gonzaga's business school for both profes-

sors and students is that of giving back and providing support. Professors are always available for help even beyond the technical skills to include conversations on career and on-campus involvement advice. For students, there are numerous opportunities for peer tutoring, leadership, and community service. Just last spring, 70 Gonzaga accounting

students dedicated time to preparing tax returns through the Volunteer Income Tax Assistance program. This opportunity as well as many others allow for the growth of our whole person both culturally and spiritually.

Our success in the classroom and after graduation is due to the shared principles of the Jesuit mission that guide the School of Busi-

ness and the entire institution. So even though you may hear us talking about leases and interest payments, the Jesuit mission has influenced us and empowered us to take that spirit to the post-graduate world as business leaders in society.

Sasha Ducey is a master of taxation student in the Graduate School of Business at Gonzaga University.

Your Mission, If You Choose to Accept It

The Challenge of the Liberal Arts

By Lauren Squillante

The Saint Peter's University (SPU) campus is a haven in the chaos of a booming metropolis. Catering to students and a community of diverse ethnic backgrounds, we host countless campus activities which address the corporal works of mercy as well as interfaith and ecumenical religious programs which strengthen the spirit. We oversee a Campus Kitchen, which has served 41,100 meals since its establishment in 2014, and a campus clothes and food pantry, which has distributed nearly 11,500 pounds of food, clothes, toiletries, and household items in four years. We have the IGNITE Institute, which joins students and

local businesses in community leadership; numerous spiritual retreats throughout the academic year; and community vigils to acknowledge victims of environmental catastrophes, human tragedy, and social injustice. Our athletics department holds physical health and fitness events to care for our bodies, and campus ministry cosponsors performance art programs which nurture our souls. SPU is also dedicated to sustaining the environment, advancing the underrepresented through our campuswide service-dog training program, and protecting the oppressed with our Center for Undocumented Students.

While it appears as though

the Jesuit mission is fully realized at SPU, these are only the efforts undertaken to educate and serve outside the classroom. How is our university continuing the tradition of Jesuit education *inside* the classroom?

Saint Peter's comprehensive core curriculum – consisting of classes from the humanities, social sciences, and STEM fields, many of which emphasize the study of ethics and pluralism – introduces students to the Jesuit standard of liberal arts education. But because contemporary priorities are changing, students often are not interested in expanding their schedules to include humanities courses beyond the core require-

ALUMNI/STUDENT VOICES

ments. There is nationwide advocacy for STEM fields, motivated by the effort to keep America competitive in our evolving technological world. In Jersey City, we face the additional challenge of encouraging students – many of whom are first-generation college students – to major in the humanities, when all they want is job assurance after graduation; it is only logical that these students would choose a degree in a pre-professional program rather than something they consider esoteric.

If Saint Peter's wants to continue to teach students in the Jesuit tradition of the liberal arts college, it has to focus more on promoting the benefits of a degree

in the humanities. These disciplines teach us focused writing, in-depth research, critical thinking, analytical reading, and idea synthesis. These are important skills students will need once they get into the workforce. It is true that some advanced degree programs require a degree in a pre-professional program, but why not encourage students in those circumstances to take a double major in their chosen field and in the humanities? Students aiming to become civil servants, physicians, and entrepreneurs need to understand human nature and other cultures, as well as the past, and can benefit from the study of art, foreign languages, history, lit-

erature, philosophy, and theology. The idea of a liberal arts education is to direct students away from a one-track mind and to broaden their horizons. We must remember that the humanities play a crucial role in generating *cura personalis*.

Plus, all that cultural knowledge makes you more fun at cocktail parties!

Lauren Squillante, '16, is a graduate of Saint Peter's University, where she studied history and English. She currently works at her alma mater as the administrative assistant to the honors program and philosophy and history departments.



Fr. Rocco Danzi, S.J., vice president for Mission and Ministry, helps prepare food with student volunteers at the Saint Peter's University Campus Kitchen.

Deepening Faculty Engagement in Mission

By Kari Kloos

Since joining Regis University in 2005, I have been deeply impressed with the Jesuits' hospitality, hope, and trust. When I arrived, I knew little about the Jesuits or what set their universities apart among Catholic universities. To my surprise, they graciously welcomed me, inviting new faculty members not to just contribute to their academic work but to be full partners in mission.

My new faculty peers shared a commitment to mission and to key Jesuit values like *cura personalis* and being "for and with others." Yet after a few years our learning hit a plateau, and I sought out ways to learn more about Jesuit identity. Around that time, Regis was laying the foundation for a new universitywide, three-year development program for new faculty, and I helped to create and implement it. This innovative program sought to address this problem: *How do we support and encourage faculty to deepen their engagement with the Jesuit Catholic mission?*

A new approach: Regis's three-year new faculty development program

Launched in 2015, Regis's new faculty development program took existing college programs and wove them into the fabric of shared experiences for all new faculty. Briefly, the Regis program includes four main components:

- An overnight retreat on Jesuit Catholic mission for new faculty;
- A monthly learning community during the first year;
- A week-long Ignatian Summer Institute at the end of the first year;
- A second Ignatian Summer Institute and attending an AJCU conference in years two and three.

I share here what we have learned, not to suggest that others replicate the program but to generate conversation about how AJCU schools deepen faculty engagement in ways appropriate to their distinctive contexts.

Building community

It is not a coincidence that our first event for new faculty is a retreat. Many of them might not have yet unpacked their book boxes in their new offices when we ask them to travel 70 miles south of Denver to a Franciscan retreat center in Colorado Springs. Through spending 24 hours away from our ordinary business, we share meals, discuss readings and brief presentations, enjoy a beautiful natural setting, and share our own stories of what brought us to Regis. In short, we start building a community, accompanied by a group of veteran "Ignatian Faculty Fellows," who share their experiences of mission from their diverse disciplines and backgrounds. Although the retreat features important content, equally important is the opportunity to build relationships where we can talk about our hopes, challenges, frustrations, and questions in a shared sense of mission.

Repeat encounters

Single events can be inspiring but too often do not have a significant impact on our daily work. Repetition of key encounters is vital. One of the distinctive features of the AJCU's transformative Ignatian Colleagues Program, for instance, is the chance to continue conversation, in person or virtually, over 18 months. Similarly, the Regis new faculty program proceeds with monthly, then yearly, repeat encounters that extend faculty conversation.



Regis University in Denver, Colorado.

First-year faculty gather monthly to discuss their deepening understanding of mission as their teaching, research, and service unfold. Through these regular encounters, faculty members are often willing to share personal challenges around workload and work-life balance in discussing, for example, how *cura personalis* applies to ourselves. They often become even more honest and vulnerable through sharing personal beliefs and ideals around spirituality and experiences of injustice. This first year concludes with a workshop on Ignatian pedagogy, supporting integration of mission into courses with a full year's perspective on teaching at Regis.

This intensive first-year program provides a foundation in the characteristics of Jesuit higher education. To extend faculty engagement beyond their cohorts, faculty attend a second workshop on Ignatian identity and an AJCU conference in their second and third

years. Community, conversation, and applying mission to one's daily work again are the focus.

Integration and Recognition

One of the more unusual features of our program is its inclusion in the faculty handbooks both as a requirement for new full-time faculty and among the criteria for promotion and tenure in all three areas: teaching, scholarship, and service. With the latter, faculty can "count" their considerable commitment to the three-year program and receive institutional recognition for their mission contributions.

This allows for two kinds of integration: structural, into the experience and evaluation of all faculty members, and individual, into the service, teaching, and/or scholarship of each new faculty member. The goal is to create a culture both where

all faculty are active partners in mission and where mission is not merely a slogan but lives in course design, pedagogy, research agendas, and governance of the faculty.

We have been asked: How did you get this requirement into the handbook? It would not have been possible without hospitality and trust extended by a previous generation of mission leaders, especially the former Vice President for Mission, Tom Reynolds. In years prior to launching the new faculty development program, Doctor Reynolds had created a number of smaller development programs for faculty, such as week-long college workshops and a new university faculty retreat.

