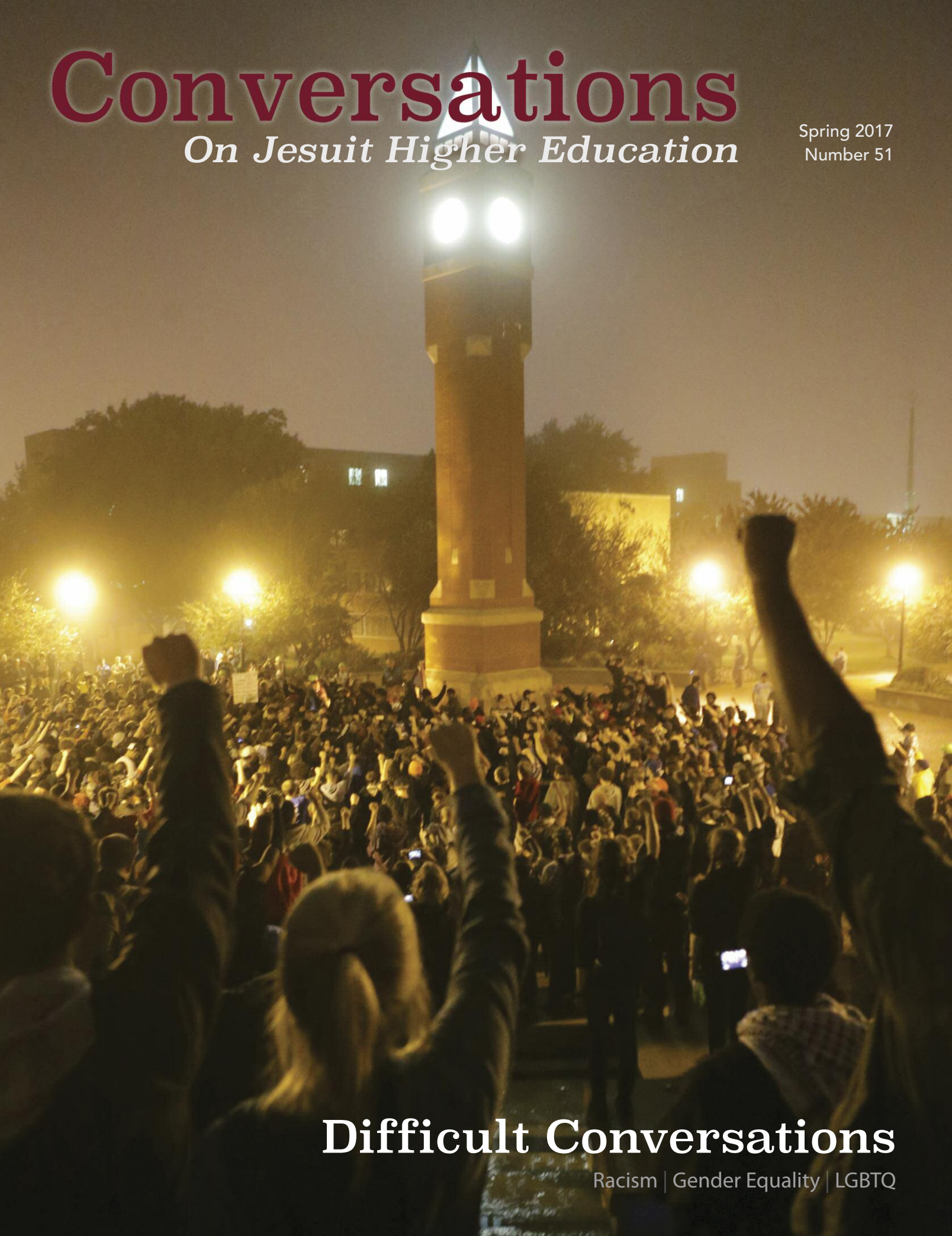


Conversations

On Jesuit Higher Education

Spring 2017
Number 51



Difficult Conversations

Racism | Gender Equality | LGBTQ

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Difficult Conversations



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Front Cover: Protestors gather around the Clock Tower at Saint Louis University.
Photo by David Carson of the St Louis Post-Dispatch.

A Milestone, A Challenge: Let the Conversation Go On

Number 51 – the number is significant: *Conversations* has passed a half century, so to speak, in terms of the number of issues. It has been a quarter century in time, an important quarter century in Jesuit education.

The seminar that oversees and produces *Conversations* was an outcome of a meeting at Georgetown University in 1989. Called “Assembly ‘89,” it celebrated the bicentenary of Georgetown and thus of Jesuit education in the United States. It brought together leaders of the 28 Jesuit universities and colleges in the United States to confront the challenges of quickly changing times and circumstances, among them the Jesuit commitment to “the faith that does Justice,” diminishing numbers of Jesuits and of Jesuit oversight, new demands and dynamics in higher education in the United States generally, constant innovation in technology and more rapid globalization than ever before.

I attended Assembly ‘89 as one of the editors of another Jesuit magazine, *Company*. I remember that the energy at the meeting was electric: people knew there were issues and wanted to start confronting them in a new way. A highlight of Assembly ‘89 was an address by the Jesuits’ superior general, Fr. Peter-Hans Kolvenbach. Elsewhere in this issue we have comments about his address at Georgetown and about another at Santa Clara 11 years later (see p.40).

One clear incidental memory I have of the meeting was a reception in a crowded gallery outside the large meeting room. People milled about shoulder to shoulder. I knew a number of the participants, but I was not part of a school group, so I nodded politely at the small conversation clusters and shuffled on through the crowd. At one point I turned around and was startled to find standing next to me Father Kolvenbach, also pretty much alone. I said something inane like, “Oh, it’s you.” We smiled and shrugged and soon someone came along to rescue him.

One of the results of Assembly ‘89 was the decision to begin a national seminar to keep up the conversation that began at Georgetown. The seminar met and decided to publish a journal, and the first issue of *Conversations on Jesuit Higher Education* appeared in spring of 1992. Frs. Paul S. Tipton, S.J., and Patrick J. Burns, S.J., the presidents respectively of the Association of Jesuit Colleges and Universities and of the Jesuit Conference, explained its purpose: “We hope that you will read it, and that you will find it “enjoyable.” And they contin-

ued: “More important, however, we hope that the material contained in this and in future issues of *Conversations* will be a basis for discussions on each campus....”

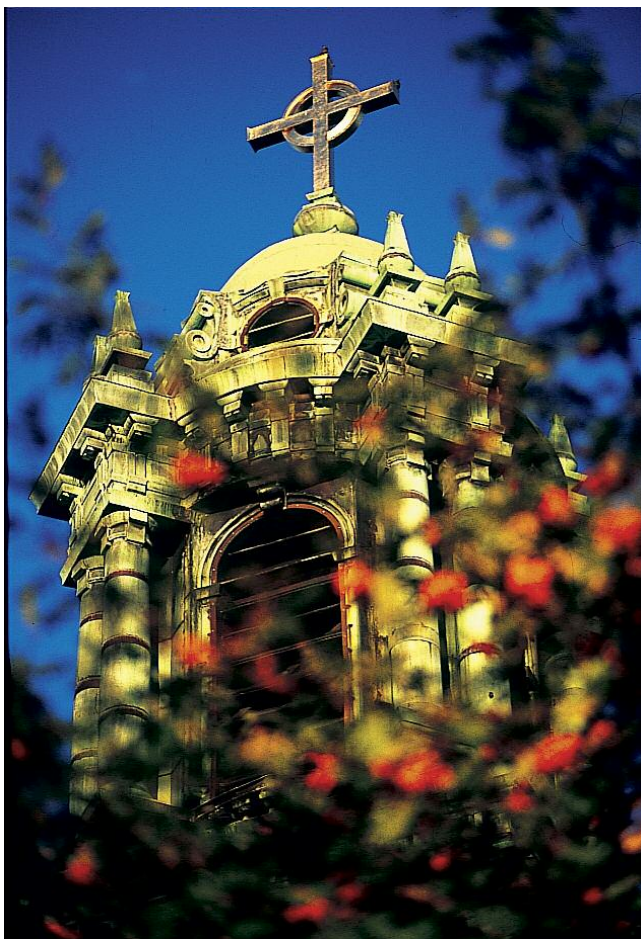
The noted historian and scholar Fr. John Padberg, S.J., was the first editor of *Conversations* and the first chair of the seminar that produces it. In the inaugural issue he presented a history of Jesuit education, explaining its development and purpose through time and in contemporary terms. First, the purpose of the schools is to help the students receive knowledge and skills necessary for a productive career. Second, they foster social and political responsibility. Third, they contribute to the students’ human development in the humanities and sciences. And fourth, they “point explicitly to a vision and a destiny for humankind that goes beyond the simply human, to a destiny to be sons and daughters of God.” That is an ambitious agenda!

Through the past quarter century, *Conversations* has covered a grand variety of issues. They have ranged from core curriculum to hiring for mission, international education and justice. The immediate past issue, which focused on the environment, presented a spectrum of stories that would not have been dreamed of 25 years ago. And the issue that appears here takes us to a new level of conversation with a variety of difficult conversations about issues many of which would have been kept in guarded and perhaps embarrassed silence in the not very distant past.

Some issues pass away: a hundred years ago admitting women to Jesuit colleges could set off heated debate. So too racial integration. The ubiquity of social media was unknown a decade ago with all its healthy ability to maintain relationships and friendships and its deadly ability to fracture privacy, ignite hostilities, and spread false news.

For the first issue of *Conversations* Father Padberg wrote an article titled “Who Are These People and What Are They Doing and Why?” It explained the origin and purpose of the seminar. The answer to the first title question historically was “the Jesuits,” but that no longer suffices, Father Padberg said. Now, he explained, “the answer is, quite simply, ‘All of us.’ And what we are doing and why depends on all of us too.” Let the conversation go on!

Edward W. Schmidt, S.J., editor



A Spirituality of Citizenship

Cultivating the Ignatian Charism of Dialogue

By Michael P. Murphy

Let's face it: the world has never been so complex. From navigating the physical and emotional fatigue caused by global terror, ecological crisis, and domestic gun violence to addressing the vast social and economic inequalities that disrupt any sense of justice, life in the 21st century is in variable states of disrepair. Add to that disagreements about the meaning and mystery of life and about what is owed to one another, and the problems quickly compound.

Our already heated debates about relationships among rights and responsibilities, justice and fairness, privilege and access – about the common good – are amplified by the unprecedented ability to transmit our feelings, immediately and globally, via various cyber venues. Given the fact that these commitments sprout from deeply held values freighted with

emotional energy, our passions have become particularly flammable. We are quickly moved to outrage by most anything that disturbs our world view. Can it be any surprise that social tensions – uniquely aggravated online – spill over into our physical spaces? Is it any wonder that newer phenomena like trigger warnings and safe spaces have sprouted up in institutional settings to become good-faith responses to mounting social conflict and perceived aggression?

The juggernaut of the safe space movement most likely began its life online. Cyberspace has become the newest frontier to reveal a perpetual need: constant care in citizenship education in order to cultivate a more just and humane world. American colleges and universities have always occupied an important historical role for both diagnosis and remedy

in the realm of such dynamics and are in a special position to address these crises in community and communication. But lately turns to corporatism and managerialism, to cite two prevalent trends, coupled with provocative experiments in new utopianism, too often obscure the educational mission of institutions of higher learning. And they disaggregate both pedagogical focus and the *esprit de corps* of their communities. Precisely in this brokenness – in this confusion about what colleges and universities can teach people about communication, civility, and polity – Jesuit colleges and universities are in a unique position to lead.

Expertise in the art and craft of dialogue is a pillar upon which Ignatian spirituality and the Jesuit “way of proceeding” is built. The art of conversation was so dear to St. Ignatius that reference to its mystery, complexity, and charismatic quality appear in many of his personal correspondences and undergird his Spiritual Exercises.

What We’ve Got Here Is a Failure to Communicate

We are living through the most all-encompassing historical sea change since Gutenberg’s printing press came on the scene in 1439; and the implications for cultivating healthy pedagogies, spirituality, and citizenship in this new reality are legion. Never before has communication been so easy and open; never before has technological innovation been so rampant and lush. But emerging alongside these marvels are also toxic forces. Baser visions of citizenship emerge and increased injuries to the common good impede our ability to communicate peacefully and fruitfully. So numerous are these impediments that our notions of social and spiritual progress and our theories about human purpose are rightly called into question.

Lest we forget, cultural fracture has essentially theological implications and therefore requires theologically astute responses. The dynamics of digital culture unfold in a kind of binary system – an “as above, so below” mentality and an “on earth as it is... *in the cloud*” kind of algebra. In this way, digital life uniquely demonstrates theological mysteries of transcendence. The trouble is, most people do not interconnect life in this way, a blindness which causes subtle and serious prob-

lems, especially in human communities. In this sense, it is no small detail to reiterate the profound theological qualities attached to dialogue, specifically as a central attribute of God. So instrumental is dialogue in the disclosure of trinitarian unity that it becomes the very means of God’s boundless, self-donating love for creation. So singular too is its power that, when dialogue is botched or abused, it is also uniquely capable of exploding such beauty and reveals itself as a linguistic precursor to physical violence and social disintegration.

To resurrect some older language, these failures in communication are essentially rooted in sin – the specific nature of which piqued St. Ignatius’s imagination and fired the “Presupposition” that orients all Ignatian communication. As Georgetown’s John Borelli, who convened last year’s national seminar on Ignatian dialogue, notes, Ignatian character “is not something to be grasped arrogantly; rather, it is an ongoing accommodation to humility, acknowledging one’s own sinfulness and giving way to liberty to think and feel with the mind of another, namely that of the master, Jesus,” so that we can think and feel in goodness and edification with all others. When we presume the best in people – when we practice the Ignatian Presupposition (“to put a good interpretation on another’s statement rather than to condemn it”), we begin to engage the world in the ways that the Gospel counsels. We begin to love others better, even the ones who persecute us, and seek to live in mercy and forgiveness. Why? Because, like us, they are fighting a great battle for which they are too often ill-equipped. Like us, they have been created in the *Imago Dei* – in the image of God whose simple command is to love and for whom, as the theologian Hans Urs von Balthasar concludes, “Love alone is credible.”

University as Womb for Civic Life: Incubating Ignatian, Catholic Citizenship

In this sense, the rich tradition of Ignatian spirituality and the practical wisdom of Ignatian pedagogy create a solid space for engagement for Jesuit colleges and universities. But we must tread carefully. Since hateful speech patterns flood and pollute the air, the reflex action is to create safe physical spaces that might be free

from hostility. However, this may be ill-advised. As Greg Lukianoff and Jonathan Haidt observed in “Coddling of the American Mind,” (*The Atlantic*, Sept. 2015), “Attempts to shield students from words, ideas, and people that might cause them emotional discomfort are bad for the students. They are bad for the workplace, which will be mired in unending litigation if student expectations of safety are carried forward. And they are bad for American democracy.” What is needed instead is the integral view so central in the charism of Ignatian dialogue. What is needed is a pilgrimage in pedagogy – from *cura personalis* to *cura universitatis* to *cura civitatis* – a journey in education that fosters a spirituality of citizenship by cultivating the integrity of the whole.

This integral view is not easy, and the tenets of dialogue demand that we listen better. Students who call for trigger warnings are to be applauded for caring for others who might harbor memories of trauma that could be reactivated, but the too sweeping response needs to be carefully midwived. As well-intentioned as they are, requests for trigger warnings and

the evasions from micro-aggressions, almost always sourced in racism, sexism, and trauma, do too little to assuage the conflict they so justly indict. They nobly seek to create protected dialogue about historically sensitive issues but too often confine the project to protracted and sanitized settings. My view is that, as nuanced and controversial as all of this is, our obligation is to confront nefarious hegemonies and expose their errors in the light of day. Let us not make new hegemonies in the process of prosecuting the old. Instead of circumscribing conversation in our classrooms, we should be cultivating the Jesuit art of *eloquentia perfecta* – the practice of good people speaking well in search of truth and justice. Instead of creating inauthentic zones of purity, let us teach to the problem. Let us utilize Ignatius’s own letters – so many of which include practical counsel about how to creatively deal with others in a spirit of peace and reconciliation. As Ignatius knew, to curtail any dialogue is almost always antithetical not only to most any idea of a college or university but to any human community whatsoever.

A Closer Look...

Classrooms are places to learn the art of dialogue. We have solid resources, such as Ignatius Loyola’s advice to the Jesuits at the Council of Trent in 1546, which includes this pedagogical gold: Spirituality of Citizenship 101

- learn the surpassing worth of conversation; be slow of speech;
- be considerate and kind;
- pay attention to the whole person;
- understand the meaning,

learnings, and wishes of those who speak;

- be free of prejudice; argue from authority cautiously;
- quote important persons only if arranged beforehand;
- consider the reasons on both sides without showing attachment to your own opinion;
- be modest when you are certain;
- choose to speak at the other’s convenience even when certain;
- give conversation the time that it needs.

“Finally, if some point of human or divine science is under discus-

sion and I have something to say, it will be of great help to forget about my own leisure or lack of time – that is, my own convenience. I should rather accommodate myself to the convenience of him with whom I am to deal so that I may influence him to God’s greater glory.”

Ignatius’s Letter to Fathers Attending Council of Trent, 1546.
“Dealing with Others”

The full text is available at:
<http://www.library.georgetown.edu/woodstock/ignatius-letters/letter8>

I know that I make such prescriptions from a position of relative privilege. And when I think more deeply, I see that the safe space movement, still in its infancy, is a kind of canary in the coal mine, a prophetic response to a world of broken dialogue. In this sense, it participates precisely in the Ignatian spirit in that it exposes past divisions caused by conflict and polemics. After all, it is no small point to note that the Jesuit order was born in the midst of a ruptured church and culture of the mid 16th century, and the young order quickly became known for its conciliatory spirit, its creativity, and its ethic of respect. Of course, these positive traits have taken an all-too-worldly form from time to time in the course of Jesuit history, but their virtues remain intact. These virtues, articulated beautifully over 20 years ago in General Congregation 34, always seek to unite rather than divide, to understand rather than confront, and “to love others as they wish to be known and understood” – with full respect for their distinctiveness and God-given dignity.

The Quality of Mercy: A Dearest Freshness Deep Down Thing

The Ignatian tradition engages Jesus precisely as incarnated dialogue, precisely as the very expression of divine speech. Jesus is the eternal Word who engenders mutuality and authenticity, the *Imago Dei* in which we are all made. This incarnational sense is what stands between binaries, digital or otherwise, and holds them together. The living Word calls us to constant account for our words and invites us to practice a comprehensive relationality in all of our encounters. While other traditions might encourage the idea of Jesus as worthy of emulation (specifically as an idea *out there*), the Catholic/Jesuit tradition sees Jesus as physically inscribed in all persons and things. It sees in Jesus, as the poet Denise Levertov gleaned,



A statue of Saint Ignatius outside Alter Hall, Xavier University.

a living “abode of mercy,” so that we ourselves might be a mercy for others.

