



2016

XAVIER UNIVERSITY MISSION EXAMEN



UNIVERSITY MISSION EXAMEN

Characteristics of Xavier University as a Jesuit Catholic University

A Self-Study

2015-2016

Overview.....	3
1. Leadership's Commitment to the Mission.....	6
2. An Academic Life that Reflects the Catholic Jesuit Mission.....	13
3. A Jesuit Catholic Campus Culture	20
4. Service.....	28
5. Service to the Local Church.....	32
6. Jesuit Presence.....	36
7. Integrity.....	41
Mission Strengths.....	46
Mission Enhancements.....	47
Appendix 1.....	49

Overview

Description

Xavier University is the sixth-oldest Catholic and fourth-oldest Jesuit university in the United States. Undergraduate enrollment is 4,572 students and graduate enrollment is 1,713.

Vision

“Xavier men and women become people of learning and reflection, integrity and achievement, in solidarity for and with others.”

Accepted by the Xavier Board of Trustees on Sept. 28, 2012.

Read [more on the Vision Statement](#). “The Vision of the University” keynote is annually presented at the [“President’s Welcome For New Hires.”](#)

Mission

“Xavier is a Jesuit Catholic university rooted in the liberal arts tradition. Our mission is to educate each student intellectually, morally, and spiritually. We create learning opportunities through rigorous academic and professional programs integrated with co-curricular engagement. In an inclusive environment of open and free inquiry, we prepare students for a world that is increasingly diverse, complex and interdependent. Driven by our commitment to the common good and to the education of the whole person, the Xavier community challenges and supports students as they cultivate lives of reflection, compassion and informed action.”

[The Mission Statement](#) was accepted by the Xavier Board of Trustees on Sept. 28, 2012. The statement is painted on the wall of Fenwick Hall near the Hoff Dining Commons, visible by students every day and by visitors on the Office of Admission’s campus tours.

Values

“Mission, Reflection, Discernment, Solidarity and Kinship, Service Rooted in Justice and Love, Magis, Cura Personalis”

The articulation of the University's values through "[The Gifts of Our Ignatian Heritage](#)" was produced by Discernment Group I. Discernment Groups [I](#) (faculty and staff), [II](#) (administrators), and [III](#) (faculty) were charged in 2007, 2009 and 2009, respectively, to explore the structure, expression, and integration of Xavier's mission and identity through all roles on campus.

The Gifts are represented:

- As the foci of the [Student Learning Outcomes](#) of the revised Core Curriculum.
- As institutional goals in the Annual Performance Appraisal form for staff and administrators.
- In campus art, including the Hoff Dining Commons and on the interior entrance to the McDonald Library.
- On banners in campus ceremonies, i.e., Spirit Celebration, Baccalaureate Mass.

University Strategic Plan

Accepted by the Board of Trustees on Dec. 5, 2014, [The Xavier Way](#) is centered on four areas:

- Strengthening Our Jesuit Mission, Vision, and Values
- Adapting the Jesuit Educational Tradition and Strengthening the *Cura Personalis* of Our Students
- Promoting *Cura Apostolica*: The University's Financial and Organization Health
- Advancing Xavier's Identity and Brand

Seeking Integration and Wisdom: The Xavier Way

The purpose of the [Seeking Integration and Wisdom](#) document in capturing the University's mission and identity is best stated in the opening paragraph:

"At Xavier University we are privileged to be part of an intellectual tradition that is both Jesuit and Catholic. This tradition is not a timeless and static storehouse of abstract ideas. It is a living history of persons and communities who have discovered God in the encounter with Jesus Christ through the power of the Holy Spirit. Catholic universities are rooted in this transformative encounter and live it in different ways. The purpose of the 'Seeking Integration and Wisdom' document is to articulate what it means for us—the particular community of persons that is Xavier University today—to be a Jesuit Catholic university rooted in the liberal arts tradition." (para. 1)

On May 2, 2014, the Board of Trustees approved the document and determined "that it should be placed among the records of the University to inform and influence the University for years to come."

Statements from this document are quoted at the beginning of relevant sections. The full document is in Appendix 1.

The Xavier Student Commitment

“We are Xavier Musketeers. We are unique individuals who come together in the spirit of St. Ignatius, to learn together, to serve together, and we will succeed in changing the world together. We act with integrity, justice and generosity. All for one and one for all.”
The Commitment was written by students and accepted by the Board of Trustees in Spring 2014.

Organizational structure

The Senior Executive Team is comprised of the Chief Academic Officer, Chief Financial Officer, Chief Development Officer and Administrative Vice President. The President’s Cabinet includes the Senior Executive Team members and 20 area leaders, including the Chief Mission Officer (CMO) who reports to the President. View the University organizational [chart](#).

Brief history

The school was founded in 1831 as a men's college in downtown Cincinnati, adjacent to St. Francis Xavier Church on Sycamore Street. The Athenaeum, as it was then called, was dedicated by the first bishop of the new Diocese of Cincinnati, Bishop Edward Fenwick, on Oct. 17, 1831. Upon Bishop John Baptist Purcell's request, the Society of Jesus took control of The Athenaeum in 1840, and the name was changed to St. Xavier College in honor of the Jesuit missionary. The College moved in 1912 to its current location. St. Xavier College and St. Xavier High School officially split in 1919, and the college became Xavier University in 1930.

[Xavier’s largest and newest residence hall](#) is named in honor of Bishop Fenwick, O.P.

Supporting information

- [University Fact Book 2014-15](#)



1. Leadership's Commitment to the Mission

“From the Board of Trustees to faculty, staff, and students across every division, department, and office, each one of us is challenged to reflect upon the light of God's boundless love and the call for justice, to discover one's authentic gifts, and to share these gifts in an environment of mutual respect and common mission. Seeking to embody and immerse our students in the intellectual, imaginative, and spiritual depths of the Jesuit Catholic tradition, the Xavier Way cultivates the interior life while pressing us toward loving engagement in the world, with a faith that seeks solidarity and justice with and for all of God's people.” (Seeking Integration and Wisdom, para. 54)

Mission Articulation

When considering and articulating Xavier's institutional identity, such as in foundational or planning documents, soliciting broad consultation across the University community is standard practice. A prime example is the President's University Identity Committee that drafted a document describing Xavier's Jesuit Catholic identity, titled [“Seeking Integration and Wisdom.”](#) (see Appendix 1). In a [prelude document](#), the diversity within the Committee was outlined to reflect the diversity across campus which unites to enliven the mission. They wrote: *“Committee members came from a wide variety of backgrounds:*

- *Catholic, Jewish, Muslim, mainline Protestant, evangelical, and no faith tradition*
- *Three Catholic religious, including two members of the Society of Jesus*
- *Women and men*
- *Faculty and staff with a variety of responsibilities and concerns*
- *American-born and foreign-born, with deep commitments to communities abroad and here in Cincinnati*
- *Diversity of race and sexual orientation”*

As is stated in the document's introduction: *“As a Jesuit institution of higher learning, we contribute to the life of both the Church and society by opening spaces for reflection on the most critical questions of our times. At the frontiers of faith, reason, and culture, we help our students to ponder these questions deeply through transformative encounters both in and beyond the classroom and to integrate their learning experiences creatively, analytically, and contemplatively through eyes of love. In all that we do we seek to create and celebrate what Pope Francis has called a ‘culture of encounter.’”*

Readers are invited into deep personal reflection on (or encounter with) five “creative tensions” in Jesuit higher education:

- Specialization and Integration
- The Center and the Frontier
- Diversity and Identity
- Catholic Identity and Dialogue
- Achievement and Service

For instance, prompting questions posed for Specialization and Integration are:

- *“Do I model for our students the integration of professional skills with critical thinking and care for the common good?”*
- *How often do I have a conversation with staff and faculty outside of my division?*
- *How do I ensure that my students integrate questions of meaning and transcendent value addressed by the core with the course I teach?*
- *Do I encourage students to become holistic, critical thinkers?”*

Campus dialogues on the issues and meaning of the document have subsequently ensued (see a [conversation tool](#)).

Other University foundational documents that affirm the commitment to the Jesuit Catholic mission, and were created with campus community dialogue and input, include:

- [The Xavier University Board of Trustees Code of Regulations](#)
- [The Strategic Plan](#)
- [Mission Statement](#)
- [Vision Statement](#)
- [Xavier's Values](#)
- [Academic Vision Statement and Values](#)
- [Student Commitment](#)
- [The Academic Plan 2014-2020](#)
- [Campus Master Plan](#)
- [Athletics Strategic Plan](#)
- [University Sustainability Plan](#)

Board of Trustees

New members of the Board of Trustees are introduced to the University’s mission at a daylong [orientation session](#). The program begins with a discussion with the President, Board chair, and Chief Mission Officer on the University’s mission and identity. [Written materials](#) include the [Board of Trustee Code of Regulations](#), University Mission and Vision Statements, the AJCU’s “The Jesuit Catholic Mission of US Jesuit Universities” as well as information on spiritual leadership and Ignatian communal discernment.

All members serve on the Jesuit Identity Committee of the Board for their first two years. A two-year [continuing educational program](#) engaged in at each committee meeting was reinvigorated in 2010 to support trustees in the responsibility to “promote and maintain the commitment of the University to the Jesuit tradition.” Topics include:

- St. Ignatius Loyola: [The Founder of the Jesuits](#)
- Ignatian Spirituality: [The World is Charged with the Grandeur of God](#)
- Jesuit Core Values: [Whole Persons of Solidarity for the Real World](#)
- Jesuit Education: [Developing People of Competence and Compassion](#)
- The Jesuit Tradition in Today's World: [Gifts of our Ignatian Heritage](#)
- Xavier University: [An Historical Perspective](#)
- Seeking Integration and Wisdom: [The Xavier Way](#)
- Our Hope and Joys for Xavier University: [Gaudium et Spes](#)

- Religious Pluralism and the Campus Community: [The Lived Experience of Nostra Aetate](#)
- Leadership in the Ignatian Tradition: [Personal and Communal Discernment](#)
- Spiritual Leadership: [On Being a Contemplative in Action](#)

All committees of the Board engaged in the “Leadership in the Ignatian Tradition” seminar at some time between 2013 and 2015. One tangible outcome was the revision of all committee charters to include a clear articulation of the connection of the specific committee to the University’s Jesuit identity and an enhanced attention to the process of Ignatian communal discernment in the decision-making process (see the charters of [Academic Affairs](#), [Finance](#) and [Development](#) committees as illustrations and the *Conversations on Jesuit Higher Education* article on Xavier [trustees’ perceptions of the process](#)).

The orientation seminar has been adapted for use at Marquette and Seattle universities and for Xavier’s [faculty](#), [staff](#) and [students](#). Moreover, it serves as a template for the national trustee orientation created by the Jesuit Secondary Education Association.

Trustees offer, and many write, the [prayers](#) that open the meetings of the full Board. Also, they receive a quarterly e-newsletter, [Mission Matters](#), with timely information about Xavier’s mission as well as a [note](#) accompanying each issue of *Conversations on Jesuit Higher Education* magazine highlighting points that relate to the Xavier community.

Trustees also take part in the liturgical life of the University through the blessing and dedication of new buildings and an annual Advent Prayer Service.

Evidence of trustees’ support of—and commitment to—the mission can be found in the 2012 [results of the AJCU’s Survey of Trustees](#). Xavier board members, in relation to their colleagues at peer institutions, are “very satisfied” that:

- *Board members actively support the Jesuit mission of the college/university* (85%-60%).
- *Board policy decisions reflect the Jesuit mission of the college/university* (85%-2%).
- *The board ensures that the institutional policy and practices are consistent with Jesuit Catholic mission* (70%-53%).
- *Board members are familiar with the Jesuit mission of the college/university* (61%-48%).

University President and Cabinet

Xavier’s 34th Jesuit President, [Fr. Michael J. Graham, S.J.](#), has continually renewed Xavier’s appropriation of our Jesuit Catholic heritage and identity, beginning with his 2001 inaugural address, [Scholars, Saints and Citizen-Servants](#). More recently, his [Vision Statement](#) reflects Ignatian ideals that he envisions for everyone connected with the University, namely, that “*Xavier men and women become people of learning and reflection, integrity and achievement, in solidarity for and with others.*”

President Graham certainly practices what he preaches when it comes to civic engagement and a life devoted to service. He has represented Xavier in several important and diverse capacities throughout our community, including:

- Chair, board of directors, United Way and Community Chest.
- Co-chair of Police and Justice System Subcommittee of Cincinnati Community Action Now (Cincinnati CAN).
- Co-chair of Partners for a Competitive Workforce, a regional initiative to match workforce preparedness to market needs and reduce the unemployment rate.
- Co-chair of Strive, a local education initiative, along with the presidents of the University of Cincinnati and Northern Kentucky University.
- Trustee, St. Xavier High School.
- Member, board of directors for the Center for Holocaust Education at the Hebrew Union College.
- Member, board of directors, Greater Cincinnati Chamber of Commerce.
- Member, board of the Community Police Partnering Center.
- Member, board of directors, Cystic Fibrosis Foundation.

President Graham has also received awards reflecting his commitment, including the Islamic Center of Greater Cincinnati's 2015 Diversity Award, the American Jewish Committee's National Human Relations Award, 2012 and the Tree of Life award by the Jewish National Fund, 2009.

In a keynote address offered at the annual meeting of the Association of Catholic Colleges and Universities (ACCU) on Feb. 2, 2015, President Graham outlined [Foundations of a Mission & Identity Culture at Xavier University](#). He identified six key factors:

- Patience Over Time
- Leadership
- Programming
- Place
- The AJCU Network
- Trustees

In January, he is up for election to the national board of the ACCU; his term will begin in June 2016. He is currently the chair of the board of the Association of Jesuit Colleges and Universities

President's Cabinet

Members of the President's Cabinet exhibit understanding and promotion of the mission through their own professional development as well as through their support of the identity throughout their functional areas, as appropriate and fitting. Nearly all veteran members of the Cabinet have served as mentors to new members, especially during a wave of new senior leadership in 2012-2013 (see [The Mission Mentoring Program for New Senior Administrators](#)). This mentor-mentee relationship included group meetings discussing Xavier's mission and identity and monthly one-on-one sessions.

Every member of the President's Cabinet, who have served more than six months, has

taken part in an in-depth, mission-conscious professional development program (i.e.: ICP, AJCU Summer Leadership Seminar, Discernment Group, Mission Mentoring for New Senior Administrators, etc.). In addition, the Cabinet, as a group, engages in the [trustee seminar](#) at select meetings during the year.

Senior leaders are true to being men and women for others. The list below reflects the variety of regional nonprofit boards they have served on within the last three years, with many holding leadership positions within the board or on its committees:

- ArtsWave
- The Athenaeum/St Mary's Seminary
- Association of Independent Ohio Colleges and Universities
- Breakthrough Cincinnati
- Campus Catholic Ministry Association
- Cincinnati City Manager's Advisory Council on Innovation
- Cincinnati Sports Professionals Advisory Board
- Cincinnati Cultural Facilities Task Force
- Coalition for the Dignity and Rights of Immigrants
- Elder High School
- Glenmary Missionaries Investment Board
- Gore Family Memorial Foundation Trust
- Greater Cincinnati Consortium of Colleges and Universities
- Great Cincinnati STEM Collaborative Advisory Board
- Green Umbrella Regional Sustainability Alliance Advisory Board
- Intercommunity Justice and Peace Center
- Kennedy Heights Development Corp.
- Madcap Puppets Board
- Minorities in Mathematics, Science and Engineering
- National Association for Sports and Physical Education
- Oak Hills Youth Athletics
- Queen City Foundation
- St. Ursula Academy High School
- St. Vincent DePaul
- St. Xavier High School
- Tender Mercies
- The Union Terminal Corporation
- The Urban League (Cincinnati)
- Wyoming City Schools
- Xavier's Center for Catholic Education
- Xavier's William College of Business Management Information Systems Board

Xavier's CAO, CFO and CMO serve on the Peer Review Corp of the Higher Learning Commission, the accrediting body that evaluates all degree-granting colleges and universities in 19 states in the North Central region. The Corp is responsible for assuring that an institution is complying with the accreditation criteria as well as for helping an institution advance within the context of its own mission.

Xavier's CMO is serving as a peer reviewer for the Association of Catholic Colleges and University's developing trustee resource, *Keepers of the Mission*. The 5-part program includes Board Meeting Learning Modules, for orientation, formation, and education related to Catholic identity and university mission. Also, she has served as the chair of the Jesuit Heartland Delta Steering Committee since 2013.

