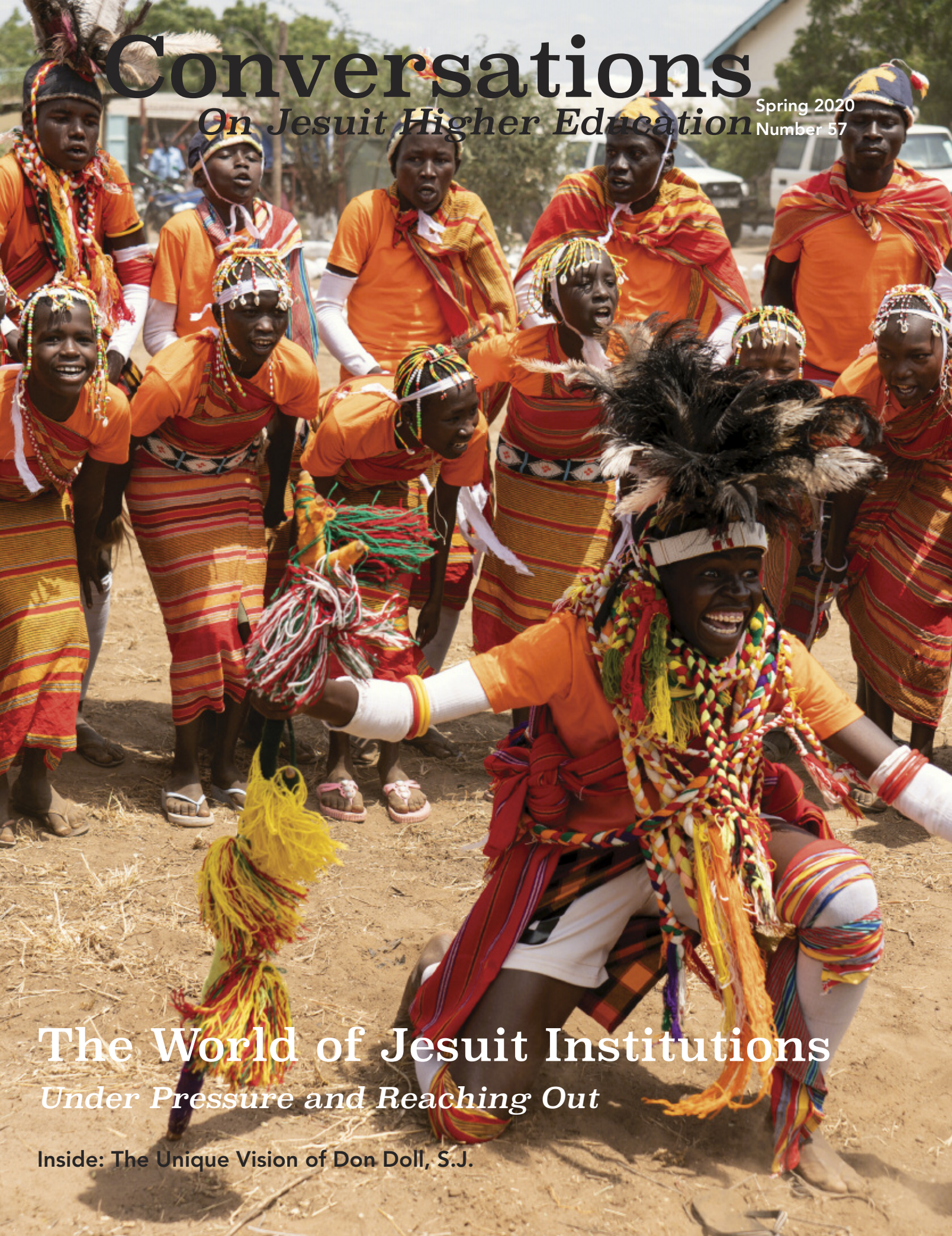

Conversations

On Jesuit Higher Education

Spring 2020
Number 57

The World of Jesuit Institutions

Under Pressure and Reaching Out

Inside: The Unique Vision of Don Doll, S.J.

SPRING 2020
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Conversations
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The World of Jesuit Institutions

FEATURES

Cover: Traditional Turkana dancers perform at the graduation ceremony of the Jesuit Worldwide Learning Program in Kakuma, Kenya. Photo by Don Doll, S.J.

Three Crucial Topics in Jesuit Higher Education

It's become almost trite to type the phrase "the Catholic Church is in crisis." It seems, in recent years, that the Church is always in crisis, careening from one to another. When one fades away for a moment in one part of the world, another arises somewhere else. Though not all the crises are inter-related, the cumulative effect is a constant pressure on the worldwide Church.

That is what was on the minds of the members of the National Seminar on Jesuit Higher Education when they met at University of Detroit Mercy in April of last year to plan this edition of *Conversations*. The horror of the sexual abuse scandal and its coverup was once again in the news; Jesuit universities were facing tough financial decisions that put their missions at stake, and the rise of nationalism here and around the globe were seen not as separate issues, but as many parts of one. In Jesuit fashion, the discussion quickly changed from a litany of woes to a call for reflection and action. What can the nation's Jesuit colleges and universities do to address the crises?

This edition looks at ways Jesuit institutions can lead the discussion on how to address the sex abuse crisis, how they can shepherd their institutions through harsh financial realities yet remain true to their missions (and about what happens when they don't), and how the worldwide network of Jesuit institutions can work together to create global citizens who work for the common good.

These are challenges, no doubt, and they are not the only ones facing the Church. Jesuit institutions are in a strong position because of our clarity on a vigorous, healthy mission, and it is one we should take full advantage of to effect change. It's what we expect of our graduates, and we should expect it from our institutions as well.

♦♦♦

Because this is my first edition as editor, I would like to introduce myself. For most of my career, I worked at small and large daily newspapers as a writer, editor, and copy editor. I left the field in 2000 and entered the more family-friendly field of public relations. Since 2015 I have been working in the Marketing & Communications department at University of Detroit Mercy, helping spread the good news about Jesuit (and Mercy) education.

I am a product of public schools and two state universities and, though raised Catholic, I had only a passing knowledge of what a Jesuit is and even less about what Jesuit education is. What I learned about Jesuit education came over time at dinner tables and picnics with my wife's large immediate and extended family, nearly all of whom are Jesuit educated. I listened to the way they discussed issues, analyzed books and movies and art, laughed, welcomed others, and found and explored connections others may have missed. While this makes for freewheeling—and sometimes tense—discussions, at the center of it all is a strong and unwavering faith discussed in a matter-of-fact way that can still surprise and move me. It's what inspired me to look into a position at Detroit Mercy where I have found a welcoming home. It is a place of deep commitment to the Jesuit mission and one that has deepened my own faith and commitment to the Jesuit values I first saw demonstrated over meals almost 30 years ago.

I am thrilled my three college-aged children are at Jesuit institutions because I see what they can become, and I can't wait to see what, as Jesuit-educated global citizens, they will bring to the world. And I thank the National Seminar for choosing me to help, in my own small way, shape the conversation on Jesuit higher education.

Ron Bernas, editor

The National Seminar on Jesuit Higher Education

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COMING UP Issue #58 (Fall 2020)
Exploring the four Universal Jesuit Preferences

Remembering Seminar Chair
Fr. Patrick Howell, S.J.

