Conversations

On Jesuit Higher Education

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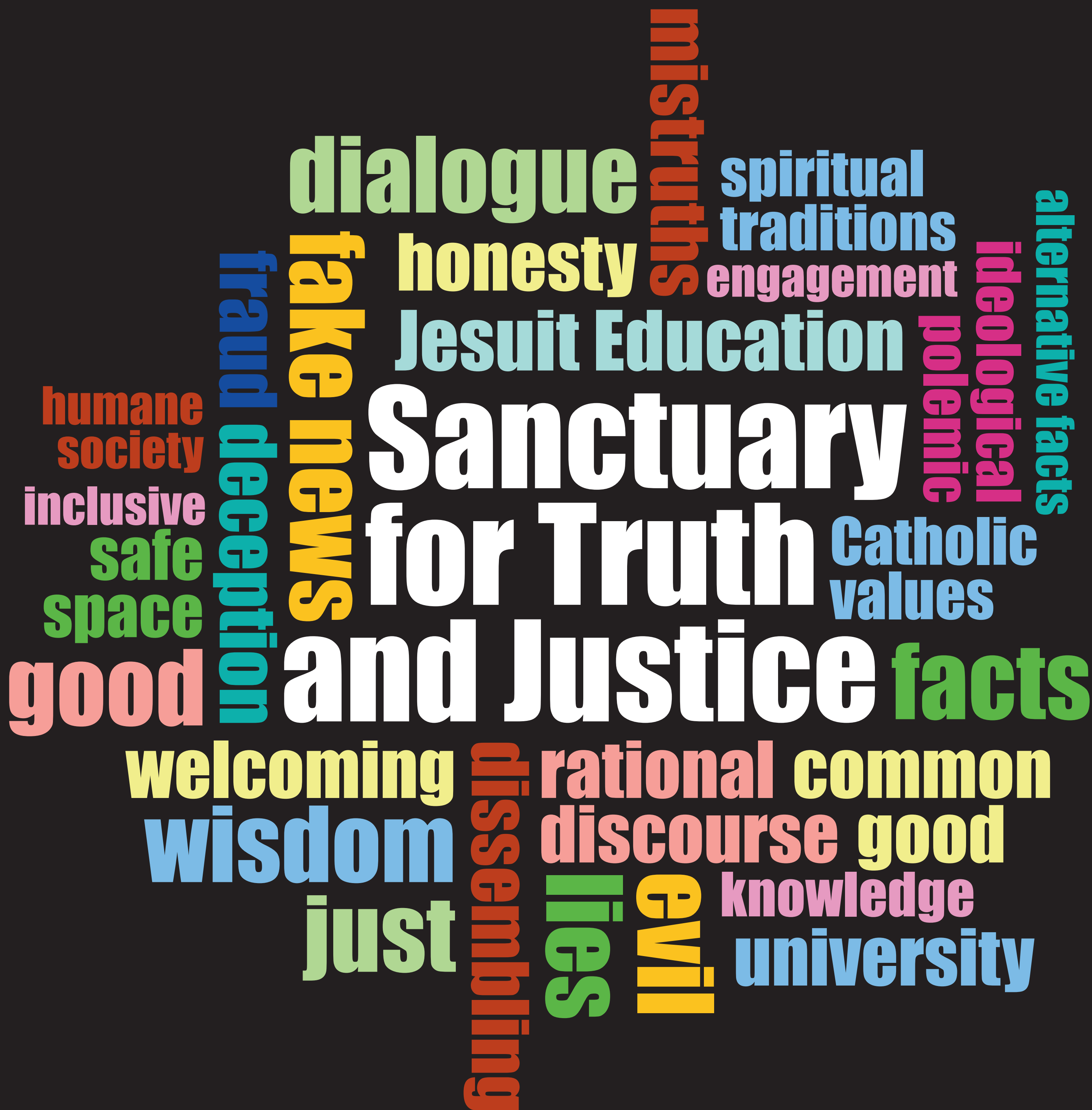

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On Jesuit Higher Education

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Sanctuary - A Sacred Tradition

We made it through the first 100 days, and now through the second 100 days. The republic still stands. But it has been a rocky year for students, teachers, and administrators for all of our Jesuit universities and colleges.

At the core of a university is the search for truth. Whether it's theology exploring scripture ("Know the truth and the truth will set you free") or scientific research, the university treasures truth. It rejects or should reject "alternative facts." They are illusory. They are chimeras worthless for building a civilization and a just and lasting peace. The most insidious effect of President Trump's rhetoric is the damage done to language itself. In a telling analysis, Charles Blow identified its trademarks: "sophistry peppered with superlatives" and "a jumble of incomplete thoughts stitched together with arrogance and ignorance" (*The New York Times*, May 1, 2017). The degradation of language probably undercuts the university most because we educators are constantly refining, inventing, creating, naming, honing in on the best expressions to reveal the hearts of people and the heart of the world.

When the National Seminar board met at Georgetown last January to decide on the theme for this issue, we spent a highly unusual amount of time in discussion and discernment. Ultimately we decided to change course from a previously announced theme and to face head on into the headwinds assaulting the universities. Once we named the Jesuit university as a sanctuary for truth and justice, the topics and articles rolled out quickly. We realized too that this crucial theme flowed continuously from our January issue of *Difficult Conversations.* The methodology in that issue will serve us well for the theme of this Fall 2017 issue.

In fact, the keynote article by Fr. Bryan Massingale of Fordham, "The Ignatian Witness to Truth in a Climate of Injustice," which deals extensively with racism and creating a home for all, flows seamlessly from our Spring issue. We were happy to collaborate with the organizers of the triennial Jesuit justice conference, being held this year at Seattle University, August 10-13, where Father Massingale will be giving this address. You may hear his full address, as well as the other three keynoters, on our Website at http://www.conversationsmagazine.org/

We did not want to repeat the political cant of any particular party nor to get bogged down in the miasmic swamp of analyzing all the mistruths and lies that have arisen with the ascension into office of the current president. Rather we wanted to encourage a dialogue based on the deepest spiritual traditions and the Ignatian dictum found in the guidelines for the Spiritual Exercises*, #22.* "It is necessary to suppose that every good Christian is more ready to put a good interpretation on another's statement than to condemn it as false. If an orthodox construction cannot be put on a proposition, the one who made it should be asked how he understands it. If he is in error, he should be corrected with all kindness."

Fr. Howard Gray, S.J., of Georgetown masterfully takes us through the vital Ignatian elements for discerning our way through a time of "social imbalance and ethical ambiguity" and creating a "Sanctuary of the Heart." Some of the most poignant pieces in this issue are by undocumented students at our universities who share their dread and fear for themselves and especially for their families with remarkable courage.

Our goal is that the sacred tradition of sanctuary, which suggests a welcoming, inclusive, safe space, guided by spiritual traditions, may be a wellspring for creativity and depth in facing the current national crisis. As with any Ignatian discernment, our primary focus is on pursuing the good, rather than engaging evil; honesty, rather than dissembling; rational discourse, rather than ideological polemic.

A Jesuit sanctuary of higher education enables students to study, dialogue, and engage each other. It creates an arena for faculty to freely pursue truth with all the resources of the great wisdom traditions. And it urges all of us pursue the common good, that is, to engage in building a more just and humane society, guided by faith and informed by reason.

Patrick Howell, S.J., chair
National Seminar on Jesuit Higher Education

The Ignatian Witness to Truth in a Climate of Injustice

By Bryan N. Massingale

In an address in 1980 to the Roman Rota, a chief legal court in the Catholic Church, Pope John Paul II cited a 17th-century maxim, "Truth is the basis, foundation, and mother of justice."He thus highlighted the often-noted connection between the pursuit of justice and the quest for truth. For example, the many "Truth and Reconciliation" processes undertaken in the aftermath of severe social traumas, such as in South Africa and Rwanda, are vivid reminders that healing estrangements between peoples and establishing right relationships between social groups can only be premised upon an honest acknowledgment of the harms committed or tolerated against others. Communal and national honesty are the prerequisites for effective reconciliation and a just society.

By any measure or reckoning, the pursuit of racial justice is still, in the words of the African American poet Langston Hughes, "a dream deferred." In a report published in the summer of 2016, a United Nations commission investigating the situation of African Americans in the United States forthrightly concluded:

> Despite substantial changes since the end of the enforcement of Jim Crow and the fight for civil rights, a systemic ideology of racism ensuring the domination of one group over another continues to impact negatively on the civil, political, economic, social and cultural rights of African Americans today.

What accounts for this disturbing persistence of racial injustice, manifested in almost every area of our national life, including gross disparities in criminal justice, education, poverty rates, and healthcare services? Why, despite years of protest and agitation, do we as a nation find ourselves locked in a seemingly endless cycle of racial recrimination, resignation, and even despair? I offer two reasons: first, a persistent belief in an ideology of "personal responsibility"; and second, the profound, pervasive, and perhaps even willful ignorance of the majority of white Americans about the history that has led to and fuels our current impasses and divisions.

The Mantra of "Personal Responsibility"

One manifestation of the current ideology of "personal responsibility" was given at Marquette University by Ben Shapiro, a noted young conservative activist and provocateur. His presence on campus was the subject of a great deal of controversy, as a student group timed Shapiro's lecture to coincide with Marquette's annual "Mission Week" celebration of its Ignatian charism and Jesuit ideals. It was especially problematic given the university's chosen theme for 2017 – "Racial Justice and the Call of the Church" – and the title of Shapiro's address, "Can You Handle the Truth?" I decided to attend his speech, which he delivered in a packed lecture hall to an audience of overwhelmingly white male students.

Once one gets past the caustic *ad hominem* polemics that peppered Shapiro's address, his position can be summarized in the following moves:

- There was a time when institutionalized racism existed in the US, but that was 40-50 years ago. (Note that he isn't sure exactly when it ended, nor did he give a historical marker for its demise).

- Therefore, systemic racial injustice is no longer a reality.
- Shapiro acknowledges that there are individual racists, that is, people who do bad things and discriminate because of racial bias.
- But society as a whole isn't intentional in putting people of color down or holding people of color back.
- Thus, for people of color, it is now all up to them. At the core of his argument is a plea for personal responsibility. "Life is what you make of it" was a mantra repeated several times. In fact, he declared that if you follow three rules, you are virtually guaranteed to achieve middle class status: (1) Finish high school. (2) Don't have children out of wedlock. (3) Get a job.
- Left unsaid explicitly, but assumed throughout his presentation: If you don't get ahead, if you don't make it, it's your own fault. To think otherwise is to succumb to a "psychology of victimhood" and to allow oneself to be defeated, because there are no longer any systemic obstacles to one's progress.
- More pointed conclusions follow from this line of thinking: we, as a society – and especially white people – have no obligation to help anyone, because all of the systemic obstacles and barriers to individual advancement have been eliminated and eradicated.
- Therefore, most of all, but left unsaid: if white straight men have a disproportionate share of society's goods and benefits, it's because they've *earned* them by being more intelligent, virtuous, and responsible than other groups.

I dwell on Shapiro's argument and views because he is not an aberration. His presentation of this worldview is but an exaggeration of a typical point of view present among many Americans, especially white Americans. His line of thinking explains why so many white people, and especially white Christians and Catholics, are so anemic and tepid in their engagement with issues of racial justice. They believe society is now a level playing field. Therefore, notwithstanding a few bad apples – of *both* and *all* races – black failure and racial disparities are due to personal irresponsibility, laziness, and lack of effort.

Let us consider a concrete example of how this insistence upon the demise of systemic racism and assumption of personal responsibility plays out.

Ben Shapiro speaks to students in a packed lecture hall at Marquette University.

In May 2015, approximately 50 students, faculty, and administrators gathered outside of Grewen Hall, Le Moyne College, to express their solidarity in support of the people of Ferguson. Following a moment of silence, the group walked throughout the main academic complex before reconvening outside for prayer and reflection.

Such thinking explains in great measure the apathy or indifference of white Christians toward police violence and misconduct in our society, especially as these are experienced by communities of color and protested by the Movements for Black Lives. A recent Public Religion Research Institute report related how over 80 percent of black Christians believe that police-involved killings of black people are part of a much larger picture of racial injustice. However, an almost equal number of white Christians believe the opposite, holding that such deaths are mainly isolated incidents with no connection to one another. (Seventy-one percent of Catholics hold this view.) Indeed, white non-Christians are more likely to see a systemic problem than white Christians.

In other words, white Christians are among the least likely to believe that there is a systemic race-based problem with policing in our country. They admit that bad things happen. But these are "isolated incidents" – that is, the fault of a few renegade individuals – not events that point to deeper systemic faults in the institutions of our society. The majority of white Americans, it would seem, hold that racial injustice is no longer a pressing issue in society; it is, rather, at most, an episodic aberration committed by some bad people.

A Pervasive (Willful) Ignorance of Truth

Yet, note how the widespread acceptance of an ideology of personal responsibility – put more colloquially, the mentality of "it's their/your own damn fault" – is abetted by a pervasive ignorance of the real history of racial injustice in our country. (Recall how the first and necessary move made by Shapiro is a declaration that systemic institutional racism has been eradicated). African American religious scholar Eddie S. Glaude, Jr., states that "willful blindness" to our history allows so many to "absurdly

believe...that black social misery is the result of hundreds of thousands of unrelated bad individual decisions by black people across this country."

One of the best independent assessments of the lack of accurate knowledge of our nation's racial history comes from the United Nations' investigation of our racial practices referred to earlier. It notes that most Americans have not been and are not being taught the true history of the country's complicity with what it called the "crimes against humanity" that were perpetrated upon communities of color, especially African Americans. Two of its findings are especially pertinent:

- In particular, the legacy of colonial history, enslavement, racial subordination and segregation, racial terrorism and racial inequality in the United States remains a serious challenge, as *there has been no real commitment to reparations and to truth and reconciliation for people of African descent.* Contemporary police killings and the trauma that they create are reminiscent of the past racial terror of lynching. Impunity for State violence has resulted in the current human rights crisis and must be addressed as a matter of urgency. (emphasis added)
- There is a profound need to acknowledge that the transatlantic trade in Africans, enslavement, colonization and colonialism were a crime against humanity and are among the major sources and manifestations of racism, racial discrimination, Afrophobia, xenophobia and related intolerance. Past injustices and crimes against African Americans need to be addressed with reparatory justice.

Note how this report relates that ignorance of our past compromises our ability to cope with present-day racial injustices, which are the enduring manifestations of an unacknowledged and actively avoided past. Glaude concurs, opining that being "willfully ignorant" of our history of racism "has consigned so many black people to poverty with little to no chance of escaping it."

Thus, it comes as no surprise that the U.N. task force, in its recommendations for a more racially just society, concluded: "Consistently, the school curriculum in each state should reflect appropriately the history of the transatlantic trade in Africans, enslavement and segregation." In short, telling and facing the truth of our tragic past is an essential part of achieving justice in the present. What Canadian Jesuit philosopher Bernard Lonergan called the "flight from understanding" is a major contributing factor to the racial apathy and indifference that result from a race-based ideology of personal responsibility.

The Ignatian Witness to Truth

What, then, are the challenges and opportunities of this state of affairs for Jesuit higher education in the United States? What does it mean for Jesuit campuses to be "sanctuaries of truth" in the midst of so much injustice, denial, and willful ignorance? What does the summons to fidelity to our mission entail in such circumstances?

First, a reclaiming of and recommitment to the fundamental inspirations and values of the Society of Jesus. One of the lasting memories of my

Consistently, the school curriculum in each state should reflect appropriately the history of the transatlantic trade in Africans, enslavement and segregation.

– U.N. task force

undergraduate theology courses at Marquette was studying the book *The Faith that Does Justice.* It was a compilation of articles written by Jesuits in the mid 1970s, reflecting on how the promotion of justice was an essential part of Christian faith. I no longer remember the specifics of the articles. But the title arrested me then and inspires me still. It was the first time that an explicit connection was made between my belief in God and my hunger for justice.