Academic Deans

As members of the President's Cabinet, the academic deans ensure that the student experience and engagement reflects¹ the University's Jesuit Catholic tradition in their respective colleges. In fact, in 2015, Fr. Daniel McDonald, S.J., Bi-Provincial Assistant for Higher Education of the Wisconsin and Chicago-Detroit Provinces, described their contributions as follows:

"The Deans at Xavier consider themselves highly focused on Jesuit ethics and values. All believe that the Ignatian vision is primary. They understand the value of mentoring junior faculty and the value of developing graduate programs that are/will be considered of a high quality in respective fields. All hold to the desire to create opportunities for students and faculty and all believe in raising the bar for their areas. All see that student life and the engagement of students are the top priorities in the teaching and learning atmosphere they hope to establish."

Other

In addition to Cabinet members, Xavier's senior leaders provide service to the following nonprofit agency boards:

- American Accounting Association Accounting Program Leaders Group
- Astronomical League
- Bishop Fenwick High School Board
- Chase College of Law Alumni Association
- Cincinnati Flying Pig Marathon
- Cincinnati Sport Professionals Network
- Cincinnati-Hamilton County Community Action Agency
- Cincinnati Observatory Center
- Cincinnati Psychoanalytic Institute
- Cincinnati Sports Professionals Network
- Cincinnati United Way Agency Audit Committee
- Committee of Sponsoring Organizations for the Treadway Commission—global
- DePaul Cristo Rey High School
- Educational Foundation for Women in Accounting—national
- Forest Park Chamber of Commerce
- Good Samaritan College of Nursing and Health Advisory Board
- GRACE Foundation
- Hyde Park School
- Institute of Management Accountants—global
- Mason Schools Foundation
- Mercy Health Foundation Board of Trustees

- McCulough-Hyde Memorial Hospital
- National Association of Collegiate Marketing Administrators
- National Board of Examiners in Optometry
- Nativity of Our Lord PTA
- Notre Dame Academy
- Ohio Council of Teachers of Mathematics
- Ohio Department of Health Education Advisory Group
- Ohio Bursars Association
- Ohio Region of the American Accounting Association
- Ohio Society of CPAs
- Ohio Society of Radiologic Technologist
- PARACHUTE: Butler County Court Appointed Special Advocates
- U.S. Comptroller General's Internal Control Advisory Council—national

External Recognition

In addressing the [Seeking Integration and Wisdom](#) document, Fr. Daniel McDonald, S.J., reflected:

“What is clear about discussions surrounding this document are the following:

- *The Mission is well articulated.*
- *There is a greater depth of spirituality evidenced at the University which filters down to various levels of the institution.*
- *The President's Central Administrative team expresses mission well.*
- *The new CORE curriculum is a way to articulate how Xavier values and mission engages the classroom activities/teaching/learning experiences.*
- *Hiring for Mission is a priority.*
- *New staff and faculty are brought into the Mission in structured ways that seem to have effects over time. There is a sense of a team.*
- *Catholic, Jesuit values are evidenced in students' lives on campus...*
- *The practice of identity is played out in service...Xavier University is a 'Cathedral of the Streets.'”*



2. An Academic Life that Reflects the Catholic and Jesuit Mission

“We affirm that the liberal arts remain integral to the university's Mission and the Jesuit, humanist core curriculum, not in spite of but precisely because of the present environment. The transcendent questions posed by the liberal arts must be integrated within every discipline at the university. Not content merely to further those skills that will aid students in their quest to earn a living, a Jesuit education seeks to ensure that students' lives will be, ultimately, truly worth living. At the same time, we value and support specialization and professionalization—not for their own sake, but to the extent that they prepare our students to meet today's challenges with disciplinary expertise, creativity, and imagination.” (Seeking Integration and Wisdom, para. 26)

The Academic Vision and Values Statements

“Xavier University, a comprehensive university in the Jesuit tradition, excels at educating students intellectually, morally and spiritually by challenging them to become men and women of integrity and compassion. We inspire one another to achieve our full potential and to engage in society as competent, thoughtful, and responsible global citizens. We value academic rigor, research, reflection, and the integration of knowledge and action that works toward the betterment of society.

“Xavier is committed to:

Academic Excellence —A rigorous, analytical and reflective learning community led by accomplished faculty engaged in creative scholarly activity.

Ignatian tradition —Education of the whole person intellectually, morally and spiritually through lives of solidarity and service, with sensitivity to issues of social and environmental justice.

Integrity —A climate of academic freedom, professionalism, collegiality, and mutual respect throughout a diverse University community operating according to our principles of shared governance.”

Both were accepted by the faculty in Spring 2011.

Core Curriculum

The University's distinctive integration of Jesuit, Catholic and liberal arts traditions is best communicated to its undergraduates through the newly revised Core Curriculum. The curricular revisions align the [Student Learning Objectives and Goals](#) with the Ignatian core values of Magis, Reflection, Discernment, Whole Person, Solidarity and Kinship, and Service Rooted in Justice and Love.

All undergraduate students beginning in the fall of 2015 will be engaged in: [First-Year Seminar](#), which provides entering students with an opportunity to work with faculty to explore important and challenging issues in a small classroom setting. Seminar topics cover a wide range of issues, such as: “Art and Transcendence,” “Passion in Action,” “God on Trial,” “Choosing in Everyday Life,” “Inequality,” The Latino

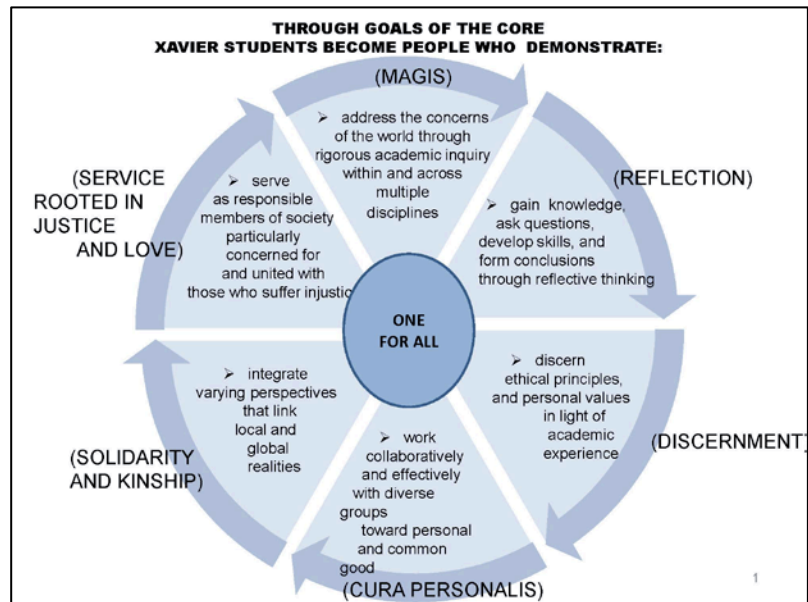
Community as Story,” “Socrates Meets Jesus,” Human Rights,” “Forever War,” “Black Literature and Faith,” and “Biodiversity and the Greater Good.”

[Goa \(CORE 101\)](#), a zero-credit hour course that meets every other week throughout the year helping students successfully navigate through university life. Students are challenged to answer two important questions:

- *Who am I in this new environment?*
- *What do I want to accomplish at Xavier?*

Of the more than 10 focus areas in the first year, some topics include:

- *How decisions can impact individuals and the community*
- *Living the Jesuit values*
- *Identifying next steps for personal and career development*
- *Individual values and the greater community*



[The Ethics/Religion and Society](#) sequence of courses provides a basis for critical reflection on ethical and religious questions of social significance from the perspective of multiple disciplines with unique methods. In 2014-2015, the ERS provided a series of 13 seminars on the topic, [Is there a Jesuit Ethics?](#), while this year’s seminar theme is [Imagining the Good: Community, Equality, Environment](#). The excellence of this focus has received [recognition](#) from the National Endowment for the Humanities, the McGregor Fund and the John Templeton Foundation.

See the [Core Overview and Video Introduction to the Core](#), as well as:

[The Vision for the Core](#)

[Parts Around and Within the Core Explained](#)

[Core Classes Explained for Students](#)

[First-Year Structure Explained to Students](#)

Faculty Support and Policies in Teaching, Research and Service

Faculty-specific professional development on Jesuit education and Ignatian pedagogy is offered in the [Ruth and Robert Conway Institute for Jesuit Education](#) housed within the Center for Mission and Identity. Peer assistance is offered by a [Director of Faculty Programs in Mission and Identity](#), a three-year, half-time position. Endowed noteworthy opportunities offered through the Conway Institute include:

- [The Ignatian Mentoring Program for Faculty](#), originally supported with a grant from the Lilly Fellows Program in the Humanities and Arts, and now by the Cincinnati Jesuit Community, has the goal of “affirming excellence in teaching,

scholarship and mission consciousness.” The pedagogy of the early career participants is available in book form: [Teaching to The Mission](#) and [web-based resource](#) format by discipline. The effectiveness of the program led to two additional grants from Lilly for [Taking Time to Think: Ignatian Principles at Work](#) (2009) and the [Mission Academy](#) (2012).

- [The Conway Faculty Fellowship](#), offered in collaboration with the [CTE Faculty Fellows](#) program, offers a half-year of released time from teaching responsibilities to [advance a project](#) that “makes a significant mission-related impact on the educational endeavor at Xavier and beyond.” Similarly, a Jesuit Fellowship is offered through Xavier’s Faculty Development Committee and Office of the Associate Provost for Academic Affairs for scholarly work on mission-relevant issues.

The Xavier philosophy of engaging faculty in mission includes (read “[The 5 W’s of Engaging Faculty in Mission](#)”):

- Offering a variety of opportunities throughout the career span.
- Peer mentoring.
- A value on the physical place and space (with Xavier’s Center for Mission and Identity receiving high visibility being in the center of campus and with two conference rooms for various gatherings).

[The Faculty Handbook](#) clearly outlines University policies. For details see the Association of Catholic Colleges and Universities UPDATE [article](#).

Centers and Institutes

Other campus centers and institutes which animate the University’s Jesuit identity include the:

- [Edward B. Brueggeman Center for Dialogue](#)
- [Office of Diversity and Inclusion](#)
- [Center for Interfaith Community Engagement](#)
- [Center for Mission and Identity](#)
- [Center for Teaching Excellence](#)
- [Cintas Institute for Business Ethics](#)
- [Community Building Institute](#)
- [Dorothy Day Center for Faith and Justice](#)
- [Eigel Center for Community Learning](#)
- [Institute for Spirituality and Social Justice](#)
- [Office of Sustainability](#)
- [Sedler Family Center for Experiential Learning in Business](#)

Other Catholic Initiatives

- [Catholicism and Culture](#) is a minor composed of courses on Catholicism and its various embodiments throughout time and the world.
- [Peace Studies](#) is a minor with courses on peace and conflict, social justice and ecological sustainability.

- [The Center for Catholic Education](#) assists regional Catholic schools in the transmission of the faith and the development of Catholic education, including a [Master of Education Degree Program for Catholic school educators](#).
- [The Annual Pope Francis Presentation](#) is held in March to honor the anniversary of his election and is open to the regional community.
- Celebrating its 20th anniversary this summer 2016, the [academic study abroad programs in Rome](#) engage students in coursework that places heavy emphasis on Christian sites and their history, including attendance at a Papal Blessing and/or Audience, visiting the St. Peter's Basilica/Vatican and other of the holiest places in the Catholic world. In addition, they visit the *Gesu*, the Mother Church of the Society of Jesus, and St. Ignatius Loyola's apartment.

Professional Schools and Graduate Programs

Graduate enrollment at Xavier in 2015-2016 is 1,713 students:

- 1,173—College of Professional Sciences
- 498—Williams College of Business
- 42—College of Arts and Sciences

Graduate education at Xavier aims to create mastery over a specific subject matter and/or area of practice. Consequently, integrating Xavier's Jesuit Catholic mission into its graduate programs occurs within the specific context of the program focus and in ways that are appropriate to the field of study. This integration of the mission within specific graduate disciplines is accomplished at both the [college/departamental level](#) as well as the [individual course level](#). At Xavier, this mission integration manifests itself in several broad themes.

Faculty recruitment, hiring and training: Because Xavier does not have a graduate faculty—faculty members may teach both undergraduate and graduate courses—we are able to take a consistent approach in our faculty hiring practices. In short, we hire for a fit to the mission as articulated in our mission and vision statements, as well as individual program and department mission statements. The majority of new faculty members participate in our Manresa Program for New Faculty and Staff where they learn about our Jesuit history and mission.

Explicit inclusion of Jesuit mission-related content: Many programs have built into their student experiences explicit opportunities to introduce and discuss Jesuit mission-related themes such as Reflection, Discernment, Social Justice, Service Rooted in Justice and Love, Solidarity and Kinship, and Magis. Mission integration is led by faculty in a variety of ways: in a specific program context; with materials from the Center for Mission and Identity; facilitated by staff in the Center for Mission and Identity. Mission-related integration is delivered by:

- A specific student orientation module, either stand-alone or distributed within a single introductory course or across several courses.
- A specific course, such as a capstone course, designed to address curricular elements through the lens of our Jesuit mission.
- Modules or content distributed across the entire curriculum.
- Program concentration areas that directly relate to our Jesuit mission.

- Mission-related service learning opportunities embedded within internships and practicums, service opportunities in community that put their skills into practice, explicitly mission-related travel opportunities nationally and abroad.

Implicit inclusion of Jesuit mission-related content: Many of our programs involve subject areas that are inherently mission-centric—Nursing, Counseling, Psychology, Criminal Justice and Theology, for example. Rather than rely on this “built-in” mission relationship, nearly all of these programs intentionally infuse Jesuit language, pedagogy and practice into their entire curriculum. This manifests itself in many ways. A few examples are given below with specific program examples given in brackets:

- Reflection requirements built into required practicum and internships. [MS in Counseling students complete reflective assignments in every course in the program reasoning that the most effective and ethical practitioners are those who consistently reflect in an effort to know and understand themselves as well as those around them.]
- Program service and practicum requirements that emphasize social justice and solidarity. [The Occupational Therapy program integrates service and learning throughout the program including an international experience in Guatemala to serve and learn from the local population.]
- The incorporation of Jesuit writing, philosophy, history and scholarship as a focus for experiential practices. [MS in Nursing—The NURS 501 course includes an article, “Themes of Higher Education,” by Fr. Peter-Hans Kolvenbach, S.J., and the handbook, “Lighting the Way” (see below), and requires the students to write a scholarly paper discussing how the Jesuit educational themes in these two sources will impact/can be integrated into their own philosophy of nursing.]
- The design of the program electives and concentrations to align with Jesuit social concerns. [Faculty intentionally developed the Doctor of Nursing Practice curriculum with Jesuit principles integrated into every course in the belief that these principles were what made Xavier’s DNP program special.]

Xavier produces *Lighting the Way For Graduate Students*, a print resource used on campus and beyond. For instance, 800 copies have been ordered by Jesuit universities in the past year. The email below was received by a Xavier admissions administrator from her colleague at the Jesuit School of Theology in Berkeley, a graduate school of Santa Clara University, following a graduate admissions conference: “*Hi all, I wanted to share a very simple resource in response to the cracker barrel question, ‘How do we impart Ignatian values within a (short) graduate program?’ This resource is small, yet useful, within the context of a much broader Ignatian vision—it’s a small pamphlet, ‘Incorporating Jesuit Values as a Graduate Student.’ We include it in our admit packages when a student has applied and did not attend a Jesuit undergrad. You can order it (along with other fun Jesuit things!) here: <http://www.xavier.edu/jesuitresource/ignatian-resources/Lighting-the-Way.cfm>.*”

College Mission Statements

Xavier's three colleges affirm the University's Jesuit Catholic tradition in their mission Statements:

The College of Arts and Sciences challenges students to develop an integrated understanding of humanity, the world, and God by pursuing the questions raised in Xavier's core and departmental curricula.

- *Do human beings have an enduring nature?*
- *How have we conceived of the good and tried to implement it over the course of history?*
- *Is there a best form of government or society?*
- *How do we communicate in words, numbers, melodies, and images?*
- *Can we grasp the structure of reality through mathematics, theory, and experiment?*
- *Is there a God who cares for us, and how have human beings responded to God's love?*

Through such core questions and through its programs of study in the liberal arts, the College aspires to liberate students by enabling them to broaden their minds, to seek the truth, and to meet the challenges of their time.

The Williams College of Business educates students of business, enabling them to improve organizations and society, consistent with the Jesuit tradition.