During a university strategic planning process in 2013-14, two new colleges were created, and with them arose the need for more consistent faculty development programs. A task force on Jesuit and Catholic mission proposed this three-year program initiative for all new faculty, consulting with the college deans. Further, Doctor Reynolds approached the faculty handbook committees, listening to their concerns, asking for help in drafting language for the handbooks, and accepting faculty revisions. With this consultative process, the faculty voted to approve the handbook changes. In short, faculty approved the program requirement because most of the program components already existed; past faculty participants spoke highly of their value; and they recognized that the programs did not impose on their academic freedom.

Ignatian spirituality in a secular age

One important challenge is how to encourage and support a religiously, culturally diverse faculty, *valued as they are*, in understanding Ignatian spirituality as the matrix of Jesuit higher education. By its nature, spirituality is experiential, involving one's deepest sense of reality. In addition, any particular spirituality involves language and assumptions that others may not share. It can never be imposed, only explained and invited.

While I cannot claim answers, I have found several strategies helpful. I avoid dumbing down Ignatian concepts and instead present historical and contemporary sources along with questions like:

- What did Ignatius mean by "God"?
- How do people today understand transcendence and divine mystery compared to Ignatius' 16th-century worldview?
- How might others approach this concept in their own language?
- Above all, how do our stories engage these concepts in very different contexts?

Faculty imagination and response are always greater than mine alone. By creating a vibrant faculty community, these stories keep growing.

Kari Kloos is assistant vice president for mission and professor of religious studies at Regis University. A theologian of early Christianity, her current research focuses on spirituality in higher education.



Celebrating mass at Regis University.

The Mission Leadership Challenge for Trustees

By John J. Hurley and Lee C. Wortham

When it comes to mission and identity, Jesuit colleges and universities ask a lot of their lay trustees. We ask them to promote our Catholic and Jesuit mission. So preparing trustees to execute this duty is a significant challenge, precisely because there are so many dimensions to it.

Trustees must understand what it means to be a Catholic university, as articulated in the apostolic constitution of St. John Paul II, *Ex Corde Ecclesiae*, and inspired by the Gospels, the Catholic Church's preferential option for the poor, and Catholic social teaching. The search for truth at the intersection of faith and reason must find its way into the university's strategic plan, curriculum, outreach activities, and student life. Trustees should understand how the university demonstrates a respect for church teaching and how conflicts between church teaching and academic freedom are reconciled.

Trustees must also understand that for a Jesuit university Ignatian pedagogy is at the heart of the academic enterprise. They need to see how we develop in our students a deep sense of solidarity with and compassion for the marginalized in the world. The publication in 2012 by the presidents of the 28 Jesuit colleges and universities in the Association of Jesuit Colleges and Universities (AJCU) and U.S. provincials of *Some Characteristics of Jesuit Colleges and Universities: A Self-Evaluation Instrument* has helped our schools define what it means to be uniquely Jesuit. And our trustees' understanding of

our Jesuit identity is deepened when they have a personal experience with the Spiritual Exercises of Saint Ignatius, which are the animating force behind every Jesuit work.

The terms Catholic and Jesuit must be understood within the American higher education context and the shift that began in 1967 with the Land O'Lakes document, "The Nature of the Contemporary Catholic University," which attempted to articulate how Catholic universities could have true autonomy and academic freedom from lay or clerical control but still be a community of scholars and learners in which "Catholicism is perceptibly present and effectively operative."

Trustees should be familiar with the realms of civil law and canon law as they impact the operation of the university, the ownership of its assets, and its governance. There is the added dimension in the Jesuit universities of the president's dual role as president of the university corporation under state law and his role as director of the work in the Jesuit governance structure.

And last, but certainly not least, when trustees are asked to exercise their most important duty – the duty to hire and evaluate the president of the university – they need to evaluate how a candidate will fulfill the responsibilities for mission and identity, in addition to being an academic leader, financial manager, strategic planner, and effective fund raiser.

That is a long list of mission demands. How



should our universities put their trustees in a position to discharge this significant fiduciary duty?

Mission and identity is one of the areas where the 28 AJCU schools can and do cooperate. There is a wealth of material on the AJCU website, which universities are encouraged to borrow and adapt. There are also online resources on university websites, such as Creighton University's online 19th Annotation Retreat, that can be used as part of a mission formation experience for trustees. No school needs to reinvent the wheel; it's a question of determining what will work best with a particular board.

Recent discussions within the board of trustees at Canisius College on this topic provided additional insights as to what our trustees need. Our trustees unanimously agreed that the college's Catholic and Jesuit identity was an essential part of who we are, that the college must remain Catholic and Jesuit, and that they bear significant responsibility for ensuring that that happens. When viewed from the perspective of corporate governance (for example, the board exercising its responsibility to oversee policies and programs in certain areas), most of our trustees felt prepared to insure that the college has programs, policies, and practices in place that would enhance the college's mission and identity. But when it came to understanding some of the more complex issues, some trustees expressed a desire for a deeper understanding of the history and traditions of the Jesuits, the essential characteristics of a Jesuit university, and Ignatian spirituality. Trustees who were graduates of the college spoke eloquently of the difference that their Catholic and Jesuit education has made in their personal and professional lives. It was clear that they know what it means.

As we approach formation for mission for our boards, we need to keep in mind that discussions of mission and identity can often be opaque to the newcomer. We can be tempted to assign trustees to read dense essays on complex topics, written in the specialized language that is not part of a lay trustee's ordinary lexicon. Still, trustees need to appreciate that formation for mission and identity is not always possible through bullet points, power point slides, and executive summaries. They must invest time and effort to engage the issues, the concepts, and the lan-

guage to develop a deeper understanding. The Spiritual Exercises cannot simply be read; they must be experienced in prayer and reflection.

Whether we approach trustee formation through readings, videos, or live presentations, trustees need to be given the opportunity to engage the material on their own terms. They should be encouraged to trust

Trustees must also understand that for a Jesuit university Ignatian pedagogy is at the heart of the academic enterprise.

their own experience and discuss the issues with a vocabulary that is comfortable for them.

When it comes to experiences with Ignatian spirituality, we need to approach trustees in much the same way as we approach our students. There needs to be an invitation into the experience as opposed to a requirement that all trustees participate in a particular program. Offering a range of experiences – from the Examen to the 19th Annotation Retreat – will allow universities to meet individual trustees where they are.

Who bears responsibility for this effort? As with most initiatives, it needs to start at the top. Presidents and board chairs must make it a personal priority and then work with vice presidents or directors of mission and identity and the board to make formation for mission a real priority year in and year out.

Without a significant personal commitment to mission and identity, our universities risk being swept along in a tide of increasing secularization in which our Catholic and Jesuit mission will be diminished. Trustees are on the front line of that defense. We need to provide them with the tools to fight that battle.

John J. Hurley has been president of Canisius College since 2010. Lee C. Wortham is in his second year as chair of the Canisius College board of trustees. Both are graduates of the college.

Finances: How Can They Reflect the Institution's Mission and Values?

By Salvador D. Aceves

In our current reality, institutions of higher learning form communities that have dreams and ambitious plans, which allow them to act as a strong force for good within their social-political and economic reality. We have come to expect most institutions to memorialize their aspirations through a concise mission statement. This statement helps give the institution focus by communicating what it considers to be most important.

How is it, then, that the finances of an institution can support its mission? From a financial viewpoint, many institutions develop a budget or a multi-year financial plan, which serves as the blueprint to guide strategic and operational leaders to move the institution towards its chosen path. I have observed many finance units embrace budgeting processes and techniques that align fiscal resources with a defined set of targets reflective of a prioritized list of institutional objectives. While these financial processes can bring clarity and discipline to the many members of the institution who engage in daily activities that interact with both internal and external stake-

holders, this approach relies on the implementation phase of the financial plan as the place where the mission and values converge. This time-tested methodology has helped institutions to be mission aligned. We have also seen a tension develop when mission and budget are at two ends of the spectrum, with mission supporting all that is good and the budget becoming a limiting factor.