I then discovered that this deep connection is a fundamental Jesuit conviction, first articulated in 1975 during its 32nd General Congregation and then reaffirmed repeatedly since, most notably in 2000 at Santa Clara University by then Father General Peter-Hans Kolvenbach. His words are powerful and prophetic:

> Since Saint Ignatius wanted love to be expressed not only in words but also in deeds, the Congregation committed the Society to the promotion of justice as a concrete, radical but proportionate response to an unjustly suffering world. Fostering the virtue of justice in people was not enough. Only a substantive justice can bring about the kinds of structural and attitudinal changes that are needed to uproot those sinful oppressive injustices that are a scandal against humanity and God.

Therefore, a first step for Jesuit campuses is a forthright and public commitment to this legacy of seeking justice as a vital component of our identity and mission – a commitment that is not just rhetorical but effective. How do we come to see ourselves as custodians of sacred trust, "the service of faith through the promotion of justice," that has been committed to our care? How do our campuses continue to inspire new generations of young people, captivating them with book titles, courses, experiences, and witnesses that show them the deep connection between love of God and justice for their neighbors?

To put this first step negatively: If, in the midst of a society scarred by racial injustice, Jesuit colleges and universities are not forthright witnesses of "concrete, radical but proportionate responses" to unjust suffering, then we fail to embody what makes us unique among institutions of higher education. And if we are no different from any other college or university, especially lower-cost competitors who can offer just as valuable an educational product, then we have no reason to survive – and in all likelihood, we will not.

Second, acknowledging that we have much to learn and to "un-learn" about our racial (and racist) history. Malcolm X once said, "Untruths have to be untold. We have to be untaught before we can be taught, and once untaught, we ourselves can unteach others." He thus stated the implication of his belief that injustice in America is sustained by a not accidental strategy of miseducation and omission. The bottom line is that most of us have been taught many half-truths and untruths about our nation's dealings with communities of color.

If "truth is the basis, foundation, and mother of justice," then an important contribution of Jesuit higher education toward a racially just society is fostering a deeper and truer knowledge of this nation's legacy of racial animus and privilege. Our curricula should insure that no one graduates from our institutions without a sustained engagement with the reality of racial injustice. This is wholly and entirely consistent with our institutions' mission to discover and disseminate knowledge. This leads to a pressing question: How do our curricula both reflect and respect the intellectual contributions of the majority of the human race? For we cannot fulfill the mission of discovering and disseminating knowledge of the human condition if, by omission or silence, we ignore, downplay, or disparage insights and knowledge arising from the majority of humankind.

Third, accepting that solidarity with the racially "other" means living in the midst of human conflict. I teach courses that focus on race, white su-

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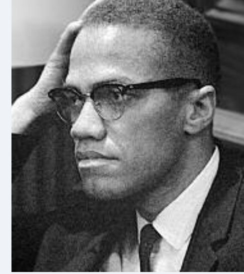
>
> **– Malcolm X**



premacy, and religious complicity. Students are often bewildered, confused, and dismayed as they encounter new knowledge, question previously held beliefs, and face the uncomfortable truth that religious leaders have not always been agents of social justice. Sometimes they express their discomfort in less than mature ways. And, as this winter's controversy at Marquette demonstrated, fostering honest engagement with racial privilege generates intense and often passionate resistance. Radical responses to unjust suffering, what Father Kolvenbach detailed as a core component of Jesuit higher education, will generate not only sincere misunderstandings but also polemical counterattacks. The road to a just society must go through the path of social conflict.

Institutions, because of their instincts for self-preservation, are inherently averse to conflict and risk. Yet, the unique nature of institutions founded upon an Ignatian charism demands a different and even counter-intuitive approach. There is no other way we can be faithful to our mission of truth in the midst of social injustice. To paraphrase the insight of Martin Luther King, Jr., the ultimate measure of our institutional integrity is not where we stand in times of convenience and comfort but where and how we stand in times of challenge and controversy.

At the very least, we must make it absolutely clear – effectively and not only rhetorically – that intolerant words, actions, or postings will not be tolerated on our campuses. Students, staff, and faculty of color must not only know this but also feel it as an existential commitment from the highest levels of the university. How we engage the controversies of witnessing truth in a climate of injustice will often be a matter of deep discernment. Yet the commitment to doing so, and accepting the inevitable risks that such a stance entails, are the acid tests of fidelity to our Ignatian values.

Finally, being beacons of hope. The promotion of truth inherently undermines ideological appeals to "personal integrity" that evade the demands of justice. It necessarily generates obstacles and resistance. Yet, this is consistent with the spirit of the Spiritual Exercises as those who engage them move from a contemplation of the suffering Jesus to an encounter with the risen Christ. The resurrection is not an escape from conflict. Rather, it summons us to engage conflictual reality in light of a new experience: an experience of being loved beyond death. This fills one with the courage to struggle for a justice founded on truth, in the words of St. Ignatius, "not counting the cost." Because no cost is too great in the light of such great love.

In teaching about racial justice and white supremacy, I have learned that it is important to leave students with a sense of hope. This is not the facile optimism that maintains that good always prevails over evil, and sooner rather than later. But it is the hope that believes that good ultimately (though not always) prevails, and often at a great price. This is the hope to which the Ignatian Exercises lead us. It is the only hope that is adequate in the face of the long and bitter struggle that racial justice requires. It is an important contribution that our institutions, each in their own way, can offer to our fellow citizens.

The "service of faith." The "promotion of justice." The "quest for truth." Witnessing to the inherent links between these realities in concrete and radical ways is the summons of Jesuit higher education in the midst of unjust racial suffering.

Bryan Massingale is a professor of theological and social ethics at Fordham University in New York. He is the author of Racial Justice and the Catholic Church *(Orbis, 2010).*

Sanctuary for the Heart

By Howard Gray, S.J.

Introduction. Marilynne Robinson's trilogy (*Gilead, Home,* and *Lila*) has been widely praised for the density of its themes, the palpable sympathy for its characters, and the elegant simplicity of its style. The series celebrates the theology that lies within human experience. One of Robinson's recurring themes in the trilogy is that of human loneliness and the longing for a home. What some commentators on the trilogy have noted is the parable-like structure of the narratives, pointing beyond themselves to a deeper and wider reality about North American culture, specifically our hunger to belong and our pilgrimage for a wel-

coming and safe environment that we can call "home," as a place where we belong. Before I pursue this theme, I want to emphasize that this longing is not exclusively American or unique to our contemporary culture. It is a longing embedded in our sacred narratives, the Exodus of the Hebrew people and their dream of the Promised Land, as well as in our formative literary tradition, the journeys of Odysseus. It is also an Ignatian theme caught in Ignatius' self-designation as "the pilgrim" and in the early Jesuits' self-description of their order as a "pathway to God." To be human is to want to find a place where we can belong.

Nonetheless, we find ourselves at a cultural and political moment when many AJCU personnel experience directly or vicariously challenges to the security and certitude of *being at home*. Often political divisions resist genuine communication and cooperation; racial and ethnic distinctions are exploited by demagogues into islands of mutual fear and resentment; meanness, caricature, and downright lying and exaggeration too frequently displace dialogue and civil discourse. These might not be the worst of times but they are certainly not the best of times. We experience and share in this sense of social imbalance and ethical ambiguity, sometimes bewildered about how to respond without ourselves becoming part of the problem, struggling to check our own resentments, tame our own fears, and discipline our own drift towards polarization. Yes, we have a tradition of seeing our loneliness as a witness to solidarity with the human family. Yes, we have a communal hope to find a safe resting place for love and understanding, for compassion and forgiveness, and for reconciliation and new beginnings. Like the wayward son in the Lucan parable we just want to come home. Or as Robert Frost put it, "Home is the place where, when you have to go there, they have to take you in."

Telling anyone that there is no room for them here, no home for them to rest and be safe, to identify them only as the stranger, the outcast, the foreigner – this enforced alienation is wickedly a violation of what it means to be human. As the pilgrim himself, Ignatius learned to respond to the plight of the outcast. As a new religious order, finding its identity and its mission by following the sometime obscure journey God called them to undertake, Jesuits became Jesuits. The experiences of Ignatius and of his early companions explain why Jerome Nadal could say that the Society of Jesus was founded to care for those for whom no one cared. Ignatian humanism is to recognize that "Christ plays in ten thousand places."

How does all this fit into Jesuit-sponsored higher education? Let me call attention to one of the most succinct presentations about Jesuit education. It is to be found in Part IV of the ten-part Constitutions of the Society of Jesus, the introductory reflections on the education of young Jesuits. There the aims are succinctly laid out: to live a good life, to learn well, and to communicate effectively. These are what Ignatius expected his young recruits to become: good people who practice what they preach, intelligent and effective ministers of the word of God and its significance for life. Let me employ this paradigm to our work in higher education.

The sanctuary of higher education. The word *sanctuary* refers to the custom of designating sacred sites like a cathedral or church to house fugitives from imprisonment or even death by the state. Recall the plot contrivance employed in Victor Hugo's *The Hunchback of Notre Dame,* where the gypsy Esmeralda is whisked from imminent execution by the hunchback Quasimodo and swept into the sanctuary of Notre Dame, safe from her persecutors.

As I write this essay, the movement to declare some sites, such as churches or schools, sanctuaries for undocumented immigrants has attracted interest and active participants. I want to use the metaphor of sanctuary to describe an important aspect of Jesuit higher education as a sanctuary from the inhumanity that has cast a cloud over our contemporary culture. I refer to the sanctuary of education, the sanctuary of

Left: The Sanctuary Ring on a door of the portal of the Virgin, on the western facade of Notre-Dame de Paris. In the Middle Ages, grasping this kind of ring on a church door gave the right of asylum. (Photo: Myrabella/Creative Commons)

The sanctuary of learning at Boston College.

dialogue, and sanctuary of vocation, paraphrasing the three Ignatian motifs of sound learning, effective communication, and good example.

The sanctuary of learning. From the outset of his exposure to the methodology of the University of Paris Ignatius of Loyola was convinced that well-educated priests were a grace for the life of the Church and the people of God. The establishment of the schools expanded that mission of solid education to the laity, becoming a principal ministry of the Society. That tradition holds firm today. The courage to explore the continents of knowledge no matter where these lead, the dedication to pursue research no matter the challenges it presents, the encouragement for young minds to explore new writers and new viewpoints – the adventure of education needs room to wander and to test possibilities. Learning needs the assurance that the university protects investigation and welcomes inquiry. Learning needs a sanctuary.

The sanctuary of dialogue. Higher education invites the exchange of ideas, the opportunity for civilized debate, the plurality of approaches, all in the kind of climate where listening is as important as speaking. The soul of dialogue is mutuality, seeking the truth together. Higher education should provide safe places to work together to learn. Dialogue puts winning on hold; dialogue confronts the fallacy of intellectual manipulation and imposition masking as education. Dialogue is a sacred space in the spirituality of Ignatius, a place where God can be heard and adapts to the blessed idiosyncrasies of the individual. Dialogue needs a sanctuary.

The sanctuary of discovering one's vocation. Not too long ago the columnist David Brooks distinguished between résumé virtues and eulogy virtues. The résumé celebrates the accomplishments of a life; the eulogy celebrates the values of a life. Much of higher education consists of building a résumé. There is nothing wrong with building a résumé. Higher education prepares people for a profession and orients them towards a career. But Jesuit education asks more. It provides space to ask what kind of doctor or lawyer or public servant or businessperson do you want to be? What ethical and spiritual focus do you bring to your one life? To rescue a commonplace, do you really want to be a woman or man for others? The discovery of one's vocation needs a sanctuary too.

In the Ignatian view, sanctuary is not a retreat from the world but a challenge to all that would dehumanize our world.

Howard Gray, S.J., has recently been the Interim Vice President for Mission & Ministry at Georgetown University.

Contemplation in Action

By Jodie Foster

Since the tumultuous election season of 2016 drew to an official close following Inauguration Day, I've spent quite a bit of my time in contemplation. As Fr. Walter Burghardt, S.J., so lovingly puts it, contemplation involves taking a "long, loving look at the real." Think about that phrase – taking a long look at the real, truly encountering the real. And so I've spent the past week contemplating reality, both my own and that of individuals very different from myself. In words with perhaps a bit less poetic appeal than Fr. Burghardt, I consider it "acknowledging my privilege."

My privilege comes into play when I look at something as if it is not a problem just because it is not a problem for me personally. It is something I've wrestled with in my heart throughout my college years. My collective experience at Rockhurst has challenged my sense of reality and exposed me to new realities in more ways than I can count. It is nearly impossible for me to take in the realities of the world around me through the same, singular lens I did before stepping foot on this campus. Due to the opportunities granted to me through my service experiences, my many selfless professors, and my diverse group of peers, each day I am able to get out of bed and see the world at large through a variety of different lenses, not just my particular brand of privilege.

Reality has been called into question most recently for me through following my passions in non-profit and literacy. Now working with Lead to Read KC, an organization that pairs professional adults with urban core students once a week to read and share stories together, I see the realities of dozens of tiny faces that look much different from my own. I notice when they are tired or hungry or haven't been bathed in a few days. I see how these factors affect their everyday ability to function and perform, causing them to miss benchmarks. I realize that I took those same things as givens all my life. Most important, I realize that it isn't enough. My simple acknowledgement of a set of discrepancies does not change their reality.

The second part of my contemplation requires action. From one to whom much is given, much is expected. My seat at the table holds a lot of weight today, and so I am working to take action in using it as an agent of change for the marginalized rather than focusing on my own self-interest. In this way, compassion breeds compassion as our realities are melded together and I am able to see many different versions of "the real" with more loving clarity.

Jodie Foster is a senior from Kansas City, Mo., studying non-profit leadership and English at Rockhurst University. Some of her sources of joy include reading and writing poetry, listening to podcasts, baking, and road tripping.

Engaged Scholarship Methods for Positive Social Change

By George Villanueva

One of the main attractions for me in coming to Loyola University Chicago in 2015 was its Jesuit mission rooted in faith and justice and its commitment to the "scholarship of engagement," a term coined by Ernest Boyer, who describes it as the application of university research, teaching, and service to society's most pressing problems. Like most Jesuit universities, Loyola explicitly commits to growing the university's social justice ethos, and I felt blessed by the opportunity to come to Loyola's School of Communication to further develop my own engaged scholarship.

This focus on research, practice, and social change has led me to consider three criteria in my projects: they must be place-based, collaborative, and public. By "place based," I mean situating projects in the physical neighborhoods that are most impacted by any change interventions. Second, "collaborative" means ensuring that projects integrate and partner with stakeholders (e.g. residents, community organizations, local businesses, etc.) in the communities of concern. Lastly, "public" refers to considering alternatives to academic journals when thinking about the dissemination of research in these communities. My desire to keep these three criteria in play in my scholarship and teaching has led me to Jesuit education.

Los Angeles Roots

My dissertation work at the University of Southern California examined the impact of engaged communication scholarship projects I spearheaded, with the goal of positively reimagining the urban environment of South Los Angeles. South L.A. continues to be stigmatized because of the legacy of the 1965 Watts rebellion, the 1992 civil unrest, and a mainstream media that depicts the area as a place of violence, gangs, and drugs. USC is also situated in South L.A., and even the campus community often discussed the area as dangerous. But from my years of contact with community organizers in the area trying to effect social change, I knew that was not the whole story.

In each of my projects, what was central to my method was bringing university researchers, community organizers, residents, and local media together. These multiple actors participated in community-based research that positively reimagined the area based on what I defined as "communication assets" – communicative spaces that help maintain and create positive social change – as seen by the local community.

For example, one project called "South L.A. Democratic Spaces" brought in the collaboration of 15 community organizers to map out communication assets and to tell stories of spaces in which their democracy-building work takes place. Organizers identified spaces such as specific schools, parks, community theaters, community centers, and neighborhood art. Results were shared through multiple communication platforms that included a print map, videos, a photo exhibit that ran for 18 months on USC's campus, and events in which organizers were invited onto campus to dialogue about ways to collaborate for positive change in the area.