The College of Professional Sciences prepares undergraduate and graduate students in the Catholic Jesuit tradition intellectually, morally, and spiritually for careers and professions of service by:

- *Challenging students to strive for academic excellence and life-long learning,*
- *Providing applied experiences grounded in theoretical foundations,*
- *Promoting collaboration and community partnerships,*
- *Incorporating research, scholarship, and innovation,*
- *Integrating ethical behavior and a respect for individual differences and diversity.*

The programs in the College of Professional Sciences have a special focus on society in the areas of education, health, community services, and more. The College houses a wide variety of departments that include undergraduate programs, Master's degree programs and Doctoral programs in psychology, nursing and educational leadership.

Other

See seven goals outlined in [The Xavier University 2014-2020 Academic Plan](#).

External Recognition

With the support of the President, Xavier University's Ethics/Religion and Society program, along with the Brueggeman Center for Dialogue and the Eigel Center for Community-Engaged Learning are hosting a Town Hall meeting on Feb. 2, 2016, to promote reflection on where we stand 15 years after the Cincinnati riots, as well as what the future might hold for our communities. As part of the E/RS series, [Imagining the Good: Community, Equality, Environment](#), the Town Hall meeting is an interactive panel session to encourage the panelists and audience to engage each other in a reflective dialogue and discussion. In preparation, there will be two lead-up sessions: On Jan. 20, Fr. Graham SJ will outline the historical background of the "riots," and on Jan. 26, U.S. District Court Judge Susan Dlott will address the Collaborative Agreement between the city, police and community. After the Town Hall, on March 1, is a musical event featuring a composition about the 2001 riots by Dr. Kaleel Skeirik, of the Department of Music, and lyrics by Dr. Tyrone Williams, of the Department of English.



3. A Jesuit Catholic Campus Culture

“At Xavier we affirm that ‘diversity’ is not a pretext for remaining in one’s comfort zone, safe within one’s unexamined assumptions. For us diversity means that all are welcome to the table and all must prepare to be challenged and transformed by the encounter with one another. We respond by opening contemplative spaces for genuine dialogue and critical inquiry across differences in our classrooms and work environments.” (Seeking Integration and Wisdom, para. 34)

University Ministry and Liturgical Life

Because [Bellarmine Chapel](#) is in the unique position as both the on-campus chapel and a parish in the Archdiocese of Cincinnati, a variety of programs and opportunities are available. Each Sunday during the academic year there are five Masses offered; three are parish Masses and two (4:00 p.m. and 10:00 p.m.) are student-oriented Masses organized by [The Dorothy Day Center for Faith and Justice](#). Masses are also available three times a day during the week. In addition to worship opportunities, Bellarmine offers programs open to students as well as parishioners. These include the RCIA process, guest speakers and various service programs. Students may participate in the parish religious education program in the role of teachers and teacher aides.

In addition to liturgy and events provided by Bellarmine Chapel, there are many activities offered by the University:

- Mass of the Holy Spirit, called [Spirit Celebration](#) at Xavier. Classes are suspended and offices closed for this September mid-day Mass and social marking the beginning of the academic year.
- [Baccalaureate Mass](#) on the evening before Commencement for the graduating students and guests.
- St. Francis Xavier Day, Dec. 3 actively involves Alpha Sigma Nu, the Jesuit Honor Society, in the Mass and Cincinnati Jesuit Community Open House.
- Sacrament of Reconciliation Service for the campus community is offered twice during the academic year and upon request.
- Monthly exposition of the Blessed Sacrament.
- Yearly Mass and dinner for retired faculty and staff in December.
- A proposed Memorial Garden—conducive for quiet reflection and prayer to honor members of the campus community who have died.

[The Dorothy Day Center for Faith and Justice](#) provides pastoral care and [spiritual companionship](#) in addition to [student companion groups](#) that reflect on faith from a variety of perspectives. Like most Jesuit Catholic universities, Xavier offers a [comprehensive retreat program](#) and [service opportunities](#) for students of all faith traditions. The Center actively engages [community partners](#), [faculty and staff](#) in supporting and participating in service.

In addition to its wide variety of options for [Catholic](#) students, the Center offers student organizations and activities specifically for [Protestant](#), [Muslim](#), [Jewish](#) and students of

other faith traditions. It also offers programs for Xavier alumni through its [Magis Society](#) including evenings of reflection and alumni retreats.

Building a Culture Committed to Relationality and Responsibility

Beginning with [Manresa New Student Orientation](#), the University helps to foster a culture for students that nurtures their actions as stewards for themselves, each other and the campus property through a number of supportive measures:

- [The Office of the Dean of Students](#), which includes an Assistant Director for Student Integrity and Care Management and Coordinator, guides the University's student conduct processes. The Dean also oversees the [McGrath Health, Wellness and Psychological Services Centers](#).
- [The Office of the Title IX Coordinator](#) was established to be directly accessible to students and respond to concerns of faculty and staff. In September 2015, Kate Lawson, Xavier's Title IX coordinator, was appointed co-chair of the [Cincinnati task force to reduce gender-based violence](#), a group convened by Cincinnati City Council member P.G. Sittenfeld.
- A variety of spiritual retreat opportunities are available for students through the [The Dorothy Day Center for Faith and Justice](#). Financial support is offered when needed to enable student participation.
- The community education model of [Campus Safety](#).

And for specific populations:

- [The Center for Diversity and Inclusion](#)
- [The Crawford Student Athlete Academic Center](#)
- [The Center for Veterans Affairs](#)
- [Disability Services](#)
- [International Student Services](#)
- [The Learning Assistance Center](#)

The process used to develop the student honor code is a remarkable example of the actualization of Xavier's self-care model. In Spring 2014, President Graham asked a group of students to create a statement that would reflect the University culture of honor and integrity. It resulted in [The Student Commitment](#)'s message of tradition and inclusion. Students learn about it and its meaning through:

- **The Road to Xavier**, an internal orientation portal where students can pledge their support online and watch "It's on Us" video as an example of students living the commitment.
- **Manresa Orientation for New Students**, when first-year students receive a magnet in their packets with "See Something, Say Something" and sign the Commitment banners during a campus scavenger hunt activity. It is recited at the President's Welcome Convocation.
- **Goa**, when first-year students discuss the Student Commitment and the concept of bystander intervention during their first meeting.
- **The Student Government Association**, which this year has chosen to focus on its commitment to inclusivity. They are forming a student committee, tentatively

named Variable X, to address initiatives and programs that help every Xavier student feel like they fully belong as a member of the community.

- **The Student Wellness Advocacy Group**, which delivers the Bystander Intervention program, Live the Commitment, addressing community expectations in the context of the Student Commitment. This program has been delivered several times since the start of the Spring semester, and three additional events are scheduled for Sexual Assault Awareness Month.
- **Fenwick Hall**, where a three-story banner of the Commitment hangs over the entrance of the hall, home to sophomore residents and the campus dining facility.
- **Commencement**, when undergraduate students recite the Commitment at graduation.

Athletics

The recently adopted strategic plan for Xavier Athletics, titled [“MAGIS,”](#) incorporates the Jesuit ideal of promoting continuous growth and improvement. Similarly, Xavier Athletics must always strive for continuous growth and improvement, to do more and do better, for our student-athletes, for the University, for our alumni, for our community and for the Jesuit tradition that we represent. Examples of Xavier Athletics and Xavier’s Jesuit values include:

- Xavier’s nearly 300 student-athletes, covering all 18 sports, combined for nearly 2,000 hours of volunteer service in the Cincinnati area last year.
- Xavier Athletics partnered with Mount St. Joseph University to hold MSJ’s women’s basketball game that supported Lauren Hill, the MSJ player with an inoperable brain tumor. More recently, Xavier and MSJ have combined efforts to launch the Lauren Hill Tipoff Classic, a long-term basketball partnership that will raise money and awareness for pediatric brain cancer research.
- Sr. Rose Ann Fleming, founder of the Student-Athlete Academic Support Services Program, serves as the Faculty Athletic Representative for Xavier Athletics. Sr. Fleming’s nearly three decades of service to Xavier student-athletes has helped 96 men’s basketball players to graduate, the longest such streak in NCAA Division 1 basketball.
- The Xavier’s men’s basketball team folded service and mission into its international trip to Brazil last year. The team staged youth clinics and volunteered in a Rio de Janeiro favela.
- At least 100 student-athletes and roughly a dozen coaches and staff are active in Xavier’s Athletes-in-Action faith-based initiatives. This includes weekly Bible studies and various pre-game chapels.
- Xavier originated and led student-athlete and student efforts around a “Day of Service” in New York at the Big East Tournament.
- The Xavier’s women’s basketball team conducts a youth day in conjunction with its larger literacy initiative and reading program, touching nearly 2,500 Cincinnati children.
- As part of the overall renovation of the Cintas Center, the initial areas of priority are the spaces that focus on the development of our student-athletes, such as a new student-athlete academic center that opened this summer.
- [Lighting The Way For Student Athletes](#) is a publication for student athletes for reflection on Ignatian values.
- A Jesuit holds the position of “Chaplain of Athletics”.

Community Characterized by Diversity of Thought

Within the campus community, there is an atmosphere of respect for 15+ faith and cultural traditions that are represented. The University focuses on religious diversity in a variety of ways:

- Inclusion of ordained ministers of faith traditions other than Catholic during Blessing Rite at the conclusion of the annual [Mass of the Holy Spirit](#) along with the inclusion of individuals of various cultures and traditions as readers, leaders of prayer and song, etc., as well as various texts for community worship services.
- [The Interfaith Chapel](#) in Husman Residence Hall is available on campus and is accessible 24 hours a day, 365 days a year to everyone on campus.
- Within the Catholic community, Life After Sunday, a student group with a Jesuit moderator, is available for individuals who are more comfortable with traditional Catholic expressions of faith.

Public conferences are offered through the [Brueggeman Center for Dialogue](#). Examples of recent programs co-sponsored by the center include:

- Michael Sandel, Harvard University: What is the Right Thing to Do?
- Food For All: Rev. David Beckmann, President, Bread for the World.
- The Cooperative Economy: A Panel on How Cooperatives Are Shaping The New Economy.
- Neighborhood Economics Conference 2015—From the producers of SOCAP, Social Capital Markets.

The [Center for Interfaith Community Engagement](#) is directed by [Rabbi Abie Ingber](#).

A protestant minister, the [Rev. Abby King Kaiser](#), serves as the Ecumenical and Multifaith Director in the Dorothy Day for Center Faith and Justice. For the past two year, she has led [Common Ground](#), an ecumenical protestant church service, on Sundays at 8:00 p.m. [The Ecumenical Ministry Team](#), Common Ground's student leaders, assist in the worship.

Faculty, staff and administrators of all faith traditions, and those of no faith tradition, are invited to take part in all of the [programs](#) offered by the Center for Mission and Identity.

[A University-Wide Diversity and Inclusion Initiatives Summary](#) was compiled in September 2015.

Vocational Discernment

Vocational Discernment Experiences: The Center for Faith and Justice offers an array of experiences aimed at providing students practical discernment tools as they finish their time at Xavier and begin thinking about promoting good in their personal lives and the world around them and their choice of careers and lifestyles after graduation. These experiences are co-created through collaboration between the CFJ and particular academic departments or programs such as the Philosophy, Politics and the Public Honors program, Occupational Therapy and Nursing.

Office of Career Development: A variety of sessions and programs that include outside speakers are offered to help students determine their future careers and goals. [Student employment](#) may be matched with pre-professional/vocational interests.

Discussion Group for Religious Vocations: Students interested in discerning a vocation to religious life have access to a discussion group, led by members of the Jesuit community at Xavier, in collaboration with the Center for Faith and Justice.

Goa: The new first-year seminar program includes sessions where students are encouraged to think about their futures and career possibilities. Through presentations and small group meetings, students initially engage in discussions on what they want to accomplish at Xavier. They move forward to consider and reflect on their vocation in terms of their desires, talents and aspirations to contribute to the world. They are encouraged to create, in a general way, their own individual plan for the years to come after graduation.

Student Athletes and Mission: The Center for Faith and Justice and the Center for Diversity and Inclusion offer retreat experiences for student-athletes focused on developing self-awareness and spirituality, as well as improving sense of community amongst teams. Highlights include a 24-hour retreat for the men's basketball team, an evening of reflection for the women's swimming team, and a day retreat offered to all athletes in conjunction with the Student Athlete Advisory Council.

Vocations to the Society of Jesus and Local Church: In the past several years, the Xavier community has had at least seven vocations to the priesthood including: [Taylor Fulkerson](#), [Nick Albin](#), [Julio Minsal-Ruiz](#), [Jeffrey Dorr](#), [Eric Sundrup](#), who entered the Society of Jesus shortly after graduating from Xavier, and [Eric Roush](#), a former Xavier admissions counselor and Xavier MA Theology graduate who entered the seminary and was ordained a transitional deacon for the Archdiocese of Cincinnati in 2015.

Church Calendar/Academic Calendar

[A Multifaith Calendar of Religious Holy Days](#) is available online at the Center for Mission and Identity Jesuit Resource. The calendar highlights [work-restricted](#) holy days so that faculty and staff supervisors may affirm and support the faiths of all members of the Xavier community. The University has a [Religious Accommodation Policy](#) that students are made aware of through [the Student Handbook](#).

Yearly campus events include:

- [Spirit Celebration/Mass of the Holy Spirit](#)—Classes are suspended and University offices closed.
- [Kristallnacht—Night of the Broken Glass—is remembered on Nov. 9.](#)
- St. Francis Xavier Day Mass is held on Dec. 3.
- [Advent Lessons & Carols.](#)
- Advent Prayer Service at the Board of Trustees' December meeting.
- "[A Xavier Xmas](#)" is an annual celebration for grade-schoolers.
- "Holi," the Hindu Festival of Colors celebrating spring, is held in March.

- Shabbat Dinner, a traditional Sabbath meal, is held in December and May.
- Renovated classroom buildings and other structures are blessed, most recently [Alter Hall](#).
- Baccalaureate Mass is held for graduating seniors.
- Prayer services and ceremonies are held as the need arises, such as recognitions, deaths, world crises, etc.

A Jesuit, Br. Darrell Burns, S.J., is a member of the University Calendar Committee.

During the Lenten and Advent seasons, [Mr. Joe Shadle](#), Director of the Center for Mission and Identity, hosts a popular 'Bible Study for Faculty and Staff' for beginners and avid readers alike.

Related, Xavier currently has two of the seven volumes (Pentateuch and Gospels & Acts) of the [Saint James Bible](#) on display in the Conaton Learning Commons foyer. In three years, the full collection will be on exhibited. In September, 2015, Xavier participated in the national Saint John's Bible "[Illuminating the Mission: 7 Days • 7 Pages](#)" program that honored Pope Francis' visit to the United States. Participants were asked to turn to a specific page of their Bible each day for seven days. Xavier participants in the page-turning included graduate and undergraduate students.

Alumni

Alumni Relations has recently created the ALL FOR ONE and ONE FOR ALL program focusing on a Community for Life theme for students and alumni. Specific examples include:

- Naples Mass and Dinner.
- 1831 Society Mass and Dinner to recognize and thank Annual Fund donors.
- Xavier on the Road events in conjunction with Academics, Admission, Athletics, Career Development and University Relations.
- Communion Sunday Mass at all Alumni Chapters.
- Alumni and Friends Mass celebrated at Big East Basketball Tournament in New York.
- Alumni and Student Habitat for Humanity service projects.
- Community Action Day with students and alumni in collaboration with the Center for Faith and Justice.
- Collaborating with Career Development to promote [Hire-A-Muskie](#) to alumni in order to recruit [mentors](#) and [internship](#) opportunities for students.
- Enrollment Ambassador program to assist Admissions with recruiting prospective students.
- Student send-off in every alumni chapter to foster family atmosphere.
- Electronic newsletters sent to alumni and friends with updates and happenings.
- Fresh communications through use of [alumni website](#).
- [Reunion Weekend](#) celebrating all class years with emphasis on 25th and 50th reunion years.
- [Xavier magazine](#) published two times per year.