The National Seminar on Jesuit Higher Education especially mourns the loss of Fr. Patrick (Pat) Howell, S.J., who died peacefully from cancer on Thanksgiving Day, Nov. 28, 2019. He was 79.

Fr. Howell had served as chair and general editor of the Seminar and this magazine since 2000 and during his leadership, countless women and men have continued to be formed to be leaders in mission across the AJCU network.

Born in 1940 in North Dakota, Fr. Howell recalled the move from his hometown of Lisbon to Gonzaga University in 1958 by train as the most significant turn in his life. His time at Gonzaga set him on his lifetime trajectory. He entered the Society of Jesus in 1961 in the midst of major change in the church and society.

"Pat was above all a Jesuit of the Second Vatican Council and was profoundly inspired by two great leaders of our times — Fr. Pedro Arrupe and Archbishop Raymond Hunthausen of Seattle," said his Jesuit classmate Stephen V. Sundborg, S.J., who is current president of Seattle University. "He served the Society and its partners in everything he did and in a special way by his impact on the document 'The Role of Women in Church and Society' of General Congregation 34, which was likely the highlight of his Jesuit life."

Fr. Howell was ordained to the priesthood in 1972. He served as principal at Gonzaga Preparatory School in Spokane from 1978-83. He earned a Doctorate of Ministry in Pastoral Theology from the Catholic University of America in 1985 and taught pastoral theology at Seattle University for more than 30 years. He was the founding dean of SU's School of Theology and Religious Studies. Named both a full and Distinguished University Professor, Fr. Howell also served as vice president for mission and ministry, and was the rector of the Arrupe Jesuit Community at Seattle University.

During a yearlong sabbatical following his term as rector, Fr. Howell went to work for *America*, a Jesuit publication, and was commissioned along with four other experts to translate from Italian into English Pope Francis' profoundly influential 2013 interview with Antonio Spadaro, S.J. Available to be missioned by the provincial when asked, Fr. Howell was interim executive director of the Loyola Institute for Spirituality in Orange, Calif. He had also been the associate director and interim director of the Seattle University Institute for Catholic Thought and Culture. This academic year, a testament to his commitment to the Jesuit mission, he perceived a need and was missioned to Gonzaga University to work in Jesuit Catholic identity formation.

At the age of 35, Fr. Howell suffered a major mental breakdown that landed him in a Portland, Wash., psychiatric ward. His recovery led to his very personal and revealing book about his break, *Reducing the Storm to a Whisper*, and a rich ministry committed to bringing awareness and resources to people experiencing mental illness. In the Archdiocese of Seattle, for example, he led a group to ensure that mental illness awareness was a focus of priests and parishes.

Fr. Howell loved to garden and was a good and generous Jesuit brother. He was known for buying tickets to treat friends to the symphony, and loved to converse over a bowl of popcorn. He is remembered with deep affection by many people across the nation who remember his passion for lay-Jesuit collaboration and the warmth of his spirit.

Addressing the Church's Clerical Culture

By Richard Gaillardetz

Pope Francis has identified the evil of clericalism as a principal cause of the church's current crisis ("Letter to the People of God," Sept. 2018). The pope had already, on previous occasions, denounced clericalism, which he defined as an attitude marked by a sense of superiority and a failure to remain close to the people one is to serve. Soon after the appearance of the pope's letter, Bishop Vincent Long of Parramatta, Australia, warned, however, against imagining clericalism simply as an attitude manifested by certain individuals. Rather, he insisted, "it is a question of clericalism inherent in the very culture of the Church."

His employment of the term "culture" is not insignificant here. According to the sociologist and ecclesiologist, George B. Wilson, S.J., speaking of a clerical culture suggests "very concrete patterns of behavior and ways of thinking" that operate at a largely unconscious or unexamined level (Wilson, *Clericalism: The Death of Priesthood,* 3). To the extent that the laity share the same cultural presuppositions—that is, to the extent that they willfully accede to clerical claims to privilege and an uncritical deference—they help sustain that culture, rendering many of its problematic features ever more invisible. Because of the limits of space, the focus of this article will be on the way in which the theology, structures, and practice of ordained ministry have played a decisive role in sustaining a clerical culture.

Signs of Clericalism in the Presbyterate

What are some indications of this clerical culture? First, we can see it in a persistent preoccupation with the maintenance of a distinct clerical identity, an inordinate fascination with clerical garb and titles, often at the expense of a sense of solidarity with the whole people of God. Second, this clerical culture is rooted in a problematic theology of the ministerial priesthood. Such a theology fails to properly correlate the ministerial priesthood to the service of the baptismal priesthood. It relies on an exaggerated account of the sacramental character conferred at ordination. It stresses the conferral of new powers, for example, the

power to confect the Eucharist and absolve sins, stripped of any substantive ecclesial reference.

A third indication of clericalism is the sense of being exempt from criticism or accountability by those outside the clerical guild along with a determination to protect the good reputation of their guild at all costs. Those outside the guild, it is presumed, cannot properly appreciate the demands placed on those within the guild. Finally, while a balanced theology of the church will acknowledge a diversity of roles and ministries in the life of the church, clericalism re-deploys these distinctions to justify hierarchical superiority, the exercise of dominating power, and the expectation of uncritical deference.

Episcopal Contributions on a Clerical Culture

The seeds of clericalism lie just as much in the current theology, structures, and practices associated with the office of the bishop. Church law and custom today accentuate the bishop's relation to the episcopal college as a whole and to the pope in particular, often at the expense of his relationship to his flock. Here again, we see one of the features of a clerical culture: an emphasis on belonging to an elite group (the episcopal college) and a weakened sense of solidarity with, and accountability to, those they would serve.

Consider that approximately 40 percent of today's bishops—ordained church diplomats, many Vatican bureaucrats, and every auxiliary bishop—is assigned to a titular see, that is, they are made bishop of a diocese that existed once, but no longer does. So, technically, every bishop is ordained to serve a local church, even if that local church has no living members. How can such a custom not trivialize the bishop's relationship to the local church? Since the 19th Century, it has been the practice of the Vatican to appoint bishops to dioceses with minimal input from the local churches themselves. Add to this the fact that bishops today are frequently transferred from one diocese to another, often as a form of ecclesiastical promotion from seemingly peripheral pastoral appointments to more prestigious ones. Finally, consider the use of lofty forms of address directed toward bishops ("Your Excellency"), toward archbishops ("Your Grace"), toward cardinals, ("Your Eminence") or the fact that cardinals are still often referred to as "princes of the church." All of these structures and practices have played a role in sustaining an entrenched clerical culture.

A Way Forward?

So how do we move forward along the path of reform? Let us first consider presbyteral ministry before turning once more to the episcopate.

- **Recover a Healthy Theology of the Priesthood and Reform Seminary Formation**

One antidote to the scourge of clericalism would be the widespread embrace, particularly in seminary education, of a sound theology of the ministerial priesthood, one that attends to the teaching of Vatican II that the ministerial priesthood exists to serve the priesthood of all believers. Such a theology would recognize that ordination is not, in the first instance, about the conferral of special powers; ordination draws the presbyter into a new relationship with Christ and Christ's church-sent-in-mission. The empowerment that ordination effects does not precede but rather follows the presbyter's sacramental configuration to Christ and his Church.

