

Conversations

On Jesuit Higher Education

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Conversations

On Jesuit Higher Education

Caring for the Apostolic Work



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On the Cover: This panoply of stars represents the major role laity play in deepening and advancing the Jesuit Catholic Mission. 1. Linda LeMura, president, Le Moyne College, 2. Stephanie Russell, Vice President and Consultant for Mission Integration, AJCU, 3. Edward Peck, vice president for university mission and identity, John Carroll University, 4. Tania Tetlow, president, Loyola University New Orleans, 5. Fred Pestello, president, Saint Louis University, 6. Joseph DeFeo, Executive Director, Ignatian Colleagues Program (ICP), 7. John Hurley, president, Canisius College, 8. Diana Owen, Director of the American Studies Program, Georgetown University.

Taking Care

My first assignment after finishing theology studies in 1974 was to campus ministry at Xavier University in Cincinnati. Among the Jesuits there, I was probably the youngest. I remember a conversation in the Jesuit recreation room early on. Elder fathers were discussing the question: What university offices absolutely must be held by Jesuits? Certainly the president and the academic vice president. Yes, the arts and sciences dean and the head of campus ministry. Maybe the theology department chair and probably the director of development. Quite a lineup! But at that time at most Jesuit colleges and universities, those offices did have a Jesuit in charge. Jesuits took care of the apostolic mission of the school.

This issue of *Conversations* studies what that care looks like today. Under the general rubric of “caring for the apostolic mission,” it presents articles that study some important concepts in Jesuit education today. The title represents a translation of *cura apostolica*, “apostolic care” or “care for the apostolate,” to use more technical church language. This echoes an older Latin phrase *cura personalis*, “personal care” or “care for the person”; this term appears in articles here too. And one article expands the vocabulary to include *cura catholica*, “caring for our Catholic identity,” not a common term, but definitely a care.

The care that once belonged mainly to Jesuits today belongs to a wide spectrum of the campus community. Not everyone, of course, is deliberately into Jesuit identity, Jesuit ideals, a Jesuit sense of mission. But a substantial number are. And every individual teacher or staff member who works hard and wants the school to flourish, wants the students to learn and to grow, and wants the whole campus community to feel the satisfaction of work well done without a doubt contributes to the mission, cares for that apostolic mission.

Debra Mooney’s article “Doing Lay Mission Formation Well for the Care of the Jesuit Endeavor” uses a clever image to describe the low number of Jesuits in the school

community today: She drops a few Tic Tacs into a bowl of red hot candies, mixes the bowl, and notes that the Tic Tacs virtually disappear. They are still there, but not always obvious. Those Tic Tacs are the Jesuits.

As I write this, I am about to be one of those Tic Tacs. I am returning to Xavier University to work in Mission and Identity and at the campus parish, going back to that first assignment of almost a half century ago. I am retiring from editing this journal, managing writing about Jesuit higher education, and actually going back to work in it! On a real campus with students and faculty and staff! It feels good!

It has been a great six years serving as editor of *Conversations*. I have truly enjoyed our seminar meetings and have enjoyed working with Pat Howell, our chair, and Stephen Rowntree, our secretary/treasurer as well as with our hard-working, patient, and ever clever and artful designer, Pauline Heaney. But six years and putting out 12 issues is enough for me. Time to move on!

Taking over the editor’s job is Ron Bernas, a communications specialist at the University of Detroit Mercy. Ron has worked almost 25 years in newspapers; he started at UDM in 2015. Welcome, Ron!

The enterprise of Jesuit education is a magnificent network of truly competent professionals. I will keep in contact with you as I read these pages in the future. Thank you for all that you do and for all that you are. Thank you for taking care.

Edward W. Schmidt, S.J., editor

When the authors were writing the articles for this issue, the U.S. Jesuit colleges and universities numbered 28. Now, however, Wheeling Jesuit University is no longer a Jesuit school. We have left the number at 28, which was the reality when the authors wrote their work.

The National Seminar on Jesuit Higher Education

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COMING UP Issue #57 (Spring 2020)
Under Pressure



Marquette University

Cura Apostolica Revisited

By Stephanie J. Russell

Introduction

The title of the *Atlantic* article was arresting – “Trust Is Collapsing in America” (Jan 21, 2018). While its content was interesting, it was not new. Wading into the body of the story revealed yet another in the long line of surveys that support essentially the same conclusion: Public trust in the institutions that have girded the substructure of our society is crumbling, and they have brought much of the dissolution on themselves.

Large American institutions are losing favor with those they serve. An NPR/PBS NewsHour/Marist poll (NPR, Jan. 17, 2018) “shows that Americans have limited confidence in ... public schools, courts, organized labor and banks – and even less confidence in big business, the presidency, the political parties and the media.” Institutions have drifted from their aspirations; only the military escapes the sweep of dissatisfaction. Though higher education rarely emerges as the least trusted institution, Gallup reports, “Just under half (48 percent) of American adults have ‘a great deal’ or ‘quite a lot’ of confidence in higher education. ... That figure is down from 57 percent in 2015 and represents a larger than typical decline in confidence in a relatively short time period.”

In this context of the loss of trust, focusing attention on *cura apostolica* or “care for the work” can seem an anachronistic exercise in propping up the very structures that are in dire need of reform and reconstitution. Yet bold strides in the care of Jesuit institutions are essential for their authentic mission and renewal. New understandings and expressions of *cura apostolica* are emerging in our schools - not by fiat, but organically, within and across the universities.

On its face, *cura apostolica* can be perceived as way of sidelining compassion in lieu of preserving an enterprise at all costs, and it is undoubtedly true that

some decision makers have distorted it in this way. But an authentic embrace of *cura apostolica* should, instead, bring us to a deeper level of humanity and mission commitment. Expressed organically, rather than by fiat, it upends our glib assumptions and reveals that the work we are truly caring for is bigger than any one institution. It is one portal to trust.

A Harmony of Two

In the vernacular of Jesuit ministries, *cura apostolica* is integrally related to the better-known idea of *cura personalis*, the “personal care” (or, interpreted loosely, “care for the whole person”) that a Jesuit superior extends to each member of his community. By showing concern for all dimensions of a fellow Jesuit’s reality – spiritual, familial, physical, intellectual, emotional, and so forth – the superior is better able to serve him and help him live a fruitful, generous life. While the term was first coined by a superior general of the 1930s, (see Bart Geger, *Cura Personalis: Some Ignatian Inspirations, Jesuit Higher Education: a Journal*. Jan. 2014), *cura personalis* crystallized something that was already present in the spiritual worldview of St. Ignatius Loyola: God who knows us more intimately than we know ourselves impels us, in turn, to take up residence alongside others, to live in solidarity, and to love them with patience, humility, and reverence.

Cura personalis is now so deeply embedded in the warp and woof of Jesuit university life that it is cited in several university values statements as a key identity marker. In many of our universities, *cura personalis* has become the watchword by which curricula are developed and student programs are assessed. Personal care for each student implies the skill of active listening and a practiced effort to understand their world, which may be quite different from our own.

Communal and Person-centered

Cura apostolica is the complement to *cura personalis*, but it is not an institutional counterweight that tempers our warm and fuzzy inclinations to provide personal care (that is, the Ignatian version of good cop, bad cop). Rather, through *cura apostolica*, the same intimate knowledge and compassion found in *cura personalis* is extended, beyond any single person, to encompass our shared personhood and mission. Thinking of a Jesuit college or university as a **complex and communal person** rather than a corporate container for good works transforms our sterile language about “the university” to a more humane and invested conversation about “our university” and “us.” It allows us to confront our common failings and build on shared virtues. We matter to each other; we matter together for the common good.

The addition of *cura apostolica* to the Jesuit lexicon can be traced to documents of the 35th General

Congregation in 2008, but, like *cura personalis*, its core meaning has been characteristic of the Society since the order’s early days. The directives given by Ignatius to the Jesuits’ fledgling ministries and the apostolic guidance codified in the Jesuit Constitutions all reflect the same spirit of *cura apostolica* that animates Jesuit colleges and universities today. Threaded through the history of Jesuit higher education is the expectation that decisions about the work – which is to say the realization of the mission – will be spiritually discerned and responsible to the most pressing of human needs

It was historian John Padberg, S.J., who penned references to *cura apostolica* for the general congregation documents, interpreting the term for our modern sensibilities. “*Cura apostolica*,” he said, “was never about building up institutions. It was and is about seeing ‘the work’ as the people engaged in it and the people served by it.” While we need the practical means to sustain and grow our institutions, our core work is flesh and blood, not bricks and bitmaps.



David McCallum, S.J., with students on the campus of Le Moyne University.

© Bill Denison Photography

Belonging to Each Other

Beneath all the surveys on institutional trust and confidence lie deeper questions. How do we belong to each other? In the midst of deconstructing institutions that have failed us, what will keep us from being a mere assembly of individuals whose full humanness is stunted by isolation and self-reference? How can we eschew the misuse of power and privilege that has gutted the humanity from too many institutions and begin to imagine something better? The inability to discern how we belong to each other underlies our national struggle with racism, economic inequality, environmental degradation, and most of the flashpoints that drive us to our protective corners. The writing off of institutions as we knew them has left some of us wandering in search of a connection and has resulted in a shrinking plot of common space to address the issues and crises that seem to be multiplying exponentially on our newsfeeds.

The classic Christian belief regarding the nature of God states that God does not merely look kindly on community. Rather, God **is** a community – one God made up of three divine persons. Thus, if we humans are in any way divinized – if, for just a moment, someone else experiences gratuitous love and light from us – then that in-breaking of divine love can happen only in relationship. Through the relationally thick work of *cura apostolica* we are reminded unmistakably that we belong to each other.

Leading from a posture of *cura apostolica* is a risky business, precisely because preservation of the institution is not the highest value. If our principal “work” is the reconciling love that so vividly marked the life of Jesus, then the care we offer our institu-

tions must always be qualified. Specifically, if a particular institution or “way of proceeding” serves the intent of reconciliation, then it is worth fostering. If it does not, then we must change it, re-found it, or even end it, in service of a greater good.

This perspective will undoubtedly ruffle some feathers among colleagues. “What? Is she suggesting

“*Cura apostolica* was never about building up institutions. It was and is about seeing ‘the work’ as the people engaged in it and the people served by it.”

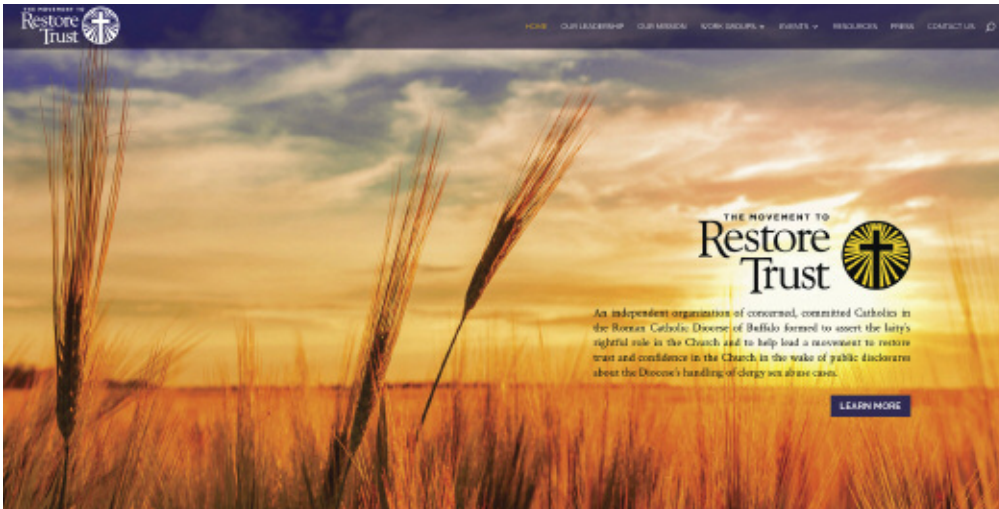
- John Padberg, S.J.

we simply abandon centuries of Jesuit higher education on a whim?” Certainly not. The very resistance we feel when our schools are threatened by precarious financial forecasts or harsh external critique tells us that they are worth our care and sacrifice. But tweaks to budgets, staffing, organizational charts, and curricula will eventually come up empty if the critical work of the mission is not always center

stage. Think, for a moment, of the most courageous and trustworthy people you know. My guess is that they hold their work with an open hand and keep their eyes on a larger goal.

Practicing *Cura Apostolica*

It is occasionally said that the true gift of Jesuit education is not in the originality of its academic model. In fact, Ignatius borrowed heavily from the experience of others in shaping the early schools and the course of studies that would typify them. Rather, the distinctive contribution of Jesuit colleges and universities is their ability to translate the world-affirming dynamic of the Spiritual Exercises into an educational approach that values the human as an echo of God. In the same vein, we recognize genuine *cura apostolica* when leaders discern their choices with the personal and institutional freedom that Ignatian spirituality evokes, and we will know them simply



rent mission priorities and set concrete goals for the future. Tasked with assessing each school's mission priorities through the lens of seven themes, some schools also identified the need to add new categories for reflection and mutual accountability. Thus conversations on diversity

and inclusion, environmental sustainability, and internetwork collaboration have found their way, from the ground up, into the Examen process. Clearly the responsibility for *cura apostolica* has taken root among faculty and staff as a whole.

These examples, and hundreds like them throughout the AJCU network, are fresh, compelling efforts to reframe Ignatian leadership with both *cura personalis* and *cura apostolica* in mind. Such leadership requires us to pay attention to our own spiritual growth and interior freedom and to stretch our imaginations regarding "care for the work" in our day.