Another project called "Ride South L.A." was a bike tour to the Watts Towers that involved creating a mobile participatory activity with university and community partners. The activity engaged residents, bicycle clubs, community organizations, university students, faculty, and staff to use their phones to document communication assets along the bike route. Afterward, we invited riders to a workshop to co-design a print and digital map that highlighted assets and local advocacy campaigns. We handed the map over to the bicycle clubs and community organizations to use in future Ride South L.A. rides to the Watts Towers. Both projects were successful in revealing the

everyday positive spaces that contribute to South L.A.'s vibrant community, while working against the negative narrative that the mainstream media continue to circulate.

The Chicago Present

Now as a professor at Loyola, I have continued my engaged scholarship by collaborating with community organizations to replicate communication asset mapping and promote positive change. The "Chinatown Anti-Displacement Map" is an intervention in response to the current threats of economic and cultural gentrification there. Recently, national news outlets such as the *Chicago Tribune*, National Public Radio, Next City, and Hyperallergic have discussed the threats of and resistance to gentrification in Chinatowns across major cities. Through our collaboration with the Coalition for a Better Chinese American Community (CBCAC) in Chicago's Chinatown, we developed the "Chinatown Anti-Displacement Map." The map was sourced from community-based focus groups with local residents, youth, seniors, community organizations, and ethnic media that mapped communication assets they found of value and as resources for positive change. Our project wanted to be proactive, inviting the community to become aware of current development trends and advocate to be part of a shared vision for the future planning and development of Chicago's Chinatown.

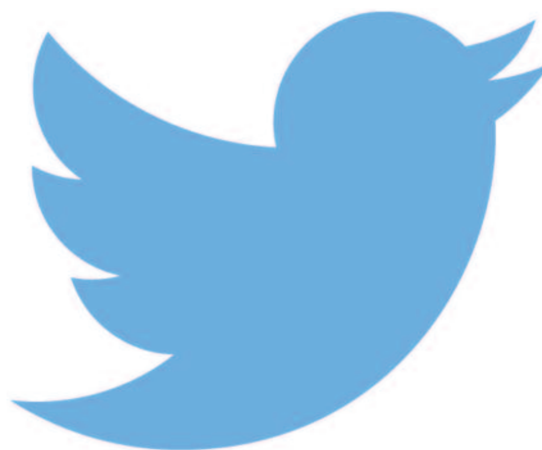
Notably, the Chinatown Anti-Displacement Map deploys methods that incorporate the three criteria I highlighted above. It is place-based because of its focus on Chinatown's physical neighborhood. It is collaborative because of community partnerships with CBCAC. We expanded this collaboration by recruiting a Loyola graduate student into the collaborative design and involved undergraduate students from my course, Designing Media for Social Change, to help with the design of future community engagement events for the map, thereby making the work more public. In April, we will be holding an event that will release the map to the community and also take attendees on a walking tour of assets from the map. Simultaneously, Chinatown residents leading the tour will underscore the local advocacy campaigns that community organizations are leading to effect positive social change.

Key Takeaway

Unlike much engaged scholarship in universities, the mission of Jesuit higher education prizes the integration of academic and theoretical work with the communities we serve. It's crucial that engaged scholars do "in community" work, but find ways to reflect, theorize, and evaluate engaged scholarship in academic journals. And what is best, it also creates positive social change within universities, because it bridges academia and communities that can benefit the most from knowledge.

George Villanueva is on the faculty of Loyola University Chicago as assistant professor of advocacy and social change. He studies questions about the changing global context of community, civic engagement, sustainable urban development, the city, and visual communication practices, among other fields.

Eloquentia Perfecta in the Time of Tweets



By Laurie Ann Britt-Smith

Is there anyone who hasn't been affected by the omnipresent anger that fuels the national – and increasingly global – political conversation? So many of us, regardless of party alignment, seem fatigued by the daily barrage of words carelessly hurled in response to every real or perceived offense.

When the art of communication and persuasion is tortured like this on a daily basis, when a culture delivers debate and "argument" through misused data and tweeted insults, lessons drawn from the Jesuit rhetorical tradition can provide guidance that cuts through the digital noise. And teaching our students that the characteristics of *eloquentia perfecta* and *accompaniment* are still assets in speaking and writing is more vital than ever to restoring a civil tone to our cultural conversations.

Every communication shapes and reshapes the relationship among the participants, for better or worse. When *eloquentia perfecta* is the goal, we attend to language so that our words are accurate, graceful while also forceful and, most importantly, beneficial to the speaker or writer *and* the audience. The benefit of the exchange is dependent on those involved. We must be aware that there is no one-size-fits-all approach to any dialogue.

The art is knowing how to size up the situation and respond appropriately. Sometimes that means learning how to observe and listen as well as speak, realizing that a well-timed silence is just as effective as the most well constructed treatise. That does not mean a refusal to engage – to be voiceless and thus powerless – but, rather, it means getting a feel for the timing of the conversation so your words and your ideas are not wasted. As painful as it can be not to react, eloquence, especially during challenging conversations, often demands silence and discernment before action.

Discernment is at the core of Jesuit practices, and its application can be difficult to explain. Garrison Keillor, who (although not a Jesuit) is quite the observer of human behavior, has a wonderful metaphor that can help:

> When the country goes temporarily to the dogs,
> cats must learn to be circumspect,
> walk on fences, sleep in trees, and have faith
> that all this woofing is not the last word.

Basically, we need to teach ourselves, and our students, to be the smarter cat. There is no point in throwing yourself to the dogs, which are quite capable of tearing you to bits. Although there is a kind of sly joy that comes by knowing your very appearance is enough to drive a pack into a loud but ultimately powerless frenzy, the art is always in the balance. You have to know the audience and be able to beat a hasty retreat if things get out of hand. You also have to know that if you listen carefully, the barking reveals important information.

In the case of President Donald Trump, he likes to bark, some might say brag, and in doing so he also has already told everyone how he views the world: He is a businessman who cannot fathom a communication relationship that is not a negotiation leading

to some fiscal benefit. Thus, we see his insistence that all protesters are being paid – and absolute confusion when confronted by those who genuinely work solely for the benefit of others.

Watch for this confusion. Notice how it throws him off his game, even if only temporarily. That's an opportunity to enter and perhaps redirect the conversation. The roles of victim and perpetrator, us and them, are defined by one's perceptions of a relationship. If we want to diffuse combativeness and anger, we need to understand that we all play the role of the cat *and* the dog at some point in the conversation. It depends on your perception of the relationship and the issue at hand. Recognizing that you can potentially be seen as the antagonist should force you to reconsider your approach to an issue or circumstance.

This is where the Jesuit concept of accompaniment comes into play. The awareness and the willingness to know another person enable us to walk alongside those with whom we agree and disagree. Only our relationship with the other stops us from allowing ourselves to become mindlessly angry, heaving our words like sticks and stones.

We have to have faith that eventually this Trumpian moment will pass. He is not the first – nor will he be the last – to rise to power by tapping into the anger that builds up when our politics pretends to speak for everyone. History is full of those who arrive on the scene with suspect motivations and a seemingly endless ability to entice others into aligning themselves to their distorted vision of reality.

These speakers twist logic by tying it to the very real emotional distress and pain produced by silencing – regardless of whether we consider it real or perceived. Their success and failure hinges on their ability to prolong a one-sided conversation and that often depends on how long we want to howl and hiss at each other before actually trying to listen and rationally respond to what the other person is saying.

If we want to end this pattern, we must remember this most powerful insight from Jesuit practices: Even when, and perhaps especially when, we are in agreement with the current conversation and policies, we need to be mindful of those who are not and seek to find a way to permit those voices to speak and perceive that they have been heard.

We need to consider our own positions and discern when to use our powerful, educated, mature voices in the most effective and beneficial way. We have to be able to speak wisely to diffuse the anger, to help those caught up in this whirlwind to see their way out of it before they are injured in the vicious back and forth of current events. Our students look to us to model the eloquence they need to advance the mission of our programs and our institutions.

Laurie Ann Britt-Smith is the director of the center for writing at College of the Holy Cross.

Modeling how to observe and listen as well as speak, Fr. Michael Zeps, S.J., communicates with students on campus at Marquette University. Photo by John Nienhuis.

Journalism Education in the Spirit of *Magis*

By John J. Pauly

Every effort to improve journalism, to sharpen its senses or blunt its worst impulses, must struggle with a simple historical fact. As a profession and an institution, journalism remains in thrall to the liberal tradition. In the world it imagines, journalism stands watch against despots. It guarantees the possibility of representative government, in which forms of authority can be shared, with ample provision for debate and oversight. Journalism defends news as citizens' passport to a public world in which the provision of shared knowledge becomes the basis for deliberation and, ultimately, control of the people's representatives. All of which fit with Jesuit ideals.

We should not underestimate the historical accomplishments of that liberal tradition. Its vision of the world was capacious enough to allow humane revision. Over time, its definition of "the public" encouraged a broader sense of civic membership, wearing down the rights of blood, race, and gender. Its insistent defense of its own speech created more generous possibilities for dissent and individual conscience, and perhaps even a deepened sense of what true human freedom and flourishing requires. Even when it faltered, or proved inadequate to its circumstances, the liberal tradition offered tools for its own critique, and that fact alone has helped it to survive.

Journalism judges itself in these terms, and asks to be so judged by others. And journalism education, in its turn, has followed the profession's lead. It aims not only to teach an ever-expanding array of craft techniques and tools but also to imbue its apprentices with a sense of their institutional role within the larger pageant of civic life.

Those of us who teach journalism in Jesuit universities might well ask: Is that enough? Is the profession adequate to this vexing historical moment? Confronted with accusations of fakery, criticism of mainstream media, and widespread suspicion of the professional expertise and authority it has sought to cultivate for the last century, should journalism double down on the liberal tradition and on those truths it takes to be self-evident?

We should understand the profession's current obsession with fact-checking and the correction of fake news as an attempt to renormalize this moment, to tame the chaos by falling back on a tried and true practice in which it already believes: dispassionate and determined factual reporting as service to the public as the best means available to restore citizens' trust in journalism as an institution. As the sociolo-

gist Michael Schudson has argued, journalism serves representative government best by doing the things it does best, no matter how unlovable that might make it to others.

But it is worth asking whether that is the endgame the profession should play, or needs to play. Will the restoration of public trust in journalism's sense of itself help the rest of us as much as journalists hope it will, or is what we are hearing the sound of a profession whistling in the dark as fear begins to overcome it? In the spirit of *magis,* those of us who teach journalism in Jesuit universities might well ask whether yet another invocation of the liberal tradition is good enough right now.

One clue to where journalism might do better is in its understanding of the public it hopes to serve. As commentators such as James Carey and Jay Rosen have noted, journalists treat "the public" as their god-term, as the core value that justifies their everyday practices and demonstrates their profession's ethical commitment. The public, as a theory of what connects us, has done brave and important work, to be sure. It freed democracy from crippling forms of religiously inspired intolerance and bloodshed. It allowed all human beings (in theory) to enter public life with a new status: as citizens, not as subjects of a monarch or members of a clan, but as equal participants in the work of self-governance. We ignore those historical accomplishments at our own peril.

And yet, the term *public* does not fully capture the deeper forms of human solidarity and mutual implication that the Jesuit tradition aims to explore. Perhaps this is how a Jesuit approach to journalism education might describe itself – not as the blunt opposite of the liberal tradition that trades in objectivity for advocacy, but as the formation of a moral conscience. What would a journalism dedicated to the cause of human solidarity look like? In such a journalism, how would we talk to and about one another, and about the social institutions we have created to serve us? Schudson has identified empathy as one of the functions of journalism, but that way of putting the question falls back upon the vocabulary of liberalism, with otherwise autonomous individuals finding ways to acknowledge one another as human. Nor is journalism's habitual response, finding the feature story that personalizes the institutional politics, enough.

So consider this just an inkling about the path we might walk. As we teach young journalists all the things they need to know to do their work, let us also keep in front of them the notion that they should recognize and honor the need for human solidarity. There are journalists who do such work. Katherine Boo's remarkable book about Mumbai's slums, *Behind the Beautiful Forevers,* honors that principle. And for decades, and with little fanfare, so have the reports of public radio's Daniel Zwerdling.

The question that Jesuit higher education should pose to professional journalists is this: How would you do your work differently if you imagined yourself walking in the company of others? What would it take for you to learn to stand as comfortably in the presence of the immigrant, the poor, and the sick – as you do now in the presence of the politician, the expert, the public relations officer, and the corporate executive?

Cover photo from *Behind the Beautiful Forevers: Life, Death, and Hope in a Mumbai Undercity* by Katherine Boo.

John J. Pauly is the Gretchen and Cyril Colnik chair in communication and professor of journalism and media studies at Marquette University.

Against Manufactured Truth

Fostering Respect for a Complex and Ambiguous Reality

By Sandra Sullivan-Dunbar

I frequently teach social ethics and theories of justice. In my first years of teaching, I aspired to show all sides of an ethical or policy issue, not revealing my own views. Today, however, it is less and less possible to maintain neutrality. Coverage of "both sides" of an issue slips, more often than not, into indulging alternate, manufactured realities. Journalists have had to learn that balance does not mean giving equal time to blatantly false perspectives. Academics can't be pulled into this either.

For example, I teach about the justice implications of climate change. While most of my students accept the reality of human-generated climate change, I have had some climate change deniers. They are often armed with arguments generated and disseminated by the same folks who got paid to convince us that smoking does not damage health. Sometimes it is difficult to know how to include these students in the conversation, while preventing the classroom from becoming a venue for data that has been created to present a false view of reality.

In navigating these situations, I am grateful to be located within a moral and theological tradition that affirms the existence of objective moral truth and yet acknowledges the difficulty of fully grasping all aspects of that truth. Thomas Aquinas famously noted that it becomes harder to discern what is the good and just thing to do "the more we descend to matters of detail." Issues of social justice are nothing if not complex and detailed. Yet the fact that we cannot grasp truth in certainty and full detail does not mean that we cannot get better and worse approximations. Sometimes, students seem to feel that they must choose between claiming a grasp of clear and unequivocal truths, or claiming that nothing is objectively true. Such a choice does not equip us to resist manufactured realities. The Catholic intellectual tradition provides a helpful alternative, but grasping this alternative can take long and hard work.

The university is a privileged place in which to delve into complexity and ambiguity and to develop increasing clarity of vision and respect for reality. We are not on a news cycle; we usually have the benefit of time, of intensive access to students over several years, with which to inculcate tools for honoring and discerning truth. We can show students how to assess truth claims, how to question statistics. We can teach them how to read carefully, with nuance, spotting logical fallacies, noting sources. We can teach them how to circumscribe their own claims, to avoid broad generalizations, to appreciate the fine-grained, conditioned nature of our knowledge. We have the leverage of grades, which students often care about even when they do not think they care about critical thinking.

Obtaining the best possible grasp on the truth in complex matters of social ethics does not eliminate politics or debate. Rather, obtaining the best possible purchase on the truth in policy matters allows true political debate to begin. After all, social ethics is about how to do the best we can in a broken situation. There is no obvious, perfect solution to all our social challenges. There is always a balancing of goods, prudential judgment about how to confront dangers and evils. Narratives that trade in manufactured truths tend to make things seem easy, and to ascribe blame to others. We are on more reliable ground when we see that the way forward is difficult and ambiguous. And when we acknowledge ambiguity, we can better respect those who advocate different paths toward greater justice.

One daunting aspect of the present situation, in which large segments of the public believe things that are clearly and demonstrably false, is the difficulty of changing their minds. This is true even with the institutional resources of the university. Exposure to facts does not always seem to make a difference. Cognitive scientists such as George Lakoff demonstrate that we all have foundational narratives that determine whether we will accept new facts;

The Parade of Nations kicks off the Billiken World Festival, designed to recognize the international dimension of Saint Louis University's academic programs and to celebrate SLU's role in international education and service. © 2012 Michelle Peltier, Saint Louis University

"...if we truly want to expand the vision and transform the foundational narratives of our students, we absolutely *must* enhance all forms of diversity in our student bodies."

rarely will we acknowledge data that contradicts our pre-existing worldview.