And mercy is the safest space. As the Jesuit poet Gerard Manley Hopkins so famously laid bare in “God’s Grandeur,” every fracture also reveals the mystery of hope and that “for all this, nature is never spent.” It is grace of dialogue that becomes one of the “dearest freshness deep down things” and sustains us as a living sign of mercy. Bishop Edward Braxton wrote recently in *America*: “For the lover of truth, dialogue is always possible.” We all must have desire to rid our world of bias, prejudice, and discrimination and commit ourselves to the intellectual, ethical, and dialogical work needed to engender peace and justice. But Bishop Braxton also notes soberly that “we have a long way to go” and connects dialogue to mercy precisely as a practical theology. Pope Francis would not have called us to a year of mercy or “asked us to envision the church as a hospital on the field of battle tending the spiritual wounds of the injured, including those injured by prejudice in the church” unless the stakes were high. Jesuit colleges and universities have usually understood this; and they would do well today to listen again and “lean in” further to the charism for which they are so widely known.

For his part, Pope Francis has made the Ignatian approach to dialogue in all of its pastoral simplicity priority one. When the pope declares, as he did in 2014, that “diversity is a harmony of the Holy Spirit” and that “division is from the devil,” he is not only

shedding light on the magnificent beauty of God's creation, he is also amplifying the charism of dialogue needed to inhabit this fundamental mystery and to dwell in its complication. Even against those who see in Francis' cultivation of dialogue a too heterodox capitulation to contemporary culture (and a material cause for retreat into the "Benedict option," feckless #Notmypope tweets, and the like), Francis is fulfilling the ideal of pope precisely as *pontifex* – as bridge for persons trapped in the sclerosis of their own egos. For many, Francis' unregulated love for dialogue is just too shocking. He recognizes the power of tribalism and

xenophobia, and he demonstrates that the only response is mercy, a mercy that travels on the rails of dialogue towards fuller expressions of humanity and compassion.

Teaching the Charism

When we take words seriously – as God in Jesus takes the Word seriously – things truly open up. When a good word is abroad in the world, language is laid bare and discloses its nourishing power for those prepared to hear. As Lukianoff and Haidt observed, rather than

Jesuits Elect a Venezuelan as the New General

By Patrick J. Howell, S.J.

The 36th Jesuit General Congregation in October elected Fr. Arturo Sosa, S.J., of Venezuela to succeed Fr. Adolfo Nicolás as Superior General of the Society of Jesus. Earlier Fr. Nicolás, who recently turned 80, submitted his resignation to the General Congregation.

Born in 1948 in Caracas, Venezuela, into an open-minded Catholic family, Fr. Arturo Sosa was educated from an early age to cultivate an attitude of curiosity that goes beyond ordinary appearances. He entered the Society on September 14, 1966, and during his regency he was sent to Gumilla, one of the first centers of research and social action for peasant cooperatives. He then studied in Rome, where he experienced the international character of the Society. After this he pursued studies in political science at the Uni-

versidad Central of Venezuela and became editor the review *Sic* at the Centro Gumilla.

He has attended four general congregations, the first was G.C. 33 in 1983 when he was only 34, the youngest delegate in attendance. After serving as provincial of Venezuela and later as rector of the Catholic University of Táchira, Father Sosa was called to Rome by Father Nicolás in 2014 to take charge of the international houses, which include the Pontifical Gregorian University, the Pontifical Biblical Institute, and the Pontifical Oriental Institute, as well as the Jesuit residences. As a visiting professor at Georgetown in 2004, he taught in the Latin American Studies program. He is fluent in Spanish, Italian, and English and understands French.

In a remarkable visit to the congregation just after the election of Father Sosa, Pope Francis visited all of the Jesuit delegates at the Jesuit curia – a first for any pope. The tradition had been that the delegates all trooped over to see and hear the pope after the election of a new general. The Holy Father warmly embraced the new Father General and thanked the Jesuits for their fidelity and devotion to the church and to all humankind. He detailed three areas for the Society's path into the future:

- The first is to "ask insistently for consolation." The Society must know how to bring consolation and real joy to others; the Jesuits must put themselves at the service of joy, for the Good News cannot be announced in sadness.

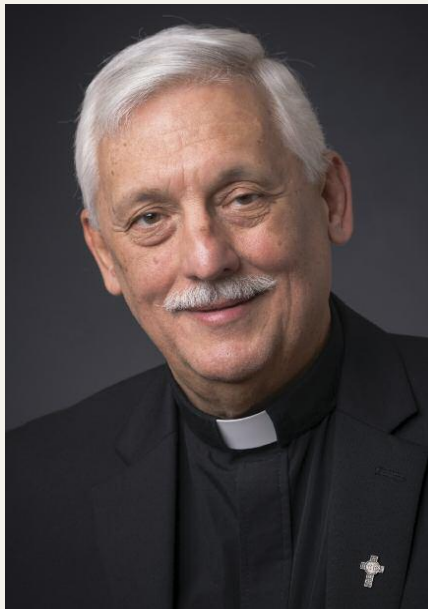
“trying to protect students from words and ideas that they will inevitably encounter, colleges should do all they can to equip students to thrive in a world full of words and ideas that they cannot control.” One of the great truths taught by philosophy, they add, “is that one can never achieve happiness by making the world conform to one’s desires.” The Ignatian reply is that it is precisely through dialogue that we begin to understand the need to surrender our desires to God so that, transformed by grace and ordered to the good, we better understand the mystery of happiness and enter into its vast complexity. To teach the art of honest dialogue

then is where hope for peace and justice thrives, whether in the classroom, the public square, the margins, or online. This tradition is one of the greatest gifts we can provide for our students and for the world.

Michael P. Murphy is director of the Catholic Studies and associate director at Loyola University Chicago’s Hank Center. His research interests are in theology and literature, sacramental theology, and the socio-political cultures of Catholicism. His most recent academic piece is the theological introduction to Robert Hugh Benson’s 1907 dystopian classic Lord of the World (Ave Maria, 2016).

- “Allow yourselves to be moved by the Lord on the cross.” The Jesuits must get close to the vast majority of men and women who suffer and offer mercy in various forms.
- Go forward under the influence of the “good spirit.” Discerning is more than simply reflecting. The Jesuits must not be “clerical” but “ecclesial.” They are “men for others” who live in the midst of all peoples, touch the heart of each person, and contribute in this way to establishing a church in which all have their place, in which the Gospel is inculturated, and in which each culture is evangelized.

Following the election of the General, the 215 delegates got down to the business of the governance of the Society and whatever else needed to be addressed. They decided not to construct multiple major documents. But they did discuss, discern, and decided upon many other items but then left them to the general for the new day-to-day governance.



Though this congregation did not produce many documents, it did make these points:

- In a time of a loss of the sense of God, Jesuits want to participate in the great ministry of reconciliation based on justice, faith, and solidarity with the poor.
- To achieve this, Jesuits need to have discerning local communities where simplicity of life and openness of heart allow them

to reach out and to share with others.

- The Jesuits seek to be “men on fire with the Gospel passion.” Imbuing themselves with the Spiritual Exercises will enable a constant spiritual renewal and enflame them to meet others with a discerning compassion and a compassionate discernment.
- Jesuits are reminded especially of their role in fighting against inequalities and seeking the common good. In our time, *Laudato Si’* inspires the Jesuits to care for our common home and the poor who are most affected by environmental degradation.

It seems fitting to close with the pope’s three words, which are graces for each Jesuit, for the whole Society, and for all of the lay collaborators: consolation, compassion, and discernment.

Patrick J. Howell, S.J., is a professor of theology and part of the Institute for Catholic Thought and Culture at Seattle University; he is also the chair of the *Conversations* seminar.



Difficult Conversations... One Bite at a Time

By Thomas Curran, S.J.



How did this elephant get into this room? I've often heard the question. Frequently, I've asked myself the same question. And, just when did we start using this expression about the overwhelming presence of this mammal in a tight space? I have found a few sources that seem to point to it becoming popular in the middle of the 20th century. Today, the question is used so frequently that it has become a cliché about something that is difficult to ignore and highly unlikely to disappear on its own. May I suggest that the question be followed by another question: what are going to do about it?

In my office, I keep a plastic elephant. It's about 10 inches long and 4 inches high. On its posterior is a tag with this inscription: one bite at a time. I lend this elephant to university personnel especially after having discussions about approaching overwhelming tasks or engaging in difficult conversations. I invite them to keep it in their possession until they have come to peace and freedom about a task, issue, or circumstance. After a while, my little plastic pachyderm is returned to me with thanks from the user.

One bite at a time. It's our way of proceeding. Seriously, in our Jesuit enterprise in higher education, we often speak about our way of proceeding. Eating that elephant, one bite at a time, captures, at least for me, how we need to approach having those difficult conversations and engaging those matters that will not disappear on their own. Groucho Marx may not have known how "the elephant got into his pajamas." And, I don't know how it came into the room. But, I do know that it cannot stay there.

As Ignatius of Loyola and his early companions were organizing the least Society, the church was engaged in the Council of Trent (1545-1563). It was attempting to address matters that needed attention and reform. These included "the uprooting of heresies" and "the reform of the clergy and the Christian people." One might say that there were more than a few elephants in the aisles of the Church.

In 1546, Ignatius sent three Jesuits to Trent to help address the matters that were

pervasive as they were delicate. He instructed the three Jesuits with these five principles: be slow to speak; listen attentively; seek the truth in what the others are saying; correct misstatements humbly and gently; and allow the conversation the time it needs.

It's the fifth principle that most find comforting and encouraging. Ignatius understood the importance and evolution of conversations. His Spiritual Exercises are filled with colloquies between the retreatant and God, Jesus, Mary, or one of the saints. He desired the conversations to be intimate and honest. He believed we express ourselves with words and listen with our hearts. He understood that some of the conversations provide more questions before they provide any answers. For him, giving the conversation the time it needs brings us to an experience in freedom.

Difficult matters, like that elephant in the room, don't go away on their own. They need to be faced honestly and with care. Our campuses need to be places where we engage the difficult questions. Our campuses need to be safe, but not comfortable places. Complacency is denying there is an elephant in the room. And, just what are some of those matters and issues whose presence needs to be acknowledged?

Race, religion, orientation, disability, gender identity, and marital status are just some of the matters that need our attention and conversations. How can we address these matters? How should we proceed? Ignatius provided the five principles of conversation to his early companions. They have worked well for close to five hundred years. Let's continue the dialogue. Yes, there are pachyderms in our parlors and on our campuses...one bite at a time.

Thomas Curran, S.J., president of Rockhurst University since 2006, was a member of the Oblates of St. Francis de Sales, but in late 2011 he entered a three-year transition period of formation to become a member of the Society of Jesus and made his final vows as a Jesuit in 2015.

How Southern Jesuit Universities Handled Racism in the Past

By Justin Poché

As a U.S. historian whose research explores racial justice, I seek to offer students a long view of present conversations about race. Seeing the past from the vantage of the present, we may want to critique earlier civil rights leaders and social policies as limited and insufficient. We might also criticize debates about our individual and collective identities – racial, ethnic, cultural, religious, or national – as diversions from a more inclusive struggle for democratic and economic rights.

But if historical scholarship offers any lesson, it is to avoid condemning or venerating in retrospect what ought to be seen on its own terms. As we seek to engage in difficult, though necessary, conversations about race today, we ought to understand these terms – the ways people in the past sought to make sense of the moral and political challenges before them.

Both Loyola University of Louisiana and Spring Hill College in Mobile, Alabama, exemplified the challenges of advancing racial justice in the mid 20th century. While these campus communities,

often at the urging of the Jesuit province with which they were affiliated, provided important outlets for confronting Jim Crow, they also generated a fair amount of racism.

As early as the 1930s, for example, Spring Hill offered racially integrated Saturday extension education programs, and in 1954, well before other southern universities integrated, the first full-time African-American students arrived. While such developments won praise from Martin Luther King, Jr., in his “Letter from Birmingham Jail,” Loyola, which did not integrate undergraduates until 1962, experienced a more protracted struggle. Located in an elite New Orleans neighborhood, the majority-white Loyola community lived and performed racial injustice in multiple ways. Loyola’s Knights of Columbus-sponsored fraternity held black-face minstrel shows. Major donors funded anti-civil rights talk radio out of Loyola’s WWL station. Even those Jesuits who boldly confronted discrimination on campus faced as much hostility from members of their own Jesuit community as they did from the national business

leaders and local Klan and Citizens’ Council operatives who flooded their mailboxes.

Nevertheless, like Spring Hill, Loyola challenged barriers to racial equality. Like a number of northern Jesuit schools, it sponsored an Institute for Industrial Relations, through which its leader, Louis J. Twomey, S.J., brought local workers and managers together to collaborate in building a moral economy, including efforts at promoting racial justice. Twomey also worked with the Southern Tenant Farmer’s Union, which was majority African-American, to expose business leaders who used racism to stoke white prejudice to maintain low wages for their workers. His effort to cultivate an economy in which people were collectively responsible to one another, regardless of what distinguished them, was particularly noteworthy given that the drift of economic thought in the 1950s was toward celebrating individualism and consumerism.

Another Loyola Jesuit, sociologist Joseph Fichter, challenged Jim Crow by engaging students in

an early form of community-based learning, sending students and other community volunteers to document racism within local Catholic parishes. With Twomey, he sponsored the student-led Southeast Regional Interracial Commission and its counterpart in the wider community, the Commission on Human Rights. These organizations sponsored “Interracial Sundays” and hosted public lectures that countered white supremacist talking points with a balance of social data and theological teachings that emphasized the unity of all human persons.

At the same time, both of these Loyola groups shared an abiding sense of Catholic superiority that limited their ability to reach out beyond the campus community. Characteristically, one advertisement urged students to join the movement in order to “do something for Christ *and His religion* while getting an education” (emphasis added). At interfaith, city-wide gatherings of college students, student leaders lamented that non-Catholic attendees seemed immune to the Catholic theological principles that undergirded interracial efforts at Loyola. Others located the roots of segregationism in the teaching of 16th-

century reformer Martin Luther and an inferior Protestant mentality that, unlike Catholic doctrine, made religion “a purely personal... subjective thing.”

By the 1960s, new federal civil rights legislation, along with the Second Vatican Council and its affirmative emphasis on ecumenical engagement and social activism, fed a new wave of campus conversations about race and sparked new efforts to promote racial justice. In this moment, campus leaders testified, the limiting focus on Catholic doctrine melted away as the struggles for political and economic rights throughout the Deep South became vital sources of moral reflection and formation. Students joined other colleges in efforts to integrate local businesses through boycotts and sit-ins, and Loyola students demanded that the university add a section on civil rights to its required ethics course.

Though much has changed since then, such struggles can spark reflection and caution for students today. Past efforts to challenge the structural sources of inequality at the local level provide a history of collaborative efforts within which project-centered, community-based education can be understood today.

Additionally, it is important to remember that, then as now, students brought questions of identity – sometimes uneasy efforts to authenticate or challenge their own social, cultural, and ideological inheritance – into their encounters with racial oppression. Such reflective practice was and remains a central aspect of Jesuit higher education.

Yet as campus communities proceed from their contemplative roles, they must heed the warning of one past Loyola student, who lamented that “too much talking of principles instead of techniques” undermined collaborative efforts to advance justice by dividing people into ideological camps. Today, the “too much talking of principles” arguably takes the shape of what might be called an “outrage culture” that invites moralistic posturing in the place of concrete action. As another Loyola veteran admonished Spring Hill students in 1961, “Not only will they be required to preach justice and charity, but they will have to act it out in their daily activities.”

What we need today, as in the past, is for Jesuit colleges and universities to determine how they might, as institutions, foster techniques and practices that concretely advance racial justice. In doing so, they would be making more fruitful today’s difficult but necessary conversations on race.

Justin Poché is an associate professor of history at the College of the Holy Cross whose research explores how 20th-century U.S. Catholics engaged the problems of racism and environmental degradation.



“To create a society in which the dignity of the human person, in whomsoever found, shall be acknowledged, respected, and protected.”

- Fr. Louis J. Twomey S. J.



Student Activism Matters

The Parable of Occupy SLU and Its Impact on Racial Justice Dialogue

By Julie Hanlon Rubio and Noelle Janak



In the early morning hours of October 13, 2014, conversations about the #BlackLivesMatter movement on Saint Louis University's campus shifted dramatically. Students on SLU's campus could no longer ignore the reality of police violence and racialized oppression because a crowd composed of students, community activists, and public intellectuals marched to campus and staged an occupation that would change the course of SLU's history. Two years later, the university has made

progress but continues to struggle to bring about the changes the protesters hoped to see.

While the killing of Michael Brown, Jr., by a police officer on August 9, 2014, sparked national resistance in Ferguson, Occupy SLU was designed, according to student activist Jonathan Pulphus, to bring attention to SLU's historical silence about an active participation in systematic racism. Pulphus, a senior at SLU, co-leads the youth activist organization TribeX, which organized the occupation of the university. When asked why the organization targeted SLU, Pulphus said, "Since its founding, SLU has treated black folk as bodies, not human beings."

SLU began to admit black students in 1944 following a prophetic sermon of Fr. Claude Heithaus, S.J., but efforts were slow and resistance was strong. Though the university is strongly committed to increasing diversity, the percentage of black students at SLU is less than half of the average rate for universities in the U.S., and SLU's admission and retention rates for black students have fallen in recent years. In addition, African-American Studies professor Stefan Bradley noted, "Black students and students of color have witnessed or experienced individual acts of racism," including threats and racial slurs written on white boards and social media. Though apathy is far more common on campus than hate, in the fall of 2014 black students at SLU were becoming disillusioned. Occupy SLU was their way of forcing the university to reckon with the racism within its gates and the tragedy of a city burning 12 miles away.

With the weeklong occupation, according to Bradley, "the issue of racism

began to press the university in a way it had not been challenged since the sixties." SLU's new president, Dr. Fred Pestello, made a controversial and principled decision to allow the protesters to stay on campus. He installed web cameras pointed at the encampment near the Clock Tower at the center of campus to allay the concerns of worried parents.

Student reactions to the occupation varied. Most had never experienced protest up close. Some were vocal and hostile. Some were annoyed at the disturbance in campus life, especially during midterms week. Some were fearful. Others were curious and went to observe and listen. A few were enthusiastic supporters who joined in the protests. Students, faculty, and community members brought food, water, coffee, and blankets for the student activists.