- Strengthened relationships within and among AJCU's 39 conferences (that is, professional associations) have yielded an increasing number of cross-conference projects for a more just world. This expression of *cura apostolica* transcends institutional boundaries and draws everyone involved into common discernment.
- In the wake of the Pennsylvania Grand Jury Report on clergy sex abuse and revelations that abuse perpetrated by priests of the Diocese of Buffalo went unreported by bishops, President John Hurley of Canisius College wrote and spoke repeatedly on the crisis, underscoring the need for reform and calling for women's leadership in the church. He co-founded, with eight other lay Catholics, The Movement to Restore Trust, an independent organization of Catholics in the Diocese of Buffalo who have convened to assert "the laity's rightful role in the Church." President Hurley is caring for the Catholic identity of his school and community by confronting the structures and practices of the church that run counter to a reconciling mission.
- Three quarters of all AJCU schools have now completed the Mission Priority Examen (MPE) process designed to help Jesuit colleges and universities reflect comprehensively on their cur-

and interior freedom and to stretch our imaginations regarding "care for the work" in our day.

Care for the work, in this anti-institutional moment, remains constant for Jesuit schools: to become more humanistic and connected, not less; to discern with God more choices, not fewer; to act from courage, rather than fear. Separated by centuries and geography from the world of Ignatius Loyola, the poet Mary Oliver may have captured in a simple line the essence of *cura apostolica*: "My work is loving the world." With refreshed vision and discerning hearts, let the loving increase.

https://www.insidehighered.com/news/2018/10/09/gallup-survey-finds-falling-confidence-higher-education

Stephanie J. Russell is vice president for AJCU and consultant for mission integration. She attends the National Seminar on Jesuit Higher Education once a year.

Teaching the Mission by Institutional Example

By Paul Lakeland

This topic brought to mind an old saw ascribed to Francis of Assisi, probably apocryphal but charming nonetheless, that we should preach the gospel always and everywhere “and use words if necessary.” The truism also comes to mind that students will not remember what you said, but they may remember how you said it. In a word, our impact as educators has at least as much to do with our presence to students as it does with the material we put before them.

Holding up the institution itself as an example of teaching the mission complements Ignatian *pedagogy* with the equally important notion of *paideia*. In ancient Greece, *paideia* meant training both body and mind to form someone with a harmonious blend of the physical and mental faculties. In its early Christian dress, *paideia* was the word used to designate the entire course of study that would produce the good Christian citizen. James Fowler declares that it “involves all the intentional efforts of a community of shared meanings and practices to form and nurture the attitudes, dispositions, habits, and virtues – and in addition, the knowledge and skills – necessary to enable growing persons to become competent and reflective adult members of the community.” You or I would accurately consider *paideia* as the entire educational process, what the Jesuits call, with even more accuracy, the formation process, through which an individual becomes a moral citizen of the world. It encompasses not only classroom activities but also what we learn from and teach to everyone around us through the manner of our comportment, through the architectural style of our buildings, through student culture and faculty culture, and through the institutional commitment to a Catholic and Jesuit frame of reference. It includes, too, all the interactions faculty and students have with all manner of

administrators and staff persons, all of whom are both teaching and learning. A healthy institution teaches the mission by modeling the world that our mission envisages, one which we hope our students will help create and maintain the rest of their lives.

In the not-so-far-distant past, institutional example was visible in the large numbers of Jesuits teaching in the classrooms and holding important pastoral and administrative responsibilities, above all as presidents of our schools. While we might be nostalgic about those days, and while most of us would like to have more Jesuits at work on our campuses, the complacency that often accompanied it could make institutional example a mere shell. Mission was something we left to the Jesuits, and the rest of us got on with our teaching, hopefully employing some approximation to Ignatian pedagogy. Inevitably, too, this meant that mission was commonly understood to be primarily a religious activity. But when “the promotion of justice” was proclaimed as a vital component of “the service of faith” in 1975, things began to change. And at that moment, it seems in retrospect and coincidentally, the numbers of Jesuits available to staff our campuses began its slow slide to the present situation.

Now that the honor and burden of teaching the mission by institutional example has devolved largely upon people who do not belong to the Society of Jesus and may indeed be neither Catholic, Christian, nor even theists, we enter a dangerous but energetic era. Complacency gives way to responsibility, and every member of the community needs to take ownership of the mission, doubtless each in her or his own way; but the exigencies of running a fiscally healthy institution can mean that a disproportionate amount of the work and rhetoric that

proclaims “us” as “Jesuit and Catholic” may be off the mark, if not indeed seriously off the rails.

So, what is this mission that all this talk is about, what is the “it” that *paideia* must communicate through the human beings and the bricks and mortar of the college or university? Like so many things Ignatian, the key lies in the Spiritual Exercises of St. Ignatius, above all, I believe, in the central Meditation on the Two Standards. In Ignatius’ own formulation, the exercitant must choose between the banner of Christ and the banner of Satan. In our communities we cannot put it just like that. More important is Ignatius’ instruction to look at all the people going around in the world, conducting their business and making their choices for good or evil. Ignatius tasks us with determining where we stand in that world, whether we choose to be with those who affirm the fullness of humanity in the world that is our home or with those who choose their own narrow self-interest, a choice that is ultimately destructive of humanity and of the non-human world on which we depend.

Ignatius’ emphasis on “seeing” the world

going about its business and placing ourselves in the picture is key to teaching the mission by institutional example. If our mission is to help form human beings who will freely choose the good, who will be “on the side of the angels” in a world of complexity, then our dual responsibility is to a pedagogy that explores the actual world we live in at great depth, with fine analytical and critical skills, and to a *paideia* that makes our institutions models of the world we wish for and wish our students to choose. We cannot force this. As they used to say, you can lead a horse to water but you cannot make it drink. We will not succeed with all our students or, for that matter, with all of our colleagues. But if the *paideia*, the teaching mission by example, is not present, we fail at the deepest level, no matter how many highly paid financiers or how many Nobel Prize winners we can count among our former students.

In conclusion, one more quaint old proverb: “fine words butter no parsnips.” The proof of our commitment to mission is not in the rhetoric with which we surround ourselves or the institutional

smoke and mirrors that our universities fall into from time to time, but in the impact we have upon our students and through them our world. And this happens only when the life of our institutions, at the deepest level, teaches through *paideia*, using mere words only when absolutely necessary.

Paul Lakeland is the Aloysius P. Kelley, S.J., Professor of Catholic Studies and the director of the Center for Catholic Studies at Fairfield University. His most recent book is The Wounded Angel: Fiction and the Religious Imagination.



A New Vision for *Cura Apostolica*

By John Topel, S.J.

Although *cura personalis* is quite visible in recent Jesuit university mission statements, care for the apostolate was foremost in Ignatius' thought. The founding documents of the Society of Jesus in the 1540s incarnate his emphasis. The purpose of the annual account of conscience that a Jesuit makes to his provincial is not to develop a Jesuit's spirituality but to determine to what mission his spirituality fits him. The Jesuit Constitutions understand the work of universities as developing the knowledge and love of God for the leavening of the social order.

This leavening was easier to do in a Christian culture, but as societies became more diverse, the role of Jesuit apostolates became cloudier; and so in the 20th century *cura apostolica* came into Jesuit discourse. It reached legislative expression only in General Congregation 35 (2008), where it is yoked with *cura personalis* as "the principles of unity of governance." As *cura personalis* demands a humanistic and scientific education to create whole persons, *cura apostolica* orients our universities to grapple with today's vital society issues.

Since the 1980s, Jesuit universities have identified the leavening of the social order as their mission. Terms like social justice, the betterment of society, leadership in a global society, empowering leaders for a just and humane world, and the service of faith and the promotion of justice are at the core of Jesuit mission statements.

But the actual delivery of the Jesuit mission may lie more in the area of *cura personalis* than in delivering change agents for our world. In an increasingly secular, technological, and urbanized world, we entice our students with claims of more money and secure jobs. Then the Jesuit university humanistic core tries to develop in them not only critical thinking but also compassion for human plight. Service learning

deepens that perspective, makes them desire to help, and may lead to years of service for the oppressed and marginalized. Campus ministry and theology may put faith foundations under that service. All this is personal gain, but it may seem more like Band-Aids for a mortally wounded society rather than the required surgery. What the reign of God needs today is not "love sweet love" but wholesale reform of the way we think and live.

Suppose our Jesuit universities' STEM disciplines and engineering schools took as their goal the development of renewable sources of energy – solar, wind, geothermal, tidal. Suppose each had at least a minor in interdisciplinary study of natural energies, some had a master's degree in development engineering, and at least three had Ph.D. programs in renewable energy. If these universities actually collaborated with each other, a great change could be made in our cosmos.

Or suppose our economists and business schools took as their goal the development of a new international economic order, not the NIEO of the United Nations General assembly in 1974 but one oriented to economic and holistic human development. It could show the rationale for restructuring trade relations, refinancing unjust debts, evolving some national control over multinational corporations, requiring new developments in international law, and so reducing the need to emigrate. Further, it would require collaboration not only of American Jesuit universities but also of Jesuit universities and intellectual centers in Asia, Africa, Latin America, Australia, and Rome and throughout Europe. Only the Society of Jesus can have such formal international university linkages.

Finally, the humanities of our universities would develop a contemporary version of an international



Blue skies over Seattle University.

common good, indispensable for any international cooperation. In our complex world, this would require collaboration of all our departments of arts and sciences, especially anthropology, economics, literary study of cultures, philosophy, and theology as well as of our professional schools. Our multiversities would once again become universities.

Undoubtedly, critics will call such ideas blue skies. Whence would we get professors whose interests go beyond their narrower research and teaching competencies? Whence administrators with this vision and ability to communicate it to faculty and students? Above all, whence the funding?

But Jesus was a blue-sky thinker, and so was Ignatius. Some blue-skyers, like Ignatius, can descend to details; others can inspire others to develop the details. It is blue sky that moves us beyond our “culture of superficiality.” The blue sky of the Jesuit paleontologist Teilhard de Chardin still attracts; the Jesuit theologian Bernard Lonergan’s “aiming excessively high and far” can overcome “the inhumanly inept structures” of contemporary state-ism and liberalism. Ignatius would have us believe that if the thirst and the vision are there, universities can get funding from philanthropists and foundations increasingly concerned about our civilization’s decline.

The virtue of such grand goals is that we can no longer rely on our human initiatives, but must rely on the sources of faith, hope, and love resident through God’s grace in all of us, atheist and theist. Such *cura apostolica* leads us inevitably to our joint faith-filled *cura personalis* in the holistic development of our graduates, our professors, and our administrators.

Students and professors whose interests are stretched beyond short-term personal gains to long-term social solutions are personally enriched. For this enrichment the resources of our Catholic faith are preeminent. In a greater world, Jesuits and their lay colleagues will find new meanings for the terms *magis*, *universal good*, *discernment*. And we would be universities for whom *ad maiorem Dei gloriam* (for the greater glory of God) is more than an acronym on our entrance portals.

Is this unattainable blue sky, or to what the Glory of God is calling us today?

After 32 years of academic administration and teaching biblical studies and 13 years as a pastor, John Topel is now the Jesuit assistant to the law school dean at Seattle University.

Spiritual Foundations of Jesuit Higher Education

By Patrick Howell, S.J.

Jesuit higher education is attempting to achieve what has never been done before. In the future Jesuit institutions will have very few or no Jesuits, and they will be governed, led, and inspired almost entirely by committed lay leaders in education.

Jesuit education is already under assault from multiple sources. Some critique the apparently weak attention to the Catholic foundations of what it means to be Jesuit. Others question the theological orthodoxy of Jesuit universities. External experts also wonder what's so distinctive about Jesuit education that isn't already being done better by richly funded state institutions. Critics on the progressive side lament that our institutions don't always live up to the mandates and inspiration of a faith that does justice, especially internally to the institution itself. And adding to the complexity of all these objections are the increasing costs which have brought a few American Jesuit higher institutions to the brink of financial insolvency.

All these factors and more contribute to the complexity of running comprehensive, multifaceted Jesuit institutions of higher learning. But the one identifiable quality that stands out for a school to legitimating use the adjective *Jesuit* is whether or not it manifests key elements of Jesuit/Ignatian spirituality grounded in the Christian scriptures and tradition. For this claim, we assume the centrality of *academic excellence*, but a Jesuit education goes deeper, demands more.

All Jesuit schools were founded on the proposition that somehow they were nurturing a community of believers in Jesuit Christ as Risen Lord. And today, in contrast to the 16th century, this also means a profound respect for all religious traditions and a robust interfaith dialogue. Jesuit education, founded on principles of Ignatian spirituality, is immensely

enriched and brought closer to the truth by engagement with all the great faith traditions. And ideally, the Spiritual Exercises, the roots of our Jesuit heritage, will form all men and women engaged in this work ready to face a bold, complex future.

Consequently, the vital criterion of academic excellence, though central, is not enough. Excellence in Jesuit education will mean an "educated solidarity" with the poor, the oppressed, and the marginalized, which most often means a true *metanoia*, a change in world vision, of our students so that they truly become *men and women for others*. They must learn from others through the dynamic exchange that occurs through service and community engagement. Such service necessarily leads to critique and reform of unjust social structures, including those found in the Church itself. The Exercises seek to achieve such a far-reaching *metanoia*, and so too should Jesuit education.

This *metanoia* stems in large part from the realization that I am not only loved, but liked, that God the creator loves me into being and wants me to flourish. This perception of the reality of God leads on to discovering God immanent in nature, in human history, in all that lives and moves and has its being. It should, we hope, lead on to a sense of awe and wonder at the mysteries of creation, to an urgent desire "to find God in all things," and thus to care for the Earth and redress its degradation. Jesuit education will encourage affective experiences in knowing and in wonderment that the world is "charged with the grandeur of God."