"Ordination should not be about honorifics or ecclesiastical promotion; it should be about pastoral leadership of a local flock, no more, no less."

A more adequate theology of the ministerial priesthood should, in turn, inform how our church calls forth candidates for priestly formation. If we are to purge the church of clericalism, we must reassess our traditional criteria for suitability to priestly ministry. Personal holiness, for example, is a necessary but not sufficient condition for priestly ordination. We need holy priests, to be sure, but we also need healthy ones; even a cursory history of our tradition affirms that these two things do not always go together. The lack of a healthy psycho-sexual maturity and the attendant tendencies toward sexual repression and self-deception have helped create conditions ripe for inappropriate clerical behavior. The psycho-sexually immature candidate is likely to be attracted to an insular clerical culture precisely because the uncritical deference that such a culture encourages can allow him to avoid healthy, vulnerable relationships. Priestly celibacy, which has long been central to our Catholic tradition, is engaged most authentically when it is recognized as a charism to be lived faithfully by the psycho-sexually mature rather than a requirement imposed by law on those who may be called to priestly ministry but who do not recognize in themselves the charism for authentic celibacy. When celibacy is imposed by the burden of law rather than embraced as an authentic gift, psy-

chic and affective mechanisms may develop for coping with that burden that can lead to immature interpersonal relationships and an inability to develop authentic intimacy with others.

Finally, we should seek out candidates who are eager collaborators in ministry, candidates who delight in identifying and supporting the gifts of others. To be blunt, our current system is often better equipped to identify impediments to ordination than to recognize and cultivate authentic charisms for pastoral leadership.

If the ministerial priesthood exists to empower all God's people for their missionary task, then it does not make sense to prepare diocesan priests in quasi-monastic seclusion, separated from worldly realities and concerns. How healthy is it for seminarians to be insulated from the everyday realities of family budgeting, shopping, cooking, and doing laundry? Seminarians should be expected to pursue their studies in academic contexts where they would be accompanied by lay men and women as students and where they would be taught by a diversity of professors, lay and ordained, men and women. These proposals all have as their aim a practice of priestly formation that moves away from privileged separateness while encouraging gospel practices of pastoral accompaniment and solidarity with those whom they are ordained to serve.

- **Strengthen the Bishop's Relationship to the Local Church**

As already noted, the clerical culture which pervades our church is sustained not only by problematic theologies and practices associated with the priesthood, but also with the episcopate. The structural weakening of the bishop's solidarity with his flock is a significant factor in the perpetuation of a clerical culture.

In the church of the first four centuries, the bishop's relationship to his local church was maintained by much more solidaristic bonds than are present today. One of the most widely shared convictions of early Christianity concerned the right of the local church to affirm, either by election or acclamation, the appointment of their bishop. Pope Celestine I (422-32) would declare in the early Fifth Century: "Let a bishop not be imposed upon the people whom they do not want." Pope Leo the Great (440-61) would further insist: "He who has to preside over all must be elected by all."

In contrast to this ancient practice, procedures in the 1983 Code of Canon Law provide for little input from the local church. The Church needs to develop revised procedures that give local churches greater say in the selection of their local bishop. One could easily draw from the centuries of experience among consecrated religious men's and women's communities who have developed proven methods for ecclesial discernment in the election of their leaders.

In consideration of necessary reform, we should recall the early Church's strict prohibition against ordaining a bishop without a pastoral charge to a living local church. Episcopal ordination should not be about honorifics or ecclesiastical promotion; it should be about pastoral leadership of a local flock, no more, no less.

The church would also do well to re-institute, allowing for prudent exceptions, the ancient canonical prohibition against the transfer of a bishop from one diocese to another. The transfer of a bishop violated the nuptial symbolism of a bishop's "marriage" to his people. At a pastoral level, the prohibition also helped forestall episcopal careerism. A bishop who has been embraced by his local church, and considers himself "married" to his flock, however modest, is more inclined to keep the concerns of his people foremost in mind rather than the approval of his "superiors."

Finally, if we are to break up the clerical sedimentation that exists in our church, we must apply, "all the way down," Pope Francis' principle of synodality calling us to become a "listening church." To transpose metaphors, we cannot pour the "new wine" of ecclesial synodality into the "old wineskins" of canonical structures still tainted by clerical privilege. What is needed is a richer culture of collaboration in church governance at all levels. Certainly, there are quasi-synodal institutions currently available in canon law that hold some promise, such as pastoral and diocesan councils, diocesan synods and plenary councils like the one currently being planned for the church of Australia. However, new institutional structures beyond those currently available in canon law must also be developed that draw the laity into a fuller participation in the governance of the church without compromising the distinctive apostolic oversight of the pope and bishops.

Finding inspiration in the Pact of the Catacombs

Throughout the course of Vatican II a number of bishops were moved by Pope John XXIII's evocation of a "church of the poor" and began meeting at the Belgian College in Rome. These bishops had become persuaded of the need to engage in a more evangelical ministry inspired by direct Gospel imperatives. In the fall of 1965, as the council was drawing to a close, some 40 bishops gathered secretly in the Domitilla Catacombs outside of Rome where they celebrated the Eucharist and signed a pact which would come to be known as the Pact of the Catacombs. This remarkable pact included the following pledge:

> We, bishops assembled in the Second Vatican Council, are conscious of the deficiencies of our lifestyle in terms of evangelical poverty. … We do not want to be addressed verbally or in writing with names and titles that express prominence and power (such as Eminence, Excellency, Lordship). … [W]e will seek collaborators in ministry so that we can be animators according to the Spirit rather than dominators according to the world. … May God help us to be faithful.

If we are to succeed in purging our Church of the scourge of clericalism, we will need Church leaders at every level who are prepared to enter into the spirit of this historic pledge. But it will also require that we, the lay faithful, enter into our own examination of conscience, mindful of the ways we, too, have been complicit in the rampant clericalism in our Church, for none of us is exempt from the call to conversion that authentic Christian discipleship requires.

Richard R. Gaillardetz is the Joseph Professor of Catholic Systematic Theology at Boston College and is currently the chair of the Theology Department. This article offers an abbreviated version of lectures given at Catholic University of America and Seattle University. A much fuller, more documented version appeared in Worship *(Summer 2019) under the title, "A Church in Crisis: How Did We Get Here? How Do We Move Forward?"*

A Movement to Restore Trust in Buffalo, NY

By Maureen Hurley and Nancy Ware

On August 14, 2019, the one-year window opened in New York state for victims of sexual abuse to file claims that would otherwise have been barred by the statute of limitations. Within the first 24 hours of the opening, more than 100 claims were filed under the Child Victims Act against priests and the Diocese of Buffalo, far more than any other diocese in the state.

The Pennsylvania grand jury report of 2018 painted a horrifying picture of a Catholic Church more concerned with its reputational risk than the devastating harm to young people. Revelations in our own Diocese of Buffalo several months earlier thrust the diocese into a spiritual, financial, and public relations crisis. This included the CBS News show *60 Minutes* featuring the bishop's former secretary who told of documents removed from the diocese that contained revelations of a priest being returned to active ministry by the current Bishop of Buffalo Richard Malone after substantiated findings of sexual impropriety. In many respects, Buffalo has become Ground Zero of the Church sex abuse scandal in the United States.