Perhaps a more interesting path might be to reflect on how our imagination can help capture the essence and authenticity of the mission in the budget. Can we reimagine traditional approaches to the budget creation process and help relieve the perceived tension between mission and budget? Can we embrace *cura apostolica* (care for the institution) and *cura personalis* (care for the individual) as a way to frame our conversation? Who at the institution is best able to lead this important work?

Let me begin by suggesting that faculty and staff, in conversation with the campus community, are best positioned to develop a financial plan that ensures mission alignment. However, for faculty and staff to engage in meaningful

participation, they must embrace a commitment to think beyond their respective roles and have the courage to confront privilege with humility to ensure that the financial plan stewards resources to privilege the dignity of the human experience.

Crafting a budget should be an iterative process. It is also a process that is strengthened by inviting God into the conversation. One of God's greatest gifts is the freedom to choose. Therefore, collective choices bring fidelity to the development process. This process recognizes that the university's financial plan is not a means to an end but, rather, one more articulation of the institution's mission. The financial plan memorializes that which we believe is true and that which defines us. In this setting, God's grace can guide the institution's stewarding of student, donor, and other funding in ways that ensure the prudent use of resources to advance the mission and align the financial plan with its values. A campus community open to God's will and free from prejudgment must share in a belief that the choices made are for the glory of God.

At my own institution, the university budget committee engages in the process of discernment in designing a mission-aligned financial plan. The committee is evolving and transforming itself into an entity whereby faculty and staff can let their imaginations flourish. It serves as a place where faculty and staff can respond to Ignatius' call to consider how God sees us, which is a different perspective from the heretofore more traditional view. It is a place where we connect hearts and minds, as well

as break down barriers and cultivate trust.

Guided by Ignatian principles, the budget creation process gives us the opportunity for both grace and consolation in crafting a budget that reaffirms our Jesuit Catholic identity. However, as stated earlier, the budget is not a means to an end but, rather, one more articulation of our mission. Speaking more broadly, institutions have the opportunity to engage in a process that leads to the development of a financial plan that supports a commitment to

educate students with the knowledge and skills needed to be men and women in service of others. Jesuit institutions can provide an education that is rooted in the humanities and in a faith that does justice. Perhaps, our best efforts will lead us to create a budget that is ultimately an instrument of love.

Dr. Salvador D. Aceves is senior vice president and chief financial officer at Regis University. He is also a professor of accounting in the Anderson School of Business.



Regis University students play a lively game of Monopoly.

AN HISTORICAL MOMENT



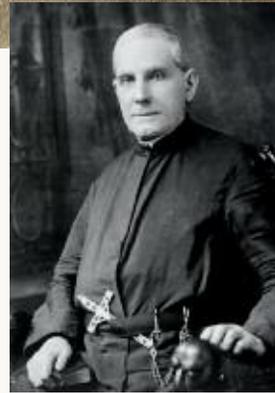
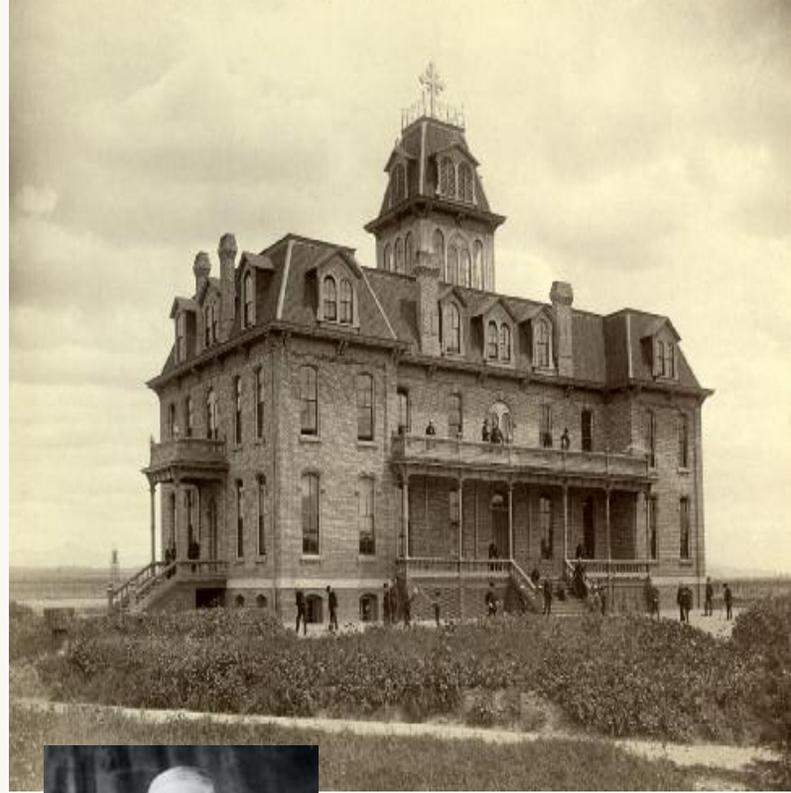
Jesuit Education since 1887

By Molly Pepper

Gonzaga University is named for St. Aloysius Gonzaga, an Italian Jesuit in formation who died at age 23 caring for plague victims in Rome in 1591. Gonzaga's founder, another Italian-born Jesuit, Fr. Joseph Cataldo (1837-1928), founded Gonzaga on 320 acres in Spokane Falls, later renamed Spokane. He purchased the land from the Northern Pacific Railroad for 936 silver dollars. Cataldo and other Jesuits had been serving among the tribes of the Pacific Northwest, so originally he intended to open a school for American Indian boys. City founders, however, encouraged him to open a school that would attract white students from around the West.

When Gonzaga College opened on Sept. 17, 1887, seven white boys enrolled. The entire school – living quarters for the students and Jesuits, classrooms, dining facilities, and the library – was contained in one building. The college grew and became a university with the addition of the Law School in 1912. Today, it has more than 105 buildings on 131 acres.

Gonzaga has maintained its connection to the American Indian tribes. The Center for American Indian Studies provides education and resources for undergraduate and graduate students. The center also is a gathering place for community meetings and works with the Tribal Advisory



Board to develop cultural-based curriculum at Gonzaga. Undergraduate students can pursue a minor or take classes in Native American studies to learn about tribal sovereignty and tribal histories and cultures. Gonzaga offers a master's of business administration in American Indian

Entrepreneurship that prepares leaders to effectively manage and support sustainable business on American Indian reservations.

Gonzaga expresses its mission to work toward social justice through many centers, institutes, and other actions. For example, the Center for Civil and Human Rights in Gonzaga's Law School provides research, education, and community engagement on topics of civil and human rights.



The unique Gonzaga Institute for Hate Studies advances the academic field of hate studies and engages scholars around the world in activities of inquiry, scholarship, and action-service. The Princeton Review recently ranked Gonzaga as being among the most environmentally responsible colleges, as No. 13 for “Most Politically Active Students,” and among the nation’s best-value universities for students seeking outstanding academic and superb career preparation at an affordable price with generous financial aid. It has ranked No. 1 for four years straight among small universities for alumni serving the Peace Corps. *U.S. News and World Report* ranked it the No. 4 best “Regional University” in the West.

The performing arts also played an important role in the history of Gonzaga. In 1924 and 1925, Gonzaga put on a production of “Golgotha,” a passion play on the life of Jesus from the Last Supper to the Crucifixion. The prologue and seven scenes required a massive effort, including a cast of more than 200, an orchestra, and a choir. De-

spite its initial success, the production was deemed too large to continue annually. Nevertheless, the performing arts continue to play a significant role on Gonzaga’s campus. In spring 2019, a 57,550-square-foot, two-story state-of-the-art Myrtle Woldson Performing Arts Center will open. The building will include a 750-seat performance theater, a 150-seat hall for music and dance, and plenty of space for instruction and collaboration in a variety of

disciplines. The new center will create an arts village on the west side of campus overlooking the Spokane River with programs in music, theater, dance, and the visual arts.

Finally, the well-known men’s basketball team has made 20 straight NCAA Tournament appearances, including eight Sweet 16 games, three Elite Eight games, and one National Championship game. Gonzaga ranks No. 1 in nation for graduation success rate at 99 percent and academic progress rate at 99.8, the two NCAA metrics for academic success by student athletes. Forty-one student athletes earned West Coast Confer-

ence All-Academic Honors last year. The new Volkar Center for Athletic Achievement, opened in the spring of 2018, continues this tradition.