For me, these realities highlight the genius of Jesus' parables. Once, during my master of divinity studies, my homiletics professor directed us to go off for ten minutes and create a parable, which we immediately delivered to the class. Almost all of us failed miserably to create anything that functioned like one of Jesus' parables. With his parables, Jesus drew his hearers in with a story of a familiar situation, only to throw them off balance with a conclusion that upset every expectation. He left them, disoriented, to consider whether the Kingdom of God might be something very different than what they thought. When engaging parables in my classes, I often tell my students about this assignment. I joke (sort of) that the exercise left me with a whole new level of respect for Jesus. Altering the construction of our reality is hard. In the "create a parable" assignment, when I tried to think of a story that undercuts our foundational expectations, I simply fell into existing narratives in which the recognized good guys and bad guys were reversed – I could not change the paradigm, only the positions within the paradigm.

Jesus' ability to generate these parables suggests that he was deeply tapped into a radically different vision of our lives together. The rest of us are not often so deeply rooted, so able to communicate this reality in story, but we have the advantage of practices of discernment (among them, the Spiritual Exercises of Ignatius) that create imaginative space for God to expand and clarify our vision.

But I would contend that we also have something like parables in each other. One way in which the university might serve as a "sanctuary of truth and justice" is by creating spaces to hear others' experiences in honesty and vivid detail. Both within and outside the classroom, it is these encounters that can dislodge the narratives and frameworks that prevent us from really taking in the nuanced nature of truth. This is one reason, in my view, why older students with work and life experiences often have a deeper grasp on the social and ethical issues. This means that if we truly want to expand the vision and transform the foundational narratives of our students, we absolutely *must* enhance all forms of diversity in our student bodies. To encounter students from different religious traditions, racial identities, national origins, socioeconomic statuses, different degrees and forms of marginalization and vulnerability – this encounter is a parable; we can create conditions for such parabolic encounters in our classrooms. These conditions include trust and safety, an invitation to vulnerability and the presence of many different stories in the classroom, in and through our students.

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Students engage in meaningful conversation on the campus at Boston College.

The Challenge of Making Good Logical Arguments

By Ron DiSanto and Karen Adkins

Why do we argue? To some extent the answer depends on what we mean by "argue." In the context of philosophical discussions, *inter alia*, the word "argument" refers to the process of backing up a statement alleged to be true or a proposal deemed to be action-worthy with statements already known (or thought) to be true – the process, in other words, of supplying premises in support of a conclusion. We argue in this way to make clear to others (or to ourselves) whether and why a claim is indeed true and should be affirmed or whether and why a proposal is indeed worthwhile and should be implemented. We seek to enlighten. But there is another meaning of argument that carries with it another *élan.* We sometimes use the word as synonym for a "quarrel" or a "heated exchange," as in, "They got into an argument and ended up abruptly parting company." In this statement, we imply that at some point their arguing became less a matter of throwing light on an issue and more a matter of throwing verbal rocks at each other. The will-to-enlighten had devolved into the will-to-dominate. Domination tends to foreclose enlightenment and entirely rules out mutual understanding.

The first challenge to the making of good, logical arguments, then, is the challenge to keep heat subordinate to light, to hold the will-to-dominate in check, to keep argument in the preferred sense from devolving into argument-with-an-asterisk (argument*). It may not be easy to do this. In the contentious contemporary context of U.S. politics there is a lot of argument* going on in public discourse: a lot of clever name-calling, ridicule that plays to the crowd, colorful rants, etc. It may seem easier or at least more fun to take part in this rather than engage in the serious and sometimes tedious task of careful reasoning. Moreover, we might be tempted to think that engaging in such argument* is the best way to achieve desirable results, such as steering our students in the right direction, e. g., in the direction of endorsing and promoting social justice. What if the clever use of rhetorical devices can do a better job of this than the careful thinking that recognizes credits and deficits on both sides of an issue? Isn't it better to win the argument* (and thereby win over the students) than to produce sound arguments that few people are able or willing to acknowledge? If the promotion of social justice (or any other significant good) can be better attained by a temporary detour from the track of genuine argument, why not take the detour?

Why not? For one, there is this thing we call intellectual integrity. If we esteem it, we need to maintain it. We can't put it aside, even with the best of intentions, and expect to get it back easily. Second, we teach by what we model. If we would "steer our students" in the right direction, we need to model what is involved in **finding** the "right direction," and for this there is no substitute for meeting head-on the two challenges that are internal to good argumentation: the challenge of marshalling **true premises** and the challenge of **reasoning correctly** on the basis of these premises.

Providing true premises requires that we get our facts straight. We can't argue well without genuine facts (though, of course, we might be able to argue* well with "alternative facts"). In this information age, with its ever more sophisticated information-retrieval devices, it may seem to be rather easy to have an abundance of potentially pertinent facts at our disposal. Unfortunately, it's not so simple. The worm in the apple of the information age is the fact that the age makes available not only a mound of genuine information but also a mound of misinformation (including the distortions that come from facts divorced from their contexts). Sorting out what "facts" belong in which pile can be complicated. We may be

tempted to un-complicate the task by "cherry picking" the "facts" we find most convenient for our purposes. Intellectual integrity requires that we resist this temptation.

The problem that arises from the availability of a surfeit of potential information is complemented by the problem that arises from the thought that no information is needed, since – despite an unacknowledged limited basis for thinking so – one already has the truth. This problem paradigmatically shows itself when students make use of stereotypical "facts" in otherwise well formed arguments. We who write this have both seen instances of this in student papers and discussions over the years, but more so in recent years. We suspect it is due in part to increasing segregation in many areas of life. Bill Bishop's *The Big Sort* (Houghton Mifflin, 2008) and Robert Putnam's *Our Kids* (Simon & Schuster, 2015) document the increasing political, racial, and economic segregation of communities. These factors, along with a proliferation of segmented media and news sources, make it cumulatively very easy to grow up in this country without having meaningfully engaged any idea, perspective, or person whose experience doesn't tightly cohere with one's own. This, we believe, puts more, not less pressure on a college classroom – it is often the first site of engagement with political difference, and it is our job to model it effectively. The fact that some stereotypes can be deeply offensive or insulting to students raises the emotional stakes in the classroom.

So what might a professor do when students appeal to stereotypes in support of their views? First, we can engage them in conversation. Asking them how they came to these beliefs – what information or experiences inform their views – can locate them and also create space for classroom discussion (other students can articulate information or experiences that differ). Second, we can model this habit of citation ourselves; naming our sources of information when we offer up an argument for consideration makes this kind of thinking visible. Finally, we can model inclusion; making a point to compare and evaluate news media that offer differing perspectives makes us better able to engage with the differing experiences students bring to our classes.

The final challenge is that of maintaining correct reasoning or "proper form. "Philosophers differentiate between inductive reasoning (where conclusions can be probable only, because the conclusion reaches beyond the premises) and deductive reasoning (where the connection between premises and conclusion is alleged to be air-tight, so if one accepts the premises as true one must accept the conclusion). Political arguments are often inductive in nature – we take a small set of information or experiences and seek to conclude beyond it. But whether inductive or deductive, when argument fails to be either valid or strong, it is "fallacious." (A "fallacy" is not a "falsehood." It is not an instance of untrue content, but an instance of disconnectedness between reasons and conclusions, of bad form.)

> **Sorting out what "facts" belong in which pile can be complicated. We may be tempted to un-complicate the task by "cherry picking" the "facts" we find most convenient for our purposes. Intellectual integrity requires that we resist this temptation.**

Fallacy types are myriad. Suffice it to mention two that seem to be not only perennial but also particularly popular in contexts like ours where contentious argument* rules the day: the *ad hominem* ("against the person") fallacy and the "straw person" (or "easy target") fallacy. We commit the former when we either attack the person's character or single out the person's circumstances as a way of arguing for the wrongness of the person's stance on an issue. For instance, we might argue against a person's stance on civil rights on the grounds that this person has been maritally unfaithful, or we might argue against a person's stance on the issue of free public higher education on the grounds that she is, after all, a student. But a "bad" person can still be "right" and a person with a stake in the outcome of an issue can still produce a

good argument. Hence, the disconnect between our premises, even if true, and our conclusion. We commit the "straw person" fallacy when we distort the opponent's position, so that we can easily knock it down. For instance, we argue against an opponent's call for "humane prison conditions" on the grounds that she prioritizes "coddling prisoners over fighting crime." In this case, there is a disconnect between the opponent's actual stance and our interpretation of it. Bad form. We might add that the straw person fallacy frequently evinces a powerful convergence between illogicality and dishonesty. Recognizing *ad hominem* and straw person arguments when they are offered, and highlighting those fallacies, can invite students to consider their positions with greater nuance.

In sum, the challenge of making good, logical arguments includes the challenge of keeping "winning" subordinate to "enlightening," the challenge of marshalling premises that are worthy of acceptance, and the challenge of maintaining good, rational form. Doing these things makes it more likely that we can talk across our differences in a fruitful and constructive way.

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Karen Adkins is a professor of philosophy at Regis University in Denver, Colorado; she is the author of Gossip, Epistemology, and Power: Knowledge Underground *(Palgrave, 2017).*

Loyola New Orleans faculty headed to Women's March on Washington

Faculty members pose along side the statue of St. Ignatius Loyola before heading to the Women's March on Washington in January.

The posters were created by Daniela Marx, associate professor in the department of design, and the photo was taken by Maria Calzada, dean of the College of Arts & Sciences.

Pictured from left to right are: Rae Taylor, associate professor, criminal justice, Laura Hope, associate professor, theatre arts and dance, Lydia Voigt, distinguished university professor, academic affairs (sociology), Patricia Dorn, professor, biology, Susan Brower, associate professor, library.

STUDENT VOICES

Apathy to Activism

"We Are the Change We Seek"

By Bethan Saunders

Above my intern desk in a far corner of the Eisenhower Executive Office Building, President Obama's words greeted me every morning: "Change will not come if we wait for some other person, some other time. We are the ones we've been waiting for. We are the change that we seek." Spoken by then Senator Obama, this quote never failed to remind me why it was so crucial to pour my full effort into my role as an intern for the Obama White House.

I spent six months interning with the White House, an experience that profoundly shaped my views of our country, government, and public service. I was a small cog in the engine that drove public service. I loved every minute of my internship; it was where I discovered the true power of public service in empowering my own voice and the voices of others. I found myself in awe of the administration's passion to make a difference in so many lives. By the end of my internship, I knew I had found my future career. I had my heart set on joining the next administration and finding my own place in what I saw to be the heart of public service.

Given my aspirations to work in this field of public service, I was devastated with the election results last November. Throughout the transition process, I found myself losing the direction I had fiercely held onto since my White House internship. I was torn between two directions: the desire to continue to serve my country through the most effective mode of public service, and the resistance to serving in an administration that opposes many of my most fundamental beliefs.

Being the product of a Georgetown education, I have always felt it is my duty to put my education to work in service of others. But can I serve an administration that is against so much of what I stand for? My Jesuit education has pushed me to reflect on this tension. Time and time again, Georgetown's values have taught me to be a woman for others, but also to take care of my entire person, as reflected in *cura personalis*. While I do seek a career in public service after graduation, I have to

balance that goal with the moral burden of giving my energy to an administration that pushes against my core beliefs.

This change in administration has pushed me to open my mind to other methods of serving my community, in areas that I had originally overlooked. Before this election, I always saw the White House as the pinnacle of public service, so this election felt like the door to an avenue of meaningful public service had been slammed in my face. But I now realize there are so many other doors I've overlooked to be the change-maker President Obama spoke about. I've been pushed to reframe how I understand public service and my role within it. Understanding the call to service in an intensely partisan and divided country has challenged my perspectives on how to engage. Since November, I have expanded my vision of how I can best serve this country.

During my time at the White House, I found my voice and discovered the opportunity I hold in affecting and changing the lives of others through public service. While the last six months have been a rollercoaster, my faith in the true genius of the American democratic experience remains strong. Regardless of who sits in the White House, the empowering strength and significance of public service as a tool for good will never fade from my mind.

Bethan Saunders is a 2017 graduate from the School of Foreign Service at Georgetown University.

Seeking Truth and Justice Through Pro-Life Activism

By Amelia Irvine

"Is it hard to be pro-life at Georgetown?" the prospective student asked. Members of Georgetown Right to Life (GURTL), Georgetown's pro-life student group, are often asked this type of question. Truthfully, it is not always easy to be pro-life at Georgetown, but much of the difficulty stems from long-standing tension between GURTL and H*yas for Choice (HFC), Georgetown's (unrecognized) pro-choice student group. Animosities between the two groups are perpetuated by those on both sides of the issue. As president of Georgetown RTL, I wanted to mitigate this tension however I could. Over the past seven months of my term, I have attempted to seek reconciliation, find common ground, confront the facts, and engage in dialogue.

The opportunity to seek reconciliation came early in the fall. Georgetown RTL wrote chalk messages in Red Square at Georgetown, only to find them scribbled over and vandalized the following morning. Of course, the natural target for RTL members' resentment was H*yas for Choice. Georgetown RTL Vice President, MyLan, and I decided to reach out to HFC's co-presidents to have a chat over coffee about the incident. MyLan and I started the conversation by offering apologies and seeking forgiveness for past grievances and problems between RTL and HFC. This act of seeking forgiveness formed the basis of our relationship with the HFC co-presidents.

After seeking reconciliation through forgiveness, we discussed possible areas for collaboration: pregnancy resources and increased access to feminine hygiene products for Georgetown undergraduates. Simply by discussing these issues, we found some common ground. Unfortunately, these discussions did not lead to any actual collaboration. However, RTL still sought to facilitate some sort of interaction between pro-choice and pro-life people around the issue of abortion through confronting the facts and engaging in dialogue.

First, we decided to host a screening of HUSH, a new documentary with a pro-choice director who wanted to seek the truth about the health risks of abortion, because facts matter. This documentary intends to start a conversation on college campuses about abortion and how it affects women.

Second, we attempted to host a pro-choice/pro-life dialogue on campus between pro-life activist Stephanie Gray and a pro-choice activist. H*yas for Choice declined to participate in our event because they felt it was not appropriate for them to "facilitate anti-choice speakers and dialogue." However, GU College Democrats (GUCD) agreed to cosponsor and search for a pro-choice speaker. Disappointingly, GUCD was unable to find a speaker for the event.

I began my year as GURTL president optimistic about the possibility for true dialogue on campus about abortion, but I have learned that reconciliation takes time and a lot of energy. We cannot hope to change the campus community in only a few months. Rather, pro-life leaders must build on the work of their predecessors and persist amid failures. In truth, life is too important an issue to abandon. The pursuit of truth and justice at Georgetown is not easy, but it is always worthwhile.

Amelia Irvine, the president of Right to Life at Georgetown University, is a sophomore studying government and economics; she is from Phoenix, Arizona

Becoming "Us" in a Polarized Age

By Miranda Richard

The brochures, the info sessions, TV spots, and bookstore memorabilia all tout some variation of the same refrain: *men and women for others.* Prospective students write essays about their dedication to serving diverse communities, tell tales of transformative service trips, and outline their plans to join campus social justice clubs. The Jesuit tradition is one of service above self, so logic follows that the students at Jesuit schools ought to be dedicated servants.

All this talk about service to others prompts the questions: What does it mean to serve? And who are these abstract "others?" And how, now, in this polarized political era?

When we speak of serving others, the word takes on a slightly more specific meaning. "Other" here means "that which is distinct from, different from, or opposite to oneself." Through this lens, serving others not only means providing help to people beyond our own communities or social networks. It means extend-

ing a helping hand to people who are different in terms of wealth, worldview, race, class, or creed.

Today, the Jesuit tradition of serving people who are different from us takes on a new importance.

Being "men and women for others" means being "men and women for people of non-Christian faiths" who face persecution for their beliefs. It means being "men and women for women" who may face new obstacles in their daily lives. It means being "men and women for people of all genders and sexualities," who may face new challenges to their identities, health, and civil liberties.

Against the backdrop of marginalization, there can be no "others." There is no "them;" there is only "us." Animosity toward others who voted differently than we did will serve no purpose other than to further drive the wedge of division between these once-united states.