The Exercises foster a spirit of genuine spiritual freedom. They encourage a shift from egocentric aggrandizement to a stance of generous service. Crucial to this freedom is the arduous process of stripping away false, worldly values in order to free

ourselves from beguiling attachments, which might hinder our ability to respond to the call of Christ. For other traditions, of course, it would be the call to respond to the impelling Spirit or to the gentle urges of the sacred. Ignatius called this freedom *detachment*, not only freedom from clinging to property, to reputation, and to health, but also inner liberation from false assumptions, warped values, biases, and, of course, distortions which crush the true self, arising from racism, sexism, and consumerism. A Jesuit education, therefore, will direct its efforts towards illuminating the ambiguities and biases embedded in the American experience. Prejudice and bigotry need to be unmasked. The true nature of patriotism, rather than chauvinistic belligerence, needs to be nourished and grow into maturity. Encountering these biases may lead to

painful encounters about family, country, or government so that students experience a genuine, lasting change of heart and world vision.

This conversion leads on to another typical Ignatian contemplation on the “Two Standards” and “the Call of the King” – highly evocative metaphors for Ignatius in the age of chivalry. Ignatius perceived human existence as a dramatic struggle between the forces of good and evil, light and darkness, tragedy and joy. So we too in our educational enterprises must strive to communicate this sense of drama, both individual and communal. Every day we face choices. We must become conscious of the deeper realities of our lives, rather than superficial impressions and whims. Young adults need to grapple with the causes and effects of war, world poverty, racial hatreds, excessive nationalism and the impersonal forces of technology, which obliterate human needs and threaten to destroy cultures. The Two Standards help young people to face into the dramatic choices surrounding them.

We don’t have time or space to delineate all the consequences of the Spiritual Exercises for Jesuit higher education, but a final key concept is that the dialectic of action and contemplation should impregnate our educational objectives and programs. Leading our students through the Ignatian vision of reality will bring them a deeper, more profound awareness of the beauties of creation, the dignity of every human being, and the call to action to be collaborators with God in the creation of a just and humane world.

Jesuit-educated men and women are dreamers; they have a frontier, can-do spirit. In all this they embody the *magis*, not only in academics but in effective action. An Ignatian vision of reality likewise requires a faculty and staff who are not only part of the mission but *are the mission*. They embody the Jesuit mission in all its dimensions and have a passion to convey it to students.

Patrick Howell, S.J., chair of the National Seminar and for many years professor of theology at Seattle University, will become part of the Mission and Ministry team at Gonzaga University.

Gonzaga University.



On Desolation and Consolation

By Jennifer Dean

I have been privileged to join the eleventh cohort of the Ignatian Colleagues Program (ICP) this year. My experiences have included orientation and fellowship with colleagues from Jesuit institutions from around the United States, intensive reading and discussion of St. Ignatius' teachings and spirituality, and an immersion trip to the Dominican Republic and Haiti border. Soon, I will take part in a one-week silent retreat.

As part of ICP, I have been introduced to the Spiritual Exercises. Although the full 30-day experience is beyond the scope of the ICP, the Examen has been a regular part of my ICP experience. I was introduced to it in my work at University of Detroit Mercy, and it is a practice I am working to adopt in my professional and personal life.

Most meaningful to me are the concepts of consolation and desolation. This dual concept has been incredibly helpful for me, offering a gateway to deeper reflection. Consolation – experiences and thoughts that bring us closer to mystery and make us more focused on others – has been relatively easy for me. I am a positive person by nature, and although I find I must always work toward mindfulness, it is rarely difficult for me to identify and reflect on the things I am grateful for. Desolation – experiences and thoughts that take us further from mystery, moving our focus away from others and to ourselves in a selfish fashion – has been harder for me to engage with. Still, despite this difficulty, I have

been especially grateful for this understanding of desolation. It has given me permission to make space for the places that hurt in my life, things that I don't want to think about, thoughts I necessarily must push to the side in the course of an ordinary day.

I have been blessed with incredible privilege, and optimism comes naturally to me. But life is full of hardship. Even my best intentions sometimes land me in desolation. At other times, the desolation is simply there, part of our world. Contemplation of it creates a place of discomfort to rest in and reflect. Rather than simply making me feel bad, it gives me the space to focus on why something feels bad, and what this feeling is telling me. It brings me closer to action. This contemplation of desolation spurred me to become a vegetarian within the last year. I was able to recognize that my love for animals was more than that – it was a recognition of the spirit of life within them, and I could no longer ignore the disrespect for this life that I see in our modern food industry.

My ICP immersion trip provided many opportunities to discover both consolation and desolation. My thoughts since this trip have been complex, and I have not taken the time to fully reflect on the desolation of the experience. Consolation comes easily; yet I cannot forget desolation's role in leading us to action.

*Jennifer L Dean, Ph.D.,
M.L.I.S., is dean of Libraries
and Instructional Technology
at University of Detroit Mercy.*



Aaron Van Dyke of Fairfield University on an ICP immersion trip to Haiti and the Dominican Republic. Photo by Joseph DeFeo.

The Role of Ignatian Leadership in Shared Governance

By Ronald Dufresne

When I was elected president of the faculty senate at Saint Joseph’s University two years ago, I immediately found myself in the “in action” part of “contemplatives in action.” I had previously written about Ignatian leadership (*Journal of Jesuit Business Education*, 2015) and regularly teach about applying Ignatian spirituality to leadership practice in my leadership classes. Taking on the role of faculty senate president would allow me to practice in a formal shared governance position that which I had spent years contemplating.

I took on the faculty leadership role with the belief that living our Jesuit mission and identity extends far beyond how we educate our students. Our Jesuit mission and identity also should be reflected in how our universities are administered and led, and in how faculty engage in the process of shared governance. Throughout my time as president of

the faculty senate, I have tried to keep in mind what I see as critical Ignatian leadership practices of discernment in service of action, indifference, and presuming good intent in others.

A common refrain in our governance-related conversations is that we need to be more nimble to respond to a rapidly-changing higher education landscape – likely a frequent refrain in all other colleges and universities. What Ignatian discernment tells us is sometimes the best way to speed up is to slow down. Listening with intent to understand both consolations and desolations allows us to see more readily the complexity of issues, the roadblocks that may emerge, and the stakeholders who ought to be included. Ultimately, discernment affords a more complete understanding of the issues and leads to more readily implemented action plans.

At Saint Joseph’s University, we recently announced the opening of the School of Health Studies and Education, which represents a change to organizational structure that fits with our strategic plan. In the process of determining the effects of this change on governance structures, our Faculty Policies and Procedures Committee, led by Dr. Clint Springer, engaged in a disciplined discernment of consolations and desolations regarding various governance approaches. While it took a few meetings to work through, the result was much more “nimble” than a rushed, haphazard attempt to come up with a quick solution to a complex set of principles and interests.

School of Health Studies and Education,
St. Joseph’s University.



Having a clear mission and purpose affords us the opportunity to exercise Ignatian indifference. Of course, to be indifferent – as applied to the work of shared governance – does not mean to be uncaring or apathetic. Instead, it means being so committed to the purpose, that is, the “why?” that we are willing to be open regarding the “how.” Personally, I find this difficult to apply to those areas about which I am passionate. I have spent my professional life, both serving in the U.S. Army and in higher education, devoted to leadership development. Yet while I have strong opinions informed by theory and practice, I know I don’t have all the answers, so I need to be willing to let go of my approach should a better approach serve the purpose.

The faculty of Saint Joseph’s have been engaged this academic year in conversations about how we can, in our role as stewards of the curriculum, continue to advance our mission of being a community that is a welcoming and inclusive space for all students. We are blessed with many passionate and committed colleagues, and the Ignatian ideal of indifference has afforded us a path where we can contemplate scores of ideas and approaches, all while being willing to let go of “my” idea in service of the cause of collaboratively developing a better idea on how to advance the mission. Similarly, we begin every faculty senate meeting with a moment of silent reflection to center ourselves on our purpose, to advance the mission; doing so tends to help remind us of the indifference we need to hold our opinions lightly and determine how best to serve our students and colleagues.

Another aspect of living the mission in shared governance is to presume good intentions on the part of others. The Ignatian ideal of finding God in all things means there is goodness everywhere, not only in the ideas of colleagues with whom we agree, but also in the colleague’s idea that, on first blush, might not make sense to us. Collegial conversations require us to listen to each other, and we can do so only if we think the other has a perspective worthy of my attention. When senior administrators set the objective of announcing the new School of Health Studies and Education by the summer of 2018, we knew we faced considerable work to meet the deadline. Viewing each other with the presumption of good intent helped us see this timeline as a helpful deadline for focusing our efforts.

These Ignatian leadership practices – discernment, indifference, and presuming good intent in others – support shared governance work and help us pursue our purpose. Please don’t think we at Saint Joseph’s have it all figured out, though, because we don’t. When stakes are high, when resources are constrained, and when perspectives are far apart, it can be difficult to keep these practices front-of-mind. However, when we do attend to these practices, our shared governance process is made more effective, and we breathe deeper life into the Jesuit mission of our university.

Ronald Dufresne, Ph.D., is an associate professor of management and director of the Leadership, Ethics, & Organizational Sustainability Program at Saint Joseph’s University

Conversations Seeks New Chair

After serving for 10 years as chair, Father Pat Howell, S.J., will be stepping down as chair in June 2020. Consequently, the National Seminar, publisher of *Conversations*, is seeking a new chair to serve for the next six years or more.

We are asking the presidents and/or mission/identity officers to nominate at least one qualified candidate from each of the Jesuit universities/colleges. A qualified person may wish to self-nominate and seek out a formal nomination from the president of his/her institution.

The chair of the National Seminar coordinates all the seminar’s functions and presides at all the meetings three times a year. The chair also builds relationships with each of the 27 Jesuit institutions of higher ed. In addition, the chair acts as general editor for *Conversations* since all the articles come to the chair for initial approval, formatting, and basic editing. The role of chair does not have a term limit, but six to ten years is a good guideline.

[Presidents: please send candidate’s CV and your letter of recommendation to patrickh@seattleu.edu]

For full job descriptions see website:
<http://www.conversationsmagazine.org/>

Jesuit Examen Process

Consoling and Stimulating

By James Miracky, S.J.

- *Do you want to continue to be a Jesuit, Catholic University?*
- *If so, what are the two to four mission goals (and accompanying strategies) that you will prioritize for the next few years?*

With these two questions, posed by the Fr. Adolfo Nicolás, the previous Jesuit Superior General, 22 of 28 AJCU colleges and universities have entered into the Jesuit Mission Priority Examen (or MPE, as it has been dubbed in “acronym-ese”), a five-year pilot process of assessment and affirmation of mission sponsored by the Society of Jesus to strengthen its bond to the AJCU schools and better partner with them in supporting our common apostolate in higher education.

Using the AJCU document “Some Characteristics of Jesuit Higher Education,” originally published in 2010 as an informal self-study guide, each school has engaged in its own Jesuit, Catholic mission-focused process employing such tools as mission-data collection and assessment, focus group discussions, task force meetings and retreats, campuswide surveys, and conversations with the local bishop and local Jesuit community. Many schools have directly engaged the spirit and techniques of the Jesuit examen to reflect on lights and shadows, strengths and areas for growth in their embodiment of mission.

In general, the process has been both informative to and formative for campus communities as they have connected across all areas of the institution to share the ways they embody Jesuit and

Catholic tradition and values in their work. In many ways, some unexpected, the schools have been consoled by what is already being done for the sake of the mission. The institutions’ open and humble taking stock of directions in which they would like to grow has surfaced key mission priorities and a renewed sense of commitment to the work.

The review team’s visit has fostered a similar experience of consolation and collaboration in each school. Composed of four colleagues from other Jesuit schools who were chosen to incorporate a diversity of experience and expertise, each review team has taken an appreciative and discerning approach to the self-study results and the on-campus visit. In their assessment of the AJCU characteristics and the institution’s mission priorities, these colleagues have shared their home institution’s best practices, helped refine the proposed priorities, and suggested first steps toward implementation. The process has by no means been one-sided, however; in return for their sharing of expertise, the team members have brought back to their own campuses a deeper appreciation of our shared mission in Jesuit higher education and new ideas for deepening their own mission engagement.

Perhaps unsurprisingly, the mission priorities chosen by the schools that have completed the exa-

men thus far have much in common. Among the most frequently chosen priorities are expanding and deepening mission-formation opportunities and fostering greater diversity, equity, and inclusion on campus. Other shared priorities include developing more consistent and effective policies for hiring-for-mission, better coordinating community-engaged learning opportunities and deepening the experience of reflection in such experiences, and inviting and fostering a stronger Jesuit corporate presence on campus.

Because this is a pilot program, it has been a work in progress over the past four years and has been overseen by a joint ACJU/Jesuit Conference Coordinating Committee, which has met at the end of each year to assess and refine the MPE process. As the number of schools that have participated has grown, the committee has been able to identify good/better/best practices for each stage of the process and has passed on suggestions to the schools participating after them. To provide a helpful map through the process, the AJCU created an examen website that is now available for general use at: www.ajcunet.edu/missionexamen.

Once the final AJCU schools undergo the examen process in the 2019-2020 academic year, the coordinating committee anticipates doing a full assessment of the pilot cycle of MPEs, with a view toward creating a proposal for a more permanent mechanism to

assess and affirm our common mission. Also, since the characteristics document will be 10 years old next year, there is talk of having the AJCU and Jesuit Conference review and revise it in light of the results of the examen process and the resulting mission priorities, as well as the changing landscape of higher education. Among the topics that could be incorporated into a new document, or even become a separate characteristic, are diversity, equity, and inclusion; sustainability; and alumni engagement.