Left: Gonzaga College’s first building; and founder, Fr. Joseph Cataldo. Above: An early class, circa 1887. Below l-r: Gonzaga University then and now.

Photos courtesy of GU archives.





When the National Seminar met at Canisius College in mid September, we already had in hand all the articles commissioned for this Mission Impossible? issue. But we quickly realized we needed to address the breaking news arising from the Pennsylvania Grand Jury report (Aug 14, 2018) and the scandalous advancement during the time of Pope John Paul II of Theodore McCarrick, as bishop, then archbishop of Washington, and finally cardinal. We are most grateful to Sister Katarina Schuth, O.S.F., emerita, St. Thomas University seminary, and Dr. Linda LeMura, president of Le Moyne College, for addressing the sexual abuse crisis, the cover-up by the majority of bishops, and the related issues of the abuse of power and closed world of clericalism. Once asked, they both submit these articles within two weeks.

Faithful to Mission and Truthful in Response

By Katarina Schuth, O.S.F.

When an issue is as painful and tragic as the sexual abuse situation in the Catholic Church, what constitutes a reasonable and honest way to communicate with those who are part of our higher education institutions?

On the many occasions I have spoken about clergy abuse of children and young people, it distresses me to discover how lacking in information and how misinformed many people are because of inadequate communication about the situation. The deficit ranges from defensiveness and lack of acceptance of the fact that abuse exists at all to the exaggerated and untrue belief that a large percentage of priests are abusers and the church has done nothing about the problem. Particularly because of recent disclosures, the challenges are magnified and old concerns seem new again.

Institutions of Catholic higher education are in a position to provide leadership as appropriate and necessary in their locations and beyond, through several layers of response. They can reach students, faculty, and staff, as well as board members and other external communities, particularly those who have a relationship to the institution. Since the president of each institution is in a unique position to have an impact on a large number of people, a general statement to the whole community should express condemnation of the abuse and regret that it has occurred. Following that action, constituents in

each category should expect pertinent information about the situation to follow.

After many years of interaction with students, my instinct is first to assess the intended audience. Some institutions strongly emphasize Catholic identity, and students in those institutions are likely to be acutely aware of and troubled by the reports of sexual abuse in the church. They may expect a more complete report than students who are less aware of the connection with Catholicism. In either case, offices for mission, campus ministry, and other student service departments should communicate with students by offering times for listening sessions and individual counseling or conversations. These leaders would need to determine the content of the communication with the composition of their audience in mind, be they at the undergraduate or graduate level. In any case, institutional leaders should promise that they will make every effort to ensure a safe environment and encourage students to report any behavior that threatens their well-being.

Administrators may need to provide additional specific information to faculty and staff about clergy sexual abuse, including the reasons for its intense reappearance in the press and in wider society in recent months. The content of such a briefing is difficult to determine for several reasons. Some faculty and staff have considerable background information and understanding while others are somewhat baffled by

the regenerated attention to the issue. Difficulty in determining how and what to communicate relates not only to differences in the backgrounds of faculty and staff but also to how the public may perceive the communication. To relate the history of the situation without appearing defensive by mentioning the reduced number of recent abuse cases, on one hand, or despairing of the possibility of making changes, on the other hand, requires careful consideration.

An exceedingly condensed history of clerical sexual abuse of children and young people in the United States illustrates the problem. The four rather distinct phases that I distinguish are as follows:

Phase One: 1950 to mid-1980s – the move is from **almost no recognition** of clergy sexual abuse by the hierarchy to **minimal acknowledgement**; fewer than 100 cases were reported publicly and other cases were not known at all.

Phase Two: 1985 to 2002 – **awareness of the problem increased**, with 1992 being a turning point when the USCCB issued the “Five Principles” for dealing with sexual abuse; this period culminated with the revelations in the *Boston Globe* that led to an acute understanding by the bishops and others that **clergy sexual abuse was a major crisis**.

Phase Three: 2002 to June 2018 – the bishops took **extensive actions**, including the promulgation of “The Charter for the Protection of Children and Young People,” with “Essential Norms” for dealing with sexual abuse of minors by priests and deacons (known as “The Dallas Charter”). These actions led to a **tremendous drop in new abuse cases**. Since 2004, the average number of new cases among diocesan priests has been fewer than nineteen per year, and among religious order priests, two per year. Those numbers stand in sharp contrast to an average of at least 500 per year from about 1960 through 2002.

Phase Four: June 2018 to the present – **the focus shifted from priests to bishops**, related to the history of extensive abuse by former Cardinal Theodore McCarrick and the report of the Pennsylvania grand jury. The widespread negative reactions were based in part on what was recognized as insufficient accountability, serious ineptitude, and sometimes even malfeasance among bishops.

The difficulty in determining what information to promulgate can be gleaned from this abbreviated history. In light of the negative response to bishops, it may seem gratuitous to report on the interventions by the USCCB in the early 2000s that resulted in a drastic reduction in the number of new clergy abuse cases. Two factors contributing to the decrease were requirements for extensive background checks on all those who work with children and young people and the instruction to young people on to how identify and report behaviors that they believed were inappropriate. Yet to mention those facts could be interpreted as defensive and objectionable. At the same time, failure to report the improvement could lead others to give up hope that the church will ever overcome the problem.

Jesuit higher education institutions can play several roles even as they remain faithful to their mission and truthful in their responses. Those who have voice in these institutions are in a position to prepare models of how to communicate with students, faculty, staff, and external audiences. Different types of institutions can propose a variety of case studies or sets of recommendations that include many angles of the sexual abuse problems in the church, such as the history, present status, and ongoing developments. Beyond that, everyone can be encouraged to pray for and act in a way that will change hearts and behaviors and raise awareness that lead to greater protection of children and young people. Some might be able to construct prayers of petition and prayers to begin and end church-related meetings that seek God’s help in preventing sexual abuse. Others might prepare content for presentations to adult education sessions. Groups of leaders in these institutions can meet to discuss other ways of addressing the problem specific to their circumstances. Ultimately, we are each responsible for discovering and creating pathways to a safe environment and a church that stands for moral responsibility at every level.

Sister Katarina Schuth, O.S.F., has taught at the College of St. Teresa, the Weston School of Theology, and the St. Paul Seminary School of Divinity of the University of St. Thomas.

In the Midst of Pain, a Discerning Vision

By Linda LeMura

The latest wave of clerical sex abuse was yet another emotional jolt to people of good will everywhere. For those among us who have experienced both the joys and the sorrows of growing up in the Catholic Church, the recent revelations of systemic and persistent child abuse and sexual assault by clergy and the subsequent cover-up felt like the last straw. In my own case, I have thought about how to direct my anger toward those “to whom so much was entrusted.” Do I simply avoid an angry conversation and sprint toward the nearest exit, or can I find a more purposeful and reflective response?

Certainly, my response to the current crisis is perhaps amplified by the fact that I am the first woman, spouse, and mother serving as the president of a Jesuit college or university in the United States. I believe, however, that my anger and sense of betrayal are familiar to many Catholics. Having been educated at Catholic institutions from childhood through to my undergraduate years, it is never lost on me that I am the beneficiary of a first-rate education, an education that ensured my professional success and that also guided my spiritual growth. My passion for science and philosophy were cultivated by scholarly religious and members of the clergy from the age of four until I completed my bachelor’s degree. Despite the precious gift of education that the church offered me and my siblings over the course of many years, I have in these present days wondered if the church can still be my “home.” After a great deal of soul searching, I have decided that it’s a home I want to fight for. And I believe that if we all decide to “fight the good fight,” there may be – in the redemption of the Catholic Church – a prize that awaits us all.

I see hope for the future of the church – and by that I mean specifically the church hierarchy – that

all of us together can engage meaningfully with the trauma we all feel as a result of the sexual abuse scandal. Such engagement, from my perspective, can and should be fostered by and found in Catholic colleges and universities in the United States and abroad. The time is right now for the church to bring in scholars from all the disciplines in the academy to recalibrate how it selects and develops leaders (lay and clerical) and, I dare say, how it makes manifest matters of governance. I see two distinct possibilities for Catholic colleges and universities to offer meaningful assistance to the church: *discernment* and *collaboration*.