As we move through graduation and leave college life behind, I hope that my classmates who will enter diverse professions – from medicine to finance to sales to education – will remember the tradition of service in their daily lives. Recall that we can serve even in careers not traditionally considered service-oriented.

I worry, though, that during a period of great transition, I and many others risk losing track of the things that used to fulfill us, and we run the risk of falling into the trap of being too busy to serve. But I am optimistic that, with conscious recognition of the renewed need for us to commit to service amidst self-centered ideologies, our Jesuit education will equip us well to meet the call in new and perhaps unexpected ways.

That Jesuit tradition cultivates leaders who should be capable of meeting, head on, the social problems represented by President Trump's election. Our commitment to serving others prompts us to listen to our fellow Americans and find common ground. By serving others, we can engage in conversations with people who have diverse life experiences. We can begin to heal the wounds of division by refusing to fear people who live, look, or think differently than we do.

In the aftermath of the election, the Jesuit tradition of compassion, empathy, and service is more important than ever. When we recognize that we are truly all in this together, we can begin to heal the wounds of division that have plagued us openly since the last election cycle but that have really remained insidiously present in society for all of modern history.

We can begin to become an "us."

Miranda Richard is a 2017 graduate of Boston College.

Becoming an "us." Celebrating mass at Boston College.

Seattle University

125 Year History of Excellence

By Tracy DeCroce

With origins as a small Catholic college on the hill, Seattle University's 125-year history reflects the grit of the American West, a committed Catholic community, and the dogged determination of those who built today's thriving urban university.

Parish School on the Frontier

Seattle University began humbly in 1891 as a primary school in a rented church serving 90 children. Holy Names sisters and a few Jesuits provided the faculty. At the time, the City of Seattle was just 40 years old, and the closest Jesuit outpost was in Yakima, a difficult journey across the Cascade Mountains. Inaugural President Victor Garrand, S.J., designed the first campus building, which was constructed by German and Irish immigrant parishioners who volunteered their labor.

Initially, its coursework did not even constitute a complete high school curriculum. It would be nearly a decade, in 1909, before Seattle College would produce its first three baccalaureates.

A Distinctive College Identity

With the onset of World War I, Seattle College struggled to stay viable as its less than two dozen students dropped out to work in the defense industry or to enlist. To survive, the college left its postage-stamp campus in 1919, taking advantage of a donor's purchase of a former academy to serve as the school's new home.

In 1931, Seattle College returned to its original home, which had suffered from years of neglect. Undeterred, the five "re-founding" Jesuits and others

The "Fighting 50th" nursing cadets training in Colorado in 1941 before deploying to England.

A humanities class in 1902 when Seattle University was a combined college and preparatory high school.

restored the original Garrand Building. The college reopened with 46 students.

Becoming a University

Seattle College was one of the first Jesuit colleges to admit women. Many of its students were nuns who taught at local schools. The move boosted enrollment to 500 students by 1935.

By 1941, Seattle College was the state's third largest institution of higher education.

World War II triggered an active campus response. Engineering and science students helped build war planes for The Boeing Company and pre-med and nursing students, dubbed the "Fighting 50th," staffed a medical center in Normandy. After the war, college enrollment doubled thanks to veterans attending college through the G.I. Bill.

In 1948, Seattle College became Seattle University, the largest Catholic institution of higher education in the West.

A Modern Campus

In the past 40 years, Seattle University has modernized its urban campus so that today it serves 7,400 undergraduate and graduate students with nine schools and colleges. It has a strong interfaith, ecumenical commitment to welcome all students. New campus jewels include the revered Chapel of St. Ignatius and the Lee Center for the Arts. A planned Center for Science and Innovation is the latest university commitment to serving a diverse student body in what is today a thriving, globally interconnected region.

Tracy DeCroce works to tell the Seattle University story in many outlets including the university's magazine and website and digital and print media. She has worked as a journalist and fundraiser and has been a writer and editor for the nonprofit sector and for the pharmaceutical industry.

Top left: The Garrand Building, Seattle University's first building, circa 1907.

Left: The Chapel of St. Ignatius, opened in 1997. All photos courtesy of Seattle University.

The frith stool at Beverley Minster in the U.K. dates back to Saxon times. Anyone wanting to claim sanctuary from the law would sit in the chair. Photo courtesy of Jeremy Fletcher, former Vicar of Beverley Minster.

Law, Policy, and the Sanctuary Campus

By John McKay

I do not know whether President Donald Trump is familiar with the "frith stool," a chair found in some pre-Norman churches in England upon which those seeking sanctuary were required to sit in order to establish a claim to protection.

I consider it unlikely that Mr. Trump knows the history of church sanctuary or that in medieval times this protection sometimes extended beyond the churches to larger areas marked by "sanctuary crosses," some of which might still be seen in parts of England. Or that the concept of protection from pursuing government agents or soldiers existed in the biblical times of ancient Israel, in Greek temples, under controlled aspects of Roman law, and in Christian churches for centuries.

He will certainly know, or will so be advised by his lawyers, that no legal right of sanctuary exists today in the United States and cannot be used as a defense to violating federal

criminal laws, including the charge of "illegally harboring an alien." Whether our Christian values and Ignatian principles of care for persons compels us to another direction is the subject of this essay.

This conflict between our long ecclesiastical tradition of sanctuary and relevant law and policy in the United States lies at the heart of the current threat to undocumented persons, including students in our Jesuit universities. Reconciling the long history of church sanctuary with the risk of loss of federal funding, student loan eligibility, or criminal prosecution will prove difficult and may challenge our commitment to Ignatian ideals. Indeed the very core of our Catholic Jesuit tradition of education seems threatened by the specter of armed federal agents entering our universities and arresting students who are under our care.

Should Jesuit universities join others who have declared themselves a "sanctuary campus" and challenged the government by declaring their non-cooperation with immigration authorities and support for undocumented students?

No Current Law Prevents a Declaration of "Sanctuary Campus" for Jesuit Universities

Federal law or policy defines neither the term "sanctuary city" nor "sanctuary campus." However, a university should proceed with due caution in examining its moral obligation to support all of its students, especially those who are undocumented, from unwarranted searches or seizures by the government.

It is important to note that the law treats private institutions, including religious colleges and universities, differently than state and local governments. For the most part, private institutions and their leadership enjoy constitutional protections, including free speech and the Fourth Amendment right to remain free in the absence of an arrest warrant based upon probable cause. Private universities should ignore the debate and threats made by the Trump administration against so-called "sanctuary cities" – this does not apply to them.

Current policy of U.S. Immigration and Customs Enforcement (I.C.E.) in a memorandum dated October 24, 2011, designates all schools, including colleges and universities, as "sensitive locations." Also included are "churches, synagogues, mosques or other institutions of worship." Planned enforcement actions in these locations are discouraged and require senior-level approvals unless a situation involves imminent risk of death, violence, harm to national security, or terrorism. This guidance remains in effect today.

Entry upon the property of a private university requires the permission of the university, and in general this applies equally to law enforcement, including immigration officials. Consequently, neither the university nor any of its employees are required to assist I.C.E. agents or other immigration or law enforcement officials *in the absence of a court-ordered warrant.* For those wishing to protect all students while they are on campus, federal immigration agents should politely be told to leave the campus if their purpose is to seek information about or access to undocumented students. If a warrant signed by a judge has been lawfully obtained, then failure to cooperate could subject university employees to criminal prosecution. Some may determine that the government action itself is immoral and unjust and might determine that non-violent opposition is justified. In either case, training and deep reflection are clearly called for in the event of stepped-up federal enforcement of immigration laws that many believe to be unjust and if applied to undocumented students would have a disastrous impact on university communities.

Some argue that the mere declaration of a "sanctuary campus" might result in loss of federal grant funds and student loans and in other sanctions. While this essay does not purport to give legal advice – that is the role of university counsel – real threats to federal funds based upon a declaration are remote at best. Undocumented students are not eligible for Pell Grants; even if the federal government had the authority to cut grant funding it would appear this avenue is unavailable. Absent new legislation, and without very creative language in administrative or executive orders, private universities receiving direct or indirect federal funding would not face serious financial risk.

The Jesuits of Loyola University Chicago (particularly the younger ones!) showed off their musical and basketball prowess in anticipation of an important fundraising event to support a scholarship fund for undocumented students seeking to study at one of Loyola's campuses in the Chicagoland area. Their efforts are tied to the "Jesuit Jam," a yearly collaboration with the university basketball teams to highlight the school's Jesuit mission, encourage support of Loyola's teams, and support causes important to the campus community.
https://youtu.be/GC_nKexdp-8

Our Call to Serve the Poor, the Immigrant, the Sanctuary-Seeker

Our faith tradition calls us to "love the stranger, for you were once strangers in Egypt" (Deut 10:19) and exclaims, "I was a stranger and you made me welcome" (Matt 25:37). Pope Francis, in direct response to the Syrian refugee crisis and President Trump's purported travel ban order, reminded us that the need for "the peaceful integration of persons of various cultures is, in some way, a reflection of its catholicity, since unity, which does not nullify ethnic and cultural diversity, constitutes a part of the life of the Church." He has urged Catholics worldwide to help instill a "ray of hope…in the eyes and hearts of refugees and those who have been forcibly displaced."

These powerful calls, together with our Ignatian pledge of *cura personalis*, or care for the whole person, makes the issue of sanctuary on our campuses one that touches our Jesuit identity. While a university declaring itself a sanctuary confers no legal protection, I would argue that Jesuit universities must join the approximately 30 universities that have made such declarations. Our students, especially those who are undocumented, live in fear of President Trump and his pledge to end protections for college students. His campaign rhetoric of stepped-up enforcement against the millions of undocumented persons living, working, and raising families in this country, makes this threat all too real for them.

Declaring a Jesuit university a "sanctuary campus" makes explicit our connection to the long history

> **"If our church is not marked by caring for the poor, the oppressed, the hungry, we are guilty of heresy."**
> **- St. Ignatius of Loyola**

of religious protection from unjust arrest or government harassment. Fear of government scrutiny, loss of funding, or the approbation of government officials should never be more important than caring for our students and opposing injustice against them. Therefore, Jesuit universities should be among the first to explicitly declare for them what it means to be a campus of sanctuary for its undocumented students.

Toward a Declaration of 'Sanctuary Campus' and the Actions It Requires

A number of Jesuit universities and institutions have issued statements in response to actions taken by the Trump administration, and many list actions they will take to protect students. These statements appropriately emphasize the desire of the university to operate within the strict confines of the law. Yet, none declare themselves to be a "sanctuary campus." Because the term is undefined in law and policy, Jesuit universities and institutions should take care to define it carefully. This should be done in a way that does not give governmental agencies an argument that the declaration in any way establishes cause to believe a crime has been or will be committed.

Jesuit universities should explicitly declare themselves sanctuaries for their students, and should (1) define sanctuary in the religious context in which it was born, (2) declare that the university will comply only with lawful orders signed by appropriate judicial authorities directed against its undocumented students, (3) detail the affirmative services and resources available to students, including those who are undocumented, (4) engage in training for university employees, faculty, and staff to understand both the limitations and lawful authority of governmental immigration and law enforcement officials, and (5) refuse voluntary cooperation with immigration officials seeking information or access to its undocumented students in the absence of a court order.

In these challenging days, Jesuit communities are called upon to renew their commitment to the values of the Gospel, to Catholic social teachings, and to the core of our Ignatian spirituality. Declaring our campuses to be sanctuaries for our students in the face of threatened mass deportations is among the least of our duties, but will send a powerful message of support when is most needed.

John McKay is Professor from Practice at Seattle University School of Law and a former United States Attorney.

Heidi Barker, a member of the National Seminar on Jesuit Higher Education, has put together a collection of websites from the AJCU and from some of the Jesuit schools addressing the issue of issue of protecting their students.

From the AJCU:
http://www.ajcunet.edu/press-releases-blog/2016/11/30/statement-of-ajcu-presidents-november-2016

http://www.ajcunet.edu/press-releases-blog/2017/1/30/statements-from-jesuit-college-and-university-presidents-on-executive-order

From Regis University:
http://www.regis.edu/News-Events-Media/News/2017/January/Presidents-Statement.aspx

Three short statements that seem to completely avoid any legal entanglement:
http://www.scranton.edu/news/articles/2017/01/Refugee-statement-ban-Quinn.shtml

https://ww2.rockhurst.edu/news/01-30-2017/statement-rockhurst-university-president-rev-thomas-b-curran-sj-us-immigration

http://www.lemoyne.edu/News/News-Article/ArticleId/104

This one is written by several leaders on campus at Marquette:
https://today.marquette.edu/2017/01/a-message-from-leadership-to-the-marquette-community/

And, this, from the University of San Francisco, is very detailed:
http://register.usfca.edu/controls/email_marketing/admin/email_marketing_email_viewer.aspx?sid=1307&eiid=16624&seiid=11410&usearchive=1&puid=83992b4f-3524-4187-b542-dceb0b448f86

A Collage of Conversations with Undocumented Students

By Molly Pepper

As a university dedicated to social justice, how does Gonzaga University support its undocumented students? I spoke to three undocumented students about what is happening in their lives, what faculty, staff, and students can do to support them, and how the university can live up to its mission to be a sanctuary for social justice.

An undocumented student is one who either entered the United States illegally or entered legally but remained in the country beyond the legally authorized period. Many are too young to remember the trip. Others remember it very well. Many of them hold Deferred Action for Childhood Arrival (DACA) status. Deferred action means there will be no action taken to remove the student from the country for a certain period of time. DACA does not provide lawful status, but it may allow for work authorization. To qualify for DACA status, a student must have come to the United States before turning 16.

The three students with whom I spoke gave complex answers to my questions. Each had a different story to share about their time at Gonzaga. However, they shared some commonalities. First, none of them came to this country by choice. Being an undocumented student was a choice made for them by their parents. They would prefer to be here legally. Second, each one of them perceives that many of their fellow students and the faculty assume undocumented students do not attend this university. One described how surreal it was to have a class discussion about undocumented students with no one realizing that she was an undocumented student. Third, grades and achievements are important to these students. "Grades are what define you," one student told me. "That is one of the ways that we can prove ourselves."

"We are very much the same as our documented counterparts," another said. "We have dreams, aspirations, and maybe because it is so difficult for us to achieve our dreams, we value our education so much more and really want to be here in these institutions. The only thing that separates us is a piece of paper and someone's approval stating that we are worthy of claiming this land as our own even though it is the only thing we have ever known."

As for what they are feeling, all of them mentioned fear: fear that their family members will be deported; fear that, despite their DACA status, they will be deported to an unfamiliar country.

"There is a fear of being separated from your family," one student said. "The people who care for you may not be there the next day." The student said she feels she is safer than her parents are because she has DACA status. However, she says her mother is afraid for her. Her mother fears that if the student were deported, the student would not know how to live in her birth country.

One student described giving her fear to God and accepting that if she is deported, she will be all right. "I believe I will succeed wherever I go," she said. "I am not afraid."

As for my question about how the university can live up to its mission to be a sanctuary for social justice, the students described a few things the university already does well and some areas where it could improve.

The students spoke of supportive programs such as a pre-orientation program called BRIDGE that seeks to help students from multicultural and/or first generation backgrounds make a smooth transition to college at Gonzaga. The summer program gave them a cohort of friends with whom to navigate

the campus. The students also mentioned the Unity Multicultural Education Center as a safe place on campus staffed with individuals who are willing to talk about their concerns when needed. Other support comes from the student group La Raza Latina, whose goal is to educate the Gonzaga community about the Latino culture, and from well-educated resident assistants and resident directors.

The students wished faculty members were better informed about immigration issues and were more supportive. They had many examples of when faculty members did not demonstrate support or understanding. One student described a professor who lectured as if all illegal immigrants came from Mexico. Another professor asked whether students thought the wall on the U.S.-Mexico border proposed by President Trump should be built but then failed to follow up on the question when no one provided an answer. Another professor made a student feel she should not ask for help in the class but should have learned the material in high school. "You go to office hours once and get a weird feeling and do not go back again," she said.