Brand and University Communications

The recently developed Marketing and Branding platform highlights four main brand pillars which serve as the foundation for all university communications, especially those directed to prospective students, alumni, the community and more. The four brand pillars for Xavier University include:

- Jesuit ethics and values
- Personal attention
- The community of X
- Successful student outcomes

The pillar of Jesuit ethics and values helps to differentiate the Xavier brand from many other colleges and universities. While plenty of faith-based institutions exist, the opportunity to leverage the Jesuit philosophy is something that is recognized as both a successful educational enterprise, but also one rooted in faith, service and ministry. Some examples of branding and communications with a Jesuit focus include:

- The [Center for Mission & Identity's web presence](#) focusing on mission, vision and values.
- The focus on Jesuit ethics and values throughout the Xavier web experience directed at prospective students including areas about [Faith and Service](#) and [Jesuit 101](#).
- Videos that highlight the Xavier experience including [The Student Commitment](#), the [medical mission trip to Guatemala](#), [Alternative Breaks trips](#) and more.
- Videos that support messaging about our Catholic tradition including this [Xavier Alumni Christmas message](#), this [Xavier Easter message](#), and a message from students in the [Dorothy Day Center for Faith and Justice about what Easter means to them](#).

These are just some examples in which Xavier's Jesuit mission and identity are shared with Xavier constituents. From admission presentations to literature and flyers, websites and videos, Xavier's Jesuit identity plays out as a key theme at many points in the communications and marketing cycles.

Other avenues exist that might not be typical as well. For instance, in late September and in anticipation for the visit from Pope Francis, the City of Cincinnati and the Mayor proclaimed the week as Jesuit Education Week throughout the city highlighting Xavier and St. Xavier High School's community connections and Jesuit philosophy, a certain highlight for each institution. During that same time frame, Xavier marketing professionals worked with the AJCU and the other 27 Jesuit colleges and universities to promote the Pope's visit and the spirit of Jesuit education throughout the country.

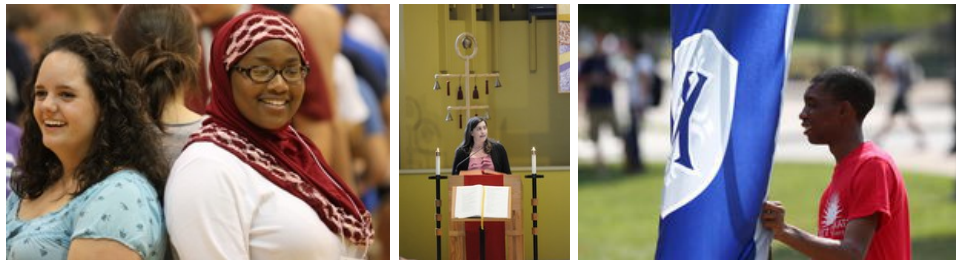
Other

Xavier regularly assesses the understanding of mission by students, alumni, faculty and staff. In fact, Xavier was a recipient of the Association of Catholic Colleges and Universities' first cohort to receive a 'small research grant' for the project "[Assessing the](#)

[Understanding of Mission among Faculty, Staff and Administrators in Jesuit Catholic Institutions](#)” which involved nine other Jesuit universities. This work has been used and adapted beyond Jesuit circles, such as by the Director of Research of the General Board of Higher Education and Ministry of the United Methodist Church and, most recently, DeSales University.

External Recognition

Xavier is one of 15 schools nationwide awarded a \$100,000 [grant](#) in 2012 from the American Council on Education and the Alfred P. Sloan Foundation for its innovative work in preparing faculty for the later stages of their careers and for retirement through programs such as The Second Fifty, [Taking Time to Reflect/An Ignatian Pilgrimage](#), and the [Faculty Learning Community and Fellowship on Legacy Projects](#). In selecting Xavier, the American Council on Education was impressed with the integration of institutional mission into efforts that support faculty. Programs were commended for enacting the value of *cura personalis* integral to its Jesuit mission. Read a description of Xavier’s array of offerings in [Working Within Your Institutional Mission](#), by Mary Kochlefl, PhD, Executive Director for Academic Organizational Development and Online Learning in Grant Services, in *Faculty Retirement: Best Practices for Navigating the Transition* (2015).



4. Service

“We believe that faith, knowledge, and service are not three independent aspects of education. Rather they form a triad in which each part is intrinsically related to the others. We affirm that community-based service at local, regional, and global levels is integral to the learning experience and central to Xavier's mission. We affirm that experiences of encounter and solidarity with the poor as well as careful structural analysis of poverty and other forms of social evil and systemic injustice are not add-ons but integral to the Jesuit mission that seeks both personal and social transformation.”
(Seeking Integration and Wisdom, para. 47)

Solidarity

The University fosters a community of respect and hospitality felt by both internal and external constituencies. Some examples are:

- Smooth Transitions program: First-year student summer pre-orientation and year-long peer mentoring program that seeks to support underrepresented students including first generation, low-income students of any racial background, multi-racial students and students of color)
- Twenty percent of the entering class is composed of first-generation college students.
- Xavier's [Center for Diversity and Inclusion](#) offers a broad spectrum of student [cultural identity and advocacy groups](#).
- [X-Link](#) Partners with Neighborhoods of Opportunity.
- On-campus art exhibits, theatre productions, musical offerings, guest speakers, etc. are available to the local community.
- Bi-Annual [Community Action Day of Service](#) led by the Center for Faith and Justice.
- Annual [Interfaith Guatemala Medical Service Trip](#).
- Center for International Education [Solidarity Semester: Nicaragua](#) and [Faculty-led Study Abroad](#) programs were offered in 19 countries.
- [Community Engaged Fellowship](#). Established in 1989, the Fellowship recruits incoming freshmen who excel in service and choose engagement as part of their undergraduate experience. Recipients of the scholarship are required to perform 10 hours of service each week during their college careers while serving as role models for other students and promoting Jesuit ideals on campus.
- Service opportunities offered for faculty and staff through the Office of Human Resources, the Center for Mission and Identity, and the Office of the Provost.

In 2013-14, [Xavier Students contributed 62,648 hours to community service and service learning engagement](#) (*President's Honor Roll*) with 5568 students engaged full time in community service and 590 students engaged in at least 20 hours of community service per academic term. Various student service program opportunities that meet on a regular basis throughout the academic year are available through the Center for Faith and Justice, Center for Interfaith Community Engagement, and the Eigel Center for Community Engaged Learning. These programs include the [Alternative Breaks](#) program, which

provides opportunities for students, faculty and staff to participate; group and private reflection is part of the experience.

Ignatian Pedagogical Paradigm

Support for faculty in understanding the Ignatian model comes from a variety of sources including:

- The [Conway Institute for Jesuit Education](#), which assists faculty in transforming students intellectually, morally and spiritually in the Jesuit Catholic tradition while appropriating Ignatian pedagogy and spirituality.
- Administered by the Center for Mission and Identity, [Educating for Justice](#), a gift-supported opportunity for faculty to integrate the promotion of social justice and service into the curriculum through direct student contact with the marginalized, has funded 13 faculty projects involving students and community partners since its inception in 2009, including nine initiatives during 2012-2013.
- Now in its seventh year, the [Academy for Community-Engaged Faculty](#) has previously supported Xavier faculty making a significant revision to a chosen course or in creating a new course incorporating principles and practices of community engagement. Engaged courses foster a learning environment that brings faculty, students and community members together and connects academic and community knowledge and resources. Such partnerships develop the capacity of University and community participants to learn, serve and lead together. Sample classes include ECON 390, Economics of Poverty, and COMM 479, a service-learning capstone course for senior public relations students.
- [The COIL: Collaborative Online International Learning Faculty Fellow Program](#) provides faculty the opportunity to capitalize on our international Jesuit network by partnering with a faculty in another country. COIL courses feature a module where students from two different countries collaboratively engage with each other in meaningful conversation or projects in order to foster intercultural communication, learning and understanding. The COIL Faculty Fellows Program is overseen by the Center for International Education in collaboration with the Center for Teaching Excellence, Instructional Design, Information Technologies, the Center for Mission and Identity, and the CORE Curriculum Committee.

Experiences for students include:

- [Brueggeman Fellows Program](#)—Fellows have traveled to Africa, South America, Europe and Asia.
- In 2013-2014, 2,741 students took one of 50+ service-learning courses offered by faculty during the academic year.
- All Occupational Therapy majors complete a [domestic or international service-learning course](#) as part of their major.
- A variety of regular service programs are offered through the [Dorothy Day Center for Faith and Justice](#), including the Summer Service Internship, a 10-week summer immersion where students work full time in community agencies that address homelessness, hunger, immigration, health, disabilities and community development. The program educates students through service and reflection on social justice issues.

- The Nursing program is directly involved with local hospitals and medical centers.
- The Department of Education has strong ties with local public, private and Catholic schools.
- Xavier's [Montessori Institute and Lab School](#) is internationally known with teacher preparation programs throughout the United States, South Korea and China.
- Through its Center for International Education, Xavier incorporates reflection as a major component of its study abroad programs such as the Academic Service Learning Semesters, which include the [Solidarity Semester in Nicaragua](#).

Community Outreach

Community engagement and outreach are hallmarks of the University. For example:

- [The Community Building Institute](#), a partnership between Xavier and United Way since 1995, has worked successfully in many different communities throughout Southwest Ohio, Northern Kentucky and Southeast Indiana. It maintains an ongoing collaborative relationship with the neighborhoods of Evanston and Norwood, most recently sharing an Americorps Public Ally that works on housing and neighborhood development strategies. CBI helps communities organize their own redevelopment by tapping into the passion of their residents and identifying the physical assets of their neighborhoods. The goal of CBI is to develop a coordinated plan of improvement that incorporates all the major elements a community needs to thrive: housing, schools, health care, transportation, jobs and business. [See a list of past projects](#) including [EVANSTON NOW!](#), [Strive](#), [Hamilton County Clusters](#), [The Do Right Campaign](#), [Northside Land Use Plan](#), [Lower Price Hill Health & Safety Action Plan](#), [STRIVE Community Engagement Report](#) and [Cincinnati Public Schools Community Learning Centers](#).
- [The Eigel Center for Community Engaged Learning](#) encourages faculty, students, administrators and staff to partner with those beyond the University to promote student learning and community well-being. It is the hub for this learning network and enables all involved to discover the mutual benefits of community engagement. Now in its eighth year, the Academy also supports full-time faculty in revising or creating a course that incorporates principles and practices of community-engaged learning. The Spring 2016 Faculty Academy Cohort is being held in recognition and celebration of Pope Francis' declaration of the Jubilee, or Holy Year of Mercy, and its goal of engaging community partners to meet the needs of those sick, marginalized or incarcerated.
- The [Center for Catholic Education](#) offers a professional development program for Catholic educators in Cincinnati/Northern Kentucky that involves a yearlong series of workshops around a topic that enhances teaching in schools.
- The [Department of Health Services Administration](#) has a long-term collaboration with the Cincinnati Health Department to improve the health of the community. Student projects have included Neighborhood Mortality Database Health and Mortality Data in Cincinnati Neighborhoods, asthma care in children, Improving Asthma Care: Identifying Barriers to Asthma Control in Cincinnati Public School Children, Dental Care in Cincinnati, Food Safety Study, and designing systems for meaningful use of electronic medical records data.

- As part of a Health Services Administration capstone course, students take part in a [philanthropic semester-long experience](#) to learn the art of grant writing, as well as the challenges of making funding decisions. The program awards \$4,000 each year as part of this project. Students are organized into groups to identify health and social needs in the Cincinnati community and look for charitable organizations focused on the following groups: the medically underserved, aging, children, developmental disabilities and mental health. Since 2008, the program has awarded 12 organizations over \$24,000.
- [Xavier's Community Service Jobs Program](#) is an ongoing partnership with Federal Work Study. Coordinated out of the Office of Career Development, this program engages 25 service sites in neighborhoods surrounding campus, providing them with a paid Work Study student. More than 40 students contributed over 20 hours or more of impactful service totaling over 6,000 hours in 2012-2013.
- MuskieTigers and UpSwing Buddies ([formerly ZooMates](#)) are two long-standing mentoring programs that respectively target high-school students from refugee families and elementary students experiencing homelessness. Student-led groups provide tutoring and mentoring while exposing the students to the idea of college.
- [Xavier Urban Farm](#), emphasizing sustainability through food production, makes fresh vegetables and produce available to the community at reasonable cost.
- Outdoor playing areas are made available for use by the community through the University's Recreational Sports department.
- [Campus Police](#) is available to support and assist local municipal police.
- Accountancy majors and faculty assist neighborhood residents each year with filing their income tax forms, especially elderly and lower-income residents.
- Establishing the [University Station complex](#) involved developing University property to offer residential and commercial opportunities to the community.

External Recognition

In 2011, Xavier received a commendation for commitment to community service and engagement by the **Higher Learning Commission**, the University's accrediting body.

In 2009, the **Carnegie Foundation for the Advancement of Teaching**, an independent policy and research center at Stanford, recognized Xavier specifically for its success in both Curricular Engagement, and Outreach and Partnerships. Xavier was among 10 institutions in Ohio and 149 nationwide to be honored by the foundation. "The requirements, when met, describe an institution deeply engaged with its community," the Carnegie Foundation report stated. That same year Xavier was named to the **President's Higher Education Community Service Honor Roll** for its various outreach programs.



5. Service to the Local Church

“We believe that a vibrant Catholic religious identity is fostered through experiences of the cultural and theological diversity within Catholicism itself as well as through deep personal engagement with perennial questions across the whole range of human experience and global religious traditions. The core requirements in theology and philosophy introduce students of every background to the breadth of the Catholic intellectual and spiritual tradition, and engage our Catholic students in a rigorous exploration of their faith and spirituality. We affirm with the Spiritual Exercises of Ignatius Loyola that one of the most important aims of a Jesuit education is “to praise, reverence, and serve God.” (Seeking Integration and Wisdom, para. 40)

Programs and Resources

Bellarmino Chapel: The on-campus chapel serves as an active parish within the Archdiocese.

Catholic Schools: As a Catholic institution of higher education, Xavier highly values its relationships with area Catholic K-12 schools. In addition to recruiting students from local Catholic schools and having agreements with these schools to place education students there for field experiences, the University has undertaken several initiatives that speak to this commitment:

- In 2003, with funding from the Clement and Ann Buenger Foundation and in partnership with the Archdiocese of Cincinnati, Xavier launched an initiative to develop leadership and strengthen science and mathematics programs at local Catholic elementary schools. This highly successful program, [The Initiative for Catholic Schools](#), has provided administrators and teachers at over 100 Catholic schools in Cincinnati and Covington, Ky., with the training and tools they need to lead their institutions and teach their students more effectively.
- In 2007, Xavier created the [Center for Catholic Education](#) as an expansion of the Initiative for Catholic Schools. The Center acts as a catalyst for change in local Catholic schools, focusing on helping diocesan schools assess needs, plan strategically for the future, market effectively, professionally develop their teachers and administrators, and implement changes that ensure long-term stability and growth. The Center’s goal is to reach every school in the Archdiocese as well as the Diocese of Covington, strengthening the development of Catholic education locally.
- In 2008, Xavier started a Master of Education program that offers scholarships for teachers and administrators at Catholic schools to take graduate education courses focusing on [Catholic Education](#).

Parishes: Theology department faculty are frequently invited to present lectures, retreats and workshops in their areas of expertise at diocesan parishes ranging from greater Cincinnati to Dayton and well beyond the local diocese to church communities and diocesan initiatives out-of-state. For instance, Theology Professor Chris Pramuk, PhD, offered a day-long workshop on race for the Archdiocese of Chicago.

Likewise a number of theology department classes, both undergraduate and graduate, involve immersion and/or service trips into parishes of the Archdiocese of Cincinnati, building relational bridges between faculty and students and ordinary Catholics and their pastoral leaders in the community.

In addition, the newly launched [Institute for Spirituality and Social Justice](#) offers numerous classes, workshops and opportunities for continuing education (including CPE) for teachers, lay ministers and other pastoral staff in Cincinnati. The institute is continuously building relationships with grassroots churches and outreach workers in hopes of offering programs to serve these communities, especially the poor and marginalized. Likewise, classes and workshops are offered with an explicitly interfaith and ecumenical perspective, seeking to build relationships of friendship and collaboration across Christian denominations as well as non-Christian religious traditions. The Institute offers master's degrees in theology with specializations in three tracks:

- Ethics, Spirituality and Professional Practice
- Solidarity and Sustainability in a Global Context
- Applied Spirituality and Pastoral Care

JesuitResource.org: Xavier's Jesuit Catholic resources website was recognized in the Archdiocese of Cincinnati's publication, the *Catholic Telegraph*, as a "valuable resource to the general public for a variety of prayers, reflections, quotes, keynote addresses and other information on Jesuit spirituality and Catholicism." (Catholic Telegraph, August 2015)

Campus events in 2015-2016 that reflect Xavier's commitment to community education and outreach include:

- Celebrating the 50th anniversary of *Nostra Aetate*.
 - [The Blessing Exhibit](#) in Rome.
 - [The Power of Interfaith Collaboration: Responsibility and Hope for a World in Conflict](#), keynotes by Y. Arfi, H. Nasr and F.X. Clooney, S.J.
 - [Why We Stay: The Changing Role of Women in Faith Communities](#), panel presentation of editors of the newly published, *Faithfully Feminist: Jewish, Christian, and Muslim Feminists on Why We Stay*.
 - [The Interfaith Initiative: 50 Years—50 Service Projects](#).
- [A Graced Moment: Awakening to Ecological Conversion with Pope Francis](#).
- [Annual Presentation on the Anniversary of the Election of Pope Francis](#).
- [U.S. Catholic Mission Association's Annual Conference](#).
- [What Is It Like To Be A Refugee?](#)—Dr. Ana Julieta Calvo of the United Nations High Commission for Refugees.
- [The Annual Ann Buenger Catholic Speaker Series—The Power of Pause](#).
- Mascots – in partnership with the National Underground Freedom Center

Relationship with the Local Ordinary

By virtue of the open lines of communication that exist, President Graham has regular communication and, at least, an annual meeting with Archbishop Most Rev. Dennis M.