In the wake of these revelations, a group of nine lay Catholics formed what we called The Movement to Restore Trust (MRT). Our purpose was to address the diocese's handling of the sex abuse scandal and to begin the process of healing.

Throughout 2018, some in Buffalo were calling for Bishop Malone to resign, but the bishop has repeatedly stated he intends to stay. The founders of the MRT concluded that our work would need to transcend the term of any individual bishop. It needed to involve a more comprehensive approach, where laity would take an active role in identifying real steps to be taken that would begin the process of restoring trust in a beleaguered diocese.

Our organizing committee represented practicing Catholics in the diocese, several of whom were significant donors to the diocese and its ministries. We are five men and four women, seven of whom were Jesuit-educated, and who represent the fields of law, medicine, victim advocacy, real estate development, and education, from early childhood to university. It was clear that each of us wished to channel our anger and frustration over what was happening in our Church into something constructive. We announced the formation of the MRT on Oct. 31, 2018. With help from John Carr at Georgetown University's Initiative on Catholic Social Thought and Public Life and Leadership Roundtable, a consulting firm created by prominent Catholic business leaders in the wake of the sex abuse scandal in Boston, we held an opening symposium at Canisius College in Buffalo, in late November 2018. We recruited a panel of speakers to spark a thoughtful discussion of the issues arising out of the sex abuse scandal. Four hundred attended the symposium in person and we estimated another 1,000 watched the various live streams and radio broadcasts of the event.

We followed the symposium with a workshop at Canisius 10 days later at which we broke into six working groups, each directed toward a particular issue arising from the sex abuse crisis and the culture within the Catholic Church.

These six groups recruited about 150 lay and religious who worked for the next four months, through holidays and winter weather, to develop a series of recommendations on how the diocese could begin the painful process of restoring trust among its faithful. Most of the volunteers who studied these topics and laid out recommendations were not theologians or canon lawyers, but they did a solid job of sizing up the situation—whether it was the diocese's handling of sex abuse cases, the transparency in its finances, or the involvement of women and

laity in the life of the Church. Their recommended solutions reflect the passion, commitment and wisdom of the laity and for that reason alone, they could not be ignored. This full 68-page compilation of reports is available on the MRT website at movementtorestoretrust.org, as are along with several other items referred to in this article.

Our organizing committee prepared an executive summary of the reports to present to Bishop Malone who recommended the formation of a Joint Implementation Team (JIT) comprised of MRT and diocesan representatives to move the process of reform forward and the JIT began meeting with Leadership Roundtable acting as facilitator. Several good things happened:

We sponsored several listening sessions across the diocese with the bishop so he could hear firsthand the frustrations, concerns, and, yes, the hopes, of the faithful amid so much discouraging news.
The bishop revamped the Diocesan Finance Council, appointing a layperson as the new chair of the council and replacing three clergy on the council with three highly qualified lay women.

The Diocesan Review Board, created to determine the credibility of claims against priests, was renamed the Independent Diocesan Review Board to emphasize its independence from diocesan control. Additional investigators were hired to expedite the completion of these investigations.

In the process, the MRT has learned that engaging in co-responsibility between the laity and the Church has challenges. We have different perspectives and work on different schedules. With support from Leadership Roundtable, the MRT has emphasized that restoring trust in the Buffalo Diocese requires immediate action. The church's record of adapting and adopting change over centuries will not suffice.

Unfortunately, the Diocese took another step backward in September 2019 when it was reported that Bishop Malone had apparently mishandled a new investigation involving a claim of sexual misconduct by a diocesan priest and a seminarian. The salacious details of a possible love triangle involving two diocesan priests and a seminarian pushed the situation in Buffalo to a crisis point. The MRT stepped forward and asked Bishop Malone to resign for the good of the Church in Buffalo. He refused.

In October, the Vatican asked Brooklyn Bishop Nicholas DiMarzio to conduct an apostolic visitation of the Buffalo Diocese. Bishop DiMarzio visited Buffalo three times and interviewed 80 people, including two members of the MRT. His report was submitted to the Vatican before the New York bishops travelled to Rome for their *ad limina* visit with the Holy Father in mid-November.

Throughout the fall, the MRT waited for news on whether Bishop Malone would resign. In early December, just as this magazine was going to print, the Vatican announced it had accepted the bishop's resignation effective immediately. Local church officials expressed hope that the diocese could then move toward healing. The MRT continued to promote its reform agenda to ensure that these terrible evils within the Church can never happen again.

Please visit conversationsmagazine.org for the latest news on this issue.

Maureen Hurley served for 31 years as an intellectual property lawyer and executive for Rich Products Corporation, a $4-billion privately-owned, international, frozen food manufacturer headquartered in Buffalo, NY. She currently serves on the boards of the Catholic Health System, WNY Public Broadcasting, the John R. Oishei Foundation and is a founding member of the Movement to Restore Trust.

Nancy Ware is founder and President of EduKids Early Childhood Centers, providing nationally accredited early childhood education and childcare at 15 locations though out western New York. She currently serves on the boards of Canisius College, WNY Public Broadcasting and is a founding member of the Movement to Restore Trust.

Pastoralism Could Be a Way to Address Sexual Abuse Coverups in the Church

By Mary Gail Frawley-O'Dea

In 2002 with the expose by the Boston *Globe*, the sexual abuse crisis in the Catholic Church exploded onto the public square. Since then, countless newspaper and academic articles, movies and documentaries, books, a papal commission, and a papal summit have delved into the reasons for sexual abuse and its mishandling. The website bishop-accountability.org provides an ongoing treasure trove of data on every aspect of the scandal. This article explicates one aspect of an interrelated morass of theological, sociological, political, and psychological threads which, together, offer a still-evolving picture of the causes and cures of sexual abuse in the Church.

First, it is important to state that sexual abuse itself is not the "crisis." Unfortunately, sexual abuse occurs and always will occur in organizations and in families. Rather, the Catholic Church's crisis is the disgraceful lack of integrity and indifference to victims inherent in its leaders' responses to sexual abuse of the young. Even that, again unfortunately, is not so unusual when institutional or familial sexual crimes are identified. The Church's failings are especially galling, however, because of the hypocrisy inherent in its scandal - the yawning chasm between its claim to be the true arbiter of morality, the truest representative of Christ on earth - and its vile history of enabling sexual violation of the young. And that continues too often despite all the books and data. Why?