Faculty and staff tried to balance the concerns of protestors, students, and parents. Staff fielded calls from angry parents, patiently explaining that there was nothing to fear. SLU's Department of Public Safety ordered residence halls and Campus Ministry closed to protesters, forcing black students to open their apartments to those needing to use the bathroom. While many professors continued classes and exams as usual, others brought their students to the Clock Tower, invited activists to speak in their classrooms, and changed their syllabi to incorporate analysis of the historic protests.

Although the goal of Occupy SLU was a nonviolent encampment, conversations during the occupation were often tense. On the first night of the encampment, over 500 students, activists, professors, and Dr. Pestello



Student protesters at the campus teach-in. Photo courtesy of Saint Louis University.

attended a teach-in at the Clock Tower. Attendees were given the space to make statements and ask questions. A small group of angry white male students argued with some of the protesters about Michael Brown, but student activists worked to maintain the Clock Tower as a nonviolent space in which frank conversation between people who strongly disagreed with each other was possible.

As the occupation went on, black faculty members, including Bradley, pushed for the administration to interact with the protestors. "The formal meetings were especially intense early on because, I believe, many of the SLU officials wanted to know what exactly the protesters 'wanted,' so that the occupation could end," Bradley said.

Black faculty members "raised the prospect that this was the perfect moment for SLU to deal with the issue of race and class directly." After many difficult conversations, protestors and administrators signed the pivotal document that came to be known as the "Clock Tower Accords," committing the university to a set of 13 initiatives, including improved enrollment and retention of black students and faculty, investment in local communities with large populations of poor people of color, and increased resources for African-American Studies. The week ended with handshakes and celebration.

Two years later, views of the impact and significance of the protests vary. As the newly appointed Special Assistant to the President for Di-

versity and Community Engagement, Dr. Jonathan C. Smith's job is to systematically enact each point of the Accords, and he believes SLU is making progress. Bradley allows that since Occupy SLU, "We have done well to talk about aspects of race, class, oppression, and privilege. People are certainly being more intentional about initiating those conversations, and that is good." But there is "less of a sense of urgency...because there is currently no one threatening to occupy the campus." American Studies professor Emily Lutenski noted that faculty are more eager to integrate discussion of racism into their classrooms but not always prepared for the suspicion they face from students of color or the pushback they receive from white students. Ac-

ording to American Studies professor Ben Looker, "Now more than before, some students jump to make connections; they read the past differently because of the occupation's visibility, its immediacy, and the sense of moral urgency it projected." Yet, he notes, "these conversations – whether inside or outside the classroom – can tend to be an 'opt-in' affair, and the reach and span of such campus discussions has still been far too limited."

Just as important, the slow implementation of key promises in the Clock Tower Accords is frustrating to activists. When asked how she feels about the progress on the Accords, Alisha Sonnier, a junior at SLU and co-leader of TribeX, said, "On a scale of 1-10, I'd say a 2." Jonathan Pulphus agrees. Since the signing of the Clock Tower Accords two years ago, the difficult path to the Accords is often forgotten. Student activists claim that, rather than facing difficult

questions about race and white privilege, students, faculty, and staff sometimes opt to have watered-down conversations about diversity and inclusion.

In Bradley's assessment, "There is one thing for sure: black and poor people pressed the university to live up to the rhetoric it espouses. Just as it took poor and black people offering their bodies for the nation's soul to get the civil rights legislation and policies passed in an earlier period, black students, community members, and others used their bodies to invade the consciousness of SLU in 2014."

Some on campus worry that, with the students who led and experienced Occupy SLU graduating this year, the memory of this historical event will be lost. It will be important for SLU community to tell the story of the encampment at the Clock Tower and to remember the conversations that happened that week. Honoring the activists and the Ac-

ords will take many more conversations like these as well as a costly commitment to becoming a university that fully values black lives.

Julie Hanlon Rubio is professor of Christian Ethics at St. Louis University. Her most recent book is Hope for Common Ground: Mediating the Personal and the Political in a Divided Church. Noelle Janek is a junior majoring in African American Studies and Women's and Gender Studies.

Links:

1. The Clock Tower Accords
<http://www.slu.edu/about/catholic-jesuit-identity/diversity/clock-towers-accords.php>
2. Heithaus Sermon by Fr. Claude H. Heithaus
<http://www.slu.edu/updates/an-update-from-slus-president-1124/heithaus-sermon>



Faculty, staff and students discuss Saint Louis University's Oath of Inclusion in the Center for Global Citizenship in October 2014. Photo by Michelle Peltier

Making Micro-Aggressions Visible

An Interview with Kiyun Kim

By Michael Serazio

In recent years, a renewed awareness of the power of language and representation has taken hold on college campuses. Syllabi now feature “trigger warnings,” the advance notice of potentially disturbing content, while “safe spaces” are being established to provide public shelter for those suffering from emotional trauma. A related term in this emerging lexicon of sensitivity is “micro-aggressions”: those daily insults and indignities that students of lesser demographic privilege endure – deeply felt, but often under the radar of a culture more attuned to the overt racial hostilities of earlier eras (of which many, too, persist). When Kiyun Kim, a recent Fordham graduate, documented some of these micro-aggressions experienced by her fellow students, her photo series went viral and the national media took notice: coverage followed in *The New York Times*, *New*

York magazine, *The Huffington Post*, and *Buzzfeed*, among other outlets. She shared her perspective on the project with *Conversations* magazine in a Q & A dialogue – a fitting format, perhaps, given that the ethic of empathy solicited by her subjects requires us hearing about difficult conversations in their own words.

How did you develop the idea for the project and what were you hoping it might accomplish?

I created this series in 2013 during my sophomore year in college. I had been learning (and am still learning) about racism and how it operates in the U.S. And, as a woman of color, I don’t think it’s a huge mystery why I’m so passionate about it. As part of an art final, I had to “create something honest.” I had been thinking of making a piece about my opinions on racism for a

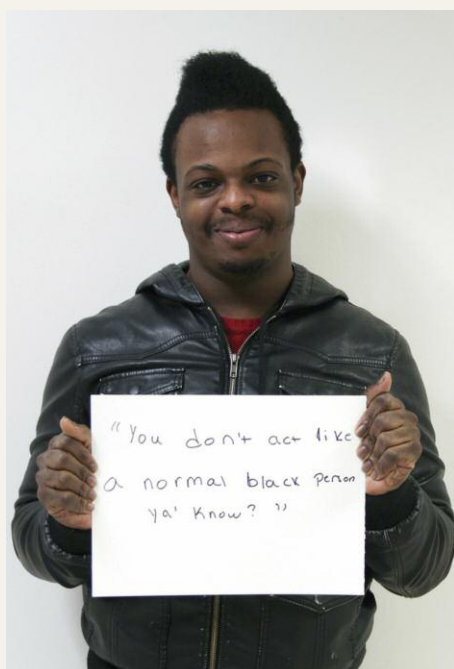
while and I thought this was the perfect opportunity. What’s not honest about personal experiences of racism?

Is there a reason you emphasize “in the U.S.” when you discuss race/racism with your series?

There are aspects of racism that are widespread globally – white supremacy and anti-blackness are present across many cultures. However, I do not want to imply that the way racism shows up in the U.S. is the same across the globe – I feel that kind of thinking can creep towards cultural imperialism and western hegemony.

What did you think when the photo series got circulated by major websites? How did you feel about the subsequent coverage of it?

When I posted the series on my Tumblr, I’d be lying if I said I didn’t hope



that it would go viral. I was proud of my work and wanted it to reach a large audience, and I thought Tumblr was as great place to try to do that since there's a large platform of social justice-oriented people on there. I'm grateful that I was able to communicate to many people through the series. There were people who agreed with the message and understood my intentions, and there were people who thought I was making a big deal out of nothing. But I think the fact that the project became so widespread showed the growing awareness of racism in this country.

How would you – and/or your photographed subjects – define micro-aggressions? How can a big institution like a Jesuit university – or just individuals within it – try to address this problem?

I believe micro-aggressions are only a symptom of a larger problem – racism. Yet many of us are not challenging or even naming this problem, and one of the ways it manifests itself is through these passive comments. We first have to come to an understanding of what racism really is if we want to start making progress. Many

people still hold the belief that racism only works at an individual level and that racists are only those who actively hate and blatantly discriminate against people of color (e.g., the Ku Klux Klan). This is a common thought especially among white people because it allows them to avoid confronting their own prejudices. The truth is that racism never went away – it only evolved. It just became more quiet and subtle. For generations, racism has been taught, consciously and subconsciously. We have to address that racism works on the macro (systemic, institutional) and micro (personal, individual) level. Institutions like a university should require social justice courses or, at the very least, provide access to information and resources about racism.

Finally, it seemed like there was a range of expressions on the faces of the students in your photo essay – does that reflect the range of emotional reactions to the aggressions?

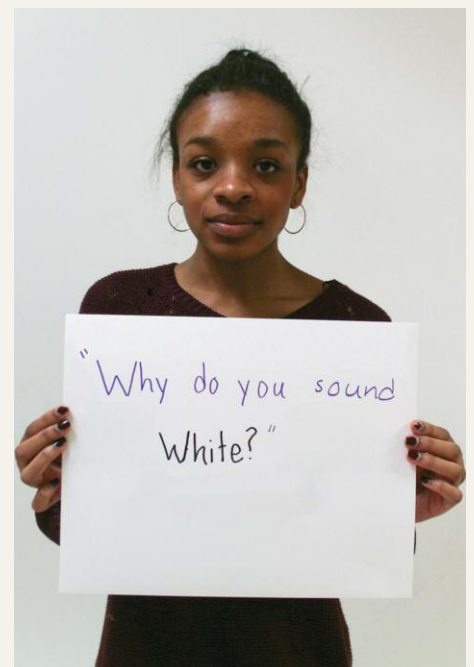
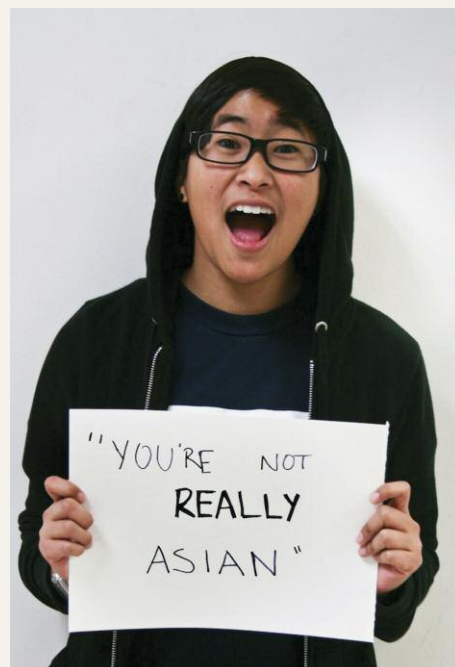
There were subjects who asked me what kind of facial expression they should make, but I didn't really have an answer for them. I told them that the expression they make is completely

up to them – all I asked for was for them to be looking into the camera.

I did hope that I would end up with a range of facial expressions – what I didn't want was a series of photos with everyone wearing the same blank, dull expression. Not only would that have been boring to look at, but also I didn't think that would communicate the complex range of emotions we feel in regard to micro-aggressions. We might get offended, angry, or annoyed – the obvious negative reactions. But there are also times when we feel disappointed, speechless, baffled, confused, shocked. Sometimes we just want to laugh because of how ridiculous or ignorant a comment is. I also enjoyed the diverse range of emotions because it brought out the individuality of each subject.

Kiyun Kim's additional micro-aggression portraits featured at <http://nortonism.tumblr.com/>

Kiyun Kim graduated from Fordham University with a B.A. in visual arts in 2016. Michael Serazio is an assistant professor of communication at Boston College and a member of the National Seminar on Jesuit Higher Education.





Of Love and Distraction

Words from One Jesuit Campus Respond to Hatred at Its Gates

By Brian Norman

In early April, the Westboro Baptist Church (WBC) announced plans to protest my campus. They cited as a particular offense the student LGBTQ and allies group Spectrum and its faculty/staff corollary OUTLoyola, two groups with whom I have worked closely and proudly over the years.

Word quickly spread through social and informal media. Students were upset and confused. For those who had encountered such groups before, there was less alarm and more disquiet. An ensuing campus

communication underscored our commitment to inclusion and Jesuit values, while asking members not to inadvertently spread WBC's message on social media in the act of disavowing it. The protestors, we were assured, would not be allowed on campus and would – if they appeared at all – be small in number and likely stand astride a public street corner just outside our perimeter for the 30 threatened minutes at mid-day.

Hatred was at our gates. A campus and student generation that believes fiercely in inclusion was compelled to reflect on an appropriate response. At that same mid-day hour, students worked with faculty and staff to hold a gathering on our campus quad to display unity and love. There were speakers, prayers, and an opportunity to sign a pledge board, a staple of campus demonstrations in recent years. The mood was festive; the sun was bright; the message was love.

Such a gesture is of course welcome, especially for sexual minority members of the community, including myself. But I also worried that day about necessary internal work and critical reflection in our own community, which isn't always possible in the tenor of unity. What difficult conversation were we *not* having that day, I wondered?

I was honored to be asked to share a few words that day, and I shall share them here, too:

"I've faced down bigots before. As a college student joining feminist demonstrations. Or, as a young professor in Idaho joining the unsuccessful fight against an anti-gay state constitutional amendment."

"That's the easy stuff. That's the stuff of moral clarity and heady feelings of righteousness. Today, we have much harder work to do."

"Today, we must also look *inward* to our own community. Yes, we must mark the presence of obvious bigotry, like those standing on Charles Street with a message of hatred. That is important to mark. But we cannot let that be a distraction from work to be done *here*, within our own community. We must dim the lights of obvious, spectacular hatred so that we can see more intimate injustices here at home, lest we prematurely celebrate unity before asking if we've achieved it."

“Do I always feel included here at Loyola? Sometimes, yes. Like today. Today, we are intentionally coming together and remembering our highest ideals. This is mission in action.”

“But sometimes, no. Such as when I ask whether my husband is invited to an event. I can’t be certain; that nagging insecurity points to something. Or, when I encounter an anti-gay slur scrawled on a restroom wall or uttered casually by passing students in conversation. Or, when I feel the professional need to take extra care when discussing LGBTQ literature in a course to help students see how such intellectual engagement with the world is not only consistent with our values, but even perhaps called for by that educational mission. Or, when I joined with colleagues – many in the audience today – to secure access to healthcare for legally domiciled adults. Or, when I joined again with colleagues to work for 12 months to secure gender-inclusive restroom signs so that our campus is more welcoming of transgender individuals. That work continues.”

“So, today let’s turn inward to ask not just ourselves but also our neighbors if they feel welcome. If they experience inclusion in their everyday lives here at Loyola. Inclusion is our institutional policy and it is part of the Ignatian call to affirm human dignity, but

what does that look like in our everyday lives? Let’s not prematurely celebrate unity. Let’s work together to achieve it.

“As black feminist Pat Parker said in 1980: Revolution is not neat or pretty or quick. Today, we are living in a revolution begun generations ago. Let’s resolve to learn about who we have to thank for this world today. And how to continue their work.”

Later, at a reflection session in the campus ministry lounge, the director reminded us that the WBC rose to prominence by protesting the funeral of Matthew Shepherd following his brutal anti-gay murder in Wyoming. At the trials the following year, counterdemonstrators constructed giant angel wings to block the perimeter. It was an act of astonishing creativity and care as they created a space of grief and dignity for the family of the slain son.

What is the equivalent today at a Jesuit university seeking to engage a diverse world? What kind of intellectual community can we build now that has the capacity to imagine such beautiful acts of defiance later, when they are necessary? And what kind of grief and community work within our own perimeters must we make space for? I do not know the answers. But I know some of the questions.

Brian Norman is associate vice president for Faculty Affairs and Diversity and a professor of English, Loyola University Maryland.

Modeling Dialogue

Honest, Authentic Encounters

By Paul K. Alexander

Jesuit Catholic universities are uniquely poised to lead our communities and our world in transformational dialogue. The values and fundamental teachings within our Ignatian way of proceeding and Catholic social thought can build honest and authentic encounters with others.

Father Michael Sheeran, S.J., former president of Regis University and current president of the Association of Jesuit Colleges and Universities drew from these

core principles when he founded the Institute on the Common Good in 1997. We begin with Ignatius’ admonition to believe in the “right intention” of every human being. If the world is fundamentally good, then we must trust that every human acts from a place of good. We do not seek to beat down but rather raise up what is sacred in the other’s position, interest, or belief. We ask “what is the guiding good here?” We insist on participation and subsidiarity. The members of a com-

munity have the right and responsibility to participate in decisions that impact their lives and the lives of their families. “Who needs to be at the table and who should decide?” We focus on maintaining and ensuring that all are treated with dignity. The outcomes of our dialogues must create conditions which allow each individual to reach his or her full potential and fulfillment (“Gaudium et Spes”), “Does each participant feel respected and empowered to use their gifts?” Finally, we listen with Ignatius’ “holy indifference” to maintain the detachment that keeps us open to alternative solutions.

In the 20 years that the institute has practiced dialogue and public deliberation, we have found that our Ignatian and Catholic grounding enables us to reframe conversations in a powerful way.

First, dialogue can heal the deep wounds that our individual and collective past actions have inflicted on each other and on ourselves. This is best accomplished by letting each individual and group tell their own story. We should not shy away, for example, from holding our own “truth and reconciliation” conversations on campus, allowing our students and faculty of color to be heard. Transformation comes through the sharing of our lives. As part of a lesbian graduate student’s dissertation, the institute hosted the “Straight Talk Dialogues” for heterosexuals to share their experience with gay children and friends. A dialogue process for a local, dysfunctional city council enabled members to speak honestly with one another about past hurts and betrayals, thereby opening up space for renewed communication.

Second, dialogue allows us to bring reality to light and communities to take power from the sensationalism of media and embedded power structures. As Jesuit theologian Ignacio Ellacuria of El Salvador said, our purpose is to focus on the “social reality” of the world. A simple example of this occurred in the early years of the institute. Two students, one Asian and one Latino, were caught fighting in a local high school. Newspapers and rumor spoke of racial tensions between the two communities. Seeing the need for proactive responses, activist leaders within the communities of color asked the institute to host a yearlong series

of off-the-record dialogues to build trust among their leadership. Over the years, we have held similar conversations shedding light on regional water dialogues, immigration, homelessness, interfaith conflict, LGBT issues, and education.