Schnurr. On occasion, the theology department has dinner with the Archbishop to discuss various topics.

Also, Xavier invites Archbishop Schnurr to take part in various on-campus activities throughout the year, including student events such as presiding annually at the “Holy Power Hour” Exposition of the Blessed Sacrament with Benediction. Xavier provides support and collaboration on programs with the Archdiocese during the Year of Faith and Year of Mercy. And the University supports the Archdiocesan fundraising campaign gathering sessions.

Xavier has served as a leader in the collaboration between the Archdiocese and other faiths, and has hosted several national and Archdiocesan conferences and celebrations including:

- The United States Catholic Mission Association, 2016.
- The triannual Jesuit School Network’s Colloquium on Ignatian Education, 2016.
- The Archdiocesan Catholic Youth Conference, 2014.
- The Archdiocese Celebrates March on Washington Celebration, 2013.
- The Archdiocese Celebrates *Pacem In Terris* for high school students, 2013.

In support of the ministerial and liturgical life of the Archdiocese, Jesuits at Xavier, including President Graham, are actively involved with local parishes on a regular basis to preside at Sunday Masses and sacramental ministry. In addition, Jesuits regularly assist local parishes with reconciliation services and provide regular sacramental care for local retirement homes.

Preparation of Next Generation of Catholic Intellectual Leaders

The Department of [Theology](#) offers a strong undergraduate curriculum for students. It offers a [Religious Education Minor](#) to prepare theology majors to meet the Archdiocese of Cincinnati’s professional requirements for Catholic High School Religion Teacher Certification. Moreover, it supports the curriculum of the [Catholicism and Culture Minor](#) and other areas of high specificity to Catholic social teaching such as the [Peace Studies](#) minor, and graduate and undergraduate [majors and minors](#) in environmental sustainability.

External Recognition

An internationally acclaimed exhibit, [A Blessing to One Another: Pope John Paul II and the Jewish People](#), was created in 2005 at Xavier University. It includes photos, video footage, documents and artifacts recording the contributions of Pope John Paul II to relations between the Catholic and Jewish faiths. Visitors experience the 20th century through the eyes and experiences of the pope including his childhood in Wadowice, Poland, his experience of World War II and the Holocaust, his years as a young priest in Krakow, and his papacy. After its inaugural run in Cincinnati, honoring the 40th anniversary of *Nostra Aetate*, the exhibit moved to the Pope John Paul II Cultural Center in Washington, D.C., now The Saint John Paul II National Shrine, where it was on display until 2006. From there it moved to the Museum of Jewish Heritage in New York City. It has since [toured](#) the United States for 10 years exhibiting at venues equally

divided between Catholic and Jewish institutions. The exhibit has been visited by more than 1 million people. It opened at the [Vatican Museum](#) on July 28, 2015, honoring the 50th anniversary of *Nostra Aetate*, and included a new piece on his canonization. In Rome, it was announced that the exhibit would be permanently housed in the John Paul II Center in Krakow, Poland.

Xavier has served as convener of community partners on a number of additional events honoring *Nostra Aetate* (see 5: Programs and Events) that include representatives and supporters from:

- The American Jewish Committee
- The Islamic Center of Greater Cincinnati
- Hebrew Union College—Jewish Institute of Religion
- The Islamic Mosque of Clifton
- The Center for Holocaust and Humanity Education
- The Archdiocese of Cincinnati
- The Jewish Community Relations Council
- Bellarmine Chapel
- Catholic Studies at the University of Cincinnati
- Xavier's Institute for Spirituality and Social Justice
- The Ethics/ Religion and Society Concentration
- The Center for Diversity and Inclusion
- The Dorothy Day Center for Faith and Justice
- Gender and Diversity Studies
- Mission and Identity
- Theology Department
- Women of Excellence

Moreover, Xavier's Dr. James Buchannan has offered expert commentary both locally and nationally:

- [Church and Synagogue: Conceptions of Community in Jewish and Christian Thought](#) *Community in Modern Judaism and Christianity* at the University of Notre Dame, Nov. 8-9.
- [The American Jewish Archives Dedicates the Rabbi Marc Tanenbaum Digital Collection to Commemorate the 50th Anniversary of Vatican II](#) "Beyond Nostra Aetate: The Challenges of Re-visioning Interfaith Relations for the 21st Century," Oct. 19.



6. Jesuit Presence

“We foster lay formation and collaboration with the Society of Jesus through strong programs in Mission and Identity such as the Ignatian Mentoring Program and AFMIX: Assuring the Future Mission and Identity of Xavier. At the same time, we continue to rely on ‘the corporate investment of the Society of Jesus’ and seek to ‘maintain and augment a strong Jesuit presence’ on campus. We look to the Society’s leadership structures to help ensure that the Xavier Way remains rooted firmly in the Ignatian spirit and the liberal arts tradition of Jesuit education.” (Seeking Integration and Wisdom, para. 44)

Jesuits Active in the University

The Cincinnati Jesuit Community resides on campus. This is a central community composed of Jesuits involved with St. Xavier Church in downtown Cincinnati and Bellarmine Parish on campus, and retired and semi-retired Jesuits, as well as those directly involved with the University. The presence of the Jesuit Residence on campus is a visible sign of support and confirmation of the Society of Jesus to the identity and mission of the university. The Jesuit Community engages with and supports the wider campus community in a variety of direct and indirect ways:

- The Community extends hospitality to the wider community, enabling students, staff and faculty to meet and interact with Jesuits in the casual atmosphere of their home. The Community invites the baseball and soccer teams to cookouts during their seasons. Also, the Community hosts a yearly dinner for faculty and students in the Honors Bachelor of Arts program. In addition to these specific groups, the Community holds an Open House and lunch on the Feast of St. Francis Xavier, Dec. 3, for the entire campus community. This is preceded by a concelebrated Mass in the campus chapel.
- The Rector of the Cincinnati Jesuit Community serves on the University Board of Trustees (ex officio).
- Four Jesuits are teaching full-time, two are on the staff of the Center for Mission and Identity, one serves as the University’s archivist, and one is on staff in the Dorothy Day Center for Faith and Justice.
- Four Jesuits live in the student residence halls, while others serve as Chaplain for ROTC and other on-campus student groups.
- Some Jesuits are available to provide spiritual direction and also serve as a guide for the 19th Annotation style Spiritual Exercises.
- Jesuit priests are available to provide sacramental ministry, such as the Eucharist and Reconciliation, for student retreats.
- Jesuits serve as presiders and planners with student committees for the two Sunday student-focused Masses offered weekly. Additionally, Jesuits preside, on a rotating schedule, at the three Masses available each weekday.

The Xavier Jesuit Community has annually offered significant financial support for major initiatives through each of the University’s capital campaigns, including The Xavier Way, To See Great Wonders, The Century Campaign and The Corner Stone Campaign. Over the years, the contributions have supported centers (Mission and Identity

Endowment, The Brueggeman Center, Ignatian Programs), activities (XU Faculty Fellows Program, 175th Anniversary - Jesuit Higher Education seminar, Instructional Technology, Bellarmine Renovation Fund, Mission & Ministry Retreat Programs) and a variety of scholarships (e.g., Tom Savage SJ Scholarship, Al Bischoff SJ Scholarship, Fr. Benjamin Urmston SJ Peace Studies Scholarship, Joseph & Constance LaRocca Scholarship, Mary Flaspohler Memorial Scholarship, Pedro Arrupe SJ Scholarship Fund, James and Lydia Hoff Scholarship).

Relationship with Society of Jesus

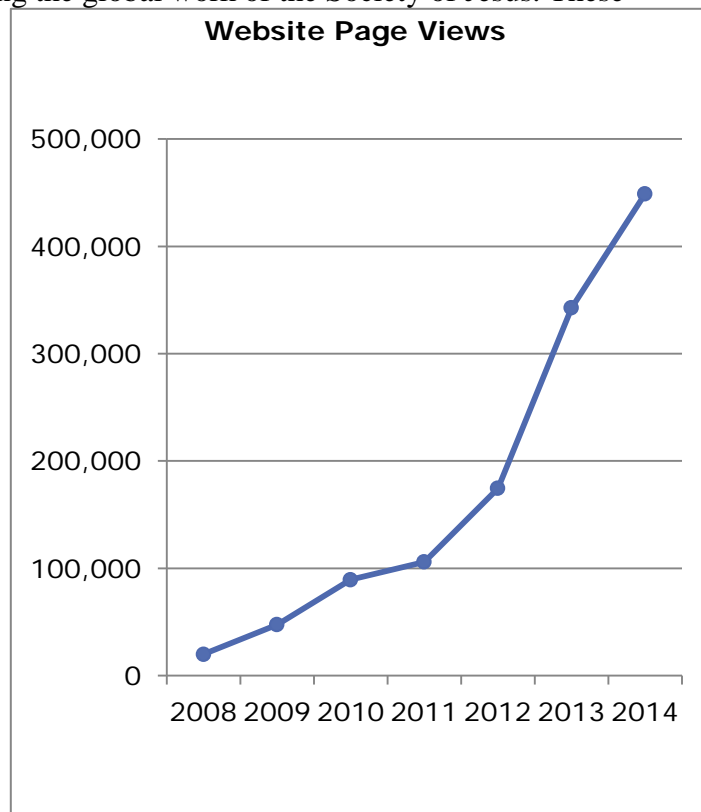
Many University offices and individuals actively participate in the various national and international programs and conferences sponsored by the Association of Jesuit Colleges and Universities of the Society of Jesus.

For one, President Graham is the current AJCU Board chair. Also, Xavier is a co-sponsor of the [Ignatian Family Teaching-In For Justice](#).

And the Center for Mission and Identity, and its Conway Institute for Jesuit Education, maintain a comprehensive collection of digital and print resources on Jesuit education and Ignatian spirituality, further supporting the global work of the Society of Jesus. These resources, found on the Center's website www.JesuitResource.org, annually received nearly 500,000 page views from people in 200+ countries and territories, the top countries including the U.S., the Philippines, Canada, India, the United Kingdom, Australia and South Africa.

The website includes:

- [An online encyclopedia of Jesuit and Ignatian terms.](#)
- [Ignatian pedagogical examples by academic discipline.](#)
- [150+ videos.](#)
- [800+ quotes.](#)
- [500+ prayers for various faith traditions and seasons/events.](#)
- [100+ free printable prayer cards and posters.](#)
- [Multi-faith calendar of religious holy days.](#)
- [Daily reflections.](#)
- [Several online seminars.](#)
- [Resources in Spanish.](#)
- [Foundational documents on Jesuit Catholic Education.](#)



Related information is disseminated through social media via Twitter (@ TweetIgnatian) and Facebook (www.facebook.com/XUMissionIdentity).

The Center's [print resources](#) on Jesuit education and Ignatian spirituality include the popular *Do You Speak Ignatian*, *Daily Examen Prayer Cards*, *Ignatian Journal* and Ignatian resources for unique populations such as student-athletes, leaders and graduate students. These materials [are requested by institutions](#) across the globe including universities, high schools, parishes, hospitals and retreat centers. Complete digital versions of these print resources are also available free online as part of the Center's sustainability and outreach efforts, making these materials easily accessible for online courses, including those taught by Jesuit Commons: Higher Education at the Margins.

A bi-monthly newsletter is sent to more than 10,000 people around the world interested in Jesuit education and Ignatian spirituality. Recent newsletter themes include: *Ignatian Pedagogy and Education*, *Pope Francis*, *Advent and Christmas Resources*, *Catholic Identity and Education*, *Celebrating 50 Years of Gaudium Et Spes*, *Lent and Easter Resources*.

On Dec. 3, the Feast Day of St. Francis Xavier, the Chief Mission Officer offered live commentary on the "Seize the Day with Gus Lloyd" radio show on SiriusXM's The Catholic Channel (129). She was asked to talk about her article, [St. Francis Xavier: A Modern View of His Life and Work](#), that the show's producer found on www.JesuitResource.org.

To learn more regarding the support of Jesuits in formation, see "Vocational Discernment" in section 3 above.

In addition, Xavier faculty members are regular contributors to the intellectual dialogue. The most recent example is Dr. Margo Heydt's "*Solving the Mystery of Decree 14: Jesuits and the Situation of Women in Church and Civil Society*," presented at the [Women and the Church Since Vatican II](#) meeting at Loyola University Chicago, Nov. 6-7, 2015.

Province

The Socius of the Chicago-Detroit Province, Fr. Walter Deye, S.J., is a member of Xavier's Board of Trustees.

Xavier actively supports the collaborative initiatives of the pending Upper Midwest Province. The Chief Mission Officer serves as one of three CMO's on the "Think Tank" of the Bi-Provincial Assistant for Higher Education. Additionally, this past summer, the first [Women's Ignatian Leadership Salon](#) was held at Xavier for 25 women of the seven Jesuit province universities and Canada. Read the [news brief](#) from the Jesuit Conference to learn more. An interactive presentation of the Salon as *A Women's Mission-Conscious Leadership Seminar Boosting Institutional Effectiveness* will be offered at the annual meeting of the Higher Learning Commission in Chicago in April 2015.

Xavier's CMO has served as the chair of the Heartland-Delta board since 2013.

External Recognition

Fr. Daniel McDonald S.J. visited the six universities of the Midwest Province in order to assist the Provincial in understanding “the important ministry of the Province.” His impressions were based on his visit to Xavier from Oct. 22-Oct. 25, and Nov. 3-Nov. 5, 2014, as well as the other five universities. During his Xavier visit, he met with groups of faculty, staff and students as well as the President Graham, the Board Chair, Chief Mission Officer, Jesuit Rector and central administration. While his report was written for the Provincial and is not intended for wide circulation, the excerpts below indicate what might be “worth affirming:”

- **The New Xavier:** *“If you have a chance while you are visiting Xavier, ask for a campus tour by Bob Sheeran. It will be well worth your time to have a sense of the ‘new’ Xavier. The new buildings clearly portray an institution of substance.”*
- **The Ignatian Gifts:** *“One enters the Hoff Dining hall and immediately sees the ‘Ignatian Gifts’ on the wall. The dining room is further divided into five areas which call attention to these themes. This idea might be well advised for the other Jesuit universities. Perhaps a different adaptation, but the idea seems important.”*
- **Animating The Mission Statement:** *“Over and over again, the Mission and Identity is evident and lived, not only in words but also in deeds. Everyone I visited with at Xavier seems to be striving to engage the Mission Statement and the Catholic/Jesuit identity of the University. A lot of energy around the Mission Statement is noteworthy, and it is immediately clear that much is done with what seems to be a sufficient allotment of resources to these endeavors. The human capital engaged in the mission is also quite substantial and impressive.”*
- **Jesuit Identity Vocabulary:** *“There is acknowledged Jesuit identity vocabulary at every level of discourse. Further, people constantly reference ideas like service, service learning, reflection, leadership and justice.”*
- **University Service Programs:** *“The students at Xavier help with many of the corporal and spiritual works of mercy. Given the number of students involved in these works in Cincinnati, it seems this has a significant effect on the local Church.”*
- **The Core Curriculum Process:** *“The approach to the CORE process at Xavier is unique. I think it would be good to offer this reflection to the other Jesuit schools as a possible approach. They used some unique variables which allowed them to move ahead.”*
- **The Environment:** *“People are thankful that they work in an environment which values ethics, service, reflection and leadership. The students are proud to be known as young people who are living what Pope Francis has challenged them to live and work with the marginalized seems a value for them. They were highly enthusiastic about almost everything Xavier and were thankful for the opportunity to live and be part of this exciting school.”*
- **Leadership:** *“People are dedicated to the University and love working there. They respect the Jesuits and that tradition. They see the mission and the vision as important and want to be part of all movements that are value-centric. Some go as far as to indicate that they consider their life of work at Xavier a vocation and that [Debra Mooney \(CMO\)](#) has helped them understand this in the Mission programs.... I would like a nod to move ahead with her to share some of her programs and insights with the other schools.”*

- **Assuring the Future Mission and Identity at Xavier:** *"The AFMIX program is held in high regard—it is a two-year program and is quite successful. This might be considered by other Jesuit universities for its impact and possible adaptation."*
- **The Mission Animators:** *"The program (a collaborative engagement among campus leaders from the offices of Dialogue, Diversity, Ethics/Religion and Society, Community Building, Community Engagement, Faith and Justice, First-year Experience, Interfaith Community Engagement, Mission and Identity, Sustainability and Theology) might be worth examining for other Jesuit institutions. It is unique and it seems to have a far-reaching effect because the committee people are risk-takers. Modeling this group might be suggested at the other Upper Midwest Schools."*



7. Integrity

“Clarity about our identity and mission moving forward is crucial as the Society of Jesus increasingly depends on the laity to ‘assist in leadership roles that will preserve the identity and mission of the institution as Jesuit.’ One of the great strengths of our formational programs is their inclusiveness and catholicity... Once again our unity within our diversity is our strength. Inspired by St. Ignatius, the Xavier Way is a dynamic spirit of critical inquiry and loving openness seeking encounter, integration, and wisdom in all that we do together.” (Seeking Integration and Wisdom, para. 50)

HR Policies that Demonstrate a Commitment to Mission

Xavier’s [Total Compensation Philosophy](#) begins, “As an expression of its Jesuit Catholic mission, Xavier University maintains a comprehensive compensation program which recognizes the dignity of each person and is directed at attracting, retaining and rewarding an accomplished and diverse faculty and staff.”