Many commentators on the topic cite clericalism as a central culprit in the scandal. Clericalism, also called clerical narcissism, privileges the needs, interests, and agendas of clergy and equates holiness and righteousness with the clerical state rather than with the values and behaviors of the individual. As he becomes more self-absorbed with power and the reverence he expects, the clericalist exhibits diminished empathy for others perceived to be of lower station. Clericalism has theological as well as structural underpinnings. For example, the belief that a priest experiences an ontological change at the moment of ordination, rendering him literally an "alter Christus" is pretty heady stuff. It separates him from the laity and can be contorted as elevation over, rather than induction as, a servant of the People of God. Far from Jesuit Daniel Berrigan's admonition that, "If you want to follow Jesus, you better look good on wood," clericalism at its worst stymies self-criticism, regret, remorse, or humility. In clericalism, protection of individual and institutional power and prestige trumps servant leadership, honesty, and moral decision making. Certain psychological defenses support clericalism

Denial is a common defense against acknowledging the pain of a truth. It didn't happen; if it happened, it wasn't because of me; if it happened because of me and there were consequences, someone else is to blame for those. Clergy from popes to priests, and many of the laity, have used denial rather than face the excruciating pain of processing or criticizing aspects of Catholic theology and structure that fuel the cover-up of abuse. For example, just this month defrocked and disgraced Theodore McCarrick denied in a *Slate* interview that he ever abused a seminarian despite mountains of evidence and first-person accounts of his exploitation of young men. Similarly, in April 2019, Pope Benedict reared out of retirement through a letter restating hackneyed excuses for sexual abuse as a precipitate of the '60s sexual revolution, homosexuality in the priesthood, and secularism. He acknowledged nothing intrinsic to the teachings or organization of the Church.

Projection, the psychological mechanism attributing to others one's own failings, is another common Church response to the cover-up of sexual abuse. Jesuit psychologist, W.W. Meissner, held that projection was common to the Church and was used to

preserve its prestige when it perceived a threat to its integrity by attributing to outside forces qualities inherent in the Church but unacknowledged by its members. Denial and projection have gone hand-in-hand, as when Church figures decry the media or "anti-Catholics" for distorting the scope of the scandal. Here, the Church becomes the victim of dishonest and excessive critics rather than acknowledging itself as a perpetrator of dishonesty and cruelty. For example, former Bishop Thomas Daily, found by the Massachusetts attorney general to have kept known abusers in active ministry with children and transferring them without informing the receiving location of their sexually abusive past, likened criticism he received as a cross he carried in imitation of Christ, thus identifying himself as an innocent victim rather than as an enabler of child abuse.

If clericalism is a disease process fueling coverups, pastoralism is a key antidote and Pope Francis is one of the purveyors of pastoral approaches to much in the Church. His commitment to servant leadership has modeled kindness, empathy, humility, and humor, qualities in short supply among clericalists. He also has been less rigidly doctrinal when discussing sexuality, gender, the role of women in the Church, the goodness of other religions, atheists and even the possibility of a heavenly destination for dogs. Villanova professor and researcher on the Church, Massimo Faggioli, says that Francis prefers bishops who are less "representatives of Rome" and more pastoral shepherds of their local churches. Truly pastoral bishops, empathically connected to their priests and their laity, may be less likely to protect a perpetrator and the Church than to extend themselves to victims past and present.

While Pope's Francis's pastoralism is encouraging, his approach to sexual abuse has been inconsistent. His papal commission lost credibility when two survivor members resigned, stating that they experienced the commission as ineffective. In May 2019, Pope Francis decreed that sexual abuse has to be reported to bishops and can be reported directly to the Vatican, but he did not mandate reports to civil authorities, an implied denial of the bishops' historically proven failure to respond pastorally to victims or to take appropriate action against perpetrators. His 2019 papal summit got mixed reviews when Vatican officials tamped down expectations about it, casting it as a beginning, not an end. On the other hand, he defrocked Cardinal Theodore McCarrick quickly when credible allegations of decades of sexual abuse were lodged and Francis reversed initial support of accused Chilean bishops, removing three of them from office. Similarly, he sent Cardinal George Pell, a senior papal advisor, back to Australia where a court convicted him of sexual abuse and sentenced him to a six-year prison term.

Since the sexual abuse scandal of the Catholic Church exploded into public consciousness in 2002, the Church has swerved in and out of denial versus acceptance, public relations ploys versus more effective policies, empathy for victims/survivors versus vicious attacks on them and their advocates. The ongoing failure to mandate the involvement of civil authorities in reports of sexual abuse is particularly worrisome. It remains to be seen if this pope, his successors, the hierarchy, clergy, and the laity can ever really insist of full disclosure of sexual abuse and privileged care for victims and survivors.

Mary Gail Frawley-O'Dea is the author of Perversion of Power: Sexual Abuse in the Catholic Church *and a psychologist who has, for 30 years, specialized in treating adolescent and adult male and female survivors of sexual abuse.*

Canisius
1870 + 2020

Canisius College Celebrating 150 Years of Excellence

By Audrey R. Browka

The Founding Years

In the years after the Civil War, Most Rev. John Timon, Buffalo's first bishop, asked German Jesuits to open a college in Buffalo to serve the city's immigrant citizenry. Canisius College opened its doors in 1870 at a time when Samuel Clemens (pen name, Mark Twain) was editor of *The Buffalo Express* and Millard Fillmore (13th U.S. president) was chancellor of the University at Buffalo. Most of the Jesuits who taught at Canisius in its early years were German-born men who'd been educated or had taught at one of the half-dozen European universities founded by Peter Canisius, the 16th-Century Jesuit who'd recently been beatified.

Canisius opened downtown on Ellicott Street as the 35 students who comprised the college's first class received their first homework assignment — memorize Our Father and Hail Mary in Latin. Canisius soon moved to Washington Street and, in 1912, to its forever home on Main.

A "New" Canisius

The implications inherent of a growing enrollment became apparent in 1908 and Canisius laid plans to move the college from its second location, at 651 Washington Street, to a third location at 2001 Main Street.

College President Rev. Augustine Miller, S.J., did what every good college president should do. He formed a Building Fund Committee to raise $100,000 for a new building. The committee's 140 members canvassed the city for donations of $1 or more and in just 32 days, the college surpassed its goal, raising $100,059. Soon after, Canisius turned the first spade of earth and on Dec. 30, 1912, the "new" Canisius College opened.

Sacrifice, Scholarship

The December 1941 attack on Pearl Harbor that shocked the U.S. also reverberated through the halls of Canisius College. From the utterly tragic loss of life to the diminished enrollment, it was a time of tumult. Still, Canisius rose to the occasion.

To counter the demands of a reduced student body, Canisius' wartime president, Rev. Francis A. O'Malley, S.J., levied a curricular innovation: He agreed to share responsibil-

Above: Old Main was the first building to be constructed on the "new" campus. It remains the symbol of Canisius College and its golden dome is one of the most distinguished landmarks throughout the city of Buffalo.

Left: Ellicott Street was the first building to bear the name Canisius College. The ground floor of the former bookstore was converted into a single large room for the Latin class. The upstairs rooms served the residential purposes of the Jesuit fathers.

Below: To counter the depleted enrollment due to the draft, Canisius provided academic training to women enrolled in the Buffalo Hospital of the Sisters of Charity School of Nursing.

Right: An early classroom, circa 1908.

Below center: Dugan Hall is the newest residence hall at Canisius and home to about 270 freshman and sophomore students.

ity of the academic training of women enrolled in the city hospital's School of Nursing, with Canisius' neighboring school, the University of Buffalo.

Short term, the ad-hoc arrangement cushioned the depleted enrollment. Long term, it opened the door – albeit slightly – for the eventual full admission of women to this traditionally all male institution.