Although one should never announce the results of an experiment before the beta phase is complete, to date the on-the-ground experience of the Jesuit MPEs has certainly surpassed the expectations of the coordinating committee and offered great hope for the present and future of Jesuit, Catholic higher education in AJCU schools.

James J. Miracky, S.J., is the provincial assistant for higher education for the Northeast and Maryland Provinces of the Jesuits. He began his career in Jesuit higher education as an English professor at the College of the Holy Cross, eventually serving there as the chair of the English department and then as associate dean for faculty development before moving on to become the dean of Loyola College of Arts and Sciences at Loyola University Maryland.



Rockhurst University students work under the watchful gaze of St. Ignatius.

Survival Finances and the University Budget

Life in the Balance

By Thomas B. Curran, S.J.

“Life in the balance” is the mantra used by NCAA Division II schools, of which we at Rockhurst are a member. The NCAA claims that this is more than a mantra; it is their “way of proceeding.” This approach for our student athletes also resonates with how our institution attempts to proceed in the Jesuit enterprise of higher education.

Our way of proceeding is a matter of balancing two particular core values: *cura personalis* and *cura apostolica*. *Cura personalis* describes care for the whole person, which is accurate, but it is more than that. All of the Jesuit works are rooted in the Spiritual Exercises of St. Ignatius Loyola. The goal of these Exercises is union with God, the end for which we are created. *Cura personalis*, in its origins, is the mutual concern expressed and manifested between the spiritual director and the one making the exercises. Simply put, they are companions on this journey in the experience of God.

Cura apostolica is the care for the apostolate, the work, or the enterprise. Rockhurst is one of the smaller Jesuit universities. Additionally, it is deemed by the Carnegie classifications in the category of Master’s Colleges & Universities: Larger Programs, based on the number of degrees we offer on both the undergraduate and graduate levels. In our Jesuit status as well as in our academic classification, we need to demonstrate *cura apostolica*. Caring for the apostolate means attending to our current budgetary concerns, as well as ensuring our sustainability in every sense of the word. It means living in the tension between the already and the not yet.

Here are two examples of how we practice living in that tension. The first is found in the creation of our annual operating budget. This begins with identifying priorities. Salary increases, market adjustments, and striving toward living wages are among our top priorities. These are the first items placed into

our budget, and they are the last that come out when there need to be reductions or cuts in expenses. As a smaller, tuition-driven institution, equipped with a very modest endowment, we have no other major sources of revenue. We achieve a yearly balanced budget by making sure several key financial indicators perform positively. We have little, if any, margin for errors or poor performance in the key indicators.

In some instances, we had to reduce the percentage of increase, sub-



Father Curran celebrating mass at Rockhurst University.



Detail from the statue of St. Ignatius on the campus of Rockhurst University.

stitute it with a bonus, or outright delay it. The reason was always the same: balancing this desire of *cura personalis* against the pressures and requirements placed upon the institution in its practice of *cura apostolica*. Attention to ratios given by our accrediting agencies, credit ratings expected by our lending institutions, or ratings from the Department of Education alert us to external criteria as part of our overall care for the institution, but they are not sufficient in themselves. An unbalanced budget and negative rating in any of these measures could result in serious harm to the university's reputation and its ability to recruit students. This places even greater pressure upon the university. An inability to keep the university viable makes the practice of *cura personalis* a moot point.

The second example is when an institution has reached a point where a restructuring is necessary. Without a major overhaul, including the need for a reduction in force, that is, layoffs, the continuation of the apostolate itself would be in jeopardy. In this scenario, the tension of attending to both *cura personalis* and *cura apostolica* could not be more urgent. Thoughtful and intentional action in both values is consistent with our identity as a Jesuit university. At-

tention must be given to both. Those who will no longer be part of the enterprise should expect the following: generous severance packages; counseling; and an engagement with agencies for retooling and professional career development.

If we hire for mission, the corollary is to follow our mission when we say goodbye to our companions in our Jesuit enterprise. It is not a pleasant time for anyone. However, the university must address the acute need to live within its means. Doing so will position the apostolate to survive the crisis and then grow it into a stronger university that returns to demonstrating *cura personalis* with salary increases and professional development.

So living in the balance is a challenge across our university. In order to have credibility everywhere in our work, Rockhurst needs to show how it balances the demonstration of *cura personalis* with *cura apostolica*. It is our way of proceeding and moving toward the end for which we were founded. This is our Jesuit way of giving greater glory to God.

Fr. Thomas B. Curran, S.J., is the president of Rockhurst College.

Red Hots, Tic Tacs, and M&Ms

Mission Effectiveness Flows from a Culture of Belonging

By Debra K. Mooney



Decades ago, at the Office of Human Resources meetings to welcome the newly hired to our campus, I used a visual demonstration to introduce the vital role that they will play in carrying on the Jesuit Catholic identity of the university, given the declining presence of Jesuits. First, I showed a clear bowl filled with about 1000 cinnamon red hot candies representing the university's full-time faculty and staff. Next, I dropped in 10 to 12 Tic Tacs signifying the Jesuits (nowadays, I'd be dropping 3-5 candies). I stirred them up, and the "Jesuits" disappeared. I commented on how it highlights the importance of the contribution of these new hires to securing the future of Jesuit higher education, the world's largest network of schools, colleges, and universities dating back over 450 years.

Today, I offer the same call to my recently hired colleagues but not as the main and front-end message. Ensuring the future of the Jesuit tradition and identity is noble, but it is an outcome. This happens when each person feels personally engaged, energized, and empowered by the mission, and each knows that they are a critical part of the community. This sense of genuine connection is primal and in-

dispensable to a person's well-being, happiness, and engagement. Consequently, I now emphasize the university's appreciation that they have chosen to share their gifts and talents at our campus and how they sincerely belong at this institution rather than the call to continue a tradition. In other words, the intention is "look at what the tradition can do for you" rather than what you can (or even need to) do for the tradition.

In this article, I have been invited to share my experience in "Doing Lay Mission Formation Well for the Care of the Jesuit Endeavor." I believe effective formation is less about specific programs and knowledges, albeit important, and all about effectively communicating how people can – and will – find meaning and purpose in their work through the institution's Jesuit mission and identity. This belief is underscored at orientation. In fact, I consider it the goal of orientation and on-boarding, accomplished through five key messages offered directly and indirectly to the newly hired:

1. **The Mission is not an add-on** – instead, the hopes, desires, and dreams that they have for their career and their vocation will come to fruition through the mission.
2. **They are not invited into the mission** – Yes, I say that, "*You are NOT invited into the mission.*" I pause for (theatrical) effect and finish the comment with "you are the mission, identity, and culture of the university."
3. **They are full members of the campus family** (even if it is their first day on campus) – because everyone can connect to the mission and Jesuit identity in meaningful ways that align with their

spirituality, faith, professional expertise, personality, interests, and personal worldview. This, of course, piques their interest and curiosity in figuring out in what ways this is true for them.

4. **Their unique talents are (eagerly) desired** – Because everyone animates the mission in personal, distinctive, and novel ways, when pooled together it makes a campus, our campus, a better, richer, and deeper mission-centered institution. In other words, diversity is sincerely valued and honored. If the candy demonstration was performed today, I would instead use an array of colorful M&M's
5. **They are leaders in the mission** (again, from day 1) – At Xavier, new faculty and staff are informed that the provincial assistant for higher education stated that we have a “deep bench” with regards to mission engagement. Continuing with the metaphor, they are told that this flows from the fact that, on our campus, bench players get playing-time and so much so that they earn a varsity letter. As a result, they should consider themselves a varsity-letter-holder in mission. While this metaphor is surely lighthearted, the essence is profound.

Certain features at orientation help to reinforce the five points and deepen the sense of belonging. The first is that mission orientation should be solely about the Jesuit mission and identity. Of course, there are on-boarding processes and meetings offered through human resources, academic affairs, and at the department level. Effective mission orientation is complementary to those in order to provide the necessary breadth and depth of essential understanding. Second, faculty, staff, and administrators should participate together to reflect the common mission of educating students. Third, because a culture is a group of people with a shared language and set of values and behaviors, defining mission vocabulary is essential. This refers to the commonly used Ignatian and Jesuit terms – and not only the lesser-known Latin words and phrases, that is, *cura personalis, magis*, but also familiar words, such as solidarity, service, and reflection. The context and meaning in which these words are used at our Jesuit universities is not always understood, and a simple explanation

is powerful. It is for this reason that the late Fr. George Traub's *Do You Speak Ignatian?: A Glossary of Terms Used in Ignatian and Jesuit Circles* is so popular.

Finally, the most important orientation feature is that the presenters represent the full breadth of the campus family. As much as possible, they should not be the president and campus mission officers. It speaks more to have an assistant professor of mathematics describe the ways she fosters social justice education in her classes, a Jewish academic advisor outline the mission statement, a groundskeeper offer the opening prayer, and a computer technologist highlight the life of St. Ignatius Loyola and historical points in the founding of the university. New hires see themselves through the various speakers, the variety of M&Ms. In short, a sense of belongingness and mission consciousness developed at orientation lays the critical foundation for deeper engagement.

It has been said by Sister Jeanne Knoerle, S.P., that “the identity of an institution lies not in what anyone says about it from time to time but in what everyone does about it every day.” In summary, a culture of care for the Jesuit endeavor emerges from a collective of individual connections to the mission begun at orientation. In other words, *cura apostolica* flows from a culture in which everyone can say “I belong. I am valued. And I make a difference *every day*.”

Debra K. Mooney, PhD, a licensed clinical psychologist, is the Vice President for Mission and Identity and founding director of the Conway Institute for Jesuit Education at Xavier University.



Dr. Tom Knestrict, Education, received his certificate as a Midwest Province Ignatian Educator of Distinction from Xavier President Michael J. Graham, S.J., last April.

AN HISTORICAL MOMENT



GEORGETOWN UNIVERSITY

Jesuit Education since the late 1700s

By Nancy Robertson

The founding of Georgetown University as an academy in 1789 by John Carroll, later Archbishop Carroll of Baltimore, coincides with the birth of our nation. Carroll and the early Jesuits strove to nurture the Roman Catholic faith in a new land while engaging Jesuit pedagogy and formation to produce good and able citizens for the new country.

Carroll said he wanted to create a residential college for “students of every religious profession” on the hilltop property he had secured. When classes began in 1792, soon more than 40 students from as far away as the West Indies and from several different faith traditions were in attendance. Before his death in October 1815, Carroll and his Jesuit compatriots’ dream reached new heights when President James Madison signed Georgetown’s charter into law on March 1, 1815, allowing the institution to confer degrees.

The university continued its growth from an academy to a university in the following years, even in the face of Civil War. In 1876, a student committee picked colors for the crew team, and over time the crew colors became the official school colors – blue and gray – in response to a newly reunited nation. Yet even before the Civil War, Georgetown was well on its way to becoming a full university. In 1820, Georgetown created its graduate school, now the Graduate School of Arts and Sciences. It established a School of Medicine in 1851, and a law school in 1870. President Patrick F. Healy, S.J., (1873-1882) played a significant role in this process, dramatically reforming the university’s curriculum. He also began construction in 1877 of the towering Flemish Romanesque-style flagship building that now includes the Office of Campus Ministry, the largest of its kind in the nation. The building, Healy Hall, now serves as space for university leaders and classes and is home to historic Gaston Hall, where prominent speakers have appeared for more than a century.

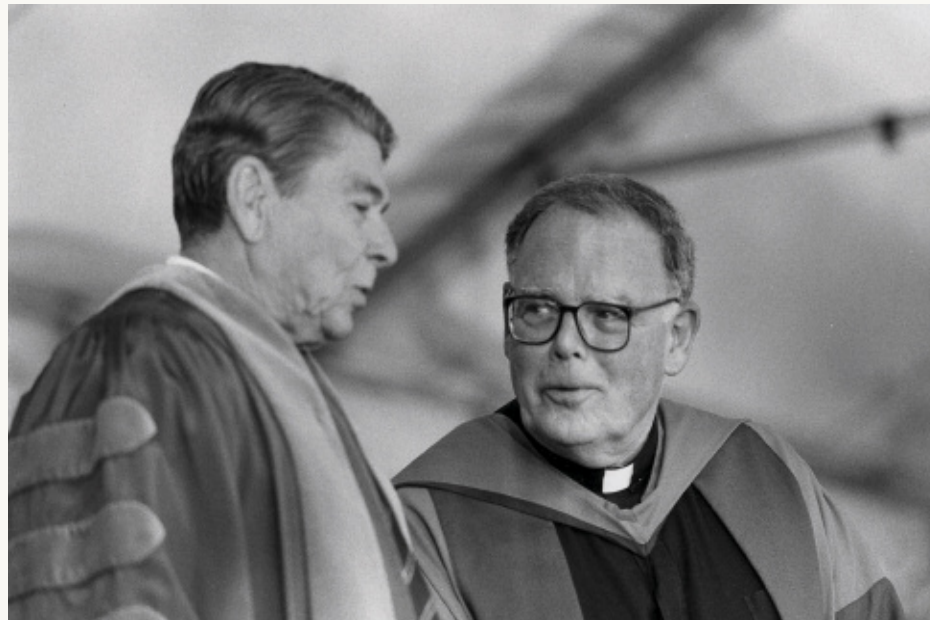
From the late 1880s to the late 1890s, graduate courses in the arts and sciences were expanded and new facilities built for the law and medical schools. The university opened its School of Nursing in 1903 and its School of Foreign Service in 1919. Georgetown began constructing additional buildings, including student residences, in the 1920s; most of them were completed in the 1930s. By 1930, Georgetown had an enrollment of 2,600.

During World War II, the U.S. War Department designated Georgetown as one of a select number of universities to house the Army Specialized Training Program, and women were allowed to enroll in the School of Foreign Service. In the 1950s, Georgetown created its School of Business Administration and its summer school. Women were accepted to the College for the first time in 1969.