In 2013, a [compensation and classification system](#) was implemented following a two-year process of review and analysis. The University utilizes a merit-based system for salary increases. Fairness in compensation, benefits and promotion practices is ensured.

Similar to Xavier’s Student Learning Outcomes in the revised Core Curriculum, the [Annual Performance Form](#) used by staff includes a section on the Institutional Values of *magis, cura personalis*, discernment, reflection, service and solidarity. As stated on the form, “At Xavier, we celebrate a passion for mission and incorporate those values into one’s performance.”

A University Benefits Committee of faculty and staff meets regularly to review and advise the Office of Human Resources on the University’s fringe benefit offerings.

Formation for Mission and Leadership

A variety of programs and activities offered through the Center for Mission and Identity includes [those](#) that are both exclusive to Xavier and those that are coordinated in collaboration with networks such as AJCU, ACCU, etc). Fr. Daniel McDonald, S.J., stated in his report, “The programs [at Xavier] are plentiful and the people interviewed were more than excited about these programs.”

Two Xavier offerings that are particularly noteworthy are:

- [The Manresa Orientation Program for New Faculty and Staff](#), which begins with lunch with the President where he provides his vision of Xavier as a Jesuit Catholic institution to all new employees. The program offers either an off-campus overnight retreat or three on-campus lunch sessions. The sole focus of the Manresa program is Xavier’s Jesuit identity and how it is animated through the University’s mission.

- [Assuring the Future Mission and Identity at Xavier \(AFMIX\)](#), a two-year program for faculty and staff that meets weekly. Participants learn about and discuss Jesuit/Ignatian history, spirituality, education and its contemporary application on both an institutional and personal level. The program includes a semester-long, small group experience of the Spiritual Exercises of St. Ignatius. Now in its 16th year, the program's current cohort has 30 participants representing every division and college of the University. In total, over 200 members of the campus community are AFMIX graduates.

Hiring Practices that Demonstrate Commitment to Mission

The Office of Human Resources' [career website](#) assures that prospective hires become familiar with the University's Jesuit tradition. It includes a brief [history](#) of the Institution and [narratives](#) by faculty and staff describing their connection with University values, interfaith engagement and "[the unique benefits of working for a Jesuit University](#)."

Financial Management that Illustrates Commitment to Mission

Financial management policies and practices are oriented toward support of the University's mission together with strong fiduciary execution:

- Xavier operates with a strong emphasis on integrity. We consistently receives unqualified annual audit opinions from its independent accountants and clean annual reviews related to Xavier's use of federal financial aid and compliance with NCAA financial rules.
- Numerous initiatives have been implemented to steward and improve the use of limited resources in support of the mission. A significant recent example is the major debt restructuring that reduced risk and saved millions of dollars.
- The University Planning and Resourcing Council meets regularly with the UPRC Advisory Committee in making resourcing recommendations to the President. The groups are structured to foster diversity and inclusion of thought and perspective and incorporate communal discernment in decision-making. The President's Cabinet members, including the CMO, as well as faculty members, students and staff are represented. In addition, the CMO serves on the Space Subcommittee of UPRC.
- Resource allocation and reallocation choices between competing needs are typically made in the context of Xavier values and The Xavier Way priorities.
- Xavier has developed a strong practice of supporting women and minority businesses.
- Business services practices are carried out with an eye toward *cura personalis* and *cura apostolica*—caring for others and for the University. Examples of this can be found regularly in handling of student billing, payroll and other operational areas.

Physical Resource Management that Illustrates a Commitment to Mission

Xavier's physical campus is exceptional in communicating the University's commitment to the mission. The first planning principle of the [Campus Master Plan](#) is to "strengthen

the identity of Xavier as a progressive community of inquiry rooted in the ethics and values that imprint a Xavier education as Jesuit and Catholic.”

The principles are evidenced through the integration of symbols and expressions of the Jesuit Catholic heritage in art, architecture and design. The robust collection is evident in its [Buildings, Statues and Beauty](#). The more notable physical representations are:

- Renovation of Alter Hall, where classroom building sustainability initiatives meet Gold LEED requirements, including a rain garden, completed in 2015.
- A Peace Garden and Jesuit Martyr Memorial, dedicated Fall 2015.
- The St. Ignatius Steps which incorporate a statue of St. Ignatius, the Prayer for Generosity, and the logo of the Society of Jesus.
- Statues of St. Francis of Assisi, Blessed Mother Theresa of Calcutta, Fr. James E. Hoff, S.J., plus a statue of St. Francis Xavier which greets visitors at the main entrance to campus.
- The establishment of a permanent home for the Center for Mission and Identity at the heart of campus with 17 original [Ignatian inspired paintings](#) by local professional artist and Xavier alumnae Holly Schapker.
- Large bronze sculpture of the Jesuit Seal on the front of the chapel.
- Sculpture of *Quo Vadis* in the residential mall encouraging students to reflect on their values.
- Values inscribed above the entrance to the Office of Admission which all potential students and their families visit.
- Custom designed and created [crosses](#), by artist David Camele, are in all classrooms with a plaque describing the artistic nature of each piece.
- The Cincinnati region’s Sustainability Heroes honored in wall art form in Fenwick Hall.

Perhaps one of the most notable aspects of the Xavier campus is its feel of “sacramentality” present in its landscaping, which is intentionally designed to encourage reflection among its students, faculty, staff and visitors. Xavier considers itself a “university in a park” with quiet reflection areas throughout campus. This is reflected in several of the planning principles of the Master Plan including: “strengthen the historic core of the campus while developing new facilities that create human-scaled open spaces with distinct character” and “ensure that development of the campus fully embraces the open spaces and parklands that surround the campus; knits together the diverse campus environment and enhances the University’s contribution to the civic landscape of the community.”

Environmental Sustainability: Xavier has been named a “green” school by the *Princeton Review* every year since 2013. In fact, the newest building revision, Alter Hall, was updated with sustainability in mind throughout the process and meets Gold LEED standards. All buildings erected since 2008 meet LEED silver standards.

President Graham signed the American College and University Presidents Climate Commitment in 2007 and the Catholic Climate Covenant Pledge in 2014. In addition, Xavier is a member of the American Association for Sustainability in Higher Education. In care of the University commitment is a [Campus Sustainability Plan](#) as well as:

- [An Office of Sustainability.](#)
- [Senior Administrative Fellow for Sustainability.](#)
- [Academic programs](#), including four undergraduate majors and a minor and two graduate degrees in the field of sustainability: Theology MA in Sustainability MA in Urban Sustainability and Resilience and Theology MA in Solidarity in a Global Context.
- A [Sustainability Ambassadors](#) program for staff and faculty and sustainability student interns who work on campus projects to promote the [Campus Sustainability Plan](#).
- A resource page on [Sustainability, Ecology and Jesuit Identity](#).
- [Professor Jonathon Gibson's](#) art class designed a logo used on the campus to represent sustainability initiatives. [Sustainability Ambassadors](#) have shirts with the logo on their sleeve.



External Recognition

In his feedback, Fr. Daniel McDonald SJ commented, *“The strongest parts of the Mission and Identity... are the conversations and activities which indicate the primacy of the Mission. There is acknowledged Jesuit identity vocabulary at every level of discourse. Further, people constantly reference ideas like service, service learning, reflection, leadership and justice... It is also true to say that there is no lack of opportunities for understanding Jesuit, Catholic and Mission.”*

Xavier’s programs in the Association of Catholic Colleges and Universities’ [Promising Practices Inventory](#), which “serve as examples for leaders in Catholic higher education as they work to strengthen Catholic mission and identity” are:

- [Trustee Formation at a Jesuit Catholic University](#)
- [A Mission Mentoring Program for New Senior Administrators](#)
- [Online Prayer Index](#)
- [Ignatian Mentoring Program](#)
- [Assuring The Mission and Identity of Xavier](#)
- [Women’s Ignatian Leadership Salon](#)

Fr. Greg Lucey, S.J., in his final “[Letter from the President](#)” as AJCU president, wrote in the January 2013 edition of *Connections*: *“...In response to a growing desire for more integrated, formational experiences among faculty, staff, and administrators, several schools have developed campus-based programs that include spiritual, educational, and service activities that span a semester or academic year. Several schools are starting to design programs that provide board members with opportunities to deepen their understanding and ownership of mission. A few examples of the exceptional programs that are in place include ... the online trustee formation modules and AFMIX at Xavier University...”*

In his March 2011 article in [Catholic Education](#), *Pursuing Jesuit, Catholic Identity and Mission at U.S. Jesuit Colleges and Universities* (p. 351), former AJCU president Fr.

Charles Currie, S.J., references Xavier's educational resources and Fr. George Traub, S.J.'s two volumes on Jesuit Education and on Ignatian Spirituality published by Loyola Press in his notes on "Mission and Identity Best Practices."

With regards to the use of 'Conversations on Jesuit Higher Education' periodical, Fr. Pat Howell, S.J., chair of the National Seminar on Jesuit Higher Education, stated in his [letter](#) to officers in Jesuit Mission and Identity, *"If you're looking for ideas and vehicles for engaging your campus through Conversations, I suggest you contact your peers at Creighton, Xavier, or Spring Hill. They each seem to make extensive use of its multiple features."* This is in reference to the [campus dialogue](#), each semester, on the theme of the current issue.

Xavier's mission officers and other faculty and staff have added directly to the body of intellectual/scholarly knowledge on Jesuit identity, which includes [articles](#) in publications of the AJCU, ACCU, Loyola Press, Higher Learning Commission and more.



Mission Strengths

As detailed above, the following strengths of Xavier are re-affirmed commitments into the next decade:

1. Xavier's Jesuit Catholic identity **pervades the culture** as evidenced through the curriculum, the community's shared recognition of purpose, brand and identity, the foundational documents, and the campus' art and physicality.
2. The University successfully orients students, faculty, staff and administrators to the mission, and it continues to support the mission diligently through **numerous curricular and co-curricular programs** and initiatives.
3. The processes by which the tradition is expressed throughout the campus community are **inclusive and broad**. Everyone is invited into the mission and valued for their personal and professional appropriation of the University's Jesuit Catholic identity. This promise was articulated through the lens of Pope Francis' call for a "culture of encounter" in *The Xavier Way: Seeking Integration and Wisdom* document.
4. **Community service and engagement** are core commitments deeply embedded in the University's ethos as demonstrated through the various academic and co-curricular opportunities as well as the mutually beneficial partnerships with neighboring communities, civic organizations, local schools and regional affiliates.
5. Xavier's allocated **resources** effectively support the orientation, understanding and animation of the University's Jesuit Catholic identity.



Mission Enhancements

Xavier is committed to deepening the Jesuit Catholic mission in the five ways outlined in Part 1 of the [University Strategic Plan](#):

Strengthening Our Jesuit Mission, Vision, and Values

In the last decade, Xavier University has moved to the forefront of Jesuit higher education as a university where faculty, staff and students are knowledgeable about and act in light of the fundamental animating spirit at the heart of the University. Now, Xavier is poised to become even better recognized as a mission-driven organization acting upon and embodying its fundamental Jesuit identity—and enabling others to act upon Jesuit values as well. We will:

1. Successfully launch and develop the Institute for Spirituality and Social Justice through the Department of Theology.

The Institute was formalized in academic year 2014-2015 to provide a university context for personal and social renewal, ethical analysis, a deeper social imagination, and the spiritual resources of our wisdom traditions to prepare people to contribute effectively to a more just, more humane world. The Institute offers Master's degrees in theology with specializations in three tracks:

- [Ethics, Spirituality and Professional Practice.](#)
- [Solidarity and Sustainability in a Global Context.](#)
- [Applied Spirituality and Pastoral Care](#)

as well as [Certificates](#) and [Programs, Workshops and Retreats.](#) Since the launch, graduate enrollment has increased 300%.

2. Endow an Institute for Ignatian Spirituality and Leadership through the Center for Mission and Identity.

Seed funding from a quasi-endowment was designated by President Graham to begin advancing the goals and purposes of [the proposed Institute](#) modeled after the Conway Institute for Jesuit Education. Initial new activities include engaging the advisors to the Center for International Business in the Trustee Seminar, developing resources on Ignatian communal discernment and offering the Women's Ignatian Leadership Salon, adapted for leaders in the Midwest Province, for Xavier faculty and staff, and for Xavier graduate students.

The overarching goal is to have a fully endowed operating budget for the Center to sustain, in perpetuity, the vital work that supports Xavier's Jesuit Catholic charism.

3. Devise fresh ways to integrate mission and identity into staff and faculty hiring, development and evaluation.

See [University's 2015-2016 Goals](#) for first steps.

Staff and administrators have been invited to identify activities that support “the appropriation of Xavier’s Jesuit identity at the individual...level” when making this year’s performance goals to align with the University’s 2015-2016 Goals.

4. **More intentionally connect such sectors of University work as diversity, sustainability, community engagement, interfaith dialogue, local and global solidarity, etc., to the core Jesuit mission of the University.**

See [University’s 2015-2016 Goals](#) for first steps.

The “Mission Animators” are meeting regularly to identify collaborations and further the direct points of contact with the University’s Jesuit mission and identity.

5. **Hire a Chief Diversity and Inclusion Officer, constitute the President’s Diversity Advisory and Action Council, and create a strategic plan for diversity and inclusion that proceeds from our Jesuit identity and supports the Xavier Way.**

See [University’s 2015-2016 Goals](#) for first steps.

In summer 2016, Dr. Janice Walker is completing a 17-year term as the Dean of the College of Arts and Sciences. At that time, she will assume the position of CDIO and join the work of the Mission Animators.

At the beginning of this academic year, 14 representative members of the campus community were convened for the renewed “President’s Diversity and Inclusion Action & Advisory Council” which ‘will design, coordinate the implementation of, and assess the University’s diversity and inclusion strategy.’ The Director of the Center for Mission and Identity is serving as the convener through the year.”



Appendix 1

Seeking Integration and Wisdom: The Xavier Way

Introduction

1. At Xavier University we are privileged to be part of an intellectual tradition that is both Jesuit and Catholic. This tradition is not a timeless and static storehouse of abstract ideas. It is a living history of persons and communities who have discovered God in the encounter with Jesus Christ through the power of the Holy Spirit. Catholic universities are rooted in this transformative encounter and live it in different ways. The purpose of this document is to articulate what it means for us—the particular community of persons that is Xavier University today—to be a Jesuit Catholic university rooted in the liberal arts tradition.