When asked how faculty members could do better, one student mentioned it would be helpful if professors were knowledgeable about DACA issues and were willing to talk about them inside or outside of class. The student did not think many students would take a faculty member up on the offer to talk about DACA outside of class, but it would be nice to know that faculty members were willing to do so. Another student thought more dialogue could occur between faculty members and undocumented students if *intentional* safe spaces are created by the faculty.

Another student suggested faculty require all students to attend campus events about cultural issues. A popular event at Gonzaga is the Diversity Monologues, a contest in which students share experiences with diversity. One student described how a friend showed up at a diversity event because the student's professor gave extra credit for attendance. "Do these events happen all the time?" the student asked. Yes, these events happen all the time. However, the student pointed out that the same people tend to attend unless faculty members push other students to attend.

Since much of a student's time is spent in a residence hall, students suggested training for resident assistants and directors. While RAs and RDs receive diversity training, more information on DACA and immigration issues would make undocumented students feel more welcome and protected. One student described how a residence hall diversity information poster was defaced when a student scrawled "build the wall" on it.

Students see the university making progress in other areas. Gonzaga recently added "culturally" to its mission statement line: "Gonzaga models and expects excellence in academic and professional pursuits and intentionally develops the whole person – intellectually, spiritually, *culturally*, physically and emotionally."

"We have dreams, aspirations, and maybe because it is so difficult for us to achieve our dreams, we value our education so much more and really want to be here in these institutions..."

Another student found encouraging the current conversation about adding an optional $2.50 charge on all tuition bills each semester to support undocumented students, similar to what students at Loyola University Chicago did. If this passes, it could not only support undocumented student monetarily but might also raise awareness and curiosity among students who may think that undocumented students do not exist on the campus.

To be the sanctuary for social justice that it promises to be, Gonzaga needs to find ways to support all its students. These undocumented students want to see the university educate itself and others on the issues.

Dr. Molly Pepper teaches classes in human resource management, ethics in human resources, management and organizations, and developing people and organizations at Gonzaga University; her research interests are in areas of mentoring, diversity, and electronic communication. She is a member of the National Seminar on Jesuit Higher Education.

King Edward IV and his Yorkist troops are beseeched by a priest to stop the pursuit of their Lancastrian foes who have requested sanctuary from Tewkesbury Abbey. Richard Burchett (1815–75)

Sanctuary: A Place Apart

By Edward W. Schmidt, S.J.

A sanctuary is a holy place. It is a place set aside, set apart for sacred encounters between God and his human subjects. It is a place for worship, for ritual, for prayer, for special time when everyday things are allowed to rest for a while.

In the bible, sanctuary refers most precisely to the Temple in Jerusalem, whether to its Holy of Holies or to the whole Temple complex. References vary. This is where the people made sacrifice and other offerings to the Lord. A priest presided over these rites.

According to the Bible Dictionary, sanctuary is used twice in a derived sense, indicating a place of refuge, where "the Lord refers to himself metaphorically as the 'sanctuary' (i.e. refuge) of faithful Israelites in distress." This occurs in Isaiah 8:14 and Ezekiel 11:16.

The book of Numbers too establishes six sanctuaries, cities of refuge, where someone who has accidentally killed someone else can flee for safety and for trial. There are strict rules governing these places of refuge. But their point is to provide a place where a society can face a bad situation fairly and calmly.

In Christian churches, the sanctuary is the area around the altar, considered especially sacred for the rites performed there. This area is often raised above the level of the floor of the main space of the church. In earlier times it was set off by an altar rail, which is still sometimes seen.

In Christian Europe "sanctuary" early developed the sense of a place where one who was pursued for political or criminal reasons could flee for a time of safety. These places were usually the churches, and the concept was governed by civil law. But they were recognized as a societal need to let passions cool and to allow truth to be discovered and heard. Here the church provided an alternative to the workings of the state.

English usage often extends "sanctuary" to a place of safety for birds or other animals or for plants. In my younger days, Kennedy Park in our neighborhood in Chicago had a "bird haven" at 113th and Maplewood. "Haven" is a regular synonym for "sanctuary."

In the United States, sanctuary became important in the resistance to the war in Viet Nam, where churches offered to protect men drafted from having to go into the army. Results were not great. Canada too had a sanctuary movement for U.S. draftees who did not support the war.

Recent times have seen the rise of "sanctuary cities," cities that have declared themselves safe for migrants and refugees. Sanctuary cities were established for refugees from wars in Central America during the 1980s. And today the concept has returned to provide some protection for refugees that some government policies seek to exclude or expel.

A group of religious sisters based in Pennsylvania, the Adorers of the Blood of Christ, among their good works have been active in ecological issues. They have issued a "Land Ethic" which reads in part: "Whereas, we Adorers of the Blood of Christ believe creation is a revelation of God, we proclaim that … As prophets, we reverence Earth as a sanctuary where all life is protected; we strive to establish justice and right relationships so that all creation might thrive."

Sanctuary now becomes a movement for American universities. When plans for mass deportations were announced in November 2016, many students rose up in protest, particularly to protect their fellow students who might have been undocumented. And without using the term "sanctuary," at the end of November 2016 most of the presidents of the Jesuit colleges and universities signed a statement expressing their commitment to their students who might be targeted for deportation.

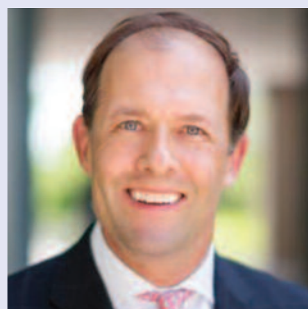
The specific issues have changed through the ages, but the need for protection, for a place of safety, for refuge, for sanctuary endures.

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

(Note that other articles in this issue help to explain the term *sanctuary*: Howard Gray's "Sanctuary of the Heart," page 8, and John McKay's "Law, Policy, and the Sanctuary Campus," page 30.)

Notes on AJCU presidents

On July 1, 2017, Dr. Mark Nemec became the ninth president of Fairfield University, succeeding Fr. Jeffrey von Arx, S.J., who resigned last December. This brings the number of lay presidents of A.J.C.U. schools to 14, which is exactly half of the 28 Jesuit colleges and universities in the United States.



Dr. Mark Nemec

Doctor Nemec is the fourth new president since August 2016, when Jo Ann Rooney became president of Loyola University Chicago. In January 2017 Debra Townsley became interim president of Wheeling Jesuit University. In June 2017 Herbert Keller, S.J., became interim president of the University of Scranton. Scott Pilarz, S.J., has been named president of the University of Scranton; he will assume office on July 1, 2018.

In an address at Santa Clara University in 2000 with representatives of the 28 schools in attendance, Father General Peter-Hans Kolvenbach articulated his vision for the future of Jesuit education. This included a strong endorsement of entrusting leadership to dedicated laypersons steeped in the Jesuit spirit. The Jesuit schools with lay presidents are Canisius College, Fairfield University, Georgetown University, Gonzaga University, Le Moyne College, Loyola Marymount University, Loyola University Chicago, Marquette University, St. Joseph's University, St. Louis University, Saint Peter's University, Spring Hill College, University of Detroit Mercy, and Wheeling Jesuit University. These presidents greatly enrich the tradition and the future of Jesuit education.

Dr. Jo Ann Rooney

Dr. Rooney's photo: © Natalie Battaglia

Historical Models

Jesuit Universities as Sanctuaries?

An Interview with John W. Padberg, S.J.

By Julie Hanlon Rubio

John W. Padberg, S.J., spoke on the Society of Jesus after their Restoration in 1814. (Gary Wayne Gilbert) Courtesy of Boston College.

Rubio: For this issue of the magazine the national seminar members wondered: Have Jesuit universities been "sanctuaries for truth and justice" in other challenging times? What can you tell me about St. Louis University?

Padberg: In 1969, with all of the protests around the country, we had a protest here. Some of the alumni wanted the protesters put in jail, but the president refused to do that. Black students were saying that the university was treating them unjustly, didn't take them seriously, and lacked diversity in its faculty and curriculum. It seemed to bother people here, but it was a very minor disruption compared to what was going on elsewhere. At nearby Washington University, for instance, students burned down the R.O.T.C. building.

Rubio: What sort of protest was it?

Padberg: Some students occupied Kelly Auditorium and surrounding rooms where large classes met. There were threats to burn down Verhaegen and Dubourg that never materialized. Who knows whether any of the students really intended to do that? Faculty patrolled the buildings 24 hours a day, just in case.

Rubio: How did it end?

Padberg: (University president) Fr. Paul Reinert was calling the shots with a lot of consultation with other administrators and faculty. We set up a committee to talk with the students. One of students said, "You Jesuits! Every time something happens, you have a Mass." And we did. We had an outdoor Mass in the quadrangle. That calmed down the campus. To put this in context, when faced with student protests at Notre Dame, (President) Fr. Theodore Hesburgh said that students who were involved would be given 15 minutes to stop it, and after that appropriate action would be taken. Some in St. Louis wanted Fr. Reinert to do the same.

Rubio: Why didn't he?

Padberg: It would have inflamed the campus. We're an urban campus, in the middle of a city with a large black population. It's not South Bend.

Rubio: It sounds like the university was responding to protests led by black students who were influenced by the racial justice struggles of the 1960s. But was SLU proactive?

Padberg: Not before these demonstrations. Not in the 1960s. But in 1940s, Reinert was determined to integrate

the place. There was some opposition from Jesuits within the faculty. But there were also strong supporters who were heavyweights. Some in St. Louis were not happy about us taking black students. We lived all too comfortably with segregation then. We attempted to fix this as well as we could. Yet we were as ignorant as any place in the country about how to do that. Archbishop John J. Glennon was the oldest active archbishop in the United States at the time. The university became proactive about recruiting black students. We had to tell him. It was clear that he thought that in justice it ought to be done. But certainly they (black students) would not be involved in social activities – parties, dances, and so forth. He couldn't see that. The university quietly ignored that concern. Glennon was a great man who did an immense amount of good for the archdiocese, but time had passed him by. He didn't understand.

Rubio: Can you think of other times when the university did stand up to social injustice or became a kind of sanctuary, as the UCA Jesuits in El Salvador did in the 1980s?

Padberg: I don't know of any university that declared itself a sanctuary. They would not have wanted police to come on campus. In 2014, SLU President Fred Pestello said, "We say we are a Jesuit university. Let's act like one." Certainly that sentiment was growing in the 1960s. Emerging social concern in the documents of the Jesuits contributed to that sensitivity. The Institute for Social Order was founded here in St. Louis to do something about obvious inequities. We didn't think in terms of sanctuaries. There were proactive Jesuits and other faculty, but they were not the majority, and they faced strong public opposition. You won't find this place or any other serving as a sanctuary in the 1960s.

Rubio: Why do you think Jesuit universities weren't more proactive?

Padberg: Before Vatican II, the Jesuit novitiate kept Jesuits separate from the world. The U.S. was particularly closed. Religious life was a kind of "leaving the world." As early as 1946 there was explicit acknowledgement in Jesuit documents of social concern as one of vocational duties of Jesuits. But then all of the sudden in the 1960s the publication *The Social Order* started appearing on the desks of each one of us. We were very surprised. Some articles were very critical of society. We wanted to make a commitment to justice education. But in practice, what did that mean?

Does the university stand as some kind of a beacon? Well, yes, in relation to integration. When SLU integrated, Washington University and the University of Missouri were still segregated. We were a beacon. It called people's attention to the social injustice and racial inequality. A number of Jesuits were passionately involved in poor parishes in black communities. This was real but peripheral to life of universities. This was true of every one of our universities. I'd be hard put to name one that was proactive about social concerns, especially racial concerns, even in 1960s.

Rubio: Do you think the response will be different now? Will universities become sanctuaries in a new way?

Padberg: We're much more aware right now of injustice and the idiocy of what's going on, especially on immigration. If universities are going to stand for something, they have to stand on that question. Universities have not been sanctuaries the way churches have. Governments are very reluctant to invade churches, but I don't think they would be as reluctant to do it in a university setting. You would need to identify a particular place on the campus (as a sanctuary).

Rubio: Are Jesuit universities called to figure this out? To be more radical?

Padberg: Should we be a university like Ignacio Ellacuria talked about in El Salvador? Yes, but how? Most don't think of the current situation (in the U.S.) as overwhelmingly oppressive. You would lose a lot support of more traditional Catholics. SLU already alienated these Catholics (during the fall of 2014 when protestors occupied the campus). We could do a lot more. But it is a difficult time on this campus. We've just had a lot of layoffs. We'll figure it out as we practice it. In that way, perhaps President Trump will play a role in helping our universities figure out what sanctuary means.

John Padberg, S.J., is former professor of history and Academic Vice President at St. Louis University. He has written extensively on Jesuit education and was the founder of the National Seminar on Jesuit Higher Education.

Julie Hanlon Rubio is professor of Christian ethics at St. Louis University. Her most recent book is Reading, Praying, Living Pope Francis's The Joy of Love: A Faith Formation Guide *(Liturgical Press, 2017); it is reviewed on page 48 of this issue and noted on our website.*

This interview has been edited for clarity.

Loss of Trust: How Did We Get Here? How Do We Move Forward?

By Thomas Ringenberg

I study one of the least liked and trusted groups in American society, the U.S. Congress. A June 2016 Gallup poll measuring confidence in key societal institutions put the number of Americans with "a great deal" or "quite a lot" of confidence in Congress at 9 percent. This is a 10-point decrease from the already low 19 percent in 2006. Our other national institutions, the (Obama) presidency and the (8 member) Supreme Court fared slightly better with 36% expressing confidence. The full table from the Gallup study is found right.

It is not unusual to see Americans weary of government. The culture of individualism in our democracy is a key feature of our identity. It is perhaps no surprise that 9 in 10 lack confidence in Congress and 2 in 3 lack confidence in the presidency. But what do we make of the 4 in 5 Americans who distrust television news and newspapers? What about our justice system? Doctors? Public schools?

In months since President Trump's election, we have seen alarmists' responses, and these are understandable. But I don't want to be an alarmist here, and you should not feel that temptation either. Distressing facts need not be considered existential threats. As individuals committed to Jesuit pedagogy, we must strive to understand as we act to transform, to be "contemplatives in action." We must consider our place in the structures and institutions of American society. We must also consider the emotions and motivations of those we encounter.

If you are reading this article, I'm sorry to say that you are likely a part of the elite that a number of Americans feel threatened by, distrust, or just simply dislike. The authority of our medical community

on the necessity and safety of vaccines is challenged. The authority of scientists who study genetically modified organisms (GMOs) or global warming is challenged. The wisdom of professors, the usefulness of the liberal arts, and the worth of college education generally are questioned. Our once authoritative media is now derided as "FAKE NEWS" and the "enemy of the American People" by our president. But it is not just politicians, scientists and journalists. In that Gallup poll on Americans' confidence, organized religion saw a larger drop than newspapers, Congress, and television news.

President Trump, in my opinion, represents the inevitable appeal of a populist candidate in an era of increasingly anti-elitist sentiments. The traditional gatekeepers of knowledge, resources, and power generally are now open to examination themselves. What we (again, sorry to throw the reader under the elite bus) have historically considered wisdom may no longer be sacrosanct for our students and the public at large. The conclusions of the scientific community, the ethics and methods of journalists, the multicultural foundations of American society, and the necessity of public goods from "Sesame Street" to "Meals on Wheels" are now on trial.

What role do institutions of higher learning have in this environment? If we are to be "Sanctuaries for Truth and Justice" as this issue of *Conversations* asserts, how do we foster rational discourse and a welcoming space?

The values of Ignatian conversation provide a useful guide. In Ignatius's presupposition, he argues that every good Christian should "be more ready to save his neighbor's proposition than to condemn it. If he cannot save it, let him inquire how he means it; and if he means it badly, let him correct him with charity." As we encounter perspectives that we find repulsive, we must seek to understand the appeal of those ideas. When we encounter propositions that are meant badly, we must work to rebut those ideas with empathy. Importantly, Ignatius does not assert that these propositions should be left unchallenged.