In light of the Ignatian and Jesuit traditions that inspire Le Moyne College and because of my desire to model the virtues of Ignatian spirituality to all of the members of our learning community, I urge the leaders of the church to consider a deep reflection and critical analysis of its current state. In my view, this analysis must lead to an honest encounter with the excruciating pain caused by the sexual abuse that festered in the church. Our leaders must also confront their own isolationist – and for that matter moribund – management practices. Academics with backgrounds in psychology and psycho-sexual health, counseling, sociology, church history, organizational ethics, and a host of other disciplines could empower a true discernment toward maximum effectiveness. From that serious discernment, a new movement toward humble and collaborative leadership could become possible. The academy could offer a real partnership to the hierarchy by supporting the intellectual freedom necessary to discern next steps with Ignatian indifference, an essential quality of a good discernment process.

Of course, no true discernment that is grounded in the Spiritual Exercises of St. Ignatius of Loyola occurs in the absence of grace. My friend and col-

league, Fr. George Coyne, S.J., who serves as the McDevitt Chair of Physics at Le Moyne, captures well the reliance of true discernment upon the grace of God.

A good discernment positions us to be before God in a fundamental orientation or, as Ignatius expresses it, disposes the soul to free itself...and after accomplishing this, seeks to discover the divine will. The exercises are a fundamental means to attain that orientation but it is God who is the driver. The exercises, and therefore discernment, are to help us leave the driving to God.

With the gift of God's grace a new model of collaboration could follow. The dynamic role of collaboration involves tapping the reservoir of intellectual talents in leadership studies, human resource management, risk management, developmental and organizational psychology, conflict management, accounting, finance, and data analytics, just to name a few examples. Academics are wired to produce and refine ideas, to disagree, and to collaborate. These are tedious and sometime frustrating ways of proceeding, yet this method of give-and-take works. The key here would be to catalog the academic strengths in various academic departments around the globe and to develop a mechanism to harness those resources in a systematic way.

The future of the church, in my opinion, relies on this essential process of intellectual engagement and critical reflection and an honest discernment with collaboration inclusive enough and deep enough to effect lasting change. The church must find the balance between the immutable truths upon which our faith depends and the space that is necessary to allow modernity to breathe, to evolve, and to serve. Those of us who live and work in academic

spaces grapple with the complexities of shared governance every single day. We guide, cajole, consult, recommend, and make decisions with our colleagues day after day. We engage experts in a range of disciplines to help us steward our institutions during times of immense uncertainty and change. We lead during times of turbulence and upheaval, yet we know we are surrounded by rich collegial resources. There is grace in the consultative processes on which we depend. In other words, there is so much to be learned from those of us who lead in the intellectual apostolate. We are ready to serve when those in the hierarchy are ready to engage with our proclivity for consultation and collaboration.

In the meantime, I will continue to pray and advocate for all victims of sexual abuse and for the future of the church. I'm not leaving. If I leave, I will lose my voice to speak on behalf of all of those who remain. Further, I would not be able to advocate on behalf of gifted, underserved students who deserve a high quality Jesuit education so that they, too, may ascend to positions of leadership and service. I am here for the rest of the race, and I am convinced that what will help us win that race is the kind of discernment that St. Ignatius and Fr. Coyne suggest – one that “disposes the soul to free itself and after accom-

plishing this, seeks to discover the divine will.” Once we dare to know that, then we – the church – can move toward the vision that Christ intended.

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plishing this, seeks to discover the divine will.” Once we dare to know that, then we – the church – can move toward the vision that Christ intended.

Dr. Linda M. LeMura came to Le Moyne College as dean of arts and sciences in 2003. After that she served as provost and vice president for academic affairs, during which time she oversaw the revision of the core and the foundation of the Madden School of Business. She became the 14th president of Le Moyne on July 1, 2014.



Faith and Justice

Together or Apart Living out Our Mission

By Kathleen Maas Weigert

Two events in 1991 provide a framework for my reflections. The first edition of Jesuit Fred Kammer's book *Doing Faithjustice* was published, building on the term coined by Bill Watters, S.J., that drives home "the intimate connection of justice and faith in the Judaeo-Christian tradition by using a single word." That same year Saint Pope John Paul II's *Ex Corde Ecclesiae* (*The Apostolic Constitution on Catholic Universities*) went into effect, with its claim (#34, emphasis added), "The Christian spirit of service to others *for the promotion of social justice* is of particular importance for each Catholic university, to be shared by its teachers and developed in its students." Do those two visions describe our campuses today?

A way into the conversation might be a portrayal of two Catholic students at an AJCU university. Let's call the young man Jim. He's a senior, smart, articulate, an excellent student, raised a Catholic and identifies as such but not practicing now, committed to



Loyola University Chicago.

social justice, and a campus leader in both cafeteria worker rights and unionization efforts by non-tenure-track/adjunct faculty. Let's call the young woman Mary. She's a second-year student, smart, articulate, an excellent student, deeply rooted in her Catholic faith, attuned to justice and life issues, and already a frequent Eucharistic minister as well as a leader in the Christian Life Community program. That depiction captures some of my experience and suggests an embodied split between faith and social-economic justice. What contributes to that split? What can be done to change that?

We know that the number of younger people who claim to be S.B.N.R. ("spiritual but not religious") has increased nationally to almost 30 percent and that some 35 percent of Millennials (those born 1981-1996) claim no religious affiliation, what we now call the "Nones." And that category has become less religious over the years, especially among younger Nones. On the other hand, interfaith tolerance at least and serious collaboration at best seem more appealing to and acted upon by many of the younger generations. While not as versed in their own traditions as many of us would like, their openness to people of other faiths can be inspiring. The environment we find ourselves in, then, continues to change.

Let's draw in some church issues – the topics of homosexuality, contraception, abortion, married and/or women priests, and the depressing on-going news of abuse of children by priests and the cover-up by bishops over the last several decades – and the picture gets more complicated. We know that younger Catholics are less likely to support church

positions on the first four topics, and if they do opt to enroll in our AJCU institutions, what will they discover? Are the liturgies many, varied, and vibrant? Are there physical and staff supports for students of any and all faith traditions? Will there be many faculty and staff who want to accompany them as they try to figure out what matters, not just simply about academic choices but for their life choices in general and their faith/religious and justice choices in particular? And at the institutional level: Will they find evidence of a commitment, clearly rooted in the mission, to "doing justice" on the campus, in the community, the nation, and the world? Do the financial assistance packages require disproportionate reliance on loans from private institutions? Is there support for cafeteria workers or NTTs/adjuncts seeking living wages and decent working conditions?

No simple answers, to be sure. But let's go back to "doing faithjustice." Are we building a culture that is alive with structured opportunities to converse at all levels – student, staff, faculty, administration, boards – about what that means for our AJCU schools today? Conversations that lead to the doing of justice that is grounded in Catholic faith and other faith traditions? If we want to live out our Catholic Jesuit missions, I believe this is not an option. It is what we are called to do.

Kathleen Maas Weigert is a professor in the department of sociology at Loyola University Chicago where she also serves as the chair of the interfaith committee.



Forming With a Faith That Promotes Justice

By Ann Marie Jursca Keffer

Ad majorem Dei gloriam – a familiar yet powerful phrase for those of us in Jesuit institutions today. The centrality of working all things for the “greater glory of God” is at the core of educating for faith-justice. It directs the Ignatian way of proceeding, informs pedagogy for developing the whole person, and embodies a spirituality that discerns the needs of present times and our individual and collective calls to respond.

Reflecting on the world today, we are ever more in need of forming faith-filled women and men who live lives of solidarity; women and men who understand, practice, and share their skills and talents with and for others to transform society; women and men who are compelled by their developed sense of au-

thenticity and integrity to passionately and compassionately lead and influence their communities. As Fr. Peter Hans-Kolvenbach, S.J., writes in *Ignatian Pedagogy: A Practical Approach*, “Our goal as educators (is) to form men and women of competence, conscience and compassionate commitment.”