Students demonstrated against the Vietnam War in the 1970s, but by the end of that decade anger and discontent had been redirected into positive social action. Students began a tradition of spending their spring break helping underprivileged communities in D.C. and elsewhere, which Georgetown students continue this today.

The 1980s included the completion of Yates Field House, the opening of the Bunn Intercultural Center, new residence halls, and the Thomas and Dorothy Leavey Center for students. The university celebrated its bicentennial year in 1988-1989 with President Ronald Reagan providing the opening address to kick off a yearlong celebration and a speech by Frank H.T. Rhodes, the president of Cornell University.

Jesuit Superior General Peter-Hans Kolvenbach, S.J., gave a seminal speech that year at a conference at Georgetown called "Assembly '89: Jesuit Ministry in Higher Education," which brought together representatives of 28 American Jesuit colleges and universities and more than 800 Jesuits and colleagues from those institu-



tions. The conference led to a national seminar to continue the conversations that began at Georgetown, which in turn resulted in the first issue of this magazine in the spring of 1992.

A "Salute to Georgetown" event that drew thousands of attendees included Reagan and entertainment by Bob Hope, Pearl Bailey (C'85), and Patrick Ewing (C'85), who had just helped clinch the NCAA Division I basketball championship.

Under the leadership of Rev. Timothy Healy, S.J., (1976-1989) and Rev. Leo

O'Donovan, S.J., (1989-2001), Georgetown saw significant increases in the diversity of its students and faculty, and the number of faculty positions. In 2001, John J. DeGioia became Georgetown's 48th and first lay president.

Georgetown is now a major international research university with 12,000 undergraduate and graduate students, nine schools, an affiliated hospital and many highly ranked academic programs. The Carnegie Classification of Institutions of Higher Education recently classified Georgetown as an institution with "very high research activity." The largest employer in Washington, D.C., Georgetown continues to move forward as one of the world's leading universities, building upon its distinctive history, unique values, and commitment to justice and the common good.

Nancy Robertson is the director of editorial services in the Office of Strategic Communications at Georgetown University.

Far Left: Campus and surrounding buildings 1829, and Healy Hall 1890.

Above: President Ronald Reagan and Georgetown President Timothy Healy, S.J.
Left: Junior Yard athletic association 1901.

Photos courtesy of Georgetown University.



2019 Marks Two Major Anniversaries

By Patrick Howell, S.J., and Ron Bernas



Two significant anniversaries converge this summer. First off, we celebrate the 50th anniversary of the Association of Jesuit Colleges and Universities (AJCU). In 1969, the Jesuit Education Association (JEA), which included both universities and secondary schools, split into two entities. The AJCU, comprising of all the Jesuit higher education presidents, became the lobbying arm of Jesuit higher education in its initial years. Later, it evolved into 39 different conferences to advance the Jesuit Catholic mission on multiple levels. In contrast, the Jesuit Secondary Education Association (JSEA) had elected representatives, which included presidents, principals, a faculty member, and a member “at large.” It became a think tank for ad-

vancing the goals in secondary education and eventually in Nativity and Cristo Rey schools as well.

The second benchmark was the meeting of 800 Jesuit and lay leaders at Georgetown University in 1989. It inaugurated a much more inclusive role of lay men and women in the leadership and recognized the need for a much better articulation of the Jesuit mission in all its dimensions, rather than just assuming it existed because 50 to 60 Jesuits populated the campus. Fr. Peter-Hans Kolvenbach, S.J., the superior general of the Society of Jesus, gave a memorable, foundational talk, which became, as much as Jesuit higher education had one at the time, its constitution. <https://kolvenbach.jesuitgeneral.org/uploads/characteristics-of-our-education>

Three years later, as a result of Assembly '89 at Georgetown, the recently constituted National Seminar on Jesuit Higher Education published *Conversations* magazine for faculty, staff, and administrators in all the Jesuit institutions. In that first issue, an essay titled “Raising Questions, Encouraging Conversations, Inviting Responses” laid out the aim of the seminar:

[T]he Catholic and Jesuit university or college must do two things simultaneously. It must respect academic freedom and keep the forum open for the serious expression of all convictions, even those repugnant to it; and at the same time it must, in word and deed, give witness to those values that it cherishes, the values of Christian-



The Georgetown Conference of 1989 — 30 Years Later

By John T. Sebastian

ity. Even as we attempt to be communities of discourse, we recognize that in that discourse itself we are trying to find language adequate to articulate the questions of mission and adequate to expressing the ways in which we carry out such a mission. [In a religiously committed institution of higher education] . . . our life here is marked not by the silence of easily settled conclusions but by continuing discussion, by the sound of serious and inclusive conversation not only about facts but also about beliefs and values . . . That is what *Conversations* would begin, and we invite you to join us in that endeavor.

Thirty years ago, over 800 educators from Jesuit colleges and universities gathered at Georgetown University for Assembly '89, an occasion both for reflecting back on all that Jesuit education had achieved since John Carroll had founded Georgetown two centuries earlier and for looking forward to new trials that lay just over the horizon. An address by Jesuit Superior General Fr. Peter-Hans Kolvenbach, S.J., anchored the meeting. He identified several features that should define Jesuit education: an orientation toward values, interdisciplinarity as a means of pursuing a more comprehensive truth, collaboration among different Jesuit works, an international outlook, and a commitment to evangelization in partnership with the church. He also named several obstacles, including the need to increase access to Jesuit institutions and ensuring that personnel are adequately acquainted with our institutions' Catholic and Jesuit mission and identity. And more than once he acknowledged that the Society's explicit commitment "to the service of faith, of which the promotion of justice is an absolute requirement," ever since the 32nd General Congregation threatened to displace the traditional primacy of the Jesuits' educational ministry.

The characteristics enumerated by Father Kolvenbach remain *desiderata* of Jesuit education in the United States in 2019, while many of the challenges he articulated still alternately daunt and inspire leaders of Jesuit universities. What, then, is the legacy of the

Georgetown meeting 30 years later? Were we today to convene a similar summit, what realities might command our attention and imaginations?

For starters, the work of forming lay faculty, staff, administrators, and trustees as stewards of our Ignatian heritage has only grown in significance. Many of our schools have discussed or even implemented policies regarding "hiring for mission." But mission-conscious hiring cannot take place in a vacuum. It must reside on a continuum that also includes orienting, developing, and rewarding for mission, so that faculty and staff can connect the dots between "mission questions" raised during the interview process and the lived reality of mission in their daily work. While many of our schools have in recent years developed local versions of national projects like the Ignatian Colleagues Program and Jesuit Leadership Seminar to support ongoing formation, these initiatives are, for the most part, optional. In the coming years, we must weave formation into the regular work of our institutions. The three-year faculty development program at Regis University described by Kari Kloos in the Spring 2019 issue of *Conversations* provides one possible model.

In the years since Assembly '89, Jesuit generals have also challenged our schools' self-conception not only as colleges and universities but as true intellectual apostolates. The current Superior General, Fr. Arturo Sosa, S.J., who prior to his election held posi-





Theology professor Otto Hentz, S.J. Photos courtesy of Georgetown University.

tions at several Venezuelan universities, announced what could be interpreted as a universal mission statement for all Jesuit colleges and universities:

Our intellectual work is an apostolate if it is carried out with depth, openness to the world and an orientation towards social justice and reconciliation between people and creation, always in dialogue with other believers and non-believers, by accepting with joy the richness of cultural diversity.

He prods us to think beyond curricula and rankings to what makes an institution not just a university but an intellectual apostolate aimed at responding to and transforming social realities in order to bring about the kingdom of God in this world. Yet responding to this call is often easier said than done; real social transformation is not achieved through eloquent mission statements and Latin mottoes deployed across marketing materials.

Continuous reflection on the nature of this apostolate is visible in recent efforts, such as the “Mission Priority Examen” intended to help institutions discern how best to promote their Jesuit identity in response to local conditions. Meanwhile, the newly-formed International Association of Jesuit Universities articulated several priorities intended to spur international collaboration, including efforts to increase access to higher education among those living on the margins, to form political leaders to serve the common good, and to promote interreligious dialogue. More recently still, the Society has established a set of four “Universal Apostolic Pref-

erences” that invite us into the work of sharing the gifts of discernment and the Spiritual Exercises, walking with the poor and marginalized, protecting and renewing creation, and accompanying young people in imagining a hope-filled future. These are all noble goals, but we must take care not to get caught up merely in discerning how to choose among priorities in the coming years!

As heirs to the delegates who attended Assembly ‘89, we certainly have our work cut out for us.

We are ever more challenged to respond to a deteriorating national discourse that promotes political and cultural tribalism, an erosion of trust in the church on account of pervasive sexual abuse and a pernicious form of clericalism that prioritizes perpetrators over victims, and an academic environment hostile to the liberal arts and person-centered models of education. Indeed, the highest hurdle to clear may be maintaining our own sense of hopefulness in the face of proliferating and seemingly insurmountable obstacles. Still, nearly 500 years of constant reflection on education as ministry has prepared us for this work.

At the conclusion of a graduate seminar I recently taught on leadership in Catholic higher education, my students submitted papers on current opportunities and threats facing our sector, including support for undocumented students, students’ mental-health needs, recruitment of Latinx students, collaboration with community colleges, creating a welcoming environment for LGBTQ students, and adjunctification and fair-labor practices. Throughout, they found in our distinctive identity and mission potent resources for sustaining our work in the educational apostolate. So as we look back to Assembly ‘89 and ahead to a future in which the only certainty is uncertainty, let us remember the hard-earned lessons of our predecessors, let us heed the call of the Spirit resounding in new priorities, and let us hold fast to hope as we seek to make our own humble contributions to Saint Ignatius’ project.

John T. Sebastian, Ph.D., is vice president of Mission and Ministry at Loyola Marymount University.

The Balancing Act

By Deanna L. Garwol

It's no secret that being a college student is taxing. Balancing challenging and thought-provoking courses with heavy workloads, a social schedule full of meetings and events for various organizations, a job, and regularly getting a full night of sleep is more difficult now than ever.

Besides balancing these tasks to the best of our abilities, our Jesuit education calls us to be men and women with and for others. For some students, this means partaking in domestic and international service trips. For others, it means seeking political justice for those who are oppressed. While these acts are essential to expanding our minds and hearts, this core value more importantly and simply calls us to love and meet others where they are in whatever ways we are able.



Aside from service trips and advocacy, embodying what it means to be men and women with and for others occurs in everyday actions. These are the people who make time to listen to peers who are struggling. These are the people who constantly volunteer to help at on-campus events. They do all of this with genuine servant hearts, even if that sometimes means not being able to take a moment for themselves. As those who strive to be men and women with and for others, we do this because we love to make others know that they are deeply, wholeheartedly supported and loved. Yet, we oftentimes forget to take a step back and love ourselves in the same regard.

I will be the first to admit that this is something that affects me. As someone who identifies deeply with being a woman with and for others, I know just how easy it is to fall into a rut of putting self-care on the back burner. As we always seek to do and be more for those who need us the most, we are not

taking the necessary time to refill our glasses.

Self-care is not always simply lighting a candle and putting on a face mask, as many blogs and articles may portray it to be. Self-care is being mindful of our own wants, needs, and desires and creating the time to enjoy even just a little bit of time with and for yourself. To be true men and women with and for others as modern Jesuit-educated students, we cannot pour out of an empty glass. If we do not take the time to treat our own bodies with the same respect, compassion, love, and dignity we bestow unto others, we will inevitably dim the light that shines brightly within us.

As men and women with and for others, it is time we start asking ourselves, are we making the time to find God in that which brings us peace and joy in the same ways that we find God in serving others? Are we showing gentleness and compassion to ourselves, as we do for those we serve?

Deanna L. Garwol is a communications studies major at Canisius College, class of 2021. She is a retreat intern with Campus Ministry.

The Martyrs of El Salvador

Anniversary of the Martyrs of El Salvador – an SCU Perspective

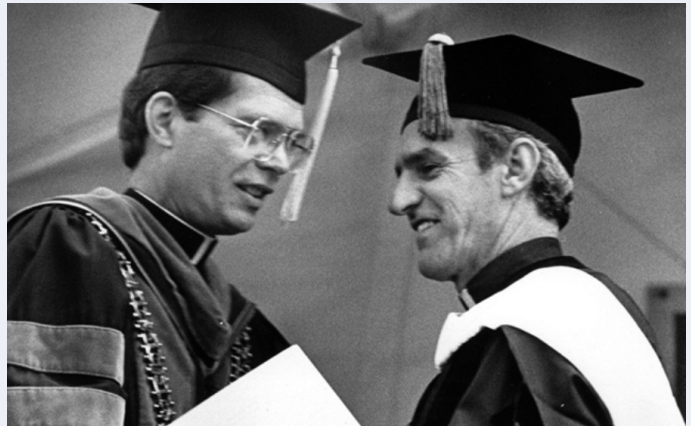
By Luis Calero, S.J.

Thirty years have passed since the killing of six Jesuit priests, their housekeeper, and her daughter, at Universidad Centroamericana (UCA) in El Salvador. It was a long night of terror. The next morning the world woke up in disbelief to this atrocity. Pictures of the brutally murdered UCA martyrs in their machine-gunned residence appeared on the global news graphically displaying the bodies of the slain Jesuits, including the university president—Fr. Ignacio Ellacuría. A staunch critic of U.S. military aid to the local government, he had directed the mission of the school to study the grave national crisis and to explore viable solutions. A university with a critical mind enraged the local elites. This tragic event marked the turning point of the war in El Salvador as the pressure from the international community against the local regime mounted – a work of solidarity in which Jesuit universities in the United States played a pivotal role.