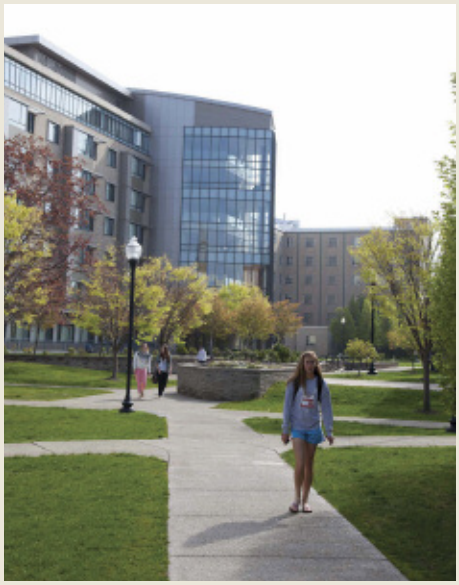
Academic Excellence

As the troubled times of the 1960s and '70s gave way to a new decade, Canisius began to grow its academic programs and build a distinct brand of teaching excellence.

The distinguished Richard J. Wehle School of Business, Raichle Pre-Law Center, George Schreiner Pre-Medical Center and All-College Honors program were all born during this era, largely with support from Western New York's most prominent business, medical and legal professionals. Their endorsements provided Canisius the resources necessary to further the college's Jesuit approach to education by enriching the learning experiences for students so they could pursue professional careers and lead meaningful intellectual lives.

A Modern Campus

By the 1990s, Canisius began to think of excellence pervasively, raising the academic bar of its students, faculty and facilities.



The college heightened admissions standards, increased the number of full-time professors and shrunk the student-faculty ratio. Canisius also modernized the campus, investing $150 million in 24 capital projects, eight of which included the modernization or construction of major residence halls to meet the increasing demand by students for on-campus living.

Canisius' physical transformation was paralleled by a spiritual rebirth.

Responding to a call from Superior General Rev. Peter-Hans Kolvenbach, S.J., which urged Jesuit universities to develop students whose hearts are touched by direct involvement with innocent suffering, Canisius introduced to students the first of several international service-immersion experiences. (120)

Canisius 150

Today, Canisius stands at the threshold of its 150th anniversary. A lot has changed since the college first opened, but what remains is the college's commitment to students and educational excellence, and aligning those with the present and future social outreach needs of the community in which Canisius calls home.

Audrey R. Browka is managing editor of Canisius College Magazine.

Ignatius Loyola, Rockhurst University.

Can Jesuit Institutions Afford Formation for Mission?

By Robert Niehoff, S.J.

Every spring, we find more stories about universities in enrollment or financial crisis, another public challenge to the value of university education, or some tale of university leadership mismanagement. This last year on top of all of the fiscal and leadership failures, we heard about an unimaginable admissions scandal, targeting some of the most selective and high-profile universities. Last spring we saw the withdrawal of Jesuit sponsorship at Wheeling Jesuit University. These are just a few of the challenges that all but a few lucky universities have faced.

Another financial milestone was crossed last spring when the National Association of College and University Business Officers (NACUBO) reported that the average financial aid discount provided with institutional funds exceeds 50 percent of the listed tuition and fee costs at NACUBO member institutions (400-plus private, nonprofit universities). By and large, except for the few highly selective private institutions, the combined financial pressures of a declining traditional college-age student body demographic and the growing competition for students has resulted in static annual tuition revenues and even tuition revenue declines at many private institutions, including some Jesuit schools. These are pernicious and pervasive fiscal challenges for Jesuit universities.

On a more positive note, *America* published an article on the three women presidents at U.S. Jesuit universities, a historic threshold event (*May 27, 2019*). While celebrating this momentous leadership development, Emma Winters notes that there is a "need for a new leadership style" in the face of higher educations' institutional challenges.

In these more challenging times for AJCU schools, a university board's fiduciary obligations are far more than good fiscal stewardship and selecting a president. Regional accreditors now expect boards to craft a strategy that will achieve the institutional mission, especially its service to its students. The Western Association of Schools and Colleges (WASC) states this commitment in the first of their standards for accreditation:

> The institution's formally approved statements of purpose are appropriate for an institution of higher education and clearly define its essential values and character and ways in which it contributes to the public good. (WASC, Standard 1.1, 2013)

Our Jesuit universities must try to achieve their mission with limited resources and yet ensure their fiscal sustainability. Thomas Curran, S.J., president of Rockhurst University, captures the challenge well: "Caring for the apostolate means attending to our current budgetary concerns, as well as ensuring our sustainability in every sense of the word. … The creation of our annual operating budget…begins with identifying priorities." (*Conversations,* Fall 2019)

A key priority is the formation for mission of faculty, staff, and students through deepening the campus' understanding of and commitment to its Jesuit and Catholic character. Mission commitment is essential.

In 2010, AJCU presidents approved a document titled "The Jesuit, Catholic Mission of the U.S. Jesuit Colleges and Universities." The presidents stated:

> The full responsibility for the policy, governance, and operation of each of our colleges and universities rests with its board of directors, trustees, or regents as established by articles of incorporation and by-laws. Each of these institutions is legally and functionally independent of the Society of Jesus. … Most importantly, it holds in trust the Catholic, Jesuit character of the college or university and has a responsibility to understand, assure, provide resources to support, foster, and assess this character. (9)

Clearly, the boards bear full responsibility to assure the continuance and flourishing of the Catholic Jesuit character of the institution. AJCU boards now have some assistance in this task.

In the same Fall 2019 issue of *Conversations*, James Miracky, S.J., shared his perspective of the Mission Priority Examine (MPE) Process initiated by the Society of Jesus. Every MPE, Miracky notes, focuses on the following two questions:

- *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?*

By using the "Some Characteristics" document, which gives a foundation to the Examen process, the MPE has helped AJCU institutions evaluate the depth of their campus' inculcation of Jesuit, Catholic values in the institution with a focus on leadership, academic life and campus cultures, service to the Church and society, and Jesuit presence.

Of course, substantial mission formation programming was already taking place prior to the MPE

process. The enumeration of these mission formation activities is a bit long, but instructive:

> Each of our colleges and universities has created responsibilities, structures, and programs for the hiring, orienting, and developing of faculty and staff according to our Catholic, Jesuit mission. We make available special retreats, seminars in Ignatian spirituality and Jesuit education, programs and colloquia which seek to enhance Catholic, Jesuit identity, development and scholarship opportunities, service and immersion experiences, special events that focus on our mission, and we utilize university convocations, conferences, liturgical celebrations, and award ceremonies to articulate our Catholic, Jesuit identity. Some of our colleges and universities have established individual institutes of Jesuit and Catholic studies. At the same time, we take advantage of several regional and national programs of formation in Jesuit leadership for colleagues in higher education, such as the AJCU Seminar on Higher Education Leadership and the Ignatian Colleagues Program. (AJCU, The Jesuit, Catholic Mission of the U.S. Jesuit Colleges and Universities, 2010.)

Even amid fiscal challenges, mission formation is essential to the regional accreditors as well. Fiscal challenges may require institutions to make difficult choices, and mission formation programs will always need to be scaled to fit the size and resources of their institution, but formation for mission beginning at the board level is not optional.