2. How ought the entire University act to fulfill Xavier's Mission with excellence and integrity?¹ What values should guide us—the Board of Trustees, faculty, staff, and students—across every division, department, and office? Who are we? To what will we hold ourselves accountable? How do we maintain a robust Jesuit Catholic identity while also integrating all persons into our community? How do we grapple with the difficult, important issues of our times? Here we ask of ourselves collectively the same aspirational questions of identity and vocation we ask of our students. What does the Xavier Way mean today and how will we embody it in our work together?

3. Inspired by St. Ignatius and the Jesuit Catholic liberal arts tradition, **the Xavier Way is a dynamic spirit of critical inquiry and loving openness seeking encounter, integration, and wisdom.** All that we do at Xavier University—our teaching, our research, our service—is imbued with the conviction that faith is a vital dimension of life, that hope is a realistic stance toward the world, and that love is our ultimate purpose. As a Jesuit institution of higher learning, we contribute to the life of both the Church and society by opening spaces for reflection on the most critical questions of our times. At the frontiers of faith, reason, and culture, we help our students to ponder these questions deeply through transformative encounters both in and beyond the classroom and to integrate their learning experiences creatively, analytically, and contemplatively through eyes of love. In all that we do we seek to create and celebrate what Pope Francis has called a “culture of encounter.”

4. What follows is the fruit of a sustained and ongoing discernment process informed by the labors and collective wisdom of many in the Xavier community and from the worldwide Jesuit and Catholic tradition from past to present. As grateful inheritors of that tradition, we wish to articulate a way of proceeding that fosters growth and transformation in the hearts, minds, imaginations, and wills of our students and everyone invested in the Xavier community. In so doing, by the grace of God, the Xavier Way seeks no less than the healing and transformation of our society and our world.

Encounter, Integration, and Wisdom: Our Jesuit Catholic Roots

5. We believe that our vocation at Xavier University is to foster a holistic learning environment that is both Catholic and truly catholic, or universal, a transformative education that seeks after the divine wisdom

6. Our Jesuit Catholic identity is grounded in the Gospel of Jesus Christ as interpreted by the Catholic tradition down through the centuries.³ In all that we are and do, Xavier University is rooted in and informed by the teachings of the Catholic Church and the richly mosaic Catholic intellectual tradition with respect to:

- the sacred character of all creation,
- the dignity of every human person
- the mutually informing relationship between faith and reason, and
- our moral responsibility to care for creation and for those suffering in the world.

7. At the same time, Xavier strives to be welcoming of all persons, inclusive of those who adhere to other religious traditions, humanist traditions, or no formal religious tradition at all.⁴ The desire for unity with our non-Catholic brothers and sisters is rooted in the biblical revelation of God whose love and grace embraces all persons, each created in the divine image, without exception. With Vatican II, we affirm that God's wisdom and truth are reflected in the whole of creation. We are called to cultivate relationships of solidarity, dialogue, and peacemaking with non-Catholics and non-Christians everywhere.⁵ Such relationships cannot be realized in an ideal or purely theoretical realm of abstraction. They are forged in the world as we encounter it and in the Xavier campus culture as we create it.

8. The creative tension between inclusiveness and a robust Jesuit Catholic identity, while always presenting fresh challenges, is not new. It is as old as the Catholic and Jesuit traditions themselves, which insist on the compatibility of faith and reason.⁶ It is a story that stretches back to St. Paul and St. Justin Martyr, through a rich history of men and women grappling with faith and reason through the centuries, across many lands, languages, and cultures.⁷ The labors of our forebears in "faith seeking understanding" gave rise to monasteries, mendicant religious orders, cathedral schools, and eventually universities.⁸

9. The Society of Jesus began at the University of Paris as Ignatius Loyola and his companions pursued a broad-based liberal arts education. At the same time, Ignatius and his companions drew their inspiration and distinctive method of discernment from the Spiritual Exercises, the fruit of Ignatius' life of prayer.⁹ The Spiritual Exercises and the humanist model of liberal education became mutually reinforcing schools of mind, heart, and imagination. Together these two pillars frame the core of the Jesuit tradition at Xavier University.

10. From the earliest days, Jesuits were sent out both to share and to learn. The impulse imparted by the Spiritual Exercises to discover God's presence "in all things," and by liberal

education to expand the mind, could not be contained in one culture or region. It pushed the early Jesuits and many after them to explore as far as their minds, hearts, and feet could take them.

11. Among the best examples of this twin impulse of sharing and learning comes from the encounter between Jesuits and native peoples in 17th century South America. The Jesuits introduced Baroque music to the native people of the Chiquitania region, who not only became proficient in Baroque music but also creatively adapted it.¹⁰ This encounter extended beyond respectful tolerance to become a celebration of mutual enrichment. From Francis Xavier and Matteo Ricci to the Jesuit martyrs of El Salvador, the Ignatian imagination foundational to a Xavier education is a creative process that engages reality at the frontiers of faith and the intersection of cultures and is transformed by it.¹¹

12. The creative tension between identity and difference is the spark of mutual enrichment that diversity and dialogue have always provided at Xavier University.¹² The Xavier Way is deepened and enlarged by embracing creative tension—by encountering new and interesting places, people, and problems. We affirm with Fr. Howard Gray, S.J. a vision of Jesuit and Catholic identity that centers “on a process of inquiry and a search for discovery [more] than a program of indoctrination and imposition.”¹³

13. The dynamics of encounter and integration inform our understanding of wisdom. Blessed John Henry Cardinal Newman describes wisdom as “the clear, calm, accurate vision, and comprehension of the whole course, the whole work of God”; it “implies a connected view of the old with the new; an insight into the bearing and influence of each part upon every other; without which there is no whole, and could be no centre.”¹⁴ But we know that our vision of reality is always limited, that we are not God. History reverberates with the darker side of encounter in which “indoctrination and imposition” were the assumed models of cross-cultural contact. Jesuit and Catholic history is replete with examples of the Christian faith being used to justify slavery, anti-Semitism, and all manner of mistrust and discrimination against whole classes of peoples.

14. The pursuit of wisdom implies a willingness to navigate these ambiguities and tensions, including the errors and sinfulness of our own history, toward a more integrated, holistic, and loving grasp of truth and the good news of God’s boundless love and mystery. Indeed the integrity of a Catholic university education depends on the kind of rigorous self-reflection which engages the full measure of our past as it reverberates into the present. In this we have nothing to fear and everything to gain. Historically the great richness and beauty of the Catholic tradition resides in its capacity to critically examine, purify, and renew itself. The Catholic and Jesuit University is where the seeds for such renewal are often planted.

15. This brings us to an examination of our present context. What is the shape of the world as our Xavier students encounter it today? And what are the distinctive gifts that Xavier University brings to bear in response to the signs of our times?

Engaging a Complex World: Our Challenges

16. Jesuit Superior General Fr. Adolfo Nicolas has described our world as “a world of suffering and need, a broken world with many broken people in need of healing.”¹⁵ The

challenges are vast and intensified by the “explosion of worldwide interdependence” that is globalization. The social, political, economic, environmental, and ecclesial challenges of our times are not hidden from our students while they attend our Jesuit Catholic university. Xavier students live in the real world and feel deeply both its promise and its malaise.

17. More keenly than their parents’ generation, our students are aware of the world’s interconnectedness and of the costs incurred by an unsustainable pursuit of the “American way of life”: the costs to the masses of poor persons across the globe; the costs to non-human life and the environment; and the costs to their human and religious spirit. They measure these costs against the values and fears of a consumer culture in which they are deeply embedded, a culture in which human beings themselves, in the words of Pope Francis, “are considered as consumer goods which can be used and thrown away.”¹⁶ They long for friendship and healthy, loving relationships but find few role models and little support in the ubiquitous media culture for such aspirations. They long to serve yet are often discouraged from civic engagement by a sharply polarized political, religious, and socioeconomic landscape. In a world where our daily practices and habits are so profoundly shaped by new technologies which give access to so much information with such great ease, there is a risk of no longer cultivating the discipline or even feeling the need “to think critically or write accurately or come to one’s own careful conclusions.”¹⁷ When the interior world of so many, especially the young, is shaped by these new technologies, relationships also risk becoming superficial; indeed, “one’s vision, one’s perception of reality, one’s desiring can also remain shallow.”¹⁸

18. More ominously, when faced with these challenges some seek easy answers devoid of dialogue or take refuge in various forms of “fundamentalism, fanaticism, ideology, and all those escapes from thinking that cause suffering for so many.”¹⁹ Others try to shut out unpleasantness or resist genuine encounter through various forms of escape, whether in alcohol use and the hookup culture or an overreliance on social media.

19. We agree with Fr. Nicolas. One of the greatest challenges facing a Jesuit liberal arts education in our times is the “globalization of superficiality,” the result of habits and processes in which “people lose the ability to engage with reality; that is a process of dehumanization that may be gradual and silent, but very real.”²⁰

Our Mission and Method

20. We at Xavier University seek a different path. We offer an education in the Jesuit Catholic intellectual tradition that cultivates depth of thought and imagination and seeks the transformation of human society in the way of love, justice, and wisdom. In all of our capacities at the university, the Xavier Mission Statement guides our actions:

Xavier is a Jesuit Catholic university rooted in the liberal arts tradition. Our mission is to educate each student intellectually, morally, and spiritually. We create learning opportunities through rigorous academic and professional programs integrated with co-curricular engagement. In an inclusive environment of open and free inquiry,

we prepare students for a world that is increasingly diverse, complex and interdependent. Driven by our commitment to the common good and to the education of the whole person, the Xavier community challenges and supports students as they cultivate lives of reflection, compassion and informed action.

21. As we carry out our mission, each in his/her various responsibilities, we are supported by the gifts of our Ignatian heritage:

Mission invites us to understand the history and importance of our Jesuit heritage and Ignatian spirituality. Mission focuses on the centrality of academic excellence, grounded in a Catholic faith tradition.

Reflection invites us to pause and consider the world around us and our place within it.

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

Solidarity and Kinship invites us to walk alongside and learn from our companions, both local and afar, as we journey through life.

Service Rooted in Justice and Love invites us to invest our lives into the well-being of our neighbors, particularly those who suffer injustice.²¹

22. Just as they guided Ignatius and his companions, these gifts of our Ignatian heritage offer guideposts for carrying out our educational mission, and for seeking integration and wisdom. Much more than simply the delivery of content, they embody a method, a way of proceeding that aims to foster growth and transformation. But they do not provide easy answers. Indeed, they help us to better grasp just how difficult today's challenges really are.

Creative Tensions

23. As we seek to live out our mission—in our classrooms, in our offices, in our relations with the rest of the world—we often find ourselves in disagreement about how best to embody our identity as a Jesuit Catholic university. As noted above, to embrace our mission with vigor and integrity entails certain tensions. In fact, our university functions best when these tensions are alive and felt. They ought not to be conceived as obstacles but as opportunities for growth in our pursuit of the ends to which we are called.

24. In what follows the gifts of our Ignatian heritage provide our guideposts and our confidence for examining five tensions that arise regularly at Xavier. Our aim is not to provide a static reconciliation of these impulses, but to underscore the dynamic and enriching processes they bring to the university. We embrace these tensions because they generate creative engagement, stimulate conversation, and promote habits of substantive individual

and collective inquiry. They foster, as Fr. Gray notes, “a mutual regard for one another precisely as a privileged place where the divine and the human meet.”²² We believe that the honest, open engagement with these creative tensions at Xavier will foster a culture of encounter, integration, and wisdom. The responses and questions that follow each tension can guide us in our commitment to the Xavier Way.

1. Specialization and Integration

25. *Tension:* The 50-year movement toward enrollment growth, democratization, and increased specialization in higher education raises crucial questions for U.S. Jesuit universities. Will our liberal arts institutions “simply merge with mainstream American academe,” thereby losing our distinctiveness and *raison d’être*, or will we have the creativity and courage to own our differences? Will we “foster the integration of knowledge—or will specialization reign alone”? Will we “relate learning to the Transcendent, to God—or will spiritual experience be allowed to disappear from consideration” across the curriculum?²³ “What more do we need to do,” Fr. Nicolas asks, with some urgency, “to ensure that we are not simply populating the world with bright and skilled superficialities?”²⁴

26. *Response:* We affirm that the liberal arts remain integral to the university’s Mission and the Jesuit, humanist core curriculum, not in spite of but precisely because of the present environment. The transcendent questions posed by the liberal arts must be integrated within every discipline at the university. Not content merely to further those skills that will aid students in their quest to earn a living, a Jesuit education seeks to ensure that students’ lives will be, ultimately, truly worth living. At the same time, we value and support specialization and professionalization—not for their own sake, but to the extent that they prepare our students to meet today’s challenges with disciplinary expertise, creativity, and imagination.

27. Therefore, we pursue knowledge integration through an ongoing evaluation of our cross curricular core, and through programming designed to build community across disciplines, including Manresa training for new faculty and staff and the Ignatian Mentoring Program, both sponsored by the Center for Mission and Identity, as well as Faculty Learning Communities, sponsored by the Center for Teaching Excellence. Initiatives from these and other offices succeed at placing colleagues from diverse specializations and activities in conversation with each other. In addition, we promote research and professional development opportunities for undergraduates, graduate students, faculty and staff.

Do I model for our students the integration of professional skills with critical thinking and care for the common good?

How often do I have a conversation with staff and faculty outside of my division?

How do I ensure that my students integrate questions of meaning and transcendent value addressed by the core with the course I teach?

Do I encourage students to become holistic, critical thinkers?

2. The Center and the Frontier

28. *Tension:* Along with its sister Jesuit Catholic institutions, Xavier University is “required to host

and moderate open and vigorous debate on contested questions.”²⁵ Many of today’s challenges involve topics that are as sensitive and controversial as they are important. How do we engage with them in a way that is respectful, open, and honest?

29. *Response:* Following the direction of Fr. Nicolas, Superior General of the Jesuits, and the decrees of General Congregation 35, we seek to work at the “frontiers” of our culture and society, opening spaces for reflection on the most critical questions of our times.²⁶ We believe that by bringing in speakers with diverse perspectives, hosting performances with challenging topics, and engaging students with texts that might raise more questions than they answer, the university serves a crucial role in public society and Church.

30. Therefore, we are willing to engage multiple perspectives on important issues, no matter how sensitive, in public dialogues that are deeply informed by the Catholic tradition.²⁷ We require student groups to articulate goals and objectives of functions they wish to sponsor, making clear the benefits of the dialogue that they seek to encourage with such events. Whether in the classroom or in public university events, we expect faculty, staff, and departments to help students be thoughtful and intentional in cultivating truly ‘catholic’ and integrative approach to such dialogues, making room for a breadth and depth of perspectives, inclusive of present Catholic teaching on the matter at hand – even if not especially, where those teachings are the subject of much conscientious debate and even dissent. Again, from a Catholic perspective of profound respect for the dignity of the well-formed moral conscience, we have nothing to fear and everything to gain by encouraging such dialogue in a spirit of mutual learning and transformation.²⁸

31. Human sexuality is a particularly complex, necessary, and urgent topic for reflection to the extent that we take seriously both the diversity of our campus community and the belief that all persons are created in the image and likeness of God, inclusive of our identities as sexual beings. We respond by making room for and learning from “the real tensions felt by various members of the university community on these matters.”²⁹

32. Furthermore, in the tradition of the biblical prophets, and following those on the leading edge of peacemaking—Archbishop Oscar Romero, the Salvadoran martyrs, Dr. Martin Luther King, Jr., Sister Dorothy Stang, S.N.D. de N.—we value the willingness to take unpopular positions in the interest of truth, justice, and compassion. Especially regarding questions of violence and oppression and their link to economic and environmental concerns, we are willing to speak out in a prophetic way and support our colleagues who do so while remaining respectful and civil. In an increasingly globalized and militarized world, this public engagement remains an urgent need.

How can my office or department foster respectful, open conversations on important and controversial questions?

What do we as a department or in our work with students – and what might we do better – to ensure that our deliberations and programming of public events, especially on sensitive or controversial matters, are “deeply informed by the Catholic tradition”?

3. Diversity and Identity

33. *Tension:* The demographics of our world, and therefore our students, staff, and faculty are changing. In an increasingly diverse environment Xavier University's commitment to advancing the Catholic doctrinal tradition sometimes comes into tension with its commitment to shared governance, equal-opportunity employment, and a desire to "welcome and incorporate people of diverse religious traditions and no faith tradition."³⁰ As well, there are acute tensions surrounding racial and gender diversity in the Xavier community reflecting broader contemporary and historically entrenched divides in American society and in the US Catholic Church.³¹ How do we welcome these diverse populations and cultivate new ways of being in authentic solidarity?