The universal reaction, with expressions of solidarity, was overwhelming: It came from different nations, religious traditions, and most importantly from the Jesuit world of

education. Santa Clara University felt the loss on many levels, institutionally and personally. There had been a history of closeness between the two institutions dating back to the 1970s, and in June 1982 Fr. Ellacuría received an honorary doctorate that recognized his international standing as a fearless defender of human rights. After the murders, Jesuits worldwide volunteered to work in El Salvador. Fr. Charlie Beirne left his post as academic vice president at Santa Clara to fill in the position left by Fr. Ignacio Martín-Baró. Similarly, Fr. Dean Brackley left his tenured position at Fordham University to spend the rest of his life in El Salvador on the side of the poor. Conversely, Fr. Jon Sobrino, a member of the UCA community, spent the months after the killings at Santa Clara, where he struggled with a deep sense of loss – and where he wrote his reflections. His life had been spared by the fact that he was in Thailand on the night of the tragedy.

Under President Fr. Paul Locatelli, Santa Clara created a number of programs, including an on-going yearly



Fr. Ignacio Ellacuría (right) receives honorary doctorate in 1982 from Santa Clara University President William Rewak, S.J.

immersion that brought hundreds of faculty, staff, and administrators to UCA to walk in the steps of the martyrs' legacy. As many can attest, this experience was eye-opening in understanding Jesuit education. As time evolved, "Casa de la Solidaridad" emerged as Santa Clara's signature study abroad program. This program brought U.S. students to experience El Salvador; its impact has been truly transformative. Graduates have moved to significant justice-minded leadership positions in the U.S. and abroad.

Today eight crosses remain standing in front of the Mission Church of Santa Clara, each bearing a martyr's name. Some visitors recognize their significance, but many do not. Thirty years can erase a memory. Thus we must continue to tell the story – the incredible story of the spiritual heights of Jesuit higher education where men and women died so that others could live.

Luis Calero, S.J., is a professor of anthropology at Santa Clara University.

Remembering Them 30 Years Later

Tears of Remembrance, Waters of Life

By Joe Orlando

The Bowl of Tears sculpture at Seattle University sits in a quiet garden area next to one of our main campus walkways at the heart of campus. Created in 1997 by Sandra Zeiset Richardson, the sculpture is a permanent remembrance of the El Salvador Martyrs from the Universidad Centroamericana, and the garden setting and centrality on campus are suggestive of the rose garden memorial at our sister university in El Salvador. The message is simple and profound: We will not forget your commitment to truth and justice.

But the sculpture is more than a remembrance, and in this rainy part of the country where we are often saturated, when the rains are falling I imagine the bowl atop the sculpture overflowing with water, water that runs down into the garden and gives life to all that grows around it.

This is the image I have for the transforming impact the El Salvador Martyrs have had on Jesuit higher education: tears of remembrance that have become waters of life. For us at Seattle University, we have honored the martyrs each year with a powerful liturgy lifting up each person's commitment to those who are poor and vulnerable, followed by a profound ritual as Jesuits and women from our campus community lie prostrate on the chapel floor as each name of the eight

martyrs is read. We are committed to remembering.

But what about the waters of life? For that you will need to walk around the garden. Take a look and see the students and colleagues sent off to the Ignatian Family Teach-In to visit elected representatives and advocate for just public policies. Visit a class on liberation theology or Ignatian spirituality and learn about how the witness of the martyrs in El Salvador calls us to discover our responsibility to others in our community today. Go by our Center for Community Engagement and explore how you can join in mutual partnership with our neighbors and schools through the Seattle University Youth Initiative. Attend the evening panel presentation hosted by the SU Central America Initiative, describing the current hardships faced by our brothers and sisters in that part of the world, and suggesting ways we can stand in solidarity. Read our mission statement, and see "faith" and "justice" listed among our six values, and ponder the way we see our education as "empowering leaders for a just and humane world."



Bowl of Tears sculpture, Seattle University.

Each of these expressions of our mission has come into being after November 16, 1989. These and many other examples have emerged from the passion and dedication of students, faculty, and staff, a seemingly unending and far-reaching source of life to those who learn, teach, discover, serve, and advocate here. Would these have blossomed without the witness of the El Salvador Martyrs? Perhaps. But would they feel so rooted, so right, so essential to who we are as a Jesuit university? I believe not.

Come to visit, and we will go to the garden in the heart of campus that holds the Bowl of Tears, and there we will remember and speak about life together.

Joseph Orlando, Ed.D., is executive director of the Center for Jesuit Education at Seattle University and co-chair of the AJCU National Steering Committee on the Commitment to Justice in Jesuit Higher Education.

Recapturing Inspiration

A Staff Perspective

By Mary Feeney

I believe this wisdom from Ignatius of Antioch summarizes how staff, along with all members of a Jesuit campus community, should carry out their duties in service of *cura apostolica*: “We recognize a tree by its fruit, and we ought to be able to recognize a Christian by his action. The fruit of faith should be evident in our lives, for being a Christian is more than making sound professions of faith. It should reveal itself in practical and visible ways. Indeed, it is better to keep quiet about our beliefs, and live them out, than to talk eloquently about what we believe, but fail to live by it.”

What does *cura apostolica* ask of us within the context of being a staff member at a Jesuit institution?

For me, the opportunity to work at a Jesuit university allows me to turn my beliefs and values into action. Personally, my efforts related to the Jesuit mission of the university include sustainability, clothing collections for those in need, and student hunger.

For students who choose a Jesuit university, it means to experience more than just college. The Jesuit philosophy cultivated over four years develops young men and women beyond academics, into



Students from Saint Joseph's University engage local elementary students at a Science Outreach Program.

thoughtful, spiritual, intellectual human beings. Our future depends on this.

As in any institution, the whole is only as strong as the individuals in the community. Staff at Jesuit universities sometimes struggle to live the mission day to day. It becomes an afterthought, because we struggle with so many personal and professional responsibilities. We cannot give what we do not have or struggle with personally.

So we need to take care of ourselves as well as the students, *cura personalis*. In order for *cura apostolica* to be sustained at Jesuit universities, remembering and making time for our shared, core values is crucial. The burden to prioritize the mission begins with each institution, not the individual.

The painstaking time that a Jesuit institution takes to develop a mission statement deserves to have the mission become action, not just words on a document. If we lose sight of this, the mission fails. *Cura personalis* is the reason so many have spent their career in one institution, enabling them to live their values. The opportunity to grow spiritually, listen openly to another's point of view, lifestyle, ethnicity, diversity, religious beliefs, and demographic differences develops understanding and inspires action.

Over the past 12 years, I have seen *cura apostolica* ebb and flow amid the changes taking place in the world, country, city, university, families, and, as of late, the church itself.

To be encouraged to find a passion and encouraged to make a difference leads to personal gratification through service and caring. Nothing should deter that passion or love of the mission. The mission has never been about what position you hold – administrator, faculty, staff or student. This is what made us different from other universities.

How we care for our Jesuit institution is a reflection on how we, as individuals, care for each other. In the recent past, it had been easier for employees to donate time, give service, volunteer on committees. These days this is more difficult. What has changed? Are we too wrapped up in our own needs? Have we become a society immersed in work with back-to-back meetings, heavier course loads, and other responsibilities?

Often, a simple validation of one's efforts is what is needed, showing everyone kindness and respect regardless of his or her position. That small act is a

beginning and recognizes the responsibilities everyone is carrying out. Each one of us should never pass up the opportunity to say "thank you" or "how can I help you?" In this way, we can and must do better to continue serving our Jesuit mission.

In the past two years, I have noticed students picking up initiatives that employees have been unable to continue as personnel cuts continue. Validation is in order, just as staff may pick up where administrators or faculty may have participated before. It is not so important who is participating as it is that the mission continues and that appreciation is given to someone who has the passion to do so.

We are at a pivotal time. Action is needed, not silence or indifference. Everyone realizes the pressures that our beloved institutions face today. But, how do we get back and sustain what we once had?

Here some of my thoughts:

- Foster opportunities to build community, as in any family.
- When times are tough, be there for each other.
- Find ways to connect every constituency of our campus communities.
- Share and live the ideals of Saint Ignatius in all that we do.
- Remember why we at Jesuit institutions are unique, but acknowledge the demands we face.

There are still many individuals on campus who care and reach out to one another. The caring is now often found in silos during lunch hours or on one's own time. The interaction across sections of administrators, faculty, and staff is less frequent. When I think of all the wonderful, inspiring things that happen on campus unnoticed, it saddens me.

What we need to remember is who we are at the core, to be people of good will, wake up with gratitude, live our lives with integrity, and close our eyes each night with a clear conscience. How many of us can say that we do that? Are these not actions that all members of our campus communities could benefit from and ones that will ensure that our commitment to *cura apostolica* lives on?

Mary Feeney is an administrative assistant in the department of biology at Saint Joseph's University.

Cura Personalis

Has a Ripple Effect on Others

By Matt Gorczyca

My greatest exposure to Ignatian spirituality occurred during the second semester of my senior year at Canisius College, when I finally went on a Kairos retreat. That weekend first exposed me to a more contemplative view of my relationship with God, which greatly stimulated my faith.

A few months later, my family would face the devastation of the sudden passing of my maternal grandfather – a man who instilled in all of us the best example of a quality faith life. Losing the exemplar of how I had lived my faith, right after the incredible experience of the Kairos retreat, threatened to crash a high that I wasn't ready to lose.

And so I found myself curious enough to explore. While I had been a practicing Catholic my entire life, my faith seemed rather passive up until my time at Canisius. Going on Kairos and being exposed to opportunities to “live” my faith and not just recite it every Sunday was something that more than piqued my curiosity. I now had a friendship with God and not just obligatory visits every Sunday or reciting prayers

when I needed something. God was a friend who was in everything I was surrounded by, everything I had encountered, and everything I was going to experience. So I wanted to be active in this relationship, since I had spent the past 20-some years being a mere passer-by.

I happened upon a write-up about the Spiritual Exercises and paid a visit to Fr. Tom Colgan, S.J., who would help me embark on what would be the greatest spiritual journey of my life. During this time the principles of the Spiritual Exercises, like understanding our purpose in the world, managing consolation and desolation, as well as reaching our own inner freedom, gave me the tools to crystalize my own desire for what I wanted to do with my life.

I was now continuing my education as a graduate student at Canisius, where I was hoping to attain the skills and knowledge to begin a career in fundraising and development. While I was learning about leadership, organizational behavior, persuasion theory, and research methods, I was also engaging my faith by

asking myself (and God) what my purpose was. These two roads converged: I wanted to make our world better and make the lives of others happier and more successful. So as I engaged my faith through the Exercises, I also engaged my purpose, and this eventually led me back to Canisius in a professional role in the Institutional Advancement division.

Now, in my important role as the assistant director of our college's annual fund, I am raising the necessary funding for the very resources and experiences that defined my time at Canisius. I seek funds for the academic and service opportunities that engaged my heart and my mind as a student. My time at Canisius was not just about how I wanted to build a better life for myself but more so how I wanted to be my best self and a change agent to improve our community and the world beyond. This philosophy was simmering in me as an undergraduate student, but through the Exercises it boiled over into a more immediate realization.

Beyond my job description, I have a duty to show how we live

A Fond Farewell

With this issue of *Conversations* Father Ed Schmidt finishes a fine, six-year run as editor of the magazine. He is known to all of you because of his flawless productions, free of typos, of irritating errors, of repeated words, or careless editing. The outstanding editor, stereotypically, is curmudgeonly, cranky, demanding and laces his critiques with devastating wit. That legend died when Ed became editor. Ed, instead, fulfills the sacred duty of a copy editor; he is like a priest, safeguarding the faith.

He is known to us on the Seminar as a genial, thoughtful participant in our multiple conversations, whether formally as we brainstorm and assign articles or, more informally, around the convivial dinner table on Saturday night once we celebrate another satisfying conclusion of mapping out the next issue.

Despite his travels to the Holy Land, Lithuania, Poland, Milano, Italy (every Holy Week), Ed managed to stay on track with *Conversations* productions and gracefully accepted the fact that faculty, as authors, are also late with assignments.



As chair of the National Seminar I have worked closely with Ed, and often enough whenever I have found myself in New York, we have taken in a play or two. I will certainly miss our friendly encounters, his engaging, welcoming presence. We wish him god-speed as he returns to Cincinnati after an absence of 37 years! At the same time we will expect his occasional essays with which I'm sure he'll grace us.

Pat Howell, SJ, chair

our Ignatian mission. For me, it is taking *cura personalis* to a new level. Caring for my whole self is the beginning, but as I do so, it allows a ripple effect for my surrounding community. When I am embracing my Ignatian roots to the fullest potential, I engage others to find their own *cura personalis*. As a development pro-

fessional, I advocate for others to have the same (or better) opportunities than I did. On a deeper level, it is about ensuring those who want a Jesuit education to receive one and those who don't know a Jesuit education to be curious and enlightened by it.

When we together embrace our own purpose, find our own

inner freedom, and have the foresight to find meaning in both consolation and desolation, then we truly are building the community that our Ignatian mission hopes to achieve.

Matt Gorczyca is assistant director of the annual fund in Advancement for Canisius College.

Cura Catholica

On Care for Our Catholic Identity

By Thomas Ryan

Though always a work in progress, the care for our Jesuit and Ignatian identity at Loyola University New Orleans seems to succeed because such a wide sweep of people – students, faculty, staff, administration, boards, donors, and friends – can engage at least parts of it.

Opportunities range from homegrown Ignatian programs to regional and national opportunities – including the 39(!) AJCU conferences and affinity groups – to the Ignatian Examen requested by Father General in Rome for all of our Jesuit colleges and universities.