Finally, our universities must speak our own truth and model how we can believe strongly while holding the space for others to share their values. Once we do this, we can take the lead on finding common ground. To pretend to be neutral betrays the teachings of the Society of Jesus and of the church and frequently the precepts of our academic disciplines. Not to be open to alternative viewpoints betrays the essential nature of the university. We often fail at both, trying to live in a limbo that satisfies no one and is fundamentally inauthentic. As Catholic universities we must state our preferential option for the poor and uphold the sanctity of life. Preferential option for the poor helps us communicate why we must first fight for “black lives matter” before “all lives matter.” Sanctity of life coupled with human dignity requires us to uphold the rights of the unborn while at the same time demanding that we build up the economic and educational status of women and families. Who better to invite groups like the pro-choice NARAL and Planned Parenthood onto our campuses to work together to reduce the need for abortions? Who better to invite the police, the black ministerial alliance, and the N.R.A. into the same room to work to minimize gun violence and the incarceration of people of color? This fall, voters in Colorado approved a “medical aid in dying” bill. Regis’s president issued a statement in opposition to the bill. At the same time, he asked us to host a dialogue to explore the underlying issues behind the bill and to give voice to those who seek release from the pain of terminal illness.

By being fully Jesuit and fully Catholic we can be a model for the much needed difficult conversations that are essential for creating a peaceful and sustainable future.

Paul Alexander is director of the Institute on the Common Good at Regis University.

Slavery's Legacy

Georgetown Faces Its Past

By Adam Rothman

College campuses, especially the venerable ones, typically present well-manicured landscapes of historical memory. The old buildings stand as monuments to the past even as their interiors are updated with WiFi and glass. The buildings are usually named after founders whose fame has faded, and in truth, few people on campus really know who they were – until they become infamous and the well-manicured landscape of historical memory starts to sprout weeds.

I teach history at Georgetown University, where I recently served as a member of a Working Group on Slavery, Memory, and Reconciliation. This group formed in September 2015 at the behest of the university's president, John J. DeGioia, to reflect on how Georgetown should "acknowledge and recognize Georgetown's historical relationship with the institution of slavery."

The immediate cause of the Working Group was the reopening of newly-renovated Mulledy Hall, named after Rev. Thomas F. Mulledy, S.J., a president of Georgetown in the early 19th century. Here is the scandal with Mulledy: he orchestrated the mass sale of more than 200 men, women, and children owned by Maryland's Jesuits in 1838, and used part of the proceeds to rescue the college from debt. President DeGioia rightly grasped that the moment was ripe for the Georgetown community to have a difficult conversation about our history.

Mulledy is really just the tip of the spear. Georgetown was founded and

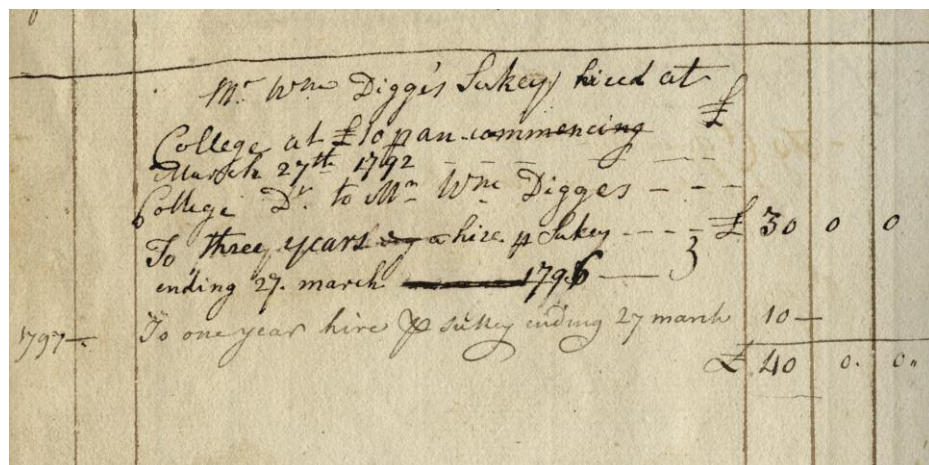
supported by a Catholic elite whose wealth was derived from slave labor. It was part of a Jesuit religious complex of churches, schools, and plantations scattered across Maryland. The plantations, worked by several generations of slaves, were supposed to subsidize the Jesuits' religious mission. Slaves worked at Georgetown College, too. One of them, a man named Isaac, ran away from the college in 1814, but was captured in Baltimore and sold off.

By the 1830s, the plantations had become unprofitable, slavery was under moral attack, and Georgetown had fallen on hard times, so under Mulledy's leadership, the Jesuits made a fateful decision to sell most of their slaves to two Catholic planters in Louisiana. They made sure to sell to Catholic owners so as not to betray their religious obligation to care for the

slaves' souls. That the Jesuits could baptize their slaves one day and sell them the next reveals much about the dynamics of American slavery.

A diverse group of faculty, students, staff, and alumni, the Working Group took its charge seriously. Not all the members of the group were familiar with this history, so we began by reading up on the 1838 sale and its context. Luckily, there is excellent scholarship on the subject. It has never been a secret. In fact, the college's American studies program taught about it for many years, and student journalists, including one member of the Working Group, had written about Georgetown's slaveholding past.

It was important for the Working Group to include the broader university community in our deliberations. We organized "conversation circles" in



This record from the Georgetown College accounts ledger indicates that the college hired an enslaved woman named Sukey from her owner, William Digg, from 1792-1797 at £10 per year. Georgetown University Slavery Archive.

November 2015 to allow people to come together to share their diverse perspectives on the subject. A teach-in in early December highlighted other institutions' efforts to come to terms with past racial injustice in different settings at home and abroad, including South Africa's Truth and Reconciliation Commission. We created the Georgetown Slavery Archive to make relevant historical documents more readily accessible.

A series of public events in the spring 2016 semester culminated in a weeklong symposium on slavery and its consequences featuring distinguished scholars. Among the speakers was the historian Craig Steven Wilder, author of the acclaimed and influential *Ebony & Ivy: Race, Slavery, and the Troubled History of America's Universities*, a pioneering history of U.S. colleges' early ties to slavery and their role in promulgating racist ideas. These events provided guidance to the Working Group by turning a difficult conversation into a substantive one.

Two major jolts intensified the urgency of our work. The first came in mid-November, when students staged demonstrations and a sit-in in President DeGioia's office to protest racial injustice and to express solidarity with other students around the country engaged in similar actions. The Georgetown protesters demanded, among other things, changing the name of Mulledy Hall and memorializing sites associated with the history of slavery on campus. They had grown impatient with the pace of our study.

Acting on the Working Group's recommendation, the university's leadership quickly responded by temporarily changing the name of Mulledy Hall to Freedom Hall. Another building named after a Jesuit priest who had also participated in the sale, McSherry Hall, was temporarily renamed Remembrance Hall. The protests subsided. Our task then shifted to coming up with permanent names that honor the past while living up to today's values. But this could not be all, as we and the protesters both knew. A sincere reflection upon history must go deeper than renaming buildings or toppling monuments.

A second jolt came from *The New York Times*. In mid-April, *The Times* ran a poignant front-page story about the search for descendants of the slaves whom Mulledy sold in 1838. Suddenly Georgetown's past was national

news. Not only did the revelations of living descendants pack an emotional punch, but it raised the controversial question of reparations. "272 Slaves Were Sold to Save Georgetown. What Does It Owe Their Descendants?" was the headline. Encountering descendants has added a whole new dimension to the Working Group's stated task of reconciliation.

As the academic year ended, the Working Group presented President DeGioia with a substantial report of its findings. The recommendations include a formal apology for our school's participation in slavery, new building names that call attention to the past, memorialization of slavery on campus, support for more research and teaching about slavery and its legacies, and – crucially – outreach to descendants of the Maryland Jesuit slave community, who must be a part of all of this for reconciliation to occur.

The university's relationship with descendants continues to grow. Over the summer, President DeGioia visited Maringouin, Louisiana, where many descendants still live. Since then, descendants have visited Georgetown, too. We welcome them. They have met with administration, faculty, and students, pressing to be included in the process of deliberation. Some have visited the archives and run their fingers over the names of their ancestors found in baptismal records and bills of sale. These are bittersweet moments, laced with tears.

Georgetown University has taken the first steps towards reckoning with its historical involvement with slavery. There is much more to be done. Critics may dismiss these efforts as politically correct on one hand or inadequate on the other. But one thing is certain: we are tending to a new landscape of historical memory.

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(For more on the Jesuits and slavery see Thomas J. Murphy, S.J., *Jesuit Slaveholding in Maryland, 1717-1838*, New York, Routledge, 2001. 258 pages.)

Why Not Talk?

Beyond an Evasive Culture

By Adrian Parker

Why is it so hard for us to have uncomfortable conversations at Xavier? Why could I be in a room with some of the most intelligent people and still refuse to talk about race relations in our country or even on our campus?

These are questions that I came face to face with during my second year of college. They are questions I asked only after realizing that almost every student, including myself, fell in line with that evasive culture. At the time I had only taken one class that made me squirm in my seat. Only one class out of twenty challenged me to get out of my personal comfort zone.

In my understanding, the goal of a Jesuit institution is to help students become whole, well-rounded people through education and reflection and asking the tough questions. That goal is hard to accomplish when those questions are not being asked by everyone in the university from the administrators down to the students. So while working on a research project last summer I got an idea that would draw every incoming student at Xavier into having those difficult conversations about race.

What makes a topic uncomfortable is the fact that it is a reality, a reality that we would prefer to sweep under the rug. And for the most part universities have done just that. Solutions are not found by acting like nothing is wrong. And yes, racism goes further than just the individual, but that does not mean the topic should be avoided. Xavier has done a wonderful job bringing in guest speakers and installing a Chief Diversity Officer, but more is required.

Rev. James Wallis has written: "We must find safe and authentic ways to hear one another's stories across the racial boundaries that insulate and separate us from others..." Inside a classroom and outside our comfort zones is where the magic will happen, where we can find safe and authentic ways to hear. This is why I want to introduce a first-year seminar that would allow stu-

dents to talk about race relations in the United States. It would catch students before they get settled into their friend groups across campus, which is vital. Research shows that who we pick as friends often does not reach across the color line.

A professor would be there to learn just as much as the students but also to facilitate in case dialogue becomes debate. I envision a class that uses a number of different books and scenarios to encourage conversation. Theological sources would be used alongside some of the most secular, all trying to answer the same questions of "Will things ever change?" and "What can we do to make sure race relations change both on campus and in the streets?"

The class would build on top of what Xavier is doing with the Dorothy Day Immersions and Days of Dialogue. The door would be open for students to truly start thinking about their relationship with the surrounding communities of Norwood and Evanston. To cite Jim Wallis again, "Loving our neighbors means identifying with their suffering, meeting them in it, and working together to change it."

The evasive culture has to change. Uncomfortable talks can no longer only be had because of an "explosion" on campus. In order for Xavier to perform up to its full potential, having uncomfortable conversations can no longer remain a rare occurrence. It is not something that can be done overnight, but "a faith community demands personal engagement and commitment," stated theology professor Dr. Christopher Pramuk. Xavier cannot call itself a proud Jesuit university if it does not take on that challenge.

Adrian Parker, a junior at Xavier University, is a theology major as well as in the Philosophy, Politics, and Culture Honors Program

Amare et Amari (to love and be loved)

Supporting LGBTQ Students

By Anthony Garrison-Engbrecht

My dear people, let us love one another since love comes from God and everyone who loves is begotten by God and knows God. Anyone who fails to love can never have known God, because God is love. (John 4:7-8)

The challenge of how to appropriately support lesbian, gay, bisexual, and transgender people has been among the most hotly debated topics in recent years, especially within Catholic circles. The church teaches that all are created in the image of the one God: all share the same human nature and the same divine origin. It also teaches that, redeemed by the sacrifice of Christ, all are called to share, as members with equal dignity, in the same union with God. LGBTQ individuals must be accepted with respect, compassion, and sensitivity, church teaching insists, and every sign of unjust discrimination against them must be avoided. And yet, even though official church teaching indicates there is nothing sinful about being homosexual, it also teaches that all unmarried people – including homosexual, bisexual, and heterosexual people – are called to celibacy, a perspective that remains a source of confusion especially for many homosexual people who earnestly seek to build emotionally fulfilling and spiritually healthy same-sex relationships.

Despite the confusion, Pope Francis has modeled what a compassionate attitude toward the LGBTQ community might look like and opened the door to more difficult conversations on our campuses. In an October 2014 interview, he famously declared, “We come across this reality all the time in the confessional: a father and a mother whose son or daughter is in that situation. We have to find a way to help that father or that mother to stand by their son or daughter.” On several subsequent occasions, he has reiterated his desire to support LGBTQ people, effectively bringing about a shift in “tone” regarding LGBTQ issues within the church. Though never contradicting the church’s official opposition to LGBT relationships nor its description of same-sex “inclinations” as “objectively disordered,” Francis has projected a notably inclusive pastoral vision for LGBTQ support.

In shifting the tone and modeling an inclusive approach, Pope Francis has created a context in which many Jesuit institutions have been able to ask in new and creative ways how they can support their LGBTQ students. In doing so, a growing number of institutions have established LGBTQ support offices and built auxiliary systems aimed at making campus environments more inclusive and welcoming.

Certainly, the tensions between official church teaching which opposes all homosexual relationships and the intellectual and pastoral traditions of Jesuit institutions of higher education can stand in tension with one another. But at their heart, Catholic teaching and Jesuit ministry both enthusiastically affirm and cherish the dignity of each individual, regardless of age, culture, faith, ethnicity, race, gender, sexual orientation, language, disability, or social class. They also affirm a style of inclusive excellence which invites all to participate in communities where they are equally respected. Both the larger Catholic heritage and more specific Jesuit tradition within that heritage thus privilege attentive, reflective behaviors which can allow for the holistic support of all students.

A growing number of Jesuit institutions have thus attempted to creatively address the challenge of promoting Catholic teaching and affirming LGBTQ students by drawing connections between the Catholic tradition and the care for students as whole persons. Maintaining fidelity to Catholic principles by attending to the needs – social, spiritual, and intellectual – of students thus becomes a key justification and foundation for LGBTQ support initiatives. Further, many Jesuit institutions have elected to affirm the intellectual exploration of issues of gender and sexuality as a means of fostering campus conversations about issues of human dignity and social justice. By promoting deep discussion

and discernment, such initiatives can help to navigate the tensions and highlight the difference between a theological perspective that opposes same-sex relations and pastoral care initiatives that aim to affirm the human dignity of all individuals. In sponsoring such programs, Jesuit institutions allow for students to have their needs and hopes responded to in a way that promotes a genuine integration of mind, body, and spirit – a true *cura personalis*.

Two institutions, among many others, that seek to ground their LGBTQ support systems in *cura personalis* are Georgetown University and Loyola Marymount University. These Jesuit universities were among the first to create LGBTQ support services, in 2008 and 2010 respectively, and have sought to be dynamic in addressing the needs of LGBTQ students.

Alum and former head of the National Football League Paul J. Tagliabue and his wife Chandler donated \$5 million to support Georgetown's Tagliabue Initiative for LGBTQ Life: Fostering Formation and Transformation. "The Center is inspired by Catholic and Jesuit principles of respect for the dignity of all and education of the whole person. We are very pleased to support its services that provide a safe, inclusive and respectful environment for LGBTQ students and promote their acceptance in the entire campus community," the Tagliabues said in a statement. Subsequently, the Tagliabue Initiative has become a model for bridging student af-

airs and academic affairs, offering student retreats and faculty research awards and funding an array of workshops and conferences on LGBT issues.

Animated by the combined heritage of the Jesuits, the Marymount Sisters, and the Sisters of St. Joseph of Orange, Loyola Marymount University likewise seeks to encourage students' development as whole persons. Spearheaded by the LGBT Student Services Office, LMU has focused on creating a welcoming environment for all students, including transgender and gender nonconforming students. Critical developments in this area have included adding easily identifiable signage to single-use gender-inclusive restrooms, updating and editing gender language within university communications, and provid-

ing trainings and education to faculty, staff, and students about how to be more gender-inclusive. Senior screenwriting major Ian Salazar has experienced these developments as a step forward in ensuring that each student feels at home on the LMU campus. "This is big, not just for LGBTQ students, but for all LMU students. If one group feels more included, that will strengthen LMU as a whole," Salazar said.

As Jesuit institutions work to engage the LGBTQ community, they should aim to do so as an answer to their call to support the holistic development of students. Encouraging personal integration of an individual's think-



Scranton University students at Chapman's Lake.

ing, feeling, and choosing allows for true growth and transformation. Jesuit institutions focus their efforts on supporting and encouraging those living on the margins of society and those who have been marginalized by society. In so doing, each person in our communities can be encouraged to grow in faith, hope, and love, which ultimately defines who we are as Jesuit Catholic institutions.

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Teaching Difficult Conversations

Navigating the Tension

By Charles Camosy

Any liberal arts course worth its salt will cultivate some of the most difficult cultural conversations of our day. As I tell students in my ethics courses, “The topics in our syllabus are controversial precisely because they deal with some of the most important ideas of our time – and good, smart people have very different and passionate views about them.”

It is easy to dismiss the decrying of micro-aggressions and insistence on trigger-warnings as little more than weapons used in a war to control and often marginalize the views one finds distasteful or problematic. While this is sometimes the case, these concepts point to something important: unless you relate ideas in ways which open your students to hearing them, our attempts to teach difficult conversations will result in so much wheel-spinning.

If the classroom is to remain a place of genuine academic exchange, students do not have a right not to be offended. But if professors actually want to reach students, the manner and context in which we engage controversial issues becomes very important. Professors must show deep respect for the personal identity and experience of students. This is not done by shutting down conversations they do not want to have; indeed, such conversations – because they often involve blind spots and confirmation bias – are some of the most important to engage.

As a bioethicist, I deal with some of the most difficult conversations of our day, including the mother of all such issues: abortion. Before we start that section of the course, for example, I always do three things:

First, I mention that one of the reasons that the issue is so controversial is that it matters so deeply to the real lives of people. Several people in this class likely have either had an abortion or know someone close to them who has. We must always keep our dis-

cussions aware and respectful of the personal location and experience of everyone involved.

Second, I lead a discussion about whether our discussions should use the word “fetus” or “baby.” We talk about the contexts in which such words are used, and why so many find one or the other word deeply problematic and even offensive.

And third, I insist that, as this is an academic course, we must have a free and open exchange of diverse ideas. I tell the students that they are likely to be deeply challenged and perhaps even offended by some of the ideas they will encounter. Everyone, if they are respectful and courteous, should feel absolutely free to disagree with their classmates and their professor.

But how do we hold together (1) taking into account the personal location of our students, (2) demanding that care be given to the words and language that we use, and (3) having a serious academic conversation with genuinely diverse positions?

If it seems like a tension-filled process, that is because it is. But many of the pieces in this issue have given us some tools to navigate that tension. Humility has been mentioned several times in this issue of *Conversations*, and it cannot be said often enough that we are finite, flawed beings and are prone to making serious mistakes. We must presume we have something to learn from our interlocutors and never dismiss their ideas because of their gender, race, level of privilege, sexual orientation, or social location. We must be open to finding truth in unexpected places.