AJCU institutions cannot afford not to prioritize and fund a robust mission formation program. In addition, AJCU schools can collaborate to develop more and more effective mission formation programs, and encourage each other to be truly Catholic and Jesuit institutions living up to their "essential values and character" to the public good.

Robert Niehoff, S.J., former president of John Carroll University, 2005-17, is the provincial assistant for Higher Education for the U.S. Jesuits West Province and consultant to the president of the Jesuit Conference of Canada and the U.S. for Higher Education.

Seattle University

An Ignatian Relighting of Contemporary Higher Educational Fires

By Timothy Law Snyder

A sense of crisis is in the air: the presumed irrelevance of higher education, particularly of the liberal arts, with declarations that higher education is a bubble about to burst. Stories of humanities degrees landing indebted students into barista smocks at Starbucks stoke fear and evoke thought pieces that inhibit learners from pursuing the major of their dreams and talents. Parental worry about return on investment is amplified by surveys and analyses that use starting salaries and student debt as surrogates for measuring educational value. Reports on declining birth rates, the rise of artificial intelligence (AI), automation, and online learning stretch stories of higher ed's pending demise. Harvard Business Professor Clayton Christensen has divined that half of American universities will be out of operation in 10 years; his claims comprise splathered headlines.

While I acknowledge the necessity of addressing these worries, I reject the seemingly ubiquitous framing of this sense of crisis. Genuine threats to traditional models of higher education exist, but Jesuit higher education is uniquely poised to meet and overcome those challenges.

Since the establishment of the first Jesuit college in 1548, Jesuits and their apostolates have been "meeting people where they are" or, as I would widen it, "meeting reality." We encounter rather than react. Adapting selectively to our social reality accords with the nature of the liberal arts. For example, *eloquentia perfecta*, a pillar of the Jesuit liberal arts core curriculum, rests on a conceptual framework that encourages us to understand and adapt to emerging communications technologies and social habitats. This ability to adapt has strengthened Jesuit education and ensured that our schools' offerings retain their value amid changing circumstances. This is counter to the notion that we are living apart from reality; fairly stated, we have helped evolve reality.

Some of the expressed concerns about higher education can be addressed through mission. For instance, at Loyola Marymount University we have responded to parents' legitimate concerns about return on investment: Within six months of graduation, 99 percent of undergraduate students in the Class of 2018 were employed, in graduate school, pursuing post-grad service, or in the military. Their success, however, results not from career-centered curriculum focused only on a first job but, rather, from a mission-driven curriculum that shapes leaders who transform the world. If we have been true to our mission, our students should be well prepared to meet society and its needs where they are. And we can expect that meeting those needs will happen through fulfilling jobs with good pay. Our students—because of our core curriculum grounded in the liberal arts and our methods of educating, and not despite them—possess the very skills and virtues employers seek. Jesuit-educated students are nimble-minded citizens who can change with the times and context. They problem-solve in diverse group settings, thinking critically and creatively, and communicating effectively. Further, our graduates elevate the world's expectations, for they understand more deeply than their peers how concerns of ethics, faith, and justice inevitably pervade all aspects of economic and professional life.

Some of our AJCU schools are challenged, and we have witnessed unexpected closures and mergers. But are these signs of a coming collapse, or are they adjustments on the way to something else? Jesuit higher education grew magnificently over the past century, adapting to new realities along the way. We may be experiencing a period of adjustment or realignment as our schools once again embrace that spirit to envision innovative responses to enrollment hurdles driven by demographic and social shifts beyond our control.

We must assure that the cost structure of higher education matches and supports its value. We cannot do so without observing budget-driving realities that do not appear on our spreadsheets: first, a clientele that continues to demand all things from all institutions of choice; and second, our inability to differentiate our institutions and offerings into specialized areas of strength where, for example, one institution boasts superior film facilities while another prioritizes psychological services available to students. At present, when any institution innovates, all have to follow suit, then we scramble to keep up. Eventually, when our budgets expand, we have to keep up with *ourselves* by fulfilling enrollment expectations that have grown with many of our budgets, with tuition increases to match. (*We* are the proverbial Joneses!)

We decipher this conundrum by calling on our foundation in mission and recognizing the source of our value. Our Jesuit edge comprises academic rigor, innovation, change, adaptability, interdisciplinarity, and resonant foci on justice and the common good. We must tell our story better about the distinctive and enduring significance of a liberal arts-grounded, mission-centric education. We must examine how we promote ourselves, keeping ourselves true to mission, and engaging in continual *cura personalis*—part of which requires that we make clear to others what our universities can do for those here, those to come, and for the Earth.

Discernment can help us realize we cannot be or do everything. Each institution must own a distinctive contribution to the common good. We must meet prospective students and parents where they are, even if that means greater flexibility toward new educational approaches such as less-traditional degrees, more certificate programs or content delivered online. Even if that means we recognize the worthy intent of parents' utilitarian tendencies and encounter them appropriately and lovingly. Even if that means we embrace the opportunities created by AI and automation and partner with their possibilities, while maintaining vigilance over the attendant human costs they may invoke. We are differentiated from the remaining educational landscape more than any other sector or category of higher ed.

Loyola Marymount University

This is not a time to be bashful. We must assure that people know who we are, what we do, why we do it, and what it can mean for them and for all. We have achieved a distinctiveness that can protect us—one that not only keeps us alive and strong, but one that helps us help others, thereby bringing forth the very soul of St. Ignatius's stunning and beautiful fire.

Timothy Law Snyder is president of Loyola Marymount University.

The Risk of Mission at Jesuit Schools

By Erika M. Hollis

Service of others rarely happens in a sanitary, secure, and sheltered environment—and thus Jesuit, Catholic enterprises have always had to pay attention to issues of risk. The early Jesuits' missions took them to places of great unrest, human rights violations, and disease—like the Canadian Martyrs or Peter Claver, S.J., who ministered to slaves in the New World. The Jesuits have always done this work because they go where God needs them.

Contemporary risk management practices inherently include many Jesuit, Catholic values and principles. The University Risk Management & Insurance Association defines risk management as "the continuous process to identify, assess and prioritize risks in an effort to control, avoid, minimize or eliminate the effects of risk on an organization's assets." A university's assets include facilities, technology, finances, people (faculty, staff and students), reputation and mission.

Importantly, the definition of risk management does not include risk elimination. In fact, attempts to eliminate all risk could risk eliminating the very mission of a Jesuit, Catholic enterprise.

Risk management serves the core mission of educating our students while protecting our assets. At a Jesuit university, student immersions are sometimes risky, but they are also at the heart of our mission, one that is often the result of discernment that led a program director to identify where God needs the school and students to serve.

A real-world example: A health program offers an opportunity for students to perform clinical work in a developing country. The faculty member's program goals include critical clinical experiences and students witnessing and serving those who lack contemporary medical practices. The faculty member is also working to create an experience that puts into action many Jesuit values — chief among them, sending men and women to be in service of others and opportunities to model the work of contemplatives in action. Risk managers will see in the proposed program the good — and the risk. The risk managers will worry about the unrest in the neighboring country, the un-vetted travel excursions for the students with uninsured operators, vaccinations for all participants, giardia in the water sources, and concern that the spouse and children of the faculty member traveling with the group create additional risk for the university.