We must consider how we challenge ideas, opinions, and the occasional "alternative fact" that are in opposition to our values of truth and justice. But, the scholarly community and religious institutions are viewed with some of the same skepticism as are the president and Congress. It may be that we are the ones called to justify our propositions, our research, our philosophy, or our worth. Can we respond to these challenges in an Ignatian manner?

Table: Many Institutions Lost Ground in Last Decade

Percentage with "a great deal" or "quite a lot" of confidence in the institution:

	June 2006	June 2016	Difference 2006 to 2016
	%	%	pct. pts.
Military	73	73	0
Police	58	56	-2
Church or organized religion	52	41	-11
Medical system	38	39	+1
Presidency	33	36	+3
U.S. Supreme Court	40	36	-4
Public schools	37	30	-7
Banks	49	27	-22
Organized labor	24	23	-1
Criminal justice system	25	23	-2
Television news	31	21	-10
Newspapers	30	20	-10
Big business	18	18	0
Congress	19	9	-10

Gallup poles, June 1-4, 2006, and June 1-5, 2016

Tom Ringenberg is assistant professor of political science at Rockhurst University, where he teaches courses on American politics and public policy.
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The Winter of Our Discontent

A View from Europe

By Gerry O'Hanlon, S.J.

John Steinbeck's *The Winter of Our Discontent* charts the deep anger of Ethan Allen Hawley in coming to terms with downward social mobility. At the end of the novel, Steinbeck says: "When a condition or problem becomes too great, humans have the protection of not thinking about it but it goes inside and what comes out is discontent." (I thank Dr. Niamh Hourigan, *The Irish Times*, Saturday, February 25, 2017, for this reference.)

The anger and discontent that were instrumental in the election of President Donald Trump have been evident in Europe since at least the beginning of the Great Recession in 2008. In the wake of the unfairness and growing inequality revealed by the recession, there has emerged a range of new political actors from the far left to the radical right – think of Syriza in Greece, Podemos in Spain, the Labour Party in Britain under Jeremy Corbyn, and, at the other end of the spectrum, Marine Le Pen and the Front National in France, Geert Wilders and the Freedom Party in the Netherlands, AFD (Alternatives for Germany) in Germany, UKIP in Britain, and developments in Poland and Hungary and elsewhere. While these right-wing parties in particular are not homogenous, there is a common thread of hostility to elites, opposition to European integration, economic nationalism, and anti-immigration (in particular anti-Muslim immigration) running through them. Britain has voted to leave the European Union (Brexit), while without doubt the most significant achievement of radical right populism globally was the election of President Trump and his post-election repudiation of many of the accepted political norms of behaviour.

The temptation for educated, middle-class people may be simply to decry the uncivilized nature of the new politics and to deny the root causes which give rise to such deplorable symptoms. This has not been the way of Pope Francis – he goes to root causes, and again and again he has urged us to say "no" to an economic model that favors exclusion and inequality and has urged us to accept that "We are faced not with two separate crises, one environmental and the other social, but rather one complex crisis which is both social and environmental" (*Laudato Si', 139).* Similarly, the Special Report drawn up by a group of international Jesuit scholars and colleagues entitled *Justice in the Global Economy* (2016), drawing on the diagnosis of Francis, urges us to pool our resources in order to retrieve a vision of the common good, in which solidarity is a defining characteristic. In other words, we are called to face up to the grim situation that confronts us, not simply deplore or deny it, and attempt to put it right. Real-

ity needs to be understood and responded to well; otherwise it comes back to bite us. But how might this be done?

Several lines of thought suggest themselves. First, I note in the decrees that have emerged from the recent General Congregation 36 of the Jesuits (see Decrees I and 2 in particular) quite a pronounced emphasis on communal discernment. At its best, in the current situation, that might involve a gathering together of committed and thoughtful people who, always in dialogue with those who are suffering most, are poor, are discontent, would try to diagnose the present crisis more accurately and take even small steps at the local level to bring about a more just situation. Prayer, in this context, would involve asking for the freedom to face the situation honestly, not to be reactive, to listen to other views, and to follow up with appropriate decision and action.

Second, it might involve (as *Justice in the Global Economy* urges) a harnessing of our Jesuit resources at an institutional (primarily university) level, in cooperation with others, believers and non-believers, so as to think through the causes of our present crisis and to begin to imagine an alternative economic and social paradigm. It may be no coincidence that the countries which were in the vanguard of the adoption of the neo-liberal economic model, the United States and Britain, with the financialization of our economies and the de-regulation which led to growing inequality and class dissatisfaction, are now laboring under considerable political disarray. However that may be, we need to free ourselves from the kind of tyranny over our imaginations exercised by that dark and idolatrous form of transcendence which we have accorded to the failed God of the Markets, the tyranny of "there is no alternative" articulated by Margaret Thatcher. In this context ideas are important; we need to search for new ideas, new ways of organizing our national societies and global society. Arguably President Trump and more extreme elements in Europe have been correct in identifying and hence respecting real discontent in the United States and in Europe, while more main-line politicians, however gifted and otherwise admirable, have been overly complacent and dismissive of popular protest. But many of the solutions of President Trump and his fellow travellers are not just wholly inadequate, they are also deeply inhumane. A more adequate political response will emerge only if we listen carefully to the voices of protest, analyse the problems carefully, and begin, imaginatively, to come up with new ideas and models which politicians can seek to test with the electorate.

Third, we need to resist the temptation to plead helplessness and incapacity – I can't find a group to discern with, I don't know any poor people, I'm not the one to come up with the Big Idea to solve the present crisis in capitalism. Rather, as journalist Malcolm Gladwell and others have well observed, the small and local have an immense capacity to bring about change on a larger scale; the enrichment of civil society and the civic public square with intelligent, fair discourse from people committed to a more just and humanly flourishing society can only be good for us all; the "solidarity of small steps" is significant in that Long March through our institutions that is required. In particular public discourse in our "post-truth" society has been become thinner and more coarse with the prominence of sloganizing, fake news and "alternative facts": we need to form pockets of resistance, drawing on our rich cultural and religious heritage, so as to forge a more robust counter-narrative.

Here in Ireland, in a headspace often midway between Boston and Berlin, not to mention London, we are conscious of the words of W. B. Yeats in "The Second Coming" (written in 1919, just after the end of the first World War) that "...the centre cannot hold" and that "...the best lack all conviction, while the worst are full of passionate intensity." But Yeats goes on to hope that "...surely some revelation is at hand; surely the Second Coming is at hand" and to ask "...what rough beast, its hour come round at last, slouches towards Bethlehem to be born." This latter note recalls the observation of the Irish poet Seamus Heaney that there can be times when "hope and history rhyme." There are choices to be made: which of the Ignatian Two Standards do we choose; can we use this time of crisis to channel discontent and anger into something more constructive for us all?

Gerry O'Hanlon, S.J., is an adjunct professor of theology, Loyola Institute, Trinity College Dublin.

Martin Luther translating the Bible, Wartburg Castle, 1521. Eugène Siberdt 1898.

THE 500th Anniversary of the Reformation

An Opportunity for Depth

By Patrick Howell, S.J.

Christian churches are commemorating the 500th anniversary of the Protestant Reformation triggered by Martin Luther in 1517. The Reformation transformed Christianity forever. After Luther, Christianity was no longer the same. It was fractured, for sure, but it also became more authentic to its origins, to the Scriptures, and to the historic reality of Jesus.

Considering the importance of the anniversary, it's surprising how underplayed it has been by our American Jesuit universities and colleges. The same is not true in Germany nor in the Vatican. Pope Francis signaled its importance by participating in a significant Reformation commemoration in Lund, Sweden, earlier this year. Perhaps this short piece can be a prod.

The prolific, brilliant – and often cantankerous – theologian Martin Luther is at the center of the commemoration. Luther was born in what is now Germany in 1483. At age 21, he entered the Augustinian monastery. With Bible in hand, he hoped to find answers for his guilt-ridden interior life.

Luther came to believe that people were justified, or made right, before God not through good works or the sacraments but solely through their faith and God's grace. Luther held that the Bible alone is the ultimate spiritual authority, not the pope or the church.

The trigger for his rebellion against the Catholic Church was the disturbing report that a Dominican friar was taking large payments for granting indulgences, or releases from punishment for sins. On October 31, 1517, Luther released a list of 95 theses, arguments against what he saw as the abuses of church practice. Copies of Luther's theses and his fiery follow-up sermons were mass produced on the relatively new invention of the printing press.

The fire of reform enkindled by Luther gradually took flame until it engulfed all of Northern Europe and threatened church and state alike. The Jesuits became famous 40 years later for being the vanguard of the Catholic Reformation as a counter balance to Protestantism.

There are now nearly 45,000 Protestant denominations around the world, including mainline Protestants, Anglicans, Evangelicals, Pentecostals, and more. Since the Second Vatican Council, relations between Protestants and Catholics have dramatically improved. Anathemas are no longer hurled at each other.

The anniversary is a time of remembrance, for repentance, and an opportunity to strengthen our understanding in faith. Many Christian leaders see this anniversary as an opportunity to question their faith more deeply. What is fundamental to our faith? What do you believe? Why do you believe it? What does it mean to be a Christian? The anniversary is as much about the future as it is about the past.

Perhaps our Jesuit institutions can capitalize on this event. They could host occasions for in-depth religious dialogue and help students to understand and embrace their religious origins and the wealth of resources for peace, justice, and advancing the common good.

Patrick Howell, S.J., professor of pastoral theology at Seattle University, has been active in ecumenical relations for several decades. He's a member of "Jesuits in Ecumenism," which held its 23rd Congress in July in Nemi, Italy, and he is chair of the National Seminar, which publishes Conversations.

The substance of this article was drawn from this source: http://www.pbs.org/wnet/religionandethics/2017/02/03/500th-anniversary-protestant-reformation/34420/

Forming Thoughtful, Committed Citizens

By Lucas Sharma, S.J.

In a twist of fate, our nation has become a culture fraught with "alternative facts," political apathy, and chronic lying. Recent political events have shone a light into the depths of our political problems, but in reality, they have been building for years. American philosophers from John Dewey to Hannah Arendt have long decried the loss, eclipse, and collapse of the public sphere. In her recent book, *Undoing the Demos*, political philosopher Wendy Brown argues that today neoliberalism collapses our ability to be a democracy. While we used to go to college to become citizens, now our minds are formed to think only in the categories of efficiency, effectiveness, and privatization. To think in terms of "we the people" becomes illogical; the only logic we can posit is one that privileges personal profits and utility over any sense of community.

The goal of Jesuit colleges and universities – to form women and men for and with others – stands in stark contrast. In his often cited 2000 Santa Clara address, former Jesuit Superior General Peter-Hans Kolvenbach suggested that "the measure of Jesuit universities is not what our students do but who they become and the adult Christian responsibility they will exercise in future towards their neighbor and the world." What this means is that our students and alumni must be formed as whole persons who can think with more than simple cost-benefit analysis. The continuation of our democracy and today's world requires persons who are for and with others. Recommitting to Father Kolvenbach's ideal university and measure of alumni is one way for Jesuit colleges and universities to be a *sanctuary for truth and justice*.

In a time of political uncertainty, our colleges and universities stand as sanctuaries because our essential nature is to prophetically live the Gospel – to bring glad tidings to the poor, to proclaim liberty to captives, to let the oppressed go free. By teaching students to see the world through the lens of the Gospel, they can translate the welcome of Jesus into concrete viable solutions for our own day. In a word, they can be Jesuit-educated *citizens* committed to acting for and with those forgotten in our society.

To be a citizen is to see the world through plurality. It means to step out of our narrow self-interest to ask value questions about the nation's priorities. Hannah Arendt sought to retrieve politics from questions of efficiency and instrumental reasoning towards deeper meaning. In our schools, this attitude means asking questions like *who ought we to be*, *what does it mean to be a political community,* and *are our current values ones we'd like to organize our community around?* And, if we are persons of faith, we might add, *how does our particular religious tradition inform the way we answer these questions?* For all of our graduates, to be a Jesuit-educated citizen is to ask these questions so as to reorder society into one that welcomes the strangers – those who are already with us and those whose journeys will bring them to us.

Examining our colleges and universities today, we have a lot to be proud of: we are already forming citizens in our core curriculum and majors courses, in our co-curricular activities and community engagement. Many of our schools complete over 100,000 hours of service each year and send alumni to programs like Peace Corps, AmeriCorps, and the Jesuit Volunteer Corps. Other schools have diverse campus ministries that seek to build campuses committed to fostering faith for persons from multiple faith traditions. But perhaps becoming a sanctuary today means more explicitly taking on citizenship formation. This involves acknowledging that, due to their socialization, our undergraduates cannot help but view the world through its individualistic logic.

> **“The measure of Jesuit universities is not what our students do but who they become and the adult Christian responsibility they will exercise in future towards their neighbor and the world.”**
> **– Peter-Hans Kolvenbach, S.J.**

In addition, they are worried about the ever increasing cost of higher education. Consequently, they ask questions like *why do I need to take philosophy class? What does sociology have to do with my major? Why am I in this science class?* Hearing from parents, the media, and even former President Obama that STEM education and jobs are the way of the future, it should not surprise us that many of our students want only to take classes they perceive will directly help them get ahead in life.

The Jesuit Catholic university exists to engage students in the very purpose and ultimate meaning of their lives. Our explicit goal is to foster women and men for others who are virtuous people – courageous, generous, humble, and deeply loving. As Jesuit educators, we can strengthen our commitment to our students and our world by making it clear to them that we are person-forming institutions rather than mere technical-training programs. Knowing economic curves is an important technical skill, but being a truly good business person means asking the social consequences of decisions made through economic logic: how will the decisions made in the board room affect the poor and the vulnerable? The nurse needs to know how to insert an IV, but being a good nurse means seeing into the soul of the patient whose is likely suffering in more than just a physical way. And the philosopher must know how to communicate the ethics of Aristotle and Plato, but the good philosopher sees how philosophical questions might be causing deep questioning and uncertainty in the student and people in the nation.

Thus, in our classrooms and our student services, we can reinforce how our school stands to create citizens who can engage deeply with the values of truth and justice. We can assign papers, create on-campus activities, and hold up models of religious conviction, such as Martin Luther King Jr., Dorothy Day, and Mahatma Gandhi.

There is one significant challenge: we must ask ourselves how to communicate these values without sounding paternalistic. Should we sound like a nagging parent – “I know you don’t want to take science for non-majors, but this will be good for your formation as a person,” – students likely will tune us out. We must think creatively about how to foster citizenship without collapsing the drive within our students.

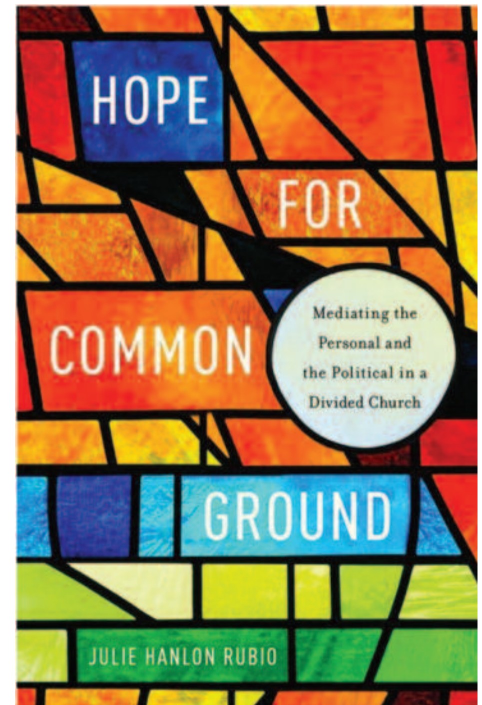
In doing so, we will form students who are thoughtful citizens able to connect deep questions in whatever professions they continue towards. They likely will differ in how they approach the questions above. We’d expect that they’d even have a difference of opinion, ideas, and voices in the ways they engage their local and national communities. If they achieve this, we have accomplished the goal suggested by Father Kolvenbach: we will have formed graduates able to take the sanctuary for truth and justice into the world, tasked with the goal of fighting a culture of lies and apathy with the words and actions of the Gospel. They will be able to speak boldly and courageously, suggesting that other values are possible and another more welcoming, inclusive, and loving community can be built.