Here are three other practices I would propose for navigating difficult conversation in the classroom.

Avoid binary thinking. The seriously debated issues are almost always too complex to fit into simplistic categories like liberal/conservative, religious/secular,

open-/close-minded, pro-life/pro-choice, and so forth. Furthermore, they set up a framework in which taking one side automatically defines one against the other side – thus further limiting serious and open engagement.

In my units on euthanasia, for example, instead of teaching the issue by examining arguments on the “pro” and “anti” sides of the debate, we examine the values and goals of the many different constituencies. When the issue is taught through a lens which opens up common ground – rather than one which assumes an “us vs. them” binary – we see that many policies, like improved access to palliative care, could be supported by people on multiple sides of the debate.

Opening up the debates this way makes the common ground more apparent, engages the actual complexity of the issues, and more precisely articulates the actual points of dispute.

Avoid thin and dismissive language. Dismissive language is an easy way to marginalize one’s opponents without engaging their actual point of view. Especially in the classroom, we must stop using thin and dismissive words and phrases like heteronormative, radical feminist, war on women, limousine liberal, homophobic, heretical, anti-science, anti-life, and so on.

As teachers, we have a responsibility to resist language which biases our students against an issue before even having a chance to dive into the arguments and evidence under scrutiny. We must instead use language which draws us into the thickness and complexity of a wide variety of the views.

Lead with what you are for. We must show our students that only frank openness about their own view makes for a convincing case. And more importantly, this practice often reveals that their perceived opponents are actually after very similar things and simply need to be able to talk in an open, coherent way about the best plan for getting there.

Discussions about health care distribution and reform, for instance, often get stuck on the old binary debate about the role of government and the freedom of individuals. But if the focus is instead on the end goal – improved access to quality health care – then it creates the conceptual space for finding common

ground. For instance, my more progressive students are more open to confronting the arguments against a single-payer system, and my more conservative students are more open to confronting the arguments against market-driven health care, when they realize that both they and their opponents are committed to having the best health care system possible.

Opponents of the general trajectory of what I am arguing for sometimes claim that it empowers the privileged who are trained in academic exchange and it marginalizes the personal experience of those who find certain kinds of conversations offensive. This is an understandable point of view. The academic experience which has for so many centuries been reserved for the most privileged does have many biases built into it, and it is still working to recover the contributions of those who have been marginalized from the conversation.

But our response, both as professors and administrators in higher education, must be to push for more access, inclusivity, and fairness in the academic project. After all, what is the alternative to a free and open exchange of ideas? What is the alternative to arguments and evidence winning the day?

The alternative is that those with power get to decide which ideas are in and which are out. They get to decide which groups of people who feel offended matter and which do not. They get to decide which thin and dismissive language can be used and which cannot. This, of course, marginalizes the views of those without power.

But this problem is what makes a classroom with genuinely diverse points a view – where arguments and evidence from multiple camps are both welcomed and critically evaluated – so powerful and so necessary. A free and open exchange of genuinely diverse ideas is the only alternative if we want to make teaching difficult considerations about something other than who has power and who does not.

Charlie Camosy is associate professor of Christian ethics at Fordham University. His most recent book is Beyond the Abortion Wars: A Way Forward for a New Generation.



Fordham University

Jesuit Educational Excellence since 1841

By Nicholas D. Sawicki

Founding Father

Fordham University, founded as St. John's College in 1841, was established by John Hughes, the first archbishop of New York, to serve as a catalyst to advance New York's largely immigrant community. A native son of Ireland himself, Archbishop Hughes was greatly concerned with the mistreatment of the



Archbishop John Hughes

Irish in New York and founded a number of institutions that sought to protect the immigrant and the poor alike, including the parochial school system, the Emigrant Savings Bank, and St. John's College, with the intent of furthering the Catholic pedagogical tradition in North America and establishing a Catholic professional class in New York.

The fledgling college suffered through its first five years from a combination of inconsistent management and the sometimes explosive, and indomitable, nature of the archbishop's temperament. In 1846, the Society of Jesus accepted Hughes's invitation to take over St. John's College and began a

Left: The University Church was built as a parish church in 1845.



legacy of academic excellence. The Society took a college suffering from poor enrollment and lacking in standards and created a vibrant community that, at times, was both a country estate separate from the city of New York and at the same time deeply entwined with its history and growth. The results of the first half-century speak for themselves, with St. John's producing such figures as the artist John LaFarge, Sr., the Civil War hero Robert Gould Shaw, the historian John Gilmary Shea, and Cardinal John Farley, amongst others.

Hughes's legacy is, in many ways, found in more than the physical brick and mortar foundations throughout New York. In such institutions as Fordham and St. Patrick's Cathedral, Hughes produced institutions and structures that turn both the heart and mind of all people to God.

Lincoln Center

The most notable development of the 20th century for Fordham is undoubtedly the creation of Fordham University at Lincoln Center. As St. John's College continued to grow, it transformed from a parochial college into Fordham University in 1907. The first quarter of the century witnessed the openings of the schools of law, medicine, pharmacy, arts and sciences,

business, education, and social service as well as the Manhattan Division (which began in 1847 and expanded in 1913). This massive growth required more space than was available at the traditional Rose Hill campus in the Bronx and a more permanent location on the island of Manhattan.

To accommodate this growth, Fordham committed itself to the Lincoln Square Renewal Project, moving the School of Law to the site in 1961 and various other colleges starting in 1968. Fordham University at Lincoln Center has since come to house three undergraduate colleges and four graduate schools. The campus, with a heavy commuter and international population, has allowed the university to expand its programs in regards to the arts, including strategic partnerships with the Juilliard School of Music and the Alvin Ailey School of Dance.

The cosmopolitan nature of the Lincoln Center campus, balancing the more traditional setting of the Rose Hill campus in the Bronx, carries Fordham's presence between two boroughs of the city of New York.

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Top to bottom:
 November 1859, the Rose Hill Base-Ball Club competes in the first college baseball game played under NY rules.
 The Class of 1907.
 President Franklin Delano Roosevelt makes a campaign stop at Fordham, October 1940.
 Fordham trustee Joseph A. Martino; Laurence J. McGinley, S.J., president of Fordham; and Fordham Law Dean William Hughes Mulligan at the site of the Lincoln Center campus, 1959.

Urgent Values

Sustaining a Very Fine Balance

By Eileen C. Burke-Sullivan

A few weeks after I became the Mission Officer for Creighton University, a group of young women undergraduates asked for an appointment. At issue was their common hope that they could be given academic credit for internships served in marketing efforts for an area abortion clinic. Their argument was that as a Jesuit, Catholic university we did not live up to the description of the value of care for the whole person (*cura personalis*) by denying them this opportunity for becoming professionals in the business of marketing.

Only weeks later, the chancery called to express dismay that the university was sponsoring an international speaker who has spent his entire life battling the disease of AIDS in Africa. The challenge arose because the speaker had strongly endorsed the necessity for the use of condoms to slow the disease's infections among young mothers and their infant children.

On the same day that the chancery officer called, a large student and faculty group was planning for a "Black Lives Matter" prayer and solidarity event at the fountain on the plaza in front of St. John's Church. Hundreds participated, while a small fringe group protested that we were supporting violence.

Ironically and sadly, within a few more weeks we were carrying the body of a local police officer across the same plaza space toward her funeral Mass. The officer was shot to death by a gang member just blocks from campus.

In every one of these instances and many, many more with similar resonances, there were rancorous conversations about whether we should be doing and saying what the university was doing and saying. Many of these conversations arose within the university community and many arose from those on the outside judging whether this institution lives up to its self-stated mission, either as Catholic or as a university.

As a representative for the Catholic, Jesuit character of the mission of higher education in many of these conversations, I have found that it is urgent to stay faithful to at least six basic Catholic and Ignatian values and behaviors that speak to practicing what we preach:

- Only in God is all truth found. No person or institution, embedded in the limitations of historical finitude, is capable of naming all truth about any person, discipline, principle, idea, or other created reality, much less about God.
- What truth we can know is best discovered in dialogue with persons we don't necessarily agree with, persons who have had very different life/cultural experiences than we have, and persons who have an investment in a specific issue that I might not have. Persons of color in the United States have much different experiences of acceptability than do white persons. Men have to dialogue with women. Straight and LGBTQ persons have to attend to each other, as do old and young, those with disabilities and those with no evident disability. No person of privilege understands oppression unless they share in the experience by what Fr. Gregory Boyle, S.J., calls "kinship" with the oppressed. Material wealth, the accident of skin color, educational level, and gender all establish privilege in various cultures.
- Truth and facticity are not the same. Genuine truth can be known only in the context of love. To speak (or shout, or snarl) "truth" hatefully or with indifference to another may have some content facticity, but it is not truth and is often not helpful for the university engaged in the pursuit of truth.

- Ignatius posited that in order to eventually arrive at common understanding of the truth we must first interpret what the other is saying in the best light possible. This is not Pollyannaish. It is rather the principle of attempting to hear beyond our own biases to the possibility of a greater truth we have never allowed ourselves to consider.
- While words are very important, sometimes words are so limited they prevent us from reaching mutual respect. In such case, silence – especially the silence of attentive consideration – or beauty or humor may lift us beyond the limitedness of the words.
- Difficult conversations are most productive (that is, bring about positive human relationships and mutual enlightenment) when they are carried on respectfully, reflectively, and with an ear to discerning the Spirit of God or spirits of the dark at work.

I draw this last point from the work of sharing the Spiritual Exercises. An effective guide (or conversationalist) has minimally opened his heart to understanding and recognizing the spirits that often affect him while he is in a difficult conversation. A guide who is more effective listens with a heart available not only to her own spirits but at the same time to those moving the other. St. Peter Faber spoke about the dark spirit within himself being attracted to action by the dark spirit in the other – and these spirits collude to destroy the possibility of discovering what it is that God would have us know. It is easy in highly contentious situations to feel defensive. Knowing intuitively that the best defense is a good offense, we risk attacking the other when our own real desire would be to listen attentively and without defensiveness.

Sometimes it is obvious ahead of time that a conversation is going to be difficult. Difficult perhaps because it is fraught with probable disagreement, tension, insecurity, new and dangerous information, or challenge (especially challenge to the status quo and its comfortable stability). Or difficult because we identify or challenge others' fears, limits, hopes, or expectations. In either case I find it crucial to prepare with prayer and every effort to stay attentive to the

content of the conversation along with my own affective and intellectual responses to it. Further, it is important to provide time and space to attend to the others in the conversation.

All too often, however, ordinary meetings or conversations turn “difficult” without warning. For administrators at a Jesuit university this suggests that openness to God’s activities in our hearts as well as awareness of our limited human abilities recommends that we develop habits of reflectivity and graciousness. A daily practice of the Ignatian examen of consciousness becomes the most effective tool which supports those habits.

The Catholic and Jesuit character of the mission of higher education is ill served if it is described or applied in “one-size-fits-all” terms. Frequent oversimplification of complex principles to banner or bumper-sticker value slogans, while useful in one-hour orientation sessions, are not ultimately helpful in making clear the very complex challenges of living toward the reign of God on earth, especially in a broader culture of increasingly insistent, secular fundamentalism.

Universities assert that they must be absolute practitioners of “academic freedom,” and none of us in the academy can eschew that fundamental value. In light of our Catholic, Jesuit heritage, however, we can require more clarity about what is meant by freedom, and whose freedom we are protecting. If the university’s ultimate purpose is the pursuit of truth, then academic freedom must serve that truth – in the breadth and depth of the search, in the dynamic of disclosure, and in reflection on the consequences of its exercise.

Finally, it is important to state that difficult conversations, even well conducted with all the grace that God sends, will not necessarily bring agreement of purpose or practice. Living with polarities is the essential character of Christianity. All Christian doctrine is a series of ideas in tension – insisting on the both/and rather than the either/or. In practice we can’t always do both/and, but it is worth pursuing the possibilities and finding the ground of – *at least* – mutual respect.

Eileen C. Burke-Sullivan is Vice Provost for Mission and Ministry at Creighton University.



Consent and the Catholic University

Social Justice and Sexuality

By Donna Freitas

One of the great, distinguishing features of the Catholic university is that a commitment to social justice lies at its heart. This commitment is layered throughout every facet of university life, from the classroom to the residence halls to the offices and departments, evidenced by what might seem like minor details – the oft-spoken word “community,” as one example. Social justice seeps into you from simply being around a Catholic campus, which means that words like “community” and “dignity” and even “solidarity” in speech might be written off as insincere or well-meaning but uninformed. Yet, this shared language should not be dismissed as lip service. It has tremendous potential for responding to sexual assault and consent. But I will come back to this.

The most important feature of this commitment to social justice is that *students at Catholic institutions care about social justice*. As a rule. Many students care so deeply they dedicate endless hours to service and even the pursuit of a vocation that is centered on social justice. Of course, plenty of students know very little about social justice and will agree with certain concepts without any idea what they really mean. When I ask social-justice-fueled questions at lectures on Catholic campuses, a kind of peer pressure ripples across the room among students to care, or at least, to appear to care, about subjects like human dignity and our responsibility to attend the suffering of others. I can’t think of a single student in over a decade of speaking who’s shrugged at a topic like human dignity.

Isn’t that the best kind of peer pressure? The pressure to show you care about the option for the poor, the dignity of all persons, respect for one’s neighbor, justice within community? What an extraordinary seed to have planted throughout the soil of our campus cultures; what potential for us to harness with pa-

tience and hope. How could we not take advantage of this potential?

This pressure among students to be on board with social justice is the great pride of the Catholic university, the most astounding place to begin to tackle sexual assault and consent on campus, an incredible foundation for addressing one of the most urgent conversations pressing on today’s university. Yet we rarely call upon it in the service of conversations about student drinking, partying, and everything that goes with it, including sexual assault. We rarely turn these tenets on ourselves, instead exporting human dignity and solidarity as activities we do off-campus at soup kitchens and on spring break service trips.

Likewise, the great shame of the Catholic university is the fear around matters related to sex, including assault, which, as with social justice, permeates our campuses. It can infect the community like a terrible virus, preventing many of us from taking up these topics as though the very identity of our Catholic institution depends upon our doing this – when honestly, I believe it does.

For schools where staff and faculty feel empowered to program and teach about sex, there is a sense of pride about this, accompanied by the idea that this is happening despite and apart from the university’s Catholic identity. There exists a belief that on an institutional level we are somehow going against the Catholic tradition to deliver essential information to the young people who need it. To deal with sex at all is understood as a transgressive act. And after 46 visits to Catholic schools, countless confessional car rides, dinners, warnings before lectures, jokes about how we hope the local bishop won’t find out I’m visiting, listening to worries about what a change in bishop might do to programming, the eternal exile of

the vagina monologues, and hearing about so many conflicts and anxieties people face as they program about sex in a Catholic setting, it is clear that even the best, most liberal campuses and individuals still feel vulnerable to certain factions and power-players. I'm so aware of this risk I am reluctant to publicly name colleges where I've witnessed extraordinary educational work around sex. I do not want to unwittingly hand over such information to a conservative board member, trustee, bishop, or any person with enough power and motivation to threaten the university and the individuals responsible for education on campus. At Catholic institutions there are always people who believe that this programming is a public admission that students are having sex, which diminishes and damages the Catholic reputation and identity of the college. If those individuals are powerful enough, programming around sexual assault can become treacherous.

This, in my opinion, is truly shameful. And it is no wonder that these worries and anxieties, this sense of sex as threatening, even unspeakable, and wholly disconnected from our tradition, gets passed on to our students. The widespread student attempt to appear on board with social justice teachings is so very unlike the eye-rolling, the sarcastic commentary, the bitter laughter that many of these same students display when asked what they have learned from the Catholic tradition about sex. To most Catholic college students, the tradition seems extremely rigid on this issue, and in its rigidity Catholicism becomes brittle. It creates contempt. Our youth feel shackled by what seem like unforgiving legislations around sex, and many of us feel shackled by these as well, obliged to obey on the surface while discussing the real issues in hushed whispers and underground conversations.

And yet to talk of social justice creates the opposite effect. Everyone perks up. People listen more closely. A door opens and beckons: come in, come in, there is a place in this tradition that fights for justice for everyone. Certain corners of Catholicism may indeed alienate and silence, but it is an amazingly myriad place. It does not have to be so brittle and unyielding. It is a tradition that has fought for workers, for rights, to alleviate the suffering of the poor. More than anything, it is a tradition designed to accommodate our humanity in all of its messiness, big and diverse enough to accommodate the

very human subjects of sexual diversity, intimacy, and, of course, consent. If we allow it to.

The need to educate our communities about consent is likewise a call for us to make a change in the ways we draw on our tradition to minister to students, to change our attitude about the ways that sex on campus in all its forms and challenges fits into the identity of the Catholic university – and to do so on an institutional level. It involves facing a truth, which is that the Catholic identity of a college *does not and should not rest* on trivialities like whether or not we sell condoms. We must stop wasting our time on matters which weaken our identity, which mock and disrespect it, because on our campuses students have suffered because the institutions where we work prefer to force them into silence and shame about situations as grave as assault.

We are dishonest if we do not contend with the fact that Catholic teachings around sex are roadblocks to effective and potentially transformative conversations with our students, that the best possible move in the face of such roadblocks is to go around them. Pope Francis is a wonderful example of this sidestepping. He answers people made nervous by his actions – people worried about enforcing the purity of the Catholic tradition – by evoking mercy. Mercy, mercy, *mercy*, he reminds us, for those who are suffering, for our neighbors. Pope Francis has accomplished much by a simple but effective choice to enter the tradition through a different doorway, through the doorway of social justice, of concern for the poor.

Well, so can we.

Simone Weil has particular instruction for us here. In *Waiting for God*, she speaks of *creative attention*, which draws once hidden suffering into the light. We cannot heal what we refuse to see, what we walk by as if it is not there, what we deny exists. But this kind of attention requires setting aside agendas, be they personal or political, which blind us to the needs of the suffering.

"The love of our neighbor in all its fullness simply means being able to say to him: 'What are you going through?'" Weil writes. "It is a recognition that the sufferer exists, [and] for this reason it is enough.... The soul empties itself of all its own contents in order to receive into itself the being it is looking at, just as he is, in all his truth. Only he who is capable of attention can do this."

Weil is speaking of the sidestepping I mention above, to address the needs of the people before us. To retreat into Catholic teachings about sex as an excuse for why we can't deal directly and effectively with sexual assault and consent on campus – as so many institutions have done – is to fail at social justice. It is to be incapable of attention in the face of suffering, at being a good neighbor, a Good Samaritan. Our student populations are suffering because of the high rates of sexual assault, most of which go unreported. They are trying to navigate one of the most difficult aspects of our humanity and also one of the most joyful, yet in a climate that condemns their actions and often abandons them to figure things out on their own. This is unacceptable. To make staff and faculty nervous, even threatened, about taking on this topic is also unacceptable. This is a tradition where we take the Eucharist to remind ourselves we are all of one body, that if a part of our body is sick, then we must heal it. The prevalence of sexual assault is a sickness in the soul of our campuses, and at the heart of our tradition is the call to heal that sickness, because it is part of our body, and we are one body with it.