For example, Loyola New Orleans is also clearly Catholic as declared by its mission statement and as enacted in ways liturgical, academic, administrative, and so forth. And yet “Catholic” is more challenging, not just now and not just for Loyola, as the subtitle of David O’Brien’s 1994 *Conversations* article suggests – “Jesuit Sí, Catholic ... Not So Sure.”

This is the case, in part, because Catholicism is far more complex and extensive – geographically, historically, culturally. National opportunities for engaging Catholic identity exist but are more diffuse, and Jesuit colleges and universities tend to plug into fewer of them. Moreover, the times are challenging – personally and institutionally. The Pennsylvania Attorney General’s was only the first of what promises to be a steady and demoralizing stream of damning reports, and that’s just in the United States.

In the worst case, Loyola’s Catholic identity is acknowledged in its diminishment. I once encountered a tour guide pointing to Loyola’s Ignatius Chapel and assuring potential students and parents that Loyola does not require Mass attendance. I also attended an interview once in which a colleague extolled Loyola’s Jesuit and Ignatian characteristics (commitment to the usual inspiring suspects – care for the whole person, social justice, seeing God in all

things) and downplayed the Catholic – “you don’t have to be Catholic to work here.”

Constrained by limited resources and given a choice between the two, devoting energy to Jesuit is understandable. Yet, Loyola is Catholic, and Jesuit does not emerge from nowhere. St. Ignatius and the Society might be compared to plants rooted in and growing out of Catholic soil. The former could not and cannot exist without the latter.

A response aligning Loyola more clearly with its Catholic identity could make the university more attractive to future students and employees, and that response can be semantic.

I am struck at how often institutions across the country pair the word *preserve* – and its cognates – with *Catholic identity*. Even “Characteristics of Jesuit Colleges and Universities” (*Conversations* #42) urges “support and preservation of the Catholic ... identity” of Jesuit colleges and universities. And preservation is necessary for caring for what has been, much as seed banks do for the biodiversity on deposit there. Libraries, universities, and museums do the same. In caring for what we know of the past, they provide giants’ shoulders on which to stand and make available the “dangerous memories” that illuminate and critique present injustice (see Johann Baptist Metz, *Faith in History and Society*)

Similarly, the enterprise of Catholic higher education should promote *cura Catholica* in the sense of preservation of Catholicism’s deposit, its traditions that undergird Catholic identity. Yet, if Catholic identity is perceived as only preserving what has been by drawing careful distinctions to defend against confusion, then only specialists can contribute to it.

In response, I propose an account of *cura Catholica* that is invitational. Indeed, *cura* implies more than protection. It’s the root for the verb curate



North American Jesuits attending mass with Archbishop Jose H. Gomez. Loyola Marymount University.

that entails creativity. It has medical resonances and anticipates the flourishing that healing enables. Agriculturally, it can refer to cultivation, which can be a communal activity.

A start, and only a start, to cultivating Catholic identity would be to take a page from the Jesuit play-book and develop opportunities for finding common ground, including in the common good.

Whatever else Catholicism may be, it, like many other denominations and faiths, is also committed to the dignity of all creation and of all people, especially those on the margins, to the fashioning and disclosure of beauty, to discerning what goodness looks like embodied in lives and practices, and to discovery of what is, has been, and will be in human affairs, indeed in all creation.

Actions that promote dignity, beauty, goodness, and truth build up Catholicism, no matter who performs them or to what other ends they may be directed. By extension, any member of the Loyola

community who contributes to such efforts enhances Loyola's Catholic identity. Inviting others to see their work as building up Catholic identity in this way need exclude none and so could permeate "through the whole" (one translation of the Greek *katholikos*) university.

This project would require generosity and hearing others on their own grounds, in terms of their own accounts of dignity, beauty, goodness, and truth – not an easy thing. It could also be a catalyst for other efforts, both appreciative and critical, aimed at cultivating Catholic identity. Altogether, it should make Loyola New Orleans more true to its mission and, we hope, Catholicism more true to itself.

Thomas Ryan is the Marjorie R. Morvant Distinguished Chair of Theology and Ministry, director of the Loyola Institute for Ministry, and associate dean of the College of Nursing and Health at Loyola University New Orleans

Hiring Faculty for Faith and Social Justice in Jesuit Higher Education

By Thomas M. Kelly

Educating “people for and with others” is the mission of Jesuit higher education, informing all that we do in our schools. Those who educate students at Jesuit colleges and universities should thus be credible models of the mission, which can take many forms across the disciplines. The impetus for a Jesuit commitment to social justice is faith, and when Jesuits refer to “faith” in their documents, it means “Jesus and his message of God’s Kingdom in a spirit of love to everyone” (Peter-Hans Kolvenbach, S.J., talk at Santa Clara University, Oct. 2000). However, understanding such a faith in college and university settings requires delicacy and nuance. It would be a mistake to think that only Catholics or Christians can embody this “faith.” Rather, in both Christian scripture and the Ignatian spirituality, “faith” and “love” are manifest more in actions than in words. There are many outside of any religious tradition “who love

the God they do not see by loving the people they do see” (1 Jn. 4:20-21).

A faith that embodies a commitment to justice can become evident in a candidate through their understanding of collegiality; the purpose of teaching; the orientation of their research and scholarship; and how they view service to the university and its local, national, and global communities. The critical discernment in hiring decisions related to faith and justice is whether a person is oriented fundamentally toward others and the common good or toward themselves and their own individual good.

Collegiality

As a human community, the capacity for building healthy, reciprocal, and respectful relationships is vital for every task embodied by the university. Such

“University education is a privileged place for the long-term promotion of justice in all the aspects of its work . . . and the university institution itself operates within a context of social relations whereby its own internal cultural and its ways of dealing with reality exercise a decisive influence.” *Promotio Iustitiae*, no. 116, 2014/3, 14. See this document for a full treatment of the “faith that does justice.”

“[T]he university community as such has the primary responsibility for carrying out the university’s mission of promoting justice. It should therefore ensure that the university’s activities – teaching, research, and social service – are oriented toward justice, and this will be possible only if there is a critical mass of the personnel who are sufficiently imbued with the university’s mission.” *Promotio Iustitiae*, no. 116, 2014/3, 44.

capacity will largely determine a candidate's relationship with colleagues, students, administrators, local communities, and scholarly associations. Entrance into a department comes with expectations that collegiality is important. Candidates need to understand the purpose of a department or college as a community of scholars, each responsible for the growth of others, regardless of rank or tenure. We welcome candidates into a community rather than a center of competition. How a candidate understands the quality of their professional relationships can reflect a faith that does justice. *Cura personalis*, that is, personal care that considers the whole of someone's experience, applies to both students and colleagues.

Teaching

How a candidate views teaching is essential. Probing why teaching is important to them reveals their basic orientation toward students. Effective conversations with candidates make room for these topics, noting the quality of their personal aspirations with students and the guidance that involves. A "generous" teacher will have accessible office hours, spend time with students, and follow up with real concerns. Advising students about educational issues often intersects with discussions involving other dimensions of their lives, reflecting the unique Jesuit commitment to *cura personalis* and the mentoring we try to provide our students. At the same time, these student-teacher relationships always stay professional.

Another important gauge of a faith that does justice is the way a candidate understands their discipline as a mode of service to the community and world. Disciplines taught in a vacuum fail to engage the world and thus diminish the purpose of Jesuit universities to serve the common good. Competence and compassion are never contradictions for Jesuit education.

Research & Scholarship

Jesuit colleges and universities are "missions" of the Society of Jesus, which the Jesuits identify as the mission of Jesus. This means that directly and indirectly they contribute to the original purpose of Jesuit education – to educate rich and poor to serve the common good. Under a faith that does justice, research and scholarship will involve the best practices of each individual disci-

pline, embrace human realities, make the world a better place to live, and be oriented toward populations that are victims of injustice and inequality.

The desire to instill competence in students is one purpose of a Jesuit education, and it is mirrored in the research and scholarship conducted by faculty. Candidates open to interdisciplinary and multidisciplinary inquiry are preferable because this demonstrates both an openness to collaboration with colleagues and a view of education that is both humble and interconnected.

Finally, research and scholarship at Jesuit institutions try to include the perspectives and needs of the world's poor. From the Jesuit perspective, knowledge is not neutral – as it "always carries the bias of the values of and particular structure of human beings." Research emerges from the innate tendencies and perceptions of the researcher. A candidate will express a commitment to serve those whom the world has forgotten. How candidates orient their own service to the university and wider community is very important.

Service

Faculty at Jesuit institutions contribute significant time and energy to service. This includes embracing the work of committees that determine rank and tenure, professional development, curriculum approval, and other essential tasks. For the good of the institution, candidates are sought who desire to serve because they are fundamentally oriented toward the good of others in the academic community as well as the wider local, national, and global communities. Faculty service in a Jesuit college or university takes many different forms and taps the diverse talents of unique human beings.

Just as Jesuit research and teaching do not exist in a vacuum, neither do Jesuit colleges and universities. Being in close contact with social reality outside the gates of our institutions is essential to fulfilling our Jesuit mission and identity. Faculty who serve local and global communities through their disciplinary engagement serve as competent and vital examples of a faith that does justice.

Thomas M. Kelly is professor of theology and the director of Academic Service-Learning at Creighton University.

True Equity and Inclusion Needed for Women in the Church

By Brian F. Linnane, S.J.

In August 2018, when Pope Francis released his statement on the sex abuse crisis, he wrote, “To say ‘no’ to abuse is to say an emphatic ‘no’ to all forms of clericalism.” Most thoughtful commentators agree with the Holy Father’s analysis that the current crisis the church is grappling with is a manifestation of clericalism – the chasm between those who are ordained and the laity. Clericalism is not unique to the Catholic Church, of course. In the sex abuse crisis, however, we can see that the challenges created by that power structure have been accentuated by a culture of patriarchy.

The clericalism in the church functions and thrives because of that patriarchy, which creates an unintended but implicit belief that men are superior to women. Because of that unspoken belief, more powerful men may believe they are empowered to prey on women, as well as on less powerful men and children.

We see this clearly in the downfall of Theodore McCarrick, former cardinal of the church, whose crimes were principally focused on taking advantage of more vulnerable men whose autonomy was compromised due to his perceived power. We see this also in the abuse of nuns and the abuse of children within the church. This directly reflects the #MeToo movement, where men have felt empowered to sexualize their relationships with women who had less power.

The time has come – and is, in fact, gravely overdue – for us to recognize that, although few in the church would explicitly say that men are superior to women, the structure and oversight of the church are predicated on the idea that women are less than men. This becomes clear in the traditional understanding of the marital relation between

women and men, where women and men are understood to have distinct but equal roles. In fact, the appeal to complementarity and the distinctiveness of the sexes undermines the prospects for equality. We know through *Brown v. Board of Education* (1954) that separate is inherently unequal. The patriarchal distinction between men’s and women’s roles in the church – and in society – has created a fundamental inequity and an inordinate empowerment of men in leadership roles.

At our American universities, where many undergraduate populations are at least 50 percent women, we see more women attending college, succeeding academically, and graduating with college degrees. Yet there is still a question about whether women succeed at the same level as men. They are not achieving leadership roles as readily in higher education, and Jesuit higher education is no exception. The role of women in the Catholic Church – and at our Catholic universities – remains undervalued and uncertain.

In our desire to create more inclusive and equitable universities and a more just world, we must take seriously the reality of discrimination against women and the power of the patriarchy within the church and within society. That should be a particular focus of our Jesuit universities’ research and initiatives. At the same time, questions of patriarchy should not just be within gender studies; they should be part of the broader conversation and education for all students. As all universities are struggling with the question of equity and inclusion, racially and culturally, we have arrived at a moment where we must have the courage to look at patriarchy as a social sin and a threat to the future



Swedish Lutheran bishops Antje Jackelén (L) and Eva Nordung Byström (Magnus Aronson/IKON, CC BY 3.0, via Wikimedia Commons)

of the church. We need to ask ourselves how that affects us theologically and what we are doing in terms of looking at human community to ensure that the future does not replicate the past.

In this moment in the church's history, our priority must be to take the experience of survivors of sexual abuse by clergy seriously – and to continue to work to ensure it never happens again. But we must also undertake a frank assessment of power relationships within the Catholic Church and recognize their connection to patterns of abuse. As part of that analysis, we must question how the church's patriarchal nature and clericalism are holding the church back from fully addressing this issue.

As feminist theological scholar Margaret Farley said, there is no authentic, liberating love unless there is justice. If we fail to presume a fundamental equality between women and men as a church, we are not working for justice. Without justice, we have no love. Without love, we are separated from God – and we are failing in our mission. We have an opportunity to take a bold, essential step as a church, if we have the faith and the courage.

Brian Linnane, S.J., is president of Loyola University Maryland.

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

Nine Questions for Continuing the Conversation

1. If ours were the only Jesuit university/college remaining of the 28 in the United States, and students' ability to receive a Jesuit education depended wholly on my choices, what decisions would I make regarding curriculum? Research? Our department or division? Our university/college? How would the urgency of the situation affect the way I relate to colleagues in a common purpose?
2. What do I notice in my own reactions to the ideas of *cura personalis* and *cura apostolica*? What animates those reactions? What kinds of care does our common work require right now, and what might I contribute to it?
3. Who are my colleagues and I for each other? What metaphors inform how we relate to the work of our school and our place in it?
4. How might we grow in our ability to exercise *cura apostolica*? (See Stephanie Russell's article pp. 2-6)
5. Has your university/college taken part in the Mission Priority Examen? How do we weigh external accreditation in decision-making processes? Do the goals for your institution match the priorities for Jesuit Catholic mission and identity?
6. How do you personally model the mission with students?
7. What policies and procedures are in place (or need to be in place) to make decisions where mission is considered transparently (e.g., hiring, budget)?
8. What kinds of opportunities are available for students, staff, faculty, and administration to engage with mission and to learn more deeply about the mission. Does your institution have a vigorous Formation for Leadership in Mission for faculty and staff?
8. Does your institution take a mission-centered approach to contracts for labor, construction, food in such a way that it upholds the dignity of contracted laborers?
9. How does shared governance promote the idea of *cura apostolica*? In what ways do you see mission applied in your university/college's ways of proceeding, particularly utilizing the concepts of *cura apostolica* and *cura personalis*?