Mr. Lucas Sharma, S.J. has completed his first studies as a Jesuit in formation at Fordham University and begins teaching sociology at Seattle University this fall. Before entering the Jesuits, he completed a master’s degree in sociology at Loyola University Chicago.

Hope for Common Ground: Mediating the Personal and the Political in a Divided Church, by Julie Hanlon Rubio

GEORGETOWN UNIVERSITY PRESS, 2016 264 PAGES

Reviewed by William A. McCormick, S.J.



There has been no shortage of complaints about the need for civil dialogue in 21st-century U.S. culture, but precious few concrete recommendations for how to bring it about. With *Hope for Common Ground*, Julie Hanlon Rubio has given us such a guide.

Rubio's argument is simple: Christians should shift their efforts for social and political change toward the "middle space" between politics and ethics. While many Christian churches have come to see the importance of advocating for structural and systemic justice, such sweeping reform is often not possible in our politically polarized times. Rubio argues that Christians can be more effective at finding common ground in the "middle space" – the rich associational life of schools, parishes, neighborhoods, and towns. Rubio elaborates upon and extends these claims through four examples: the family, poverty reduction, abortion, and end-of-life care.

The book's strengths are many. Both of the back cover blurbs call the book "balanced," and balance is indeed a great quality of the work. Rubio's arguments are remarkably judicious and even-handed throughout, and she applies the "supposition of charity" effectively to engage with and take the best from all kinds of scholars, from Stanley Hauerwas to Charles Curran. Rubio's valuable emphasis on meso-level phenomena is itself a great example of her balance. Modern political and ethical theory are typically caught between the individual and the collective, but Rubio's work is neither a conservative flight from culture nor a liberal embrace of the omnicompetent state.

Perhaps at root this balance reflects the deep theology of hope that undergirds the work: Rubio is not driven by fear, but is rather realistic about obstacles and difficulties and aware of the power of sin. She is also not animated by unrealistic optimism but deeply committed to Christian hope. This practical embodiment of hope may be Rubio's greatest gift to the reader.

Rubio must also be credited for articulating expertly important tensions and trade-offs any publically engaged theology must negotiate. In a number of places in her book, for instance, she tackles the relationship between being effective in the world and being faithful to one's religious beliefs. Without denying the deep tensions between those two mandates, she finds ways to show how they can and ought to be in harmony. Similarly, her discussion of cooperation with evil dovetails nicely with her treatment on social sin: while conservatives need to learn to accept some measure of material cooperation with evil, many liberals will need to see that the roots of social sin are indeed personal.

No book can address every issue or anticipate every question, and so the following remarks

ought not be taken as criticisms of Rubio's project. First, while Rubio calls into question simplistic assumptions about the role of political advocacy, she never specifies the relationship that her "middle space" bears toward politics and the individual. What is that relationship? Although one might think that she has a "wedding cake" metaphor in mind – three discrete layers on top of each other – one could further specify and complicate her model by asking how the three levels in fact interact. I was left wondering, for instance, if Rubio thinks the cultivation of common ground in the middle space would promote civic virtues at the personal level that would redound to the benefit of our politics, and perhaps promote initiatives that would lead to politically viable structural reforms.

Second, and in a related vein, Rubio's concern for the "middle space" lends itself to a discussion of subsidiarity, a principle of Catholic social thought that tends to be associated with the right more than the left. Rubio tends to approach subsidiarity from a pragmatic point of view, i.e., the political and the individual have failed. But she thereby at times sells short the principled reason to embrace mid-level associational life, and perhaps also thereby passes up an opportunity to regain a "common ground" approach to subsidiarity that challenges devolutionist models of subsidiarity and left-wing solidarity.

Third, Rubio raises the question of the nature of the common ground in a practically helpful way, and her project could be pushed further in that direction. While Rubio avoids overly theoretical formulations, her procedure naturally lends itself to thought on what practically the common ground looks like. Her chapter on abortion, for instance, attempts to find common ground between the "pro-choice" and "pro-life" camps. But the "common ground" in this case cannot be the mean between two irreconcilable policy positions. She acknowledges this and urges us to look at the purposes and goals behind those polarized positions, helping us to find ways to locally achieve those goals. But how do the actors involved begin to reconceive their priorities in terms of those meso-level goals? How can common ground be cultivated at that level in a way that overcomes decades of memories, pain, and frustrated desires from national-level advocacy?

Hope for Common Ground will be of great interest to anyone interested in the spiritual and political dimensions of our times, and we need it now more than ever.

Bill McCormick, S.J., a scholastic of the UCS Province of the Society of Jesus, is a regent at Saint Louis University in the departments of political science and philosophy.

The urban nature of Saint Louis University's campus is apparent between classes when the Grand Avenue crosswalk becomes crowded with student traffic.
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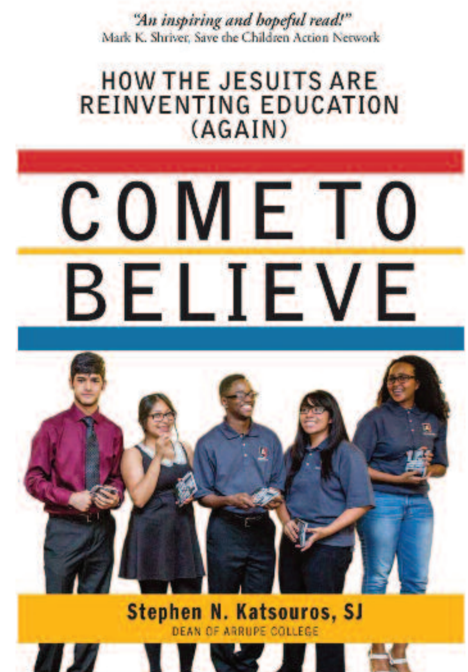
Come To Believe, by Stephen N. Katsouros, S.J.

ORBIS PRESS, 2017 181 PAGES

Reviewed by Edward W. Schmidt, S.J.



Arrupe College of Loyola University Chicago opened its doors for classes on August 17, 2015. Its initial student body of 159 young people had already completed a three-week Summer Enrichment Program to help get them ready for college work. The students were of various ethnic backgrounds, but common to all of them was that they would probably not qualify for and certainly could not afford a traditional Jesuit liberal arts education.

Come to Believe is the story of how Arrupe College came into being and its first year, told by its founding dean Fr. Stephen N. Katsouros, S.J. But it is far more than a simple account of dates and structures. It is a story of mission, a story of devotion, a story of faith.

The college was designed as a two-year college leading to an associate's degree. So far, that describes a standard community college. But the mission of Arrupe College goes far beyond that basic description. The students come from tough areas of Chicago and from often challenging backgrounds. They arrive with great energy and good will but without a family history of much education, let alone higher education. These are students who could hardly have imagined going to college, and suddenly the opportunity is theirs.

Father Katsouros sees Arrupe College as a new step in a development in Jesuit education that began in 1970 with the Nativity Mission and Center in Manhattan; this began providing elementary education to at-risk young people. Then in 1996 came the first Cristo Rey school in Chicago for secondary education. Arrupe College now opens up opportunities in higher education.

The spark that started the school was an address by Jesuit Superior General Adolfo Nicolàs in Chicago in 2013 that challenged the U.S. Jesuit higher education leaders. He praised and endorsed the work in higher education in general but was concerned about how to include those students who could not afford Jesuit higher education. This started Loyola Chicago's president, Fr. Michael Garanzini, S.J., thinking. He brought Father Katsouros on board in 2014, and Arrupe opened its doors in 2015.

That may sound straightforward, but there were many meetings, tough decisions, persuasions – just plain hard work – along the way. Father Katsouros built up an impressive staff and an impressive board. It worked.

Come to Believe is, as stated above, a story of mission. Schools generally have a sense of mission, of course, but here that mission is very public, very explicit. It wants to make radical changes in the direction of young lives. It works hard to get its graduates into four-year colleges or into the job market. Its work does not end after two years.

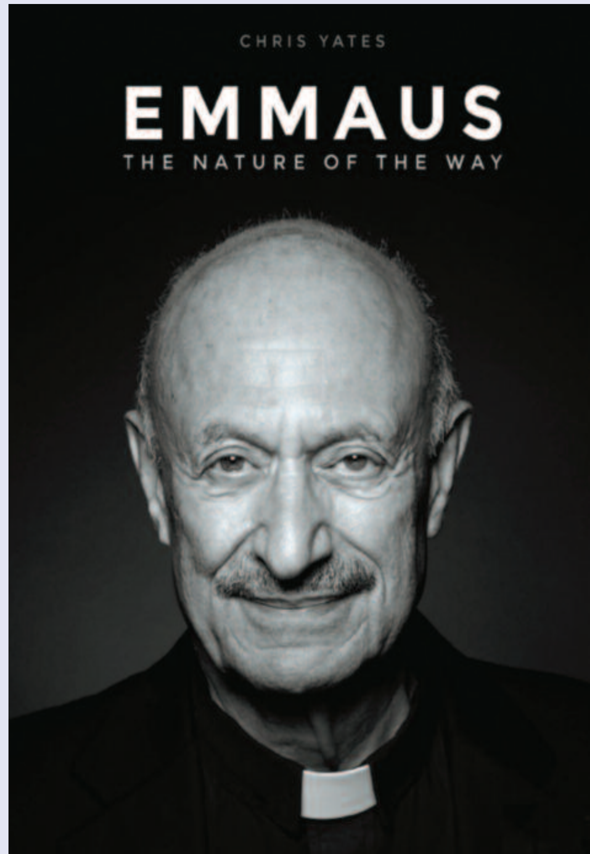
The place of faith, of prayer, of the spiritual abounds in the book. The odds that the students face in daily life and the obstacles that the faculty and staff face in helping the students confront those odds are immense. They include gangs and shootings in the neighborhoods, loss of Illinois State grants, students being thrown out of their homes. Many

Book Notice

Emmaus: The Nature of the Way is a portrait of faith. It represents the dream, the talent, and the hard work of its creator, Chris Yates, a 2016 graduate of Loyola Marymount University. It portrays 22 Jesuits who are part of that university.

During his college years Chris had a lot of contact with Jesuits there, but he knew that many of his fellow students did not. So he wanted to make the Jesuits better known.

With the support of the Jesuit community rector, Fr. Alan F. Deck, S.J., Chris sent surveys to the Jesuits and began to take formal and informal portraits of them. He put together a team that saw this vast project through to a stunning product that was published last May. Chris, meanwhile, after graduating from LMU, worked for a year as a volunteer for the Archdiocese of Chicago.



Chris structured his portraits around the gospel story of Jesus meeting two disciples late on Easter afternoon as they made their way from Jerusalem to their home in Emmaus.

After a title line reflecting the gospel account (for example "The Road" or "Was It Not Necessary That the Messiah Must Suffer?"), he gives a couple of autobiographical sketches taken from the surveys the Jesuits submitted and then presents a formal portrait of those who provided these sketches. After this a series of less formal portraits of these men appears, showing them gardening, cooking, playing drums, working on a computer, just relaxing.

The photography is stunning, and the whole book is a work of art. It is also clearly a labor of love.

Chris graduated from LMU with a major in screenwriting and a minor in archaeology. During his time in college, "he understood for the first time that his passion for his faith and his creativity could go hand in hand," as he explains towards the end of the book. After his volunteer year in Chicago, he returns to Los Angeles to work as "a professional photographer and creator to represent those who are on the margins."

(*Conversations* is planning to have a fuller article by Chris in a future issue. Check the book out at: www.natureoftheway.org)

are undocumented. How do faculty support students who begin to fail? Everyone at Arrupe College has to believe in the students, in the staff, in the future, in the mission. The students too teach the teachers a lot about life in the struggles they face.

All of Jesuit higher education is filled with people who believe, who work hard, who achieve the mission. This is in no way unique to Arrupe College. All the schools built on founders' hopes and dreams. But at Arrupe the stakes are high and alternatives few for these very fortunate students. Arrupe College has already made a difference and is a worthy addition to higher education in the Jesuit tradition. Father Katsouros and his collaborators in mission have made a magnificent start. *Come to Believe* is a powerful testimony to what Jesuit education can achieve.

Teaching through Trump (and My Own Bias)

By Michael Serazio

Like 99.9 percent of college faculty across the United States (a conservative estimate), I spent election night 2016 watching cable news unfold with a slow dawning dread in the pit of my stomach. I'd been expecting to tune into a coronation of joy – a night where I'd get to wake up my three-year-old daughter to tell her that she (finally!) had a role model of her own gender commanding the highest office in the land. I had even worn, to vote, the closest approximation to a white pantsuit that I could manage.

What unfolded instead was the disorienting decision of a nation that I suddenly didn't recognize. We faculty are, on some level, paid to be people of certainty. So being disoriented should tell us something. And give us a dose of (and a pause for) humility.

How, therefore, should we now try to teach through President Donald Trump? That day after in November forced many of us to consider abandoning syllabi trajectories and addressing the GOP elephant in the room – a subject well tangential to calculus or nursing or linguistics.

Not so for this communication professor and certainly not in a semester when I'd deliberately scheduled my "News Media and Democracy" course to coincide with the elections. Moreover, as a former journalist, continuing news junkie, and scholar of political communication, I am, frankly, *always* trying to shoehorn contemporary politics into classroom conversation.

Perhaps the stunning election outcome – and the upheaval and uncertainty it has already wrought – will make those invocations feel less tangential. If you teach culture and globalization, you now have to talk about Trump. If you teach fossil fuel chemistry, you now have to talk about Trump. If you teach trade economics, you now have to talk about Trump. There is no space from which to stand apart; no ivory tower redoubt.

And when class is dismissed, maybe President Trump will ignite an impassioned, activist generation for whom President Barack Obama's politics had been taken for granted as background white noise. If so, one might be able to make out the thinnest of silver linings among the fast-approaching storm clouds: quads alive with protest, apathy suddenly unfashionable.

But a true "examen" of classroom conscience probably requires pushing deeper and probing that uncomfortable query to which I do not yet have a confident response: How much of my own political bias do I have a responsibility to insulate from or inflict upon my students?

The decorous answer is to retreat behind a familiar shield: that I am "just" here to teach critical thinking skills. This is true, laudable, and, yet, also feels like something of a dodge – what we faculty say to each other with a wink and a knowing glance that such critical thinking can only *inevitably* lead our students down the primrose progressive path.

But if I'm reading my Foucault right – and, to be sure, that is an "if" the size of *The Order of Things* – the game of knowledge that we arrange (through syllabi starting points, subsequent discussion questions, and eventual exams) is already rigged with a particular ideological inflection. Where, then, does that leave our Trump supporters in the lecture hall?

The day after the election – and in the months since – I've been thinking a lot about them. Without question, our students coming from demographic backgrounds who feel vulnerable because of Trump's rhetoric, actions, and policies need to be at the forefront of pastoral concern: women, Mexicans, Muslims, those with disabilities, people unsettled by the frequent use of CAPS LOCK on Twitter, and so on.

But I have no doubt got #MAGA believers in class and – like those polled in months leading up to the election – they are probably reluctant to admit it openly. Aren't they deserving of a welcoming space, too? If so, how? If not, why not?

Unlike Trump (and perhaps Foucault?), I still believe in verifiable – not alternative – facts. Our deployment to that battlefront must never lapse, and it seems to be more essential than ever now to be able to call BS on the charlatans.

Simultaneously, though, there is a bias that I'm not afraid to defend: one that seeks to make my students more empathetic, one that seeks to open their hearts along with their minds. That may well manifest itself politically toward different conclusions at different historical moments, but I retain an untroubled faith in the basic posture of informed empathy.

Without it, we'll never have good conversations.

Michael Serazio is an assistant professor of communication at Boston College.

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., chair of the seminar, is distinguished professor in the Institute for Catholic Thought and Culture at Seattle University.

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

Jennifer Rinella is the director of nonprofit 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 of *Conversations,* is associate editor of *America* magazine.

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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

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COMING UP Issue #53 (Spring 2018)
Neighborhood Partnerships

Grewen Hall.
Le Moyne University, Syracuse.

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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