When Jesuit institutions combine academic inquiry and personal value formation contextualized by our mission, we open the doors to the transformative power of education to which Fr. Kolvenbach refers. Intentionally designed community-based learning programs are a model of this. Such courses challenge students to build relationships with people living at society’s margins, to understand factors un-



Saint Joseph's University and Fe y Alegria – Bolivia partnership and (below) past delegates.



derlying systemic social injustice through their respective disciplines, and to discern personal meaning while contributing to the community. At Saint Joseph's University (SJU), service-learning courses require critical reflection so students have structured opportunities to process their beliefs, values, and academic content in hopes of moving from mere experience to action.

Alumnus Julian Phillips ('11) notes, "often it [service-learning] takes you out of your comfort zone, and it puts you in the place where it challenges different conceptions you have, mainly about yourself. Not only in an academic environment because you are learning but also in a place where you are forming relationships with people – that's something that has continued to shape how I interact with the world."

Another model, without the experiential learning component, occurs in our faith-justice studies courses and minor program. The interdisciplinary minor, rooted with a Catholic social thought requirement, challenges students to consider existing social values and structures that systemically

contribute to modern-day social problems. Students engage the sufferings of those who experience injustices and personally reflect on faith-based traditions as related to social justice. At a crucial time of faith development, discussions and assignments informed by faith traditions offer undergraduate students the space to discern personal meaning and vocation so they can, as Ashley Hyman ('18) states, "apply our faith to do justice in this world for groups who are marginalized, for groups who don't have a voice in this world."

Faculty and professionals too need to remain attuned to the voices at the margins. Mission development programs, like faculty and staff immersions, offer direct contact experiences. When they are designed in sustainable reciprocal partnership, a limited experience can give rise to collaborative, community-based research, professional development capacity building, and more. As Dr. John Neiva reflects, "When one is in another country, the non-cognitive aspects of learning are

multiplied exponentially. Seeing, breathing, and sharing other people's realities in person introduces a sensorial aspect that informs both the heart and the mind, perhaps not unlike what St. Ignatius referred to as 'tasting' an experience. This contributes to a deeper understanding of others' realities. Witnessing and participating in Fe y Alegria – Bolivia's work *in loco* – was a true inspiration. It provided avenues for me to link my research to real community needs in a humble attempt to support their work in an ongoing way."

As Ignatian faculty, students, and professionals, we share in the call to shape a more just world. *Ad majorem Dei gloriam* can animate, direct, and sustain our efforts in forming a faith that promotes justice.

Ann Marie Jursca Keffer is the director of the Faith-Justice Institute at Saint Joseph's University. She is an alumna of the University of Scranton ('97).

Surprised By Conversation

A Reflection on Core Renewal at Boston College

By Brian D. Robinette

Ten years ago I wrote an article for *Conversations* entitled, “Beyond the Core Wars: Intellectual Charity and Knowledge as Ecstasy.” At the time I was a newly tenured professor at Saint Louis University and relatively fresh to the challenging conversations around the core curriculum at Jesuit institutions. The article was occasioned in part by Pope Benedict XVI’s message to Catholic educators, which he delivered during his April 2008 visit to the United States. Calling all educators to resist a primarily calculative and utilitarian approach to learning — a tendency as strong now as ever — the pope sketched out a bracing vision of higher education animated by wonderment and awe, by a self-transcending eros that is responsive to beauty, affectivity, justice, and the aspiration for human wholeness. In a word, intellectual ecstasy.

Such a call was not a merely rhetorical exercise, however elevated it may have seemed, and neither did it favor some disciplines over others, say, those in the humanities over the sciences. Rather, it was an all-inclusive, dynamic, and quietly urgent summons to interdisciplinary collaboration and conversation across all boundaries; for when fully awakened, argued the pope, the impulse for truth pushes us well outside of ourselves, outside of our disciplinary silos and intellectual habits, and towards one another in dialogical relation. As my beloved colleague Fr. Michael Himes likes to put it, a university is “a rigorous and sustained conversation about the great questions of human existence among the widest possible circle of the best possible conversation partners.”

Much of what I wrote ten years ago strikes me

as relevant as ever. But having participated in numerous conversations around the core since then, and at two different Jesuit institutions, I have come to identify one of the conditions that significantly impede the possibility of meaningful conversation around the core, and thus the prospects of interdisciplinary collaboration in its renewal: the feeling of scarcity. By this I mean the impending, and often inarticulate, sense that something precious is about to be lost, with little hope for recovery or creative reinvention. Scarcity is not necessarily a bad thing, and many conditions of scarcity can generate remarkable creativity and collaboration with others. People are often at their most resourceful when pressed up against challenging constraints. For better or worse, some forms of scarcity are inevitable given the intense pressures many institutions of higher learning now face, including budget crunches, teetering enrollment numbers, demographic shifts, growing bureaucracy, and the constant push for academic productivity. Add to this the declining support for the humanities and the increasing curricular demands for students preparing for more technical professions. Little wonder that our fists clench and imaginations shrink when relentlessly subjected to pressures like these. Having internalized a sense of scarcity, and ever anxious to retain our precious piece of the core, the scope of our conversations grows narrower and narrower, and our willingness to risk interdisciplinary collaboration diminishes.

It is understandable that under such circumstances some colleges and universities have opted for a learning-outcomes approach to core renewal.



Boston College.

Rather than defining core requirements primarily along disciplinary and thus departmental lines, a learning-outcomes approach organizes the core around an array of skills- and content-related goals that can be met in multiple ways. While granting that some skills- and content-related goals are directly tied to specific disciplines, and thus to specific academic departments, a learning-outcomes approach shifts the overall emphasis to a profile of goals that together constitute the core curriculum experience. This shift potentially relieves some of the pressures of a discipline-based distribution of requirements by giving departments a broader range of opportunities to contribute to these goals. This approach may encourage greater interdisciplinary cooperation and innovation among academic departments. Well-crafted learning goals can establish zones of contact for diverse disciplines to fill out together. On the other hand, a skills- and content-related approach may only intensify the sense of scarcity among faculty who contend that it undermines the expertise, rigor, and specificity that con-

stitute each discipline. Rather than freeing up space for interdisciplinary engagement, the integrity of disciplines is potentially undermined, and academic departments are threatened, as they must vie against one another in order to justify their share of the core.

It is not my aim here to offer an overarching judgment about the merits of a learning-outcomes approach, but I would like to highlight some of the distinctive features of the core renewal process underway at my current institution, Boston College, in light of the above pressures. One way to characterize this approach is in terms of a “third way” that fully embraces the distinction of disciplines while placing interdisciplinary collaboration directly in the hands of faculty. Without modifying the overall footprint of the core or redistributing the departmental allotment of required courses, this approach proceeds more organically, and at an initially smaller scale, by inviting faculty to participate in core renewal by identifying another faculty member with whom they might like to collaborate.

Faculty can choose one of two formats for their

collaboration. The first is a six-credit, team-taught “complex problems” course. Organized around a problem of significant complexity (for example, climate change, war, racial violence, and so forth), faculty bring their respective disciplines to bear upon a common set of challenges that demand innovative thinking and unprecedented cooperation. Some examples include “Science and Technology in American Society” taught by faculty in history and biology, or “From #BlackLivesMatter to #MeToo: Violence and Representation in the African Diaspora” taught by faculty in romance languages and literatures and sociology, or “Global Implications of Climate Change” taught by faculty in sociology and environmental sciences. Consisting of a combination of lectures and labs, as well as several evening sessions dedicated to reflection and integration, these courses allow students to fulfill two core requirements in a highly interdisciplinary, goal-oriented manner.