Leading Through Difficult Times

By Maria Calzada with Alice Clark

The inauguration of a new president underscores the high aspirations of leadership at a Jesuit college or university. On November 15, 2018, the day before the inauguration of Tania Tetlow as Loyola University New Orleans's 17th (and first lay) president, Fr. Ron Mercier, S.J., provincial of the Central and Southern Jesuit province, formally missioned her as director of the apostolic work that is Loyola University New Orleans.

The questions used in this missioning ceremony show that the president of a Jesuit college or university, and by extension the entire leadership, is held to and should aspire to standards that go beyond those that might operate at a secular institution.

The first and third questions of the missioning charge the president to foster the institution's mission and use it to shape decisions – not really surprising, since the president of any institution should foster its mission and use it to guide decision-making.

The focus on faith, and even leadership “patterned on Christ,” again may not surprise, but the emphasis here is not only on personal faith but on justice, interreligious dialogue, and “creative engagement with culture.” In other words, this is a faith that is actively engaged in community, and not only the community of the like-minded. Where some like to think of the university as an “ivory tower,” withdrawn from the world into a homogeneous community, here the president, on behalf of the entire community, is charged to engage with a world of difference.

Perhaps the most unusual element is contained in the second question, as well as in the provincial's response: to collaborate with superiors of the Society of Jesus. This can be extended to a broader charge to collaborate with the superiors, but also with the Jesuits on campus, and by further extension with the whole community. This collaborative leadership is messy, but it is the president's calling – and our own.

This kind of mission-driven, diversity-focused, collaborative approach to leadership can be particularly difficult to live when resources are scarce, as is often true today not only at Jesuit colleges and universities but in much of higher education in general. It is human nature to make distinctions between “us” and “them” at such times: Our program should keep its support while theirs should be cut, we in the administration know best and shouldn't have to explain our-





Tania Tetlow is formally missioned as director of the apostolic work that is Loyola University New Orleans by Ron Mercier, S.J., provincial of the Central and Southern Jesuit province.

President Tetlow: I will.

Fr. Mercier: Will you foster within the Loyola New Orleans community its Catholic and Jesuit mission, through a pattern of leadership patterned after Christ who came to serve and not to be served?

President Tetlow: I will.

Fr. Mercier: With gratitude to God for the gift of your leadership of this school, and in recognition of the great gift that Loyola University New Orleans is for the church and the Society, I mission you to serve as president. I promise that we in the Society of Jesus will support you in your work, collaborate with you in fostering the mission we share, and through prayer, witness, and service foster the work of this great institution.

May the gracious mercy and wisdom of God, displayed so fully in the life and ministry of the Lord Jesus, be your constant support and beacon throughout the days of your ministry. Amen!

Fr. Mercier: Today we celebrate Loyola University New Orleans, a Jesuit school, as a ministry of the Society of Jesus. What does that mean, though?

The 35th General Congregation of the Jesuits, our highest authority, declared that a Jesuit school has a close relationship with the Society and lives out the Jesuit commitment to Catholic faith through promoting justice in the world, while trying to bring cultures and faiths together. Certainly Loyola New Orleans does that so well, and we Jesuits are proud of our relationship with this school.

We commit ourselves to this cooperation today, and now ask Tania Tetlow to accept a mission from the Society of Jesus as our sign of support for her new role at the school.

Tania Tetlow, the board of directors of Loyola University New Orleans, after a long and

careful search, have asked that the Society of Jesus mission you to be the president of this great university. As provincial of the Central and Southern Province, I ask whether you are willing to accept this mission.

President Tetlow: I am.

Fr. Mercier: Will you shape your decisions in accordance with the mission of the Society of Jesus, by a commitment to a faith that does justice through interreligious dialogue and a creative engagement with culture?

President Tetlow: I will.

Fr. Mercier: Will you regularly enter into dialogue with the Society through its legitimate superiors concerning those matters that touch directly upon its Catholic and Jesuit mission?

selves to them among the faculty and staff, we on the faculty rebel against the enemies among the administration, and so on. Again, however, we are called upon in these missioning questions to go even beyond our disciplinary training to make logical decisions based on evidence, to foster understanding in a diverse community, to enact justice through faith, and to collaborate with our Jesuit colleagues and by extension with all members of our community.

What does leadership in the Jesuit tradition mean in practice, especially under financial difficulties? This is not easy to articulate. At its essence, it amounts to a combination of *cura personalis* and *cura apostolica*. An example may be helpful. Over the last few years at Loyola New Orleans, we have been forced to make budget cuts that, among other things, led to reductions in force, without which the institution would not have survived. Such things are never easy, and we can't say we dealt with them perfectly, but we tried to be led by our Jesuit values. That meant, in part, that we tried to make evidence-driven decisions, as anyone should do, but also that we honored the human dignity (*cura personalis*) of those we had to let go as much as we could while making the cuts we needed to take care of the institution (*cura apostolica*). For instance:

- Individuals were told in person.
- Extraordinary (non-tenure-track) faculty were given severance (at least in one of the rounds of cuts).
- In all cases staff were given severance.
- Staff were offered access to a career coach, to help with resume-writing and assessment of skills and goals.
- Staff who were enrolled in university degree programs, or whose dependents were so enrolled, using the university's tuition benefit, were able to continue that benefit to complete the degree in progress, even after employment was terminated.

In the aftermath of reductions in force and budget cuts, leaders are called to lift up a saddened community to come together and to continue to do what we do to for our students. At Loyola our mis-

sion by itself is inspiring: Loyola New Orleans "welcomes students of diverse backgrounds and prepares them to lead meaningful lives with and for others; to pursue truth, wisdom, and virtue; and to work for a more just world." But a hurt community needs the inspiration of a leader that shows them a bright future worth working for. President Tetlow started in August of 2018 and has been actively listening and responding to this community. After all the hard work done before her arrival to balance our budget, we are now starting to allow ourselves to dream, imagine, and create a brighter future for Loyola, under her leadership.

As it turns out, this diverse, collaborative, creative environment also moves leaders. At the spring 2019 convocation, just five months after her start at the institution, President Tetlow said, "Most of all, you inspire me, every day. When I listen to the passion that you bring to your work, I know what it means to be part of a mission. We are in this together, not because it's easy, or glamorous, but because we love these students, and we know that we transform their lives. Most people talk about 'doing God's work' as a metaphor. We know that we really are."

As we write this article, the university is beginning a new initiative, *Cura Loyola*, specifically geared to help us reaffirm our values and use them to improve how we function as an institution. This has been conceived by leadership but will require the entire community to be effectively implemented; we hope it will become a good example of the kind of collaboration that mirrors the presence on our campus of lay and Jesuit faculty and staff and the interaction between the president and the Jesuit superior that Tania Tetlow vowed to uphold.

Maria Calzada, Ph.D., is interim provost and Vice President for Academic Affairs at Loyola University New Orleans. Alice Clark, Ph.D., is professor of music history at Loyola University New Orleans and a member of the National Seminar on Jesuit Higher Education.

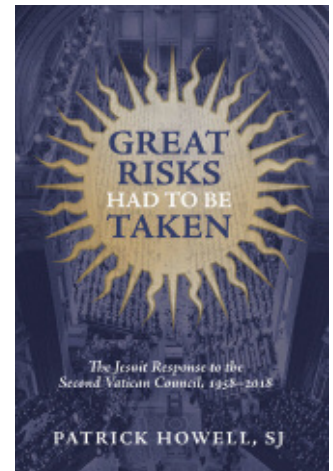
Great Risks Had to Be Taken

The Jesuit Response to the Second Vatican Council, 1958 – 2018

by Patrick Howell, S.J.

Eugene, Oregon: Cascade Books, 2019. 225 pages

Reviewed by Edward W. Schmidt, S.J.



The title that author Fr. Pat Howell gave this work is an apt foreshadowing of the story he tells. It is a quote from Fr. Pedro Arrupe, the Jesuit Superior General during turbulent times of transformation, misunderstanding, and genuine renewal. It provides a great general background for those who did not go through those years. It stirs memories and reflection for those who did.

Early on, *Great Risks* tells of Father Howell's background growing up in a Catholic family in small-town North Dakota during the 1940s and '50s. He describes Pope Pius XII's "cautious steadying of the ship and a continuance of the church's wary stance towards cultural innovations." Pope Pius's Catholic Church was very western, and the West had passed through the decades of two world wars, the Great Depression, and the Communist domination of very Catholic parts of Eastern Europe. Caution felt right.

By the time Pius died in 1958, the western world was changing fast. Technology was speeding up the pace of life in travel and communications. Science was exploring new frontiers. Human rights movements were challenging old assumptions on race and gender.

The pope elected to follow Pius in 1958 was John XXIII, who seemed like a safe older man. But he soon surprised

everyone by calling a general council, which led to hopes and prayers and dreams and a rush of energy to make things new. To build up the background necessary for understanding what Vatican II (October 1962 – December 1965) did, Father Howell sets out to "identify a few of the many spiritual and ecclesial forces at work in the years prior to the Council." This is not to present "a detailed history, but to give a living sense of all the pent-up energies unleashed by the Council."

Just before the council ended, in October 1965 the Society of Jesus elected a new superior general, Pedro Arrupe. Father Arrupe was from the Basque region of Spain, but he had spent most of his Jesuit life in Japan. He was the director of novices in Hiroshima in 1945, when the atomic bomb fell on the city, and, having a medical background, he organized a huge relief effort.

How the Society of Jesus responded to the council clearly reflects the insights and priorities of Pedro Arrupe. Father Howell notes: "Just as the life story of St. Ignatius was crucial for the founding of the Jesuits, so too Arrupe's life story became foundational for revitalizing Jesuit spirituality and for implementing the reforms mandated by the Council." One of the council's mandates was that religious orders should return

to the charism of their founders – to explore their roots and foundations, to make them current and up to date, and to adjust the order's mission to reflect this new-found spirit. Arrupe led the way in this updating.

Many Jesuits eagerly followed the new directions, pursuing new areas of service or adjusting traditional ones. But as with the church in general, not all were enthusiastic. "It's been very good, so why change?" But as the number of Jesuits dropped dramatically – with older men departing after vows or ordination – and as the number of new recruits entering the Jesuit ranks also dropped, the missions of the Society, its schools and churches and spirituality centers, had to change. And that change has proved very good.

In *Great Risks*, Father Howell combines personal memory and reflection, one-on-one conversations, published sources, and archival research. The book is a great resource for those who went through those difficult times and took great risks. And I trust that it is great too for those who have heard the stories, perhaps have wondered why and how, and now are part of the Jesuit mission.

Edward W. Schmidt, S.J., has been the editor of Conversations for six years. Patrick Howell, S.J., is the chair of the National Seminar on Jesuit Higher Education.

Embracing the Outsider

By Rachel Wifall

Some years ago, I had the opportunity to team-teach a summer course with my colleague Dr. Jennifer Ayala, a social psychologist, of Saint Peter's department of education. We chose the broad title of "Literature and Psychology" for the class and had a great time brainstorming about our course content. We first created units based on psychoanalysis, psychosocial development, "abnormal psychology," and theories of social psychology. Then it was not difficult for me to identify literary characters who embody the science, including the bereft, paranoid, and delusional narrators of Edgar Allan Poe; Shakespeare's diabolical Richard III, who declares, "love forsook me in my mother's womb"; the severely dysfunctional family of William Faulkner's *The Sound and the Fury*; and Frederick Douglass's memoir of slavery and abuse.

What especially inspired me was my colleague's focus on the field of social psychology, including the theory of social categorization and that of moral exclusion, described by Dr. Susan Opatow as occurring "when individuals or groups are perceived as outside the boundary in which moral values, rules, and considerations of fairness apply. Those who are morally excluded are perceived as nonentities, expendable, or unde-

serving. Consequently, harming or exploiting them appears to be appropriate, acceptable, or just." At the time, we used August Strindberg's play "Miss Julie" to illustrate the practice of social categorization by means of class distinction; since that time, I've identified myriad works of literature which, to me, illustrate unjust social practices and which may themselves be better understood through engagement with these psychological theories.

Eventually, I decided to focus my oft-taught introductory core course in fiction around these concepts. I subtitled the class "Geeks, Misfits and Outsiders" and organized the syllabus around the practice of moral exclusion based on race, age, gender, social and economic status, and ability. I did not want to simply hash out identity politics in this class but instead wished to encourage my students to see the humanity in all people – even of Franz Kafka's Gregor Samsa, selfless man-turned-insect – and strive toward an appreciation of social justice. This past semester my students found that Edwidge Danticat's novel *The Farming of Bones*, about the 1937 Perejil Massacre of Haitian immigrants along the border of Haiti and the Dominican Republic, spoke loudly to political and humanitarian concerns of today.

Perhaps because Saint Peter's is a highly diverse university, full of minoritized and first-generation college students and because we are a Jesuit institution focused on the works of justice, my focused approach to literary fiction was well received. However, I believe that the humanity of others can be appreciated anywhere when sound psychological studies are paired with great literary works which vividly and viscerally portray the experiences of those from all walks of life (even giant bugs).

Rachel Wifall is a professor of English literature at Saint Peter's University and has been a member of the National Seminar on Jesuit Higher Education.





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

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