The role of risk management and the general counsel's office is to both recognize the call of our mission and the reality of how things might go wrong, to better ensure that the program can achieve the desired goals. Common tools in such work include insurance to mitigate unknown risks like local unrest and to ensure that program participants can be removed quickly in the event of a civil disruption,

Obstacle course team building, Seattle University.

waivers to ensure that the actual risk to the university's assets is limited and training for faculty on the trip to ensure they know what to do if participants are harmed. Another tool is a requirement that a group must have two vetted and unrelated faculty or chaperones on a trip so participants always have a chaperone.

In many ways, risk management work is a truly Jesuit enterprise. It requires an organization to be aware of what it wants to achieve with a particular activity, how the activity uses the organization's strengths, and how that work fits the mission.

A key risk management and emergency management tool for identifying strengths and weakness is a tabletop exercise that presents a simulated emergency situation to a group of institutional leaders. Participants review the roles they would play and the work they would do in that emergency and conduct a post-incident evaluation. That evaluation is intended to identify what worked, what didn't, and what was forgotten.

These tabletop exercises are secular, but they lend themselves to an adaptation of the Jesuit traditions of an examen. It is a method for identifying the weaknesses of an organization so the organization can plug holes, be stronger and, thus, more resilient. At a Jesuit enterprise, the post-incident evaluation also properly includes an evaluation of where the organization acted in accordance with its mission and where its values were tested.

Regis University

For example, in an emergency, Regis University recognizes that it may be a refuge for the surrounding community and could be called upon to provide food, shelter and services to our university community and neighbors. In addition, our Rueckert-Hartman College of Health Professions has identified and trained clinicians and students we will call upon to provide medical care for the university community and the surrounding area. Our tabletop exercises helped us identify this reality and, as a result, we have a dedicated medical health professional to act as the chief medical officer in our emergency management plan.

An institution that routinely evaluates and recognizes its strengths and weaknesses is better able to mitigate and prepare for challenges—which no organization can avoid entirely. This work of *cura apostolica* serves God's greater mission.

Erika M. Hollis is vice president and general counsel at Regis University.

Loyola University Maryland

A Business Approach to Mission

By Gerard Athaide

The cost of a college education is soaring. As a case in point, the average cost of tuition at a four-year, private college now exceeds $35,000 a year (Adam Kirsch, "Stop Worrying about the Death of the Humanities," *The Wall Street Journal*, April 26, 2019). In addition, student loan debts and defaults are at record high levels. Of the estimated total student debt of $1.5 trillion, $89.2 billion was in default as of June 2019, while another 11 percent, or $160 billion, was at least 90 days behind on repayments (Jean Eaglesham et al., "Soaring Student Debt Opens Door to Relief Scams," *The Wall Street Journal*, August 26, 2019). Not surprisingly, parents and students are placing increased emphasis on how a college education can lead to enhanced job and salary prospects. Consequently, there has been a steady increase in the number of students choosing more "job ready" majors—business, engineering, and nursing—rather than the liberal arts.

This trend has important and potentially troubling implications for Jesuit colleges and universities. Rooted in the liberal arts, Jesuit colleges aim to have their students strive for the "magis" and the "greater glory of God" by inspiring them to become women and men for and with others—especially the poor and marginalized. But as the crisis at Wheeling University (formerly Wheeling Jesuit University) illustrates, a failure to adapt can place this mission in

jeopardy. A potential solution lies in adopting business principles to guide decision-making. The benefits of a liberal arts education are obvious: Effective communication, critical and analytical thinking, and self-discovery facilitate richer appreciation of the world around us and fuller participation in civic life. However, the benefit-cost ratio (or the value) of this education is under increased scrutiny from parents and students alike. In response, admissions officers place great emphasis on communicating the favorable earnings potential—in the long-run—as well as the greater job versatility of liberal arts majors. Additionally, considerable discourse and debate has focused on rightsizing the core liberal arts curriculum to accommodate the acquisition of technical skills that are often regarded as ensurers of career success.

While these approaches are necessary, they are not sufficient. To succeed and grow, Jesuit colleges and universities need to adapt their curricular offerings to reflect the pragmatic realities of the modern world. Fortunately, they are well-equipped to do so. Indeed, innovating and adapting to a changing world have been foundational to the Jesuits' longevity and success. From a business perspective, long-term success depends on the ability of a product to meet the needs and wants of the market. In an educational context, the curricula, in general, and the portfolio of majors and minors, in particular, represent the product while parents and students comprise the market.

A useful starting point to guide the development of innovative curricular offerings that meet market needs is to identify the technical skills students need upon graduation. In an increasingly global economy, there is considerable agreement that creativity, numeracy, and global awareness are foremost among these needed skills. Fortunately, acquiring these skills requires the interdisciplinary approaches that Jesuit colleges and universities are well equipped to provide. For example, addressing the creativity skill requirement via a major or minor in innovation and entrepreneurship requires the ability to think across disciplines and avoid siloed approaches to problem solving. Courses from the arts, sciences, engineering, and business can make much needed contributions to such a field of study. Similarly, acquiring global awareness skills with a global studies major or minor would require courses in history, languages, and international business among others. If developing and offering new, interdisciplinary majors and minors is challenging, a more viable approach may be to identify and market major-minor combinations that can increase the appeal of the liberal arts to the more pragmatically oriented parents and students. For example, a languages/international business combination or a psychology/marketing combination offers the promise that blending education-oriented and more training-oriented offerings will lead to increased enrollments in both the liberal arts as well as the more professional courses—in other words, a win-win situation.

To succeed and grow, Jesuit colleges and universities need to adapt their curricular offerings to reflect the pragmatic realities of the modern world.

Because the cost of a college education is an important consideration in parents' and students' college choice, Jesuit colleges and universities face a challenging future. Their historical commitment to a liberal arts-based education is under siege. Fortunately, the thoughtful incorporation of a business orientation via innovative curricular initiatives can provide a path forward that does not compromise the mission.

Gerard Athaide is Busch Scholar and professor of Marketing at Loyola University Maryland. He teaches and writes in the area of innovation management.

The *Unique Vision* of Don Doll, S.J. *A Retrospective*

"Often, I am asked if being a priest affects my photography. My answer is always, 'Yes, it has everything to do with it.' For me, it's hard to separate the creative process of seeing from prayer. Both can be contemplative acts."

Don Doll, S.J.

The Artist

Don Doll, S.J., is a well-known photographer whose work has been featured in National Geographic, and a number of the Day in the Life of... books, including America, California, Italy, Ireland, Passage to Vietnam, and Christmas in America.

He was introduced to both photography and to the Lakota people when he was assigned to the Rosebud Reservation in South Dakota as a young Jesuit. In September, 2012, Magis Productions with Creighton University Press published *A Call to Vision: A Jesuit's Perspective on the World*, a coffee table book with 188 of his photographs from his 50-year career.

Fr. Doll's many awards include the prestigious Kodak Crystal Eagle Award for Impact in Photojournalism at the National Press Club in Washington, D.C., for his many years of work with Native Americans, Nebraska's Artist of the Year and the International Understanding Through Photography Award from the Photographic Society of America.

Since 1969 Doll has lived and worked at Creighton University, in Omaha, Nebraska, where he is Professor Emeritus of Journalism holding the Charles and