The second format available to faculty is a pair of three-credit courses linked by a question of fundamental significance. Rather than team-taught, these “enduring questions” courses retain greater independence while nevertheless establishing strong thematic connections across disciplinary lines. With a cap of 19 students (compared to 76 for “complex problems” courses), “enduring questions” courses move along more intimate lines that unpack such questions as “What does it mean to be human?” or “What is the good life?” or “How might we engender empathy?” or “How do we face illness, disability, and death?” Some recent examples include the following pairs: “Your Brain on Theatre: On Stage and Off” (biology) and “This is Your Brain on Theatre: Neuroscience and the Actor” (theatre); “Being Human: The Philosophical Problem of Nature and Mathematical Knowledge” (philosophy) and “Understanding Mathematics: Its Philosophical Origins, Evolution, and Humanity” (mathematics); “Spiritual Exercises: Engagement, Empathy, Ethics” (theology) and “Aesthetic Exercises: Engagement, Empathy, Ethics” (music/fine arts).

The impact of these courses on faculty and students has been overwhelmingly positive. Based upon extensive assessment and ongoing consultation among faculty, students, and staff, the core renewal efforts have significantly enhanced the overall

experience of the core, leading more and more departments and programs to consider ways to contribute more fully. By starting with smaller-scale, faculty-led experimentations – all of which have been supported through teaching workshops, networking opportunities, modest faculty incentives, and promotion among students – the core renewal process, now in its fourth year of implementation, has established deep roots in the university and is continuing to expand its scale. While there are still many challenges to work out as the core renewal process moves into its second major phase of implementation – challenges such as staffing, expanding course selection, constraints of classroom and lab space, assessment of long-standing academic programs, and so forth – the initial success of its first, more experimental phase has significantly modulated the sense of scarcity that typically aggravates these issues. They are felt more like the pressures of growth than of dearth.

As a faculty member who has taught in the new core at Boston College and participated in numerous formal conversations around its assessment and expansion, I am surprised by how a sense of collaborative innovation has pervaded the entire effort. More than any other initiative I can think of, involvement in the core renewal has pushed me outside of my disciplinary-departmental framework and greatly expanded my circle of conversation partners. But more than this, because this form of core renewal is deeply rooted in faculty collaboration and because such collaboration entails a host of creative risks and unanticipated outcomes among all those involved, students are far more likely to experience the excitement of interdisciplinary learning. Drawn into a sustained conversation *with* their professors, students are not left to their own devices for integrating their core curriculum studies, as is often the case, but are shown *how* by faculty who themselves are engaged in rigorous and sustained conversation. I can think of few learning outcomes as important as this.

Brian D. Robinette is associate professor of theology at Boston College.

Recruiting and Retaining Jesuit Faculty

Flexibility and Preparation Are Key

By David Powers

There are increasingly fewer Jesuits for the variety of important roles they play at our universities. Fr. Scott R. Santarosa, Jesuit provincial of the Western province, notes that many Jesuits today desire university positions where they can make a wider range of contributions, but providing that range can be challenging. I feel very fortunate that we have attracted Jesuits to Seattle University in several academic roles over the past several years, both tenure track and non-tenure track positions, ranging in experience from seasoned teachers to Jesuits in formation. I also think we have retained some Jesuits we would otherwise have lost by being flexible in re-crafting their responsibilities as their interests have shifted post-tenure. Here are some considerations for deans, chairs, and administrators to keep in mind. Ultimately, creativity, flexibility, and advance preparation of both the candidate and the university community are the key.

1. *AJCU schools need their Jesuit faculty to be engaged in broader mission activities.* It is very much in the best interest of our institutions and our Jesuit faculty to be engaged in nonacademic components of our mission. They are very important in retaining our character and identity.
2. *Jesuits have a wider range of options than ever before.* Given the reduced number of Jesuits, there are many more opportunities for ministry than they can fill; thus they have far more flexibility than

in the past. We are competing to recruit and retain Jesuit talent, as is the case with other faculty, but not solely with other universities.

3. *Flexible positions will be much more attractive.* Today's academically oriented Jesuits are more likely to see their academic role as part of a larger mission; think of concrete ways to offer breadth of engagement. For example, they may want a dedicated time commitment to campus ministry that involves teaching one (or two?) fewer courses. Make sure these are not just verbal agreements but are documented in contracts or memoranda of understanding.
4. *Help department chairs and other faculty understand the value of flexibility for Jesuit faculty.* This work is in advance of hiring a Jesuit faculty member. Where deans and other administrators see needs that only Jesuits can fill, other faculty members may see Jesuit engagement in nonacademic commitments as unfair to them or a burden to their department. Keep in mind that many current faculty have never seen a Jesuit interview to be in their department. Help the college / university understand those differences in advance.
5. *Jesuits are often interviewed under different conditions than other candidates; strive for similarity with other faculty interviews.* When interviewing Jesuit faculty candidates, I think it is best to structure their interview as similar as possible to those of other candidates, whether an "opportunity hire"



Jesuits Joseph Papaj, Lito Salazar, Rocco Danzi, Brent Otto, and Vincent Sullivan enjoying their vocation on the grounds of Saint Peter's University.

or not. Similarity is helpful in how the department views the Jesuit as an incoming faculty member meeting the standards of their academic community. Avoid shrinking the academic components of the interview as you add Jesuit-specific components.

6. *Jesuit candidates are often, but not always, less prepared for the academic hiring process than other faculty candidates.* This is something for consideration in the Jesuit formation process, but Jesuits have often not had as much preparation for the different aspects of the faculty hiring process: how to structure their CV, how to manage the academic components of an interview visit, how to negotiate startup packages or salary. This can be true even when the Jesuit is a seasoned professional coming in from another field. Along with more training, it may be helpful for someone who is inviting the Jesuit for an on-campus

visit to provide more explanation of the components of the interview.

7. *Think about and promote how incoming Jesuits can connect beyond the university community.* Jesuits live in community but are not cloistered! Like all other faculty applicants, Jesuits want to know they are coming to a place where they can have a full, rich life beyond their faculty role. This will probably have more to do with the nature of local parishes than the quality of local schools. So you might, for instance, include in the recruiting information pastoral opportunities that fit their outside interests.

David Powers is the dean of the College of Arts and Sciences and a professor of psychology at Seattle University. Previously, he worked as a professor and department chair in the psychology department at Loyola University Maryland.

In the spirit of reflection, we pose these questions as an opportunity to extend the conversation. We hope that by offering these ideas, the discussion continues on your campus – with colleagues, with students, and with your community.

Ten Questions for Continuing the Conversation

The Ignatian tradition privileges the role of discernment – the examining of our inner desires for trends that lead us to joy, sorrow, consolation, and desolation. Ignatius believed that if we prayed with and tracked our desires each day, we might find the voice of God instructing us on how we ought to live and where we might find the most joy.

The same can be said of our Jesuit mission: We face real problems that provoke distrust of our Jesuit mission. We have to discern how to respond to these signs of our current times so that we can serve our faculty, staff, and students with effectivity and love. Key questions today include:

1. Does the leadership meet the claims of the Jesuit Catholic mission, vision, and values statement of the university / college?
2. What are the mission strengths of your institution? What are the mission challenges?
3. Many of the Jesuit institutions of higher learning are in the process of revising or have recently revised the core curricula. Has your institution preserved a robust core that educates for mission while meeting the needs of a changing world context? [“The mission is delivered through the core.”]
4. Does the scholarship of the faculty reflect a commitment to the mission, and does it find ways to incorporate social justice commitments, which arise out of a faith that does justice in the Jesuit tradition?
5. How would you describe the relationship of your Jesuit Catholic institution with the local church? Is there a healthy dialogue with all dimensions of the church (not only the bishop, but clergy and laity). Does this dialogue include productive ecumenical and interfaith relationships with other faith traditions?
6. Has your institution made a vigorous, effective response to degradation of the Earth and climate change. Has Pope Francis’ encyclical *Laudato Si’: Care for the Earth* made an impact on the curriculum and sustainable practices of your campus?
7. How does your institution develop policies, practices, educational forums to address vital social and cultural issues of our day? A partial listing includes the prevalence of sexual assault and violence on campuses. Identity politics. Gender and diversity. Has your institution created a mission-centered approach to these issues?
8. Does your institution take a mission-centered approach to contracts for labor, construction, food in such a way that it upholds the dignity of contracted laborers?
9. Does your institution keep a healthy balance in negotiating the annual budget, tuition costs, and a just wage for faculty and staff?
10. What measures has your Jesuit institution taken to ensure a long-term commitment to its Jesuit mission, especially through effective “hiring for mission” procedures?