34. *Response:* At Xavier we affirm that "diversity" is not a pretext for remaining in one's comfort zone, safe within one's unexamined assumptions. For us diversity means that all are welcome to the table and all must prepare to be challenged and transformed by the encounter with one another. We respond by opening contemplative spaces for genuine dialogue and critical inquiry across differences in our classrooms and work environments.

35. Therefore, as a Jesuit Catholic institution seeking integration and wisdom, we speak honestly and courageously about human difference. Defining diversity broadly is only a first step. We encourage our students and the university at all levels to engage in critical and meaningful dialogue about human difference. We strive to create environments that allow us to explore not only the nature of our identities, but also the social and structural implications of privilege, power, and social political order in the United States and the wider world.

36. In addition, we maintain ongoing vigilance to ensure that Xavier remains a hospitable work environment for all in matters of hiring, promotion, and benefits. We foster a community of respect in which students and employees feel welcome.³² This includes the understanding that community members may retain mutually exclusive claims to truth, yet remain valued as full members of the university community.

37. Furthermore, in accordance with the document "Jesuits and the Situation of Women in Church and Civil Society," we support explicit teaching on the essential equality of women and men, liberation movements opposing the marginalization and exploitation of women, attention to violence against women, and the genuine involvement of women in consultation and decision-making at all levels.³³

38. Additionally, we provide open and mutually respectful civic spaces for interreligious dialogue and public deliberation, as well as ritual spaces for the observances of prayer for multiple faith traditions. Multiple centers and programs contribute to an ethos of inclusivity that positions Xavier well for supporting leading efforts in interreligious collaboration, reconciliation, and peacemaking.³⁴

How can I model for our students dialogue and growth from my encounter with a diverse range of people?

How can my office or department ensure that the university remains a hospitable work environment for all?

4. Catholic Identity and Dialogue

39. *Tension:* The Roman Catholic tradition is a global and richly catholic tradition, characterized by the convergence of multiple cultural, theological, philosophical, mystical, and prophetic perspectives. Many are disheartened by deep polarization in the Church over longstanding cultural and theological divides. At times, it is difficult to maintain a cohesive Catholic identity among these diverse perspectives.³⁵

40. *Response:* We believe that a vibrant Catholic religious identity is fostered through experiences of the cultural and theological diversity within Catholicism itself as well as through deep personal engagement with perennial questions across the whole range of human experience and global religious traditions. The core requirements in theology and philosophy introduce students of every background to the breadth of the Catholic intellectual and spiritual tradition, and engage our Catholic students in a rigorous exploration of their faith and spirituality. We affirm with the Spiritual Exercises of Ignatius Loyola that one of the most important aims of a Jesuit education is “to praise, reverence, and serve God.”

41. Therefore, we welcome all Catholics inclusive of a range of interpretations and ways of living out their Catholic faith, as well as those who are less familiar with Church tenets or unsure of their faith commitments. In the spirit of *cura personalis*, St. Ignatius’s call to care for the whole person, we aspire to care for everyone, wherever they may be in their faith journey.

42. We offer many opportunities and contemplative spaces for the encounter with God’s loving and silent presence to give meaning, shape, and guidance to our lives. This includes rich liturgies, retreat experiences, and opportunities for reflection both on weekends and during the week for our students to become true contemplative leaders in action. Our beautifully maintained campus with its diversity of trees, and flowers, and the presence of sacred art, inspires reflection and prayer.

43. We affirm the importance of fostering goodwill and mutual understanding between Xavier University and the Archdiocese of Cincinnati. Xavier and its President maintain regular communication and dialogue with the Archbishop of Cincinnati as well as the Jesuit Provincial. We aspire to build upon our positive relationships with the Catholic parishes, elementary schools, and high schools in the region.

44. We foster lay formation and collaboration with the Society of Jesus through strong programs in Mission and Identity such as the Ignatian Mentoring Program and AFMIX: Assuring the Future Mission and Identity of Xavier. At the same time, we continue to rely on “the corporate investment of the Society of Jesus” and seek to “maintain and augment a strong Jesuit presence” on campus.³⁶ We look to the Society’s leadership structures to help ensure that the Xavier Way remains rooted firmly in the Ignatian spirit and the liberal arts tradition of Jesuit education.

45. Finally, we aspire to foster the examination of all the world’s great religious traditions in such a way that students, staff, and faculty come to know and live more deeply and authentically their own faith commitments and respect those of others. Indeed it is the exploration

of ultimate questions that unites the Xavier community across traditions, and comprises a crucial part of the university's contribution to the common good in church and society.³⁷

How do I understand the meaning of "Catholic" and "Jesuit"? Am I open to understanding the variety of interpretations of the Catholic tradition?

5. Achievement and Service

46. *Tension:* For some 40 years the Society of Jesus and Jesuits worldwide have called us to cultivate in our teaching and university life "the service of a faith that does justice."³⁸ Because Xavier attracts students, staff, and faculty with aspirations for great personal achievement, and due to multiplying demands on our time, there is always a risk of forgetting the Society's commitment to serve the poor and the marginalized of society, beyond the elite, and to "be a resource to the wider human community." While service learning is a crucial component in our commitment to our "preferential option for the poor," it is also the case that institutional, financial, and human resources are always at risk of being diverted elsewhere. To paraphrase Fr. Nicolas, we risk failing to give our students *experiences of a depth of engagement with reality that will open their eyes and transform their hearts.*

47. *Response:* We believe that faith, knowledge, and service are not three independent aspects of education. Rather they form a triad in which each part is intrinsically related to the others. We affirm that community-based service at local, regional, and global levels is integral to the learning experience and central to Xavier's mission. We affirm that experiences of encounter and solidarity with the poor as well as careful structural analysis of poverty and other forms of social evil and systemic injustice are not add-ons but integral to the Jesuit mission that seeks both personal and social transformation.³⁹

48. Therefore, while acknowledging the fiscal challenges presented by our outstanding service learning and immersion programs, we support the work of these multiple institutional resources. These resources, and future ones yet to be imagined, are essential to the strength of our Jesuit Catholic identity.⁴⁰

How can I integrate service into my classes and work such that it enhances education?

Do I see service as integral to, or antithetical to, my aspirations for personal achievement?

The Xavier Way: Celebrating a Culture of Encounter

49. A range of social, economic, and ecclesial realities have brought Xavier University to a pivotal moment in our history where we face crucial questions. As we respond to the challenges and opportunities of our times, the Xavier Way must not be merely a slogan invoked in such a way as to obscure or side-step the very real tensions we experience day to day in our various responsibilities and relationships within the University community and that historically characterize the Jesuit educational apostolate. The Xavier Way finds its source and inspiration not from the secular or commercial marketplace of norms and ideals—e.g., "the bottom line," or "return on investment"—but from a distinctively Ignatian way of engaging and

responding to reality. The transcendent end, or *telos*, of a Jesuit education, the aspirations that beckon our work, cannot ultimately be quantified.

50. Clarity about our identity and mission moving forward is crucial as the Society of Jesus increasingly depends on the laity to “assist in leadership roles that will preserve the identity and mission of the institution as Jesuit.” One of the great strengths of our formational programs is their *inclusiveness* and *catholicity*: they are open to administration, faculty of all faith traditions and no faith tradition. Once again our unity within our diversity is our strength. Inspired by St. Ignatius, the Xavier Way is a dynamic spirit of critical inquiry and loving openness seeking encounter, integration, and wisdom in all that we do together.

51. In Pope Francis, a Jesuit himself, we find considerable encouragement and living confirmation of these values and aspirations. In an address to a community of Jesuits in Rome, the Pope emphasized three words that should guide Jesuit ministries everywhere: *dialogue*, *discernment*, and *frontiers*.

52. “Your main task is not to build walls,” explains Francis, “but to build bridges which establish dialogue with all peoples, even those who do not share the Christian faith.” Dialogue seeks to build a “culture of encounter” and mutual discernment, not because it is fashionable or politically correct but because of who God is: “God is at work in the life of every person and every culture: the Spirit blows where He wills. Try to find out what God has done, and how He will continue his work. Study, sensitivity, and experience are needed to seek God in all things, in every field of knowledge, art, science, and political, social, and economic life. But it is also important to keep the mind and heart open, and to avoid the spiritual illness of referring everything according to oneself.” Finally, the Pope urges his fellow Jesuits, echoing Benedict XVI before him, “Your right place is at the frontiers. This is where Jesuits belong.... Please, be men at the frontiers, with a trust and ability that comes from God. Do not fall into the temptation to domesticate frontiers.”⁴¹

53. To be a university committed to dialogue, discernment, and exploration at the frontiers of the academy, church, and society is not easy. The Xavier Way can embrace with trust the complexities and ambiguities of human life and indeed the complexities of university life at every level. It bears a radical hope, flowing from the Catholic sacramental imagination, that the messiness and brokenness of the human condition is nevertheless sacred and bears within it the divine image. Inspired and sustained by this hope, we are confident of growing in our Jesuit Catholic identity through numerous tensions, even where such growth is sometimes difficult to see.

54. Our students face a world charged with immeasurable beauty and wonder, but also a world of rapid change marked by vast inequalities, environmental degradation, systemic violence, and cultural displacement. Against the temptation to self-concern and “to domesticate frontiers,” the Xavier Way is committed to the education of the whole person, challenging ourselves and our students to discover God’s presence and promises of hope in all things. From the Board of Trustees to faculty, staff, and students across every division, department, and office, each one of us is challenged to reflect upon the light of God’s boundless love and the call for justice, to discover one’s authentic gifts, and to share these gifts in an environment of mutual respect and

common mission. Seeking to embody and immerse our students in the intellectual, imaginative, and spiritual depths of the Jesuit Catholic tradition, the Xavier Way cultivates the interior life while pressing us toward loving engagement in the world, with a faith that seeks solidarity and justice with and for all of God's people.

References

¹ Xavier University Mission Statement.

² By "Catholic" we refer to Xavier's affiliation with the Roman Catholic Church. The word "catholic" here means "universal" and derives from the Greek *katholikos*. See Pope John Paul II, Ex Corde Ecclesiae (*On Catholic Universities*), 1990.

⁴ Association of Jesuit Colleges and Universities pamphlet, Some Characteristics of Jesuit Colleges and Universities: A Self-Evaluation Instrument [SCJCU], 24.

⁵ Vatican II was the international Church council of 1962-65, convened by Pope John XXIII, that initiated a process of significant reforms of the Church and its vision of its mission in the modern world. Much like Ignatian spirituality the Council's sacramental vision of the world and the dignity of the human person is built on the mystery of the incarnation (see, e.g. GS 22).

⁶ Pope John Paul II, Ex Corde Ecclesiae (*On Catholic Universities*), 1990, par. 17.

⁷ St. Justin Martyr is arguably the first Christian to integrate Greek philosophy into his dialogue about Christianity. He is also patron saint of philosophers.

⁸ "Faith seeking understanding" is the classic definition of theology attributed to St. Anselm of Canterbury (11th c.).

⁹ The Spiritual Exercises of Ignatius Loyola.

¹⁰ See the film *The Mission* (1986). The establishment of the Jesuit missions in Latin America has been the source of many rich and extensive investigations. While the presence and action of the Society of Jesus in Latin America is typically viewed in a quite positive light, as with any human undertaking, these efforts too had their short comings. Moreover, given the vast extension of the Society's education efforts, these are hardly susceptible to a single or uniform interpretation. For further reading on this rich yet complex moment in history, cfr. Enrique Dussel, *Historia de la Iglesia en America Latina* (Madrid, 1992); Jeffrey Klaiber, *Los Jesuitas en America Latina (1549-2000): 450 Anos de Incluturacion* (Lima, 2007); also see Nicholas Cushner, "Jesuits" in the *Encyclopedia of Latin American History and Culture* (New York: Simon and Schuster, 1996) 3:316-19; John Padberg, "Jesuits" in *Encyclopedia of Christianity* (Grand Rapids: Eerdmans, 2003) 3:20-24 and Barbara Ganson, *The Guarani under Spanish Rule in the Rio de la Plata* (Stanford, 2003).

¹¹ "Ignatian" comes from St. Ignatius Loyola, founder of the Society of Jesus.

¹² Roger A. Fortin, *To See Great Wonders: A History of Xavier University, 1831-2006* (Scranton: University of Scranton Press, 2006).

¹³ Gray, "Being Catholic."

¹⁴ John Henry Newman's Fifteen Sermons Preached Before the University of Oxford (Notre Dame, IN: University of Notre Dame, 1997), 287-93. Newman's *The Idea of a University* is widely celebrated as a seminal work on the intersection of faith and reason in modern Catholicism.

¹⁵ Adolfo Nicolas, S.J., "Depth, Universality, and Learned Ministry: Challenges to Jesuit Higher Education Today." Mexico City, April 23, 2010, 4.

¹⁶ Pope Francis, "Address." May 16, 2013.

¹⁷ Nicolas, "Challenges to Jesuit Higher Education Today,"

¹⁸ *Ibid*, 3.

¹⁹ Nicolas, "Challenges to Jesuit Higher Education Today," 3. See also Stephen L. Carter, "A Little Less Texting, A Little More Thinking," in *The Cincinnati Enquirer* (March 24, 2012), and "Video Games: What You'd Really Rather Not Know," *Pediatric News* 46:3 (March 2012).

²⁰ Nicolas, "Challenges to Jesuit Higher Education Today," 3.

²¹ Gifts of Our Ignatian Heritage

- ²² "Being Catholic in a Jesuit Context," *America*, May 20, 2000.
- ²³ George Traub, S.J., "Do You Speak Ignatian?" 3; see also SCJCU, 7.
- ²⁴ Nicolas, "Challenges to Jesuit Higher Education Today," 6.
- ²⁵ SCJCU, 14.
- ²⁶ The Society of Jesus, "Decrees," General Congregation 35 (2008), par. 6.
- ²⁷ SCJCU, 12-13.
- ²⁸ Vatican II, *Gaudium et spes* no. 16; *Catechism of the Catholic Church* nos. 1783-1788
- ²⁹ SCJCU, 13.
- ³⁰ SCJCU, 24.
- ³¹ See Francis Cardinal George, "Dwell in My Love: A Pastoral Letter on Racism" (April 4, 2001); Bryan Massingale, *Racial Justice and the Catholic Church* (Maryknoll, NY: Orbis, 2010); John Noonan, *A Church That Can and Cannot Change: The Development of Catholic Moral Teaching* (Notre Dame, IN: University of Notre Dame, 2005); Dennis M. Doyle, et al, eds., *Ecclesiology and Exclusion: Boundaries of Being and Belonging in Postmodern Times* (Maryknoll, NY: Orbis, 2012); Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York, Crossroad, 2002)
- ³² SCJCU, 13.
- ³³ The Society of Jesus, "Jesuits and the Situation of Women in Church and Civil Society," General Congregation 34 (1995), 4.³⁴ Pope John XXIII, *Pacem in terris* (1963), Pope Paul VI, *Gaudium et spes* (1965), Rev. Peter-Hans Kolvenbach, S.J., "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education" (2000).
- ³⁵ SCJCU, 14. See the extensive interview with Pope Francis by Antonio Sparado, S.J., "A Big Heart Open to God," *America*, September 19, 2013, in which Pope Francis states, "The church's pastoral ministry cannot be obsessed with the transmission of a disjointed multitude of doctrines to be imposed insistently."
- ³⁶ SCJCU, 21.
- ³⁷ Pope Paul VI, *Nostre Aetate* (1965).
- ³⁸ The Thirty-second General Congregation of the Society of Jesus (1975) declared: "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement." Subsequent General Congregations have reaffirmed the vision of GC 32, as did Jesuit general superior Peter Hans Kolvenbach in a major address at Santa Clara University in October 2000, "The Service of Faith and the Promotion of Justice in Jesuit Higher Education." See *A Jesuit Education Reader*, ed. George Traub, SJ (Chicago: Loyola, 2008), 144-62.
- ³⁹ See Kolvenbach, "The Service of Faith and the Promotion of Justice."
- ⁴⁰ See *Transforming Ourselves, Transforming the World: Justice in Jesuit Higher Education*, ed. Mary Beth Combs and Patricia Ruggiano Schmidt (New York: Fordham University, 2013).
- ⁴¹ "Address of Pope Francis to the Community of Writers of *La Civiltà Cattolica*," June 14, 2013. See also "A Big Heart Open to God," in which Pope Francis states, "You cannot bring home the frontier, but you have to live on the border and be audacious."

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*\*On May 2, 2014, the Board of Trustees approved this document and determined “that it should be placed among the records of the University to inform and influence the University for years to come.”*