Consent is about so much more than telling our students *yes means yes*, and *no means no*. So many universities employ lawyerly language in definitions of consent out of fear of scandal and lawsuits, as though young adults are negotiating a contract when they enter into a relationship of sexual intimacy, and the university can prove they did their duty: they gave out the info, they rewrote the handbook language, now it's up to the student to follow through.

As Catholic communities, if we make our conversation around consent and assault about yes and no, legalities, and the potential for scandal, we not only fail our students but we fail as Catholic institutions. If we justify our efforts through the sheer existence of Title IX, we ignore what our tradition demands in response to a gross injustice committed upon the very sacred and vulnerable bodies in our midst. Catholic institutions, as leaders in the pursuit of social justice, must likewise become leaders on consent and sexual assault, and not communities that cower in the face of it.

At the heart of a conversation about consent are the core priorities of our tradition – regard for the dignity of one's partners, the compulsion to alleviate suffering and not create and perpetuate it, the acknowledgment that as communities we must respect

all persons, that community extends into the bedrooms, bathrooms, the parties where people hookup, drink, and engage in sexual intimacy. We must admit to ourselves and our students that social justice teachings should not and do not stop once the kegs start flowing on a Friday, that they extend into the wee hours of the morning, to the drunkenness, to our partners with whom we want to have sex. To teach consent is social justice work. Period. It is to practice this part of our tradition in the most urgent and hidden corners of our campuses. It is to ensure that members of a Catholic community learn respect for the dignity, bodily and emotional well-being of our partners, their agency, their right to agree or disagree with engaging in sexual intimacy, to understand that these things are expressions of Catholic social teaching, that consent is far more than persuading someone to say yes and proving this so you don't end up in trouble. It is about who you are as a person, as a member of a community, who, at least on the surface, appears to care about social justice and all that goes with it.

To teach consent in this way is to honor the Catholic identity of a university and all the students who reside within it. It is to anchor Catholic identity into something real and central to our students' lives. It is to show students that their tradition is capable of *seeing* them, attending them, and pulling their concerns, struggles, sufferings into the very heart of its mission.

We have arrived at a place of great opportunity on campus and for the nature and identity of the Catholic university. We have the chance to become leaders of this national conversation on consent and sexual assault. We have the possibility of taking the beautiful passion of our students about social justice and turning it into a tremendous resource in our effort to deal with and educate around sexual assault and consent. All we need to do is pivot.

Donna Freitas is the author of Sex and the Soul, Updated Edition: Juggling Sexuality, Spirituality, Romance and Religion on America's College Campuses (Oxford, 2015) and The Happiness Effect: How Social Media is Driving a Generation to Appear Perfect at Any Cost (forthcoming from Oxford, January 2017), both based on a decade of research about college students and campus life; she also teaches in the Honors College at Hofstra University in New York.

Campuses Respond – Two Examples

The Advocates Initiative at Loyola New Orleans

By M.L. “Cissy” Petty

Stone, Patton, and Heen in their seminal work *Difficult Conversations* write: “A difficult conversation is anything you find hard to talk about.” A difficult conversation does not begin to cover the vast emotions when dealing with a victim of sexual assault. The conversation between the victim and the responder is not only difficult, it is often extremely painful for the victim and oftentimes uncomfortable for the responder. Like colleges and universities across the country, Loyola University New Orleans has many programs and processes in place that offer direct support to victims. One program in particular stands out and in turn was honored by the Jesuit Association for Student Affairs as a “best practice.”

The Advocates Initiative, established at Loyola University New Orleans in fall 2010, is a network of students, faculty, and staff who are trained to become sexual assault re-

sponse advocates. The Advocates Initiative is oriented by and committed to *cura personalis* and to five core Jesuit values: dignity, excellence, wholeness, inclusiveness, and compassion. The goal of the Advocate Initiative is also to continue to raise awareness and increase bystander intervention surrounding gender-based violence.

Advocates recognize that surviving a sexual assault can create a range of disturbances which impede students in their journey of fully developing their abilities and talents. Advocates work to minimize this potential disturbance by providing immediate empathic support, connecting to short-term and long-term resources, and informing students about reporting options, both on and off campus.

Recently, a survivor reached out to an advocate after becoming triggered by content in one of her classes. The advo-

cate was able to provide empathetic support by phone and also connect the survivor with other direct service providers. Providing accurate information regarding resources and offering individualized support is the most common utilization of the Advocates Program. That said, advocates also frequently

attend events outside of the classroom where survivors may be triggered. The advocates serve a significant role during specific university programs, such as Take Back the Night, Sexual Assault Non-violence Week, and the Clothesline Project.

In the future, we will expand the program to offer medical advocacy in the immediate aftermath of sexual assault.

M.L. “Cissy” Petty is the vice president for student affairs at Loyola University New Orleans.

Sexual Violence Prevention at Canisius College

By Eileen Niland and Terri L. Mangione

The Canisius College Sexual Violence Prevention Team has developed a comprehensive program which addresses sexual assault, dating and relationship violence awareness, and stalking behaviors. Since 2014, all new students are required to complete an on-line program,

Think About It, that addresses risky student behavior in order to prevent sexual misconduct.

In fall 2015, the Step Up! Griffs Peer Education program was developed in the spirit of *cura personalis*, where upper-class and graduate students encourage first-year students to

Muslim in the Jesuit World

Mercy meets Love

By Omer M. Mozaffar

take care of each other by becoming active bystanders in situations that could lead to sexual assault.

The Canisius Step Up! Griffs Bystander Intervention Program encourages students to assume personal responsibility when situations could potentially evolve into a sexual assault.

Beginning in spring 2016, peer educators were trained to facilitate classroom discussion focusing on relationship violence. The film "Escalation" has been shown in classrooms with a peer-led discussion following the film. Canisius recognizes Sexual Violence Awareness Month in April each year when sexual violence prevention education is prominent throughout campus.

Over the last two years initiatives have included a colorful Consent Awareness poster campaign, student signing of a Know the Line pledge, showing the film "It Happened Here," tabling events and classroom discussions. Collaboration with the Undergraduate Student Association has been key to the success of Sexual Violence Awareness Month initiatives.

Eileen Niland is director of the Counseling Center and sexual assault liaison at Canisius College. Terri L. Mangione is the vice president for student affairs and Title IX coordinator at Canisius College.



The most common complaint that Muslim students express in my office is anxiety. Some anxiety springs from lacking resilience. Much comes from being Muslims in an America that both stretches and constricts them.

The Muslim experience in the Jesuit academy is distinct from that experience at other institutions: support for Muslims came as a recognition of Islam, theological differences notwithstanding. In the other schools, sympathetic administrators or faculty pushed for Muslim inclusion as a campus benefit. Or, Muslim activity was categorized either as an expression of culture, or something under the generic category of "spiritual life," where religious expressions were interchangeable.

The decades-long evolution toward including Muslims in the campus tapestry began in the 1950s,

with Muslim student organizations. In the past two decades, schools provided Muslims with prayer spaces, sometimes shared with others. Now, schools hire Muslim chaplains. The next phase is the development of centers for Muslim life, as well as articulations of non-Sunni approaches to Islam.

The assumption in the above is that Islam on campus is an experience of developing faith, an exploration of identity, an articulation of culture, but not a political movement. In contrast, in our contemporary American society, we witness the reverse: despite centuries of presence in the Americas, Islam gets framed as a triumphalist political system, an archaic culture failing to modernize, a foreign identity seeking acceptance; and if it is a faith, then it is one enforcing conformity and subjugation. A Muslim seeking to articulate faith through political work receives pushback in both environments, in one, risking losing "faith" status, and, in the other, risking criticism as a participant in sedition. These Muslims are still the minority on campus and in society.

The common undergraduate Muslim students, however, live with various levels of faith somewhere within this tension of an academy that may provide welcome, in a nation of too many political aspirants who threaten their well-being. Because the Ignatian method regards faith as not only real but primary, the Jesuit campus becomes a conversation space for a Muslim's growth.

Just as the Muslim students engage in their own colloquy, seeking the *Ayat* (signs) of God, in the model of the Prophet Muhammad – as the Qur'an calls upon them to do – within themselves, within the world around them, and in the heavens, so too the Jesuit seeks God in all things, reflecting upon the Incarnation. Thus we have space for two necessary engagements. In the first engagement, we might build upon the Qur'anic call for Muslims to engage with People of the Book (further elucidated in the "A Common Word" movement) and the invitations that branch from *Nostra aetate*, the Vatican II document on interfaith relations, developing a mutual respect through commonalities, after many instances of mutual hostility.

My request, however, is to take this conversation a step further: toward mutual healing. As the Muslim seeks the manifestations of God's *Rahma* (intimate mercy) and as the Jesuits seek Divine Love, the two are seeking a detachment from the allures of the world into the realms of true reality,

against a world's chaos that obscures vision. This second conversation can provide the solace and stability that faith should do for a believer's heart, before faith might enter the believer's heart. This means that if the Jesuit university is the space, then the participant is the vessel through which the Divine mercy or love visits the Other.

I write this article during the Pope's Year of Mercy. Further, tonight is the night between the annual pilgrimage (the Hajj) and annual Festival of the Sacrifice (Eid al-Adha). The first commemorates the footsteps of the Prophet Muhammad, who was himself commemorating the footsteps of the Prophet Abraham. The second commemorates the moment that the Divine tested Abraham's love in calling on him to sacrifice his son, may peace be upon them all. Further, it was in the Divine will that this year the Hajj lands on the fifteenth anniversary of September 11, 2001. While Muslim Americans were mourning the atrocities of that day, as well as the subsequent atrocities in response to that day, those experiencing pilgrimage vicariously in our homes were fasting. The process of embodying all these moments might provide multiple pathways to the Divine or, for the undergraduate, clashing sources of confusion. We can heal as pilgrims, together, *Insha Allah*.

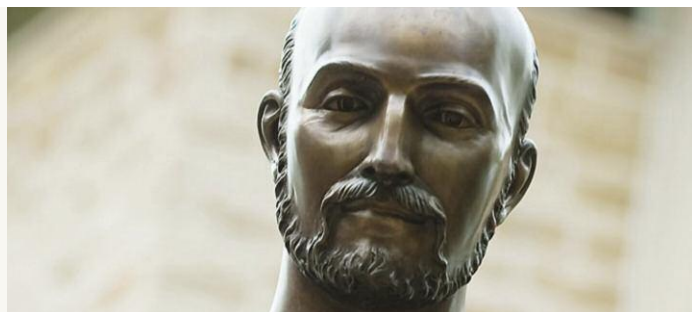
Omer M. Mozaffar is the Muslim Chaplain and a lecturer in theology at Loyola University Chicago.

Happier times. Students from Fairfield University enjoy lunch together. Previous page, graduates from Marquette University.



“It should be presupposed that every good Christian ought to be more eager to put a good interpretation on a neighbor’s statement than to condemn it.”

Saint Ignatius (Sp.Ex. 22)



An Avenue to Transformation

Five Attributes of Fruitful Conversation

By Cindy Schmersal

As educators, we frequently invite students to embrace discomfort, an invitation evidenced in service-immersion experiences, challenging new ideas introduced in the classroom, and encounters with others whose realities and worldviews differ from their own. We encourage such discomfort knowing that it proves fertile ground for transformation, an essential aim of Jesuit education.

We are likewise called to continually invite our own transformation, to embrace discomfort and welcome the growth it promises. In my experience, such discomfort is most readily present in the difficult exchanges that are an unavoidable aspect of my ministry. Accompanying students as they navigate life’s messiness, engaging with colleagues whose perspectives and preferences on how to proceed differ from my own, and managing a department all present endless opportunities to grapple with discomfort and to engage with others in honesty, humility, and vulnerability.

I am a quintessential nine on the personality describing Enneagram – “the peacemaker.” Admittedly, my instinctual reaction to conflict is often to withdraw, ignoring it in the hopes that it may magically resolve itself. (Spoiler alert: it does not.) I do not willingly welcome challenging encounters. Perhaps you can relate. When faced with such circumstances, I frequently have to remind myself to embrace the discomfort it offers, knowing that past experience has proven it a space in which God’s grace and my resultant growth can abound.

In approaching difficult encounters, I am encouraged by the wisdom of St. Ignatius of Loyola. In the pre-

supposition of the Spiritual Exercises, he offers the director guidance on how to approach the directee’s sharing, guidance that can inform our own engagement with others in challenging conversations. He writes:

It should be presupposed that every good Christian ought to be more eager to put a good interpretation on a neighbor’s statement than to condemn it. Further, if one cannot interpret it favorably, one should ask how the other means it. If that meaning is wrong, one should correct the person with love; and if this is not enough, one should search out every appropriate means through which, by understanding the statement in a good way, it may be saved. (Sp.Ex. 22)

In short, he advises to first and foremost assume the best, to inquire further as necessary, and always to engage with love.

From this presupposition, the Rockhurst University Office of Mission and Ministry derived five attributes that mark a fruitful Ignatian conversation. I share these attributes knowing the value they continue to offer me in my ministry and in the hope that they may benefit the difficult conversations that are an inevitable aspect of the work of each of us.

Be slow to speak. In the most difficult of conversations, it is often easy to be overly reactionary, allowing hurt, anger, or frustration to fuel my approach. And so, I am reminded to pause, even if only momentarily, and to invite the Spirit’s guidance and wisdom before engaging the conversation.

Listen attentively. Defensiveness, while an easily adopted default stance, often inhibits genuine listening and true conversation. Attentive listening requires my vulnerability, my full presence and sincere openness to the other.

Seek the truth in what others are saying. No matter how fully I may wish it were otherwise at times, I am not the keeper of all truth. Every difficult conversation holds the potential to teach me something, something about the topic at hand, about the other, and, undoubtedly, about myself. I strive to learn.

Disagree humbly, respectfully, and thoughtfully. While not the keeper of all truth, as a sharer in the conversation, it is incumbent upon me to speak *my* truth in love with humility and respect.

Allow the conversation the time it needs. Resolution is not always readily apparent or feasible. Some conversations simply take time, leaving me to trust, as Jesuit Teilhard de Chardin advises, “in the slow work of God.”

As we engage the difficult conversations that are components of our life and work, may we strive to do so guided by the above attributes and always rooted in an approach that assumes the best of the other and seeks the good of all. In so doing, may we readily welcome discomfort, embracing it as an avenue to the transformation we seek as companions in Jesuit higher education.

Cindy Schmersal is the director of campus ministry at Rockhurst University in Kansas City, Missouri.

We Remember a Great Educator

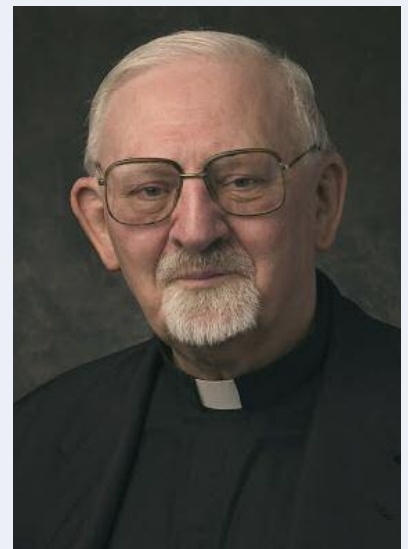
*Peter-Hans Kolvenbach, S.J.,
1928-2016*

By Edward W. Schmidt, S.J.

As the news went out of the death of the Jesuits’ former superior general, Fr. Peter-Hans Kolvenbach, on November 26, 2016, in Beirut, Jesuits and others who had known him began to reflect with gratitude on his legacy. Elected superior general on September 13, 1983, during a time of marked tension in the Society’s relationship with the Vatican, he went on to serve in that office for over 24 years with quiet dignity and grace, with skillful diplomacy and competence. In 2006 he announced his desire to resign from that office as he approached his 80th birthday, and on January 8, 2008, the Jesuits’ Thirty-Fifth General Congregation accepted his resignation.

Such a bare outline hardly begins to hint at what he did for the Jesuit world, and particularly the world of Jesuit education. He was an educator. He held a doctorate in theology from the Université de Saint-Joseph in Beirut, Lebanon. He became an expert in general linguistics and in Armenian. He taught in Beirut and also in The Hague and in Paris. In 1981 he became rector of the Pontifical Oriental Institute in Rome.

As superior general he had a great impact on Jesuit education



and on how schools relate today to the Jesuit history, spirit, and governance. In 1989, he addressed Assembly ’89, the meeting of 800 Jesuits and lay collaborators in higher education held at Georgetown to celebrate its bicentenary as the first Jesuit school in the United States. First, he noted the significance of the occasion: “This is an historic occasion: the first assembly of Jesuits from the entire spectrum of activities at all United States Jesuit institutions of higher education.”

And he continued: “The talent and dedication assembled in this room is potentially a massive resource for building the Kingdom of

God on earth. And that is not only true for your impact upon the minds and hearts of young people in this country; like it or not, what happens in the United States affects the lives of hundreds of millions of women, men and children on every continent."

He then went on to describe the place of education in the larger Jesuit mission. In 1975, a general congregation had decreed that this mission was "the service of faith through the promotion of justice." Some had taken this new articulation of the Jesuit mission to suggest that the schools were no longer a priority but even an obstacle to the mission. Father Kolvenbach clearly disagreed: "The Society proclaims that the service of faith through the promotion of justice ... must be integrated as a priority, into every one of our apostolates. This change of priorities in our Society in no way calls into question the value of education as such. The famous Decree 4, in spite of erroneous interpretations, actually asked that the edu-

cational apostolate be intensified!"

And he went on to unpack this point of view: "The decree describes the power that the educational apostolate has to contribute to the formation of multipliers for the process of education. ... In this way education can be a powerful leaven for the transformation of attitudes, humanizing the social climate. ... It is not, therefore, education itself that is questioned, but whether education is, or is going to be, integrated into the one apostolic thrust of the Society. Fr. [Pedro] Arrupe declared very clearly that our purpose in education is to form women and men for others, in imitation of Christ, the Word of God, the Man for others; and Fr. Arrupe challenged us to work out the pedagogical implications of such an objective."

He spelled this out in more detail in an address at Santa Clara University in 2000, at which the 28 Jesuit colleges and universities in the United States held a conference on "Commitment to Justice in Jesuit

Higher Education" to mark the 25th anniversary of Decree 4 of the 32nd General Congregation and to reflect on its impact upon the Society's university apostolate in the United States. The 420 participants, among them many top administrators, endorsed that address as the basis upon which to plan education for justice on every campus.

The surge of energy on Jesuit campuses for Jesuit spirituality and commitment are a development from these early ideas. Father Kolvenbach articulated issues of the diminishing of the number of Jesuits on the campus, the entrusting of governance to dedicated laypersons steeped in this spirit. The language that lets students identify themselves as men and woman for others, that energizes their commitments to justice, to the environment, to the common good has grown explicit and intense in recent decades. Father Kolvenbach pushed these developments.

Through his pragmatic diplomacy and astute leadership, Fr. Peter-Hans Kolvenbach strengthened Jesuit education in a contemporary context and gave it strong energy for the future. We are grateful for the great man who served us so well.

Edward W. Schmidt, S.J., a senior editor at America Media, is also the editor of Conversations.

Notes: One clear sign that Father Kolvenbach's ideas have caught on is Heidi Barker's Teaching the Mission article in this issue (p. 52).

The texts of these addresses are available on-line at several sites; search "Kolvenbach Assembly '89" or "Kolvenbach Santa Clara 2002."



Fr. Kolvenbach in the Aula at the Jesuit Curia preparing for the Jesuits' 35th General Congregation. Photos by Fr. Don Doll, S.J.



Too Catholic Not Catholic Enough

Holding the Creative Tension with Beloved Balance

By Raymond Reyes

Living in the Pacific Northwest, where we have four distinct seasons, I find great comfort in the two transition moments in our annual round, fall and spring. They offer balance to the extremes of the deep freeze of winter and the hot sizzle of summer. As I write in early September, I find great comfort knowing that the autumnal equinox is two weeks away and on the other side of winter six months away resides the spring equinox.

In both instances, this cosmic dance co-creates equal light and dark, the perfect balance of 12 hours of day and night. The Jesuit worldview tells us that reality is saturated with the active presence of God and that he reveals his face to us in the creative tension of living. So how can we transform Jesuit rhetoric into reality through the balanced productive discomfort of diverse, opposing, and conflicting perspectives of reality?

Nine years ago, before it became a common practice or a Title IX requirement to do so, Gonzaga University began assessing its campus climate to evaluate the organizational health and wellness of inclusion, equity, and intercultural relations. Over the years of these assessments, I have asked the question, what is the GU

experience if you are not white, middle-class, heterosexual, male, Christian, able bodied, and American born? The symptoms of the growing concerns of secularization of higher education and the decreasing numbers of Jesuits active in leadership and teaching positions emerged in the responses as some community members described Gonzaga University as being not Catholic enough while other community members reported it being too Catholic.

The following recitals offer representative examples and insight into this creative tension.

Not Catholic Enough

- “Conservative and traditional Roman Catholics are encouraged to keep quiet and not participate in a diverse campus.”
- “Openness and acceptance is a valuable and important part of the college experience. However, I came to a Jesuit, Catholic school to be part of a religious community that values the Catholic Church and the ideals that go along with that. But I have been told to silence my beliefs so others don’t feel left out,

rather than invited to share my faith. This has been a huge disappointment. And I wanted more from the Jesuits.”

Too Catholic

- “I feel as though Jesuit aspects are forced on me as a student and that if I don’t participate in Jesuit aspects, I am a lesser person. As a Gonzaga student, I am encouraged to appreciate the uniqueness of others’ ideas only as they are Jesuit, Catholic ideas.”
- “I think GU (administrators) need to walk the talk and not just talk the talk as far as acceptance and diversity goes. They say we’re diverse and accepting, but I believe they are more afraid of going too far or upsetting conservative people than really going beyond their typical comfort zone. Having a Jesuit education is more than being “the perfect Catholic,” and GU needs to open its eyes and see that the world is changing. The administration is way out of touch with the campus and its students.”

Author Parker Palmer enchants us with the notion that truth is a verb, a relationship. Palmer eloquently introduces “troth” (as in betrothed) as a living pledge, a sacramental beholder wherein we learn how to live in integrity, that is, “linking the transcendent character of soul with our human character.” I suppose this is another way of describing the Incarnation or what it means to be Christ-like, to be Christian, not too much or not enough but like autumn or spring equinox, holding the creative tension with beloved balance.

In his book, *Healing the Heart of Democracy: The Courage to Create a Politics Worthy of the Human Spirit*, Palmer identifies five habits of the heart that may inform a way of proceeding that graces us with the courage to hold diverse, opposing perspectives in orbit without any collisions. The five habits of heart articulated by Palmer are:

- **We must understand that we are all in this together.** It is imperative to realize that we are dependent on and accountable to one another. Tribal people express this belief with the mantra “we are all related.” The principle of interdependence and the practice of what happens to one happens to everyone can strengthen our capacity to contribute to the *magis*. What does this mean in a Jesuit context?
- **We must develop an appreciation of the value of “otherness.”** For me this refers to what I call sacred hospitality. Kent Hoffman, a psychologist in Spokane, refers to sacred to mean “shared vulnerability.”

And hospitality is an ancient tradition across time and cultures; a stranger represents potential for being one of our master teachers. Fritz Perls, the father of Gestalt therapy, once described the value of the other with his awareness that “through the face of another I am.” Sacred hospitality is how we hold the other in our shared vulnerability. What does this mean in a Jesuit context?

- **We must cultivate the ability to hold tension in life-giving ways.** The genius of self-awareness or the merit of maintaining a high emotional IQ resides in the capacity to utilize tensions fully in order to generate insight, energy, and new perspectives. Albert Einstein was known to have pointed out that a problem or challenge can’t be solved on the same level at which it was created. Creative tension is western yoga in terms of how it stretches us and teaches us to expand the breath of life into unexamined areas of our personhood and animate the bandwidth of our being. What does this mean in a Jesuit context?
- **We must generate a sense of personal voice and agency.** In my 29 years of employment as a professor and administrator at a Jesuit university, I have learned that a primary purpose of education is to find your voice and express that narrative voice in a unique way for the greater glory of God. A sense of common unity, community, is negotiated and can morph into consensus reality when I express my version of

truth while checking, amending, or editing that version against the truth of others. What does this mean in a Jesuit context?

- **We must strengthen our capacity to create community.** Sheryl Erickson in *The Power of Collective Wisdom* reminds us that democracy comes from the power to listen to each other, to listen each other into a new being, a collective being that is as conscious of the wholeness as of its difference. For me to create community is contingent upon listening. To remind myself of this essential quality, I have a 14-year-old cat named Listen. My cat reminds me of the Quaker saying, “to listen a soul into disclosure and discovery is the greatest service one human being can offer another.” What does this mean in a Jesuit context?

Palmer’s five habits of the heart transform my imagination and empower a sense of the common good to discover and develop the promised land of the common ground between the tennis match movements of not Catholic enough versus too Catholic within our university community experience. High-octane courage fueled by agape love is critical to balance: the not enough and the too much of being Catholic. Such love and courage will emerge from our silence, listening, and sharing, the entelechy of having conversations. In the spirit of the Jesuits and their lay companions, “May the Blessings Be!”

Raymond F. Reyes is an associate academic vice president and the Chief Diversity Officer at Gonzaga University.

Making Interfaith Conversations Central to Our Jesuit Mission

Why and How to Get Started

By Russell C. D. Arnold

Students come to college with previous experiences of religious diversity and the expectation that their college experience will extend these experiences. Are we in Jesuit colleges and universities ensuring that such encounters happen on our campuses and that students are getting the most from these encounters? Are we equipping our students to become interfaith leaders who, “through addressing diverse faith identities in interaction, strengthen a religiously diverse democracy” (Eboo Patel, *Interfaith Leadership: A Primer*, 6).

When I came to Regis three years ago, one of the statements I heard repeatedly was that “our goal is not to make you a Catholic, we want you to be a better ‘whatever you are.’” This statement aspires beyond tolerance of diversity toward a transformative encounter with the religious other. Are our institutions committed to making this aspiration a cornerstone of our culture and practice as Jesuit, Catholic universities? The question is whether we see the development of interfaith leaders as central or peripheral to our mission.

The Vatican II document on interfaith relationships, *Nostra Aetate*, exhorts Catholics to engage in “dialogue and collaboration with the followers of other religions” in order to “preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among” such people,

promoting “for the benefit of all mankind social justice and moral welfare, as well as peace and freedom.”

Similarly, the 34th General Congregation of the Society of Jesus articulates the centrality of interfaith to the mission of the Society, recognizing that “[t]o be religious today is to be interreligious in the sense that a positive relationship with believers of other faiths is a requirement in a world of religious pluralism.” We must recognize that this call to “be interreligious” is not for clergy and the professionally religious alone. Rather, interfaith leaders are necessary in every office, every classroom, every workplace, and every neighborhood.

Our mission calls us to train effective interfaith leaders. This work is not optional, but an obligation across the curriculum and across campus. Here are

A nationwide study of students in their first year of college called IDEALS, initiated by Interfaith Youth Core (IFYC) and led by researchers at North Carolina State University, indicates the following about students enrolled in Catholic colleges and universities:

- 89% expect a welcoming environment for people of diverse religious or nonreligious perspectives
- 77% expect opportunities to get to know students of other religious/worldview traditions
- 78% expect service opportunities with students of other religious/worldview traditions
- 72% expect to have classes or educational programs designed to help learn about different religious traditions

three principles that can help us create rich spaces for interfaith dialogue and engagement: identity as a process, encounter, and generous translation.

Identity as Process

Most people think of interfaith dialogue as a Jew, a Christian, and a Muslim on a panel talking about each religion’s views about prayer or God or justice. This model communicates that interfaith dialogue is only for those whose religious identity is strong and fits securely within the boundaries of a single tradition. This is simply not the experience of a growing percentage of our students. By defining “faith” not as a label identifying which religion I belong to but rather as my dynamic relationship with the religion(s)/world-

view(s) that shape my life, I am no longer required to fit my experience into a box. “Interfaith” then encapsulates the ways our complex relationships with our tradition(s) affect how we interact with others and how our encounters with others affect the way we relate to our tradition(s) (see Patel, p. 15). By this definition, religious and nonreligious people are all invited equally to the interfaith table, able to bring their whole, complex, unfinished selves to each encounter.

Encounter

As a Jew teaching Interfaith Studies at a Jesuit university, my core principle derives from an oft-quoted passage translated in *The Study Quran* as: “O Mankind, Truly We created you from a male and a female, and We made you peoples and tribes that you may come to know one another” (49:13). These

truths, that humans were created to be richly diverse and that our basic purpose is to know each other, are foundational to the dialogue of encounter. My primary goal in this encounter is not to know about a religion but to come to know you, your life, and your faith. When my colleague and I invite guests to our Interfaith Dialogue course, they don’t represent their religion, they each sit with small groups of four or five students and tell their stories, speak their truths, and engage with students about their lives. Both guests and students are invited to be the experts of their own experiences and connect with each other as individuals, building relationships that will enrich their lives.

Generous Translation

The skill of generous translation helps us hold the tension between understanding and connection. In each en-

counter, we listen deeply for what the other person means, asking questions to understand the other’s meaning on her or his own terms. As we acknowledge the other’s faith as different from ours, we seek commonality by translating the other’s experience in terms that are meaningful to us. We do this generously when we resist collapsing the differences between us and instead appreciate the value of the other as other, recognizing that we benefit from considering how another’s truth relates to our own truth.

Embodying such principles on our campuses will develop us and our students into the interfaith leaders our society needs today. It will also become a cornerstone of our efforts to live out our Jesuit, Catholic mission.

Russell C.D. Arnold is associate professor of religious studies at Regis University, Denver, Colorado.

We’re All Dying

So Let’s Talk About It

By Michael Pagano

I grew up in a three-bedroom house in Oklahoma, where my mother was Irish and my father was Italian. As the oldest of four, I was told about my paternal grandparents, who died before I was born, and how they had spent the last weeks of their lives in my bedroom. Thus it was not surprising that when my mom’s parents and siblings, as well as my dad’s sisters, were dying,

the bedroom that my brothers and I shared became the family hospice. Over the years, numerous relatives took over our room and we moved to couches while they spent their final time on earth with us. My mom would cook and care for them and we would come home from school and sit and talk to them about our day – their deaths were part of our lives.

Coupled with my career choices (combat medic in Vietnam and an emergency room physician assistant), my experiences have been almost as much about dying as about living. But that is not the 21st-century norm and this reality creates problems when teaching health communication. Repeatedly, regardless of whether they hail from communication, health studies, or professional fields (e.g., M.D., R.N., P.A., etc.), students will say the same thing: “I haven’t talked with people who are dying.”

For adolescents and young adults whose next 40-50 years will likely include the deaths of countless family and friends, students need to be effective end-of-life communicators. Fortu-

nately, I teach at an institution, Fairfield University, that embraces experiential pedagogy vis-à-vis service learning. Consequently, eight years ago, “End-of-Life Communication” (CO 341) was first offered with an additional 20-hour service-learning requirement. By mid-semester, the students travel together to an in-patient hospice. They get to see as a group the differences between dying in hospitals or nursing homes versus a hospice. For example, the hospice patient rooms have four beds, so no one dies alone. Also, when a patient dies in the hospice they are moved in a bed with their faces exposed and a flower in their clasped hands – compared to hospitals and nursing homes that generally hide bodies from view.

The students travel in two- or four-person teams to volunteer, giving them an opportunity to share both their anxieties on the way to the hospice as well as their stories on the way back. Initially, they work either with a music or art therapist and go with the professional to the bedside to sing, make name signs for patients, play instruments, do art, or read to the dying residents.

Concurrently, teams that have been to the hospice since our last class are asked to share their stories and experiences. Most of these narratives are joyful, about patients who told the students about their lives or who wanted to get to know about the students’ backgrounds, or stories about interactions with the patients’ families, who were grateful for the students’ visits. Invariably, some of the patients have died and the entire class discusses various teams’ stories about the dying person.

After three or four of the two-hour visits, the student teams begin talking to patients or family members alone. It is at this point in the course that the students begin to report “feeling trans-

formed.” Young women and men – who professed in their first self-reflection essays their fears of being around dying people and not knowing what to say – are now spending 30 minutes, or in some cases their entire two-hour shift, talking to dying patients about life (both the student’s and the patient’s). By the final essay, the volunteers universally report that they are less afraid of communicating about dying and death and more interested in sharing narratives with and about the patients.

For example, one student, Jenna, initially reflected, “In my life, I have experienced certain circumstances when my family purposely left out details about my sick relatives because they thought I would not be able to handle the truth. That was really frustrating because I wanted to get a chance to spend time with those loved ones before passing, and I felt cheated.” In her final reflection, she wrote, “Every day when I left hospice, I felt that I was a better person. I was so thankful for the lessons and patients I met. I am so thankful for all the memories I gained. I will forever keep them in my heart and try to be a better person for them.”

Clearly, end-of-life communication is a difficult conversation – especially for adolescents and young adults. However, using an experiential, service-learning approach, coupled with a variety of print and multi-media texts (see sidebar), it is possible to help students see death as a part of life and not a taboo topic. Furthermore, while this interdisciplinary offering focuses on death and dying, I believe a similar experiential approach could be used to teach other difficult conversation topics (e.g., sexual assault, domestic abuse, unwanted pregnancies, etc.). One of the key surprises from teaching

this course annually for nearly a decade is that, even though it is an elective, it always fills, and this is thanks to prior students who encourage their peers to take it. Clearly, the volunteers in CO 341 each spring form many powerful relationships, and they do so with strangers who the students know are actively dying. As a result, this course embodies the Jesuit mission to develop men and women for others – especially others who are at the end of their life cycles.

Michael Pagano is an associate professor of communication at Fairfield University.

Texts to Talk Through Death

- *Being Mortal: Medicine and What Matters in the End* by Atul Gawande. Picador, 2015, 304 pages.
- *Communication as Comfort: Multiple Voices in Palliative Care* by Sandra L. Ragan, Elaine M. Wittenberg-Lyles, and Joy Goldsmith. Routledge, 2008, 184 pages.
- *On Death & Dying: What the Dying Have to Teach Doctors, Nurses, Clergy, and Their Own Families* by Elisabeth Kubler-Ross and Ira Byock. Scribner, 2014, 304 pages.
- *Tuesdays with Morrie: An Old Man, a Young Man, and Life’s Greatest Lesson* by Mitch Albom. Broadway, 2002, 192 pages.
- *The Last Lecture* by Randy Paus and Jeffrey Zaslow. Hyperion, 2008, 206 pages.
- *Wit: A Play* by Margaret Edson. Farrar Straus and Giroux, 1999, 85 pages.

How 15 Years in Jail Transformed My Theology

By Fred Rottnek

Our capacity for growth and sustained ministry comes from experience, wisdom, and persistence. There are no shortcuts. I fear that we educators try to package transformative life experiences into a syllabus or a sign-in sheet. We want students to have the life-changing epiphanies, but we shy away from preparing them for the turmoil and heartache that contributes to self-knowledge. Often the transformation takes decades – over the course of our education and our professional lives. Or, using a more Ignatian metaphor, we want the revelation without the cannonball.

My cannonball hit over 30 years ago. And the last 15 years of my convalescence have been in jail.

My Path to Jail

I was a good Catholic boy. The middle child of three in a household of working-class parents in Saint Louis County, Missouri, I grew up with the very best of intentions. I was introverted and bookish, but I wanted to do something with my life worthy of the talents that God gave me. And I cultivated those academic talents at a ferocious pace.

My cannonball came at age 22, but I couldn't name it as major depression until I was 25. It was manifest in some spectacularly bad choices: leaving a full scholarship in graduate school at Harvard and, later, abandoning the path of becoming a Jesuit after eight days in the novitiate. After my diagnosis, a new drug called Prozac, and some initial years of psychotherapy, I entered medical school at Saint Louis University. The path of medicine as a vocation did not come all at once. It required effort to find my authentic self and experiences of service that created meaning with different definitions of success. I chose electives that resonated with my upbringing and my values, including electives with the city's homeless population. After graduation, I found my comfort zone in a family

medicine residency focused on community-based experiences with the poor and underserved.

After my family medicine residency, I joined the program's faculty, and through a new contract with the County Health Department I started my time as the Medical Director of Corrections Medicine. In the shelters, I had already begun caring for the frequent fliers of the criminal justice system – the homeless, the poor, and those without resources. Now, behind bars, I had staff support and resources; professionally, in my mind, this was a step up.

I entered my work within the criminal justice system with another important tool – the study of theology. Just a few months before I started in correctional health care, I enrolled in the Health Care Mission graduate program at Aquinas Institute of Theology. I learned how to engage in focused, critical reflection, how to articulate matters of mission across intersections of professions both inside and outside of Catholic health care, how to respect the human side of theology, and how to be patient and grateful for my own convoluted journey.

In Jail, Life's Lessons Are Taught with a 2x4

We love jail and prison stories. Correctional facilities provide interesting and intense intersections. As a result, the correctional health care setting is an ideal setting for theological reflection. People are at their best and their worst – often on the same day. Some emotions are raw, some are absent, and others are disciplined. There are huge power imbalances – allowing for great charity or great brutality.

Sam was a patient of mine in juvenile detention. He was charged with raping and almost killing a seven-year-old girl. The day he turned 13, he was certified as an adult and transferred to the jail to stand trial as an

adult. He spent most of the next three years in the jail's psychiatric infirmary. At trial, faced with a life-without-parole sentence, he accepted a plea bargain and will not be eligible for parole until he is 64. Both of Sam's parents had criminal records related to drugs, and they had lost custody of Sam's two younger siblings. During his incarceration in our jail, Sam went from a D and F student to an A student; he was able to adhere to a behavior plan so he could shoot hoops on a daily basis; and he grew in stature and personal responsibility. Now he will spend the rest of his life behind bars.

Caring for a 13-year-old in an adult jail forced me to ask whether theology could explain a child committing such a horrendous act. I had been raised in a popular culture and in a church that divided people into good and bad. I had been taught to stay on the safe side – with good, well-intentioned, holy people. Now more than ever, in caring for Sam, these core beliefs were shattered. Sam was a child – a child who had been repeatedly traumatized by those who should have been caring for him. Labeling Sam as *bad* didn't inform my understanding or my actions. If I were to make sense of Sam, much less care for him as a physician, I needed to revisit my most basic belief structures on human nature.

A trauma-informed lens was my way in. As children, none of us aspire to be chemically dependent. We don't aspire to rape and murder. We don't aspire to be in prison. So, if we find ourselves in these situations, something has gone terribly wrong in our lives. How we respond to those root causes of behavior, our baselines of normal, affects how we care for those who are incarcerated. Few of my patients' choices are as simple as they may appear. I had to move beyond a good/evil dichotomy to broader yet very practical questions:

- Do people have value in and of themselves?
- Do human beings have the ability to grow and change?
- Do people make the best choices based on the data in front of them?
- How does living in an environment of violence, trauma, and toxic stress affect an individual's health, well-being, and decision-making?

My answers that came over the past 15 years: Yes, yes, yes, and deeply yes. I have learned that my strength

and resilience as a jail physician comes from a lens of understanding my patient's behavior even more than making a correct diagnosis. The better a physician listens the better he practices. Now I can listen far more comfortably to the senior who has molested children or the pregnant woman who is addicted to heroin. My patients are now people with unimaginable stories of barriers to flourishing; they are no longer bad or weak or broken.

The Gospels guide us to move beyond the false simplicity of good and evil. Jesus taught to people's behavior. Jesus hung out with people often criticized – if not ostracized – by their communities, and he enjoyed their company. He understood complexity. He pointed individuals and crowds towards self-care, healthy relationships, and welcoming communities.

Treating people as evil is too easy. It's dismissive, and it's a way we let ourselves off the hook. More importantly, it's a paradigm that does not allow for improvement of the human condition. Although I cherish my formal theological education, it was Sam who forced me to question my beliefs about human nature. In doing so, I became a more effective physician.

Professional Formation and Messiness

We may want simple and only somewhat risky lessons that result in transformational learning and growth for our students. But, the reality is that transformation and vocation do not occur in a structured course with clearly-defined learning objectives. We need our cannonballs to force us to flourish and to live in effective service to others.

Nothing has been tidy about my professional formation. But without my messiness and reflection, my service and my teaching would have been impossible.

We cannot – and should not – protect our learners from their cannonball experiences and the subsequent messiness. And we should pray they encounter a Sam.

Fred Rottnek is professor and the director of Community Medicine in Family and Community Medicine at Saint Louis University. For the past 15 years, he has practiced in correctional health care at the Saint Louis County Department of Public Health at the jail and juvenile detention facility.

Traditions of Eloquence: The Jesuits & Modern Rhetorical Studies. Cinthia Gannett and John C. Brereton, Editors.

THE BRONX, NY: FORDHAM UNIVERSITY PRESS, 2015. XVIII + 444 PAGES.

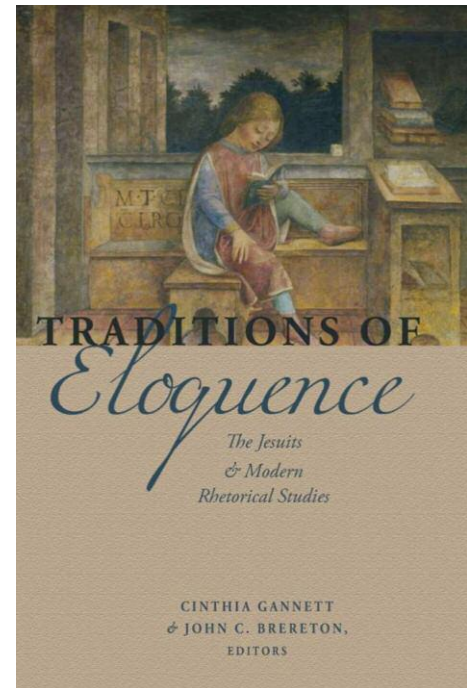
Reviewed by Laurie Ann Britt-Smith

“Eloquence,” as defined by John O’Malley, S.J., in the foreword to this collection, is “to mean what you say and to say what you mean – and to say it with grace, accuracy, and force.” Eloquence, or *eloquentia perfecta*, is a key outcome of Jesuit rhetorical practice, but as noted by editors Cinthia Gannett and John C. Brereton, the influence of this Jesuit twist on classical rhetoric, and by extension its influence on the Western system of education, has been neglected in contemporary scholarship. These essays are a first step toward rectifying this omission. The text is primarily the work of a consortium of rhetoric and composition scholars from across the 28 Jesuit colleges and universities. They have created an ambitious exploration of the order’s investment in education in the area of rhetorical theory and practice and of how that history is manifested in the work of contemporary rhetoric and composition programs and classrooms.

Organized in a loose three-part structure, each contribution can be read as a part of a whole or as an independent piece. Section One features essays linked through the use of history as a lens. Such a large framework allows for conversations that include the specific rhetorical moves made by St. Ignatius in his autobiography and the

Spiritual Exercises, the adaptation of classical rhetorical training by the Jesuits, the changing role of liberal education and Jesuit training, the relationship of the “Black Robes” to women’s religious orders in early North American educational institutions, and a comparison between rhetorical training historically and currently offered at the College of the Holy Cross and at Sogang University in South Korea. Although somewhat counterintuitive, that last one is actually the first essay in the collection. Written by Patricia Bizzell, it masterfully sets the tone for the entire text, establishing historical context while also discussing current affairs. Allowing for the largest possible audience, the introduction to each section and at least one essay in it provide a coherent chronological, theoretical, or pedagogical overview for those entering new territory or who need a helpful reminder/map of this intellectual terrain.

The remaining sections are narrower in scope but continue the pattern of establishing the conversation, breaking it into smaller parts and then expanding again into a larger consideration of the theme. Section Two covers the post-suppression era in Jesuit education in the United States, starting with three excellent chapters written by the



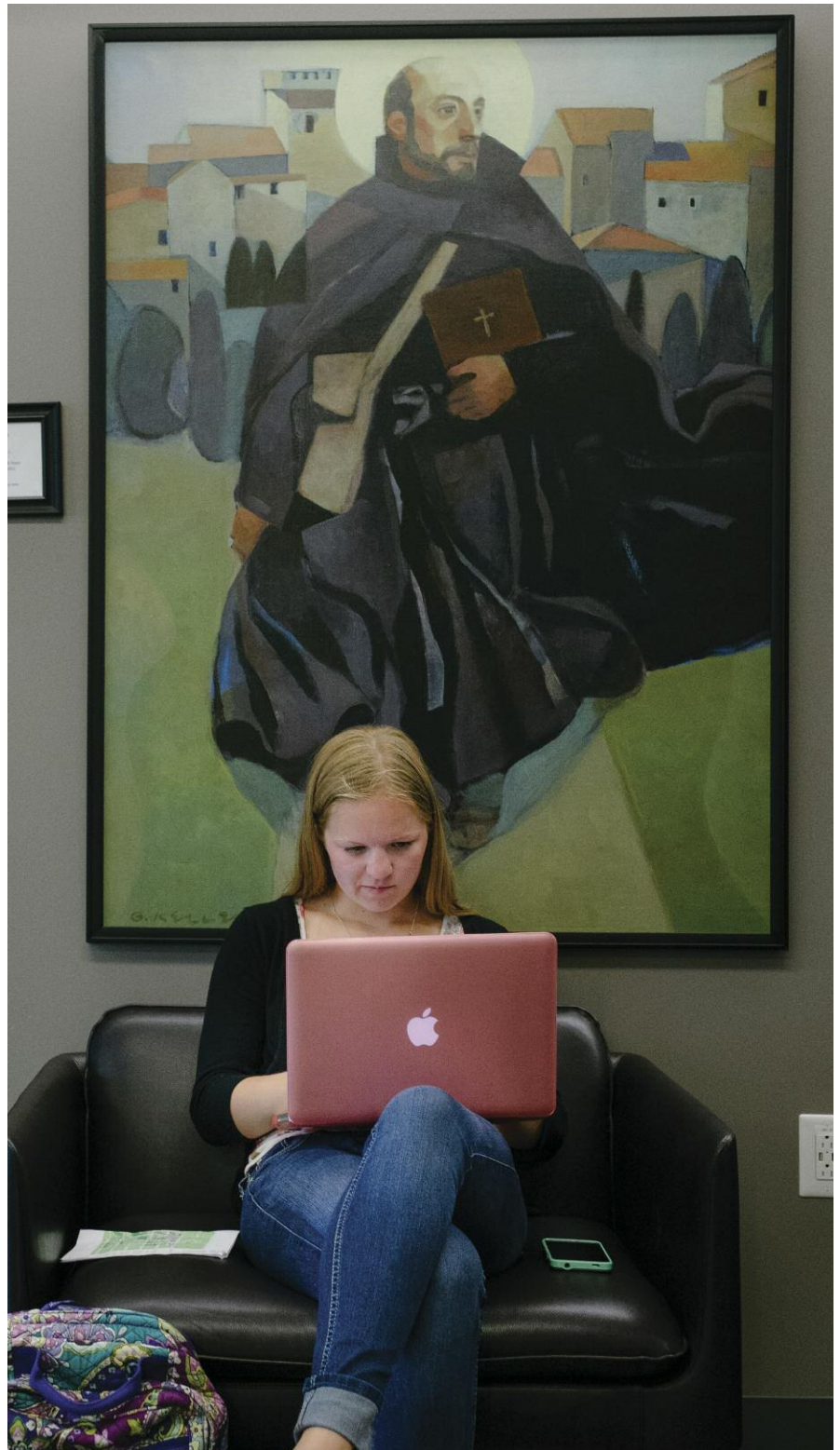
editors and by Steven Mailloux and Katherine H. Adams respectively, which review the history of rhetoric and writing studies in what has become the AJCU. These are followed by essays which showcase exemplar scholars who are irrevocably tied to the tradition: Walter Ong, Ed Corbett, Bernard Lonergan, and Paulo Freire. The section ends with a forum section of rhetoricians briefly reflecting of the importance of their Jesuit education.

Building on the momentum of those who influenced or were influenced by the tradition, the third section examines the application of Jesuit rhetoric through a discussion of *eloquentia perfecta* as translated in today’s pedagogies. The voices gathered here include some of the most respected in the field, for example, John Bean, whose *Engaging Ideas* is canonical in the discipline. Some essays focus on the circumstances found at specific universities that have larger application for other Jesuit institutions. K. J. Peters’s discussion of the core curricu-

lum at Loyola Marymount and others, like Vincent Casaregola's fascinating reconsideration of what "voice" means in a digital world, have implications for all who teach. The text closes with an Afterword by Joseph Janangelo. Titled "Technology, Diversity, and the Impression of Mission," it brings the discussion full circle, considering where the tradition, always intertwined with the Jesuit mission, is going as it is increasingly transferred to lay faculty who must accompany 21st-century students into new spaces and places.

The essays form a wondrous cacophony of ideas and individual styles. The effect is attending a large party with fabulous guests, each talking passionately about the subjects which they most care about. Such a wide-ranging conversation can cause a bit of alienation, even with the built-in moorings for the uninitiated. Those who have never been to this particular party may anticipate that the text will be awfully dry and boring. Fear not. One the advantages in joining these conversations is that they are led by men and women who at their core are teachers, teachers who are experts at making the kind of rhetorical moves that can captivate an audience. It is worth the effort to engage with this work and to consider what the next steps in such scholarship might be. After all, these skilled rhetoricians have cultivated in their own writing, and in their work with their students, eloquence.

Laurie Ann Britt-Smith, a former member of the Conversations seminar, is now the director of the Center for Writing at the College of the Holy Cross.



A student finds inspiration underneath a portrait of Saint Ignatius at Rockhurst University.

Support When It's Messy

By Heidi Barker

In our work with students, we try to connect theory with practice, engaging the full cycle of Ignatian pedagogy. We ask students to take what they learn in our university courses and weave it with experiences that fully engage with communities and peoples. We ask them to reflect, to take action, to ask more questions, and to begin the cycle again.

As this issue of *Conversations* came together, I considered the types of difficult conversations and topics that come up in my courses. I am a professor of education and my work revolves mainly around preparing students to become teachers. Our students are required to spend time in classrooms engaging with students, engaging with teachers and administrators, engaging with families. Engaging with schools and communities provides some of the most powerful learning experiences that our students encounter. This learning is real. It is hard. And, it is messy. There are often grey areas that are true to the scenarios, strategies, and research we have discussed in our university classrooms, but it is different when it is “real.” There are hard questions, hard issues, and hard interactions.

In a recent seminar course, students shared what difficulties they were encountering in their school settings. At one high school, a student had committed suicide. The student teacher was not only consoling and providing support for the students in his classes, he was also mourning the loss. Another of my students, in collaboration with his mentor teacher, completed the mandatory reporting of abuse when they were told by a middle-school student that she had been abused by a relative. Every day in their field placements, my students

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

- Rev. Peter-Hans Kolvenbach, S.J.,
Superior General of the Society of Jesus.
Keynote Address at Santa Clara
University's Justice Conference,
October 6, 2000

encounter poverty, racism, issues related to immigration, language and culture. They see firsthand the impact of policy on students with disabilities. My undergraduate and graduate students grapple with the ways that educational disparities exist in our communities. Injustice abounds, and it is important for my students to engage with these topics. I have to be ready to give them safe spaces to navigate through this reality.

How do I support students when it is hard, when it is messy? I try to scaffold for them. I try to give them support and help them traverse the gritty, messy world so that they will continue to engage with it. One way I try to provide scaffolding is by giving students a variety of formats to discuss and problem-solve. For example, one student may be paired with another student

who is at the same field site, students may be in “support groups” of students with whom they meet each week to deconstruct and problem-solve together, we do whole class “check-ins” which allow everyone to know how things are going, and students are required to meet with me as a further support. I make sure that we have good communication and relationships with our field sites so that we can also work together as reciprocal partners for our university students and for their school communities.

All of these layers give students different access points for support. This is *cura personalis* in practice. Some feel more comfortable sharing with a partner, some share in the large group, and some only share with their mentors or with me. By providing a variety of different spaces in classes and in experiences for active caring, there is support for learning related to mission. I don't have to know the answers, but I have to be authentic in my caring, in my curiosities, and in my compassion – both for the difficult issues and for my students.

We demand a lot from our students: be a problem solver, be a leader, be an advocate. These are values we share at our Jesuit institutions. We want our students to engage with the world, to be learners becoming leaders, to be men and women in service of others. It is essential for them to become critical thinkers and to work towards solving the problems we discuss, for aren't the only questions worth answering the hard ones?

Heidi Barker is an associate professor and chairperson of the education department in Regis College at Regis University; she is a member of the Conversations seminar.



THE NATIONAL SEMINAR ON JESUIT HIGHER EDUCATION

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

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

Members of the Seminar

Heidi Barker is an associate professor in the department of education at Regis University.

Mark G. Bosco, S.J., is the director of the Hank Center for Catholic Intellectual Heritage and joint professor of English and theology at Loyola University Chicago.

Timothy P. Kesicki, S.J., is President of the Jesuit Conference.

Patrick J. Howell, S.J., is chairman of the seminar and distinguished professor in the Institute for Catholic Thought and Culture at Seattle University.

Molly Pepper associate dean of the undergraduate program and a professor of management at Gonzaga University.

Jennifer Rinella is the director of non-profit leadership studies and an assistant professor at Rockhurst University.

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

Julie Rubio is a professor of Christian ethics in the department of theology at St. Louis University.

Edward W. Schmidt, S.J., editor, works at *America Magazine*.

Michael Serazio is an assistant professor in the communication department at Boston College.

Michael Sheeran, S.J., is President of the Association of Jesuit Colleges and Universities.

Clint J. Springer is an associate professor of biology at Saint Joseph's University.

Jessica Wroblewski is an assistant professor of theology and religious studies at Wheeling Jesuit University.

Writing for *Conversations*

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

Guidelines.

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

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

Permission is granted to reprint articles from *Conversations* for any educational purpose, provided credit is given.

Previous issues of *Conversations* are available at <http://conversationsmagazine.org>

COMING UP Issue #52 (Fall 2017)
Neighborhood Partnerships

Main Hall with cupola.
Regis University, Denver.



Georgetown University
Washington, DC, 1789

Saint Louis University
Saint Louis, 1818

Spring Hill College
Mobile, 1830

Xavier University
Cincinnati, 1831

Fordham University
New York, 1841

College of the Holy Cross
Worcester, 1843

Saint Joseph's University
Philadelphia, 1851

Santa Clara University
Santa Clara, 1851

Loyola University Maryland
Baltimore, 1852

University of San Francisco
San Francisco, 1855

Boston College
Boston, 1863

Canisius College
Buffalo, 1870

Loyola University Chicago
Chicago, 1870

Saint Peter's University
Jersey City, 1872

University of Detroit Mercy
Detroit, 1877

Regis University
Denver, 1877

Creighton University
Omaha, 1878

Marquette University
Milwaukee, 1881

John Carroll University
Cleveland, 1886

Gonzaga University
Spokane, 1887

University of Scranton
Scranton, 1888

Seattle University
Seattle, 1891

Rockhurst University
Kansas City, 1910

Loyola Marymount University
Los Angeles, 1911

Loyola University New Orleans
New Orleans, 1912

Fairfield University
Fairfield, 1942

Le Moyne College
Syracuse, 1946

Wheeling Jesuit University
Wheeling, 1954

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#52 Neighborhood Partnerships