Missioning Jesuits to Higher Education

By Scott Santarosa, S.J.

When Fr. General Adolfo Nicolás visited Loyola Marymount University in 2008, he said something along these lines: “Do one thing and do it well, and the world will always need you.” Of course I do not abide by these words personally, as I am much more a jack-of-all-trades than a master of any one. But when I mission Jesuits to intellectual work, I recall that quotation. Both Pope Francis and Fr. General Arturo Sosa have likewise affirmed the same: The church and the world *need* us in this work.

Therefore, when crafting priorities that spring from our “Jesuits West Vision, Mission, and Values document” (2017), the California provincial Mike Weiler and I found it easy to state unambiguously the following as one of our five missioning priorities for Jesuits: “Assignments to advanced studies to add intellectual depth to our ministries or to lead to significant research and teaching.” When a Jesuit has the drive and ability to go for advanced studies, by and large I give him that mission.

I have not singled out our universities as I speak of intellectual work. That is because our history has been to provide deep thinking about matters in virtually every apostolate, university or other. One of the values in our province document that cuts across the works of all the province reads: “Responding with intellectual rigor to the most challenging issues of our times.” That is our call. That is where we are needed. Through intellectual work we are poised to make a unique and necessary contribution to our church, in our parishes, secondary schools, social ministries, and universities.

So, now let me address our universities, which are a centerpiece of our unique contribution to the church. The missioning of a Jesuit to a higher education institution is complex, because the very nature of our universities and colleges is increasingly com-

plex. We can rarely do it the “old way,” which was that a Jesuit entering a university gained a tenure-track position, earned tenure, and lived his life at that university happily ever after. First, in an increasingly competitive market, not that many Jesuits are able to land those limited tenure-track positions.

By the time Jesuits emerge from studies, they are often ten years older than most of their colleagues. But more important, a significant number of men do not aspire to do it in that way. While they may have specialized in a particular academic field, they do not want to limit their contributions to the scholarly research and writing needed for tenure. Instead, they want to exercise their priesthood more freely on our campuses. So, though some Jesuits do it the “old way,” we provincials are increasingly assigning Jesuits to universities with a broader mission, more like an adjunct faculty member or lecturer, where they certainly teach their classes with rigor but have an appointment that allows for a broader range of ministry. I often tell presidents and boards of trustees who are clamoring for Jesuits: “The more ways a Jesuit can be on your campus and make a contribution, the more Jesuits you will likely receive.” Even so, the number is limited. But that is true for all our works, and that is the subject of another article.

For now, suffice it to say that my hope is that, as the higher education sector attempts to change with the times, we Jesuits will also change along with it. My hope and expectation is that we will still be in it because I remain steadfast in my belief that the church and the world need us in this important work.

Scott Santarosa, S.J., is currently in his second year as provincial of the new Jesuits West Province. From 2014 to 2017 he was provincial of the former Oregon Province.

Fr. George W. Traub, S.J. 1936 - 2018

Fr. George W. Traub, S.J., who died on Saturday, October 27, 2018, at Colombiere Center in Clarkston, Mich., was an innovative pioneer in advancing the Jesuit mission in the universities and colleges. Most likely, every Jesuit institution of learning has used his work at one time or another.

Father Traub was born on January 30, 1936, in Chicago and entered the Society of Jesus in 1954; he was ordained in 1967. After earning his doctorate, he taught English and theology at Xavier University (1972-1980) before moving back to Chicago, where he was the provincial assistant for formation and continuing education (1980-

1985) and studied at Loyola University Chicago's Institute of Pastoral Studies (1985-1986).

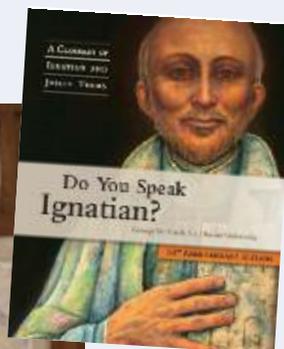
In 1986, he moved back to Cincinnati and spent more than 30 years at Xavier University teaching theology and working on the Jesuit mission of the school. His work at Xavier involved empowering lay faculty, staff, and administrators to live and work in the Ignatian/Jesuit tradition. In 1997, he published the booklet *Do You Speak Ignatian? A Glossary of Ignatian and Jesuit Terms*, which countless Jesuit institutions have used to help people become familiar with "Jesuit



talk." In addition, he published two collections of significant essays by experts in the field: *An Ignatian Spirituality Reader* and *A Jesuit Education Reader*. In 2017, he moved to Colombiere to care for his health.

Throughout his life Father Traub was a faithful and caring friend, a compassionate listener. He stayed in touch with Jesuits, colleagues, and former students. He cared passionately for his

work in mission and identity at Xavier University. He loved language, enjoying an extraordinary sense of the value of just the right word. He loved nature, especially the beauty of northern Michigan. May he now rest in peace.



Left, Xavier University president Fr. Michael Graham congratulates Fr. Traub for his 30 years of service in Mission and Identity work at Xavier.

Talking about Sex on a Jesuit Campus

By Julie Rubio

For over a decade, I taught a course on sexual ethics to undergraduates at Saint Louis University. Often those unfamiliar with Jesuit education assume my job would be difficult because of limits my Catholic context might place on course content. But I was never told what to teach or not teach. My greatest challenge has been helping students see questions of sexual ethics as both complicated and crucial to their becoming a person for and with others.

Students often come to my class expecting to be presented with rules and easy answers (for instance, no sex before marriage, no contraception, no same-sex relationships). I start the semester by telling them about a text that was used to teach Catholic sexual morality in the pre-Vatican II era: *Modern Youth and Chastity* (1941). It fits their expectations. “This is what we’re going to do,” I say. Then I present students with the best essays I can find on both sides of controversial questions and encourage them to see the value and limits of each one. The presence of a diversity of views helps both “liberal” and “conservative” students feel safe formulating their own arguments without pretending to be something they are not. Seeing the complexity of the questions allows them to think more seriously about sexual ethics.

One of my favorite days in the course is when I ask students to answer the questions, “What is sex for?” and “What is good sex?” Initially the conversation is difficult, both for students educated in Catholic contexts who are used to strict rules and for others whose previous sexual education might have been limited to “safe sex.”



By introducing the language of virtue ethics, we are able to begin talking about sex as a practice that shapes our character and asking what a good practice might look like. We seek wisdom from both traditional and progressive writers (for example, Audre Lorde, John Paul II, Margaret Farley, the Song of Songs, Christian mystics, and James Alison). Liberal-versus-conservative arguments fade into the background as students think about how sex could be marked by integrity, respect, mutuality, equality, and justice.

Our conversation becomes more difficult when we discuss what the Catholic tradition offers those who identify as gay, lesbian, gender fluid, or trans. One year a student asked if she could bring a panel of students with diverse sexual identities to class to talk about the intersection of sex, gender, and religion. It became a regular, important feature of the course and an occasion to hear fellow students talk about why they had changed religions, left religion behind, or stayed religious, despite great challenges.

Paradoxically, giving students the freedom to question traditional teachings increased their willingness to question aspects of secular wisdom. Each year, I asked my class to attend a production of *The Vagina Monologues*, performed by SLU students off campus, in preparation for their

midterm essay. Always, they affirmed the play’s open discussion of sexual violence and its affirmation of the goodness of sexual pleasure. But many also saw the limits of an ethic that separates sex from intimacy, self-giving, and belonging. And they sought ways to bring the best of both worlds together.

Most of my students affirm the Jesuit mission of forming men and women for and with others but are less than enthusiastic about what they think the Christian tradition has to say about sex. Over the years, in trying to reach them, I had the privilege of witnessing difficult and honest discussions in which they opened themselves to the possibility that the ideal of being for and with others should shape every aspect of their lives.

After 19 years at Saint Louis University, Julie Hanlon Rubio recently joined the faculty of the Jesuit School of Theology of Santa Clara in Berkeley, California. See <https://www.scu.edu/ethics/all-about-ethics/churchtoo/>.



Saint Louis University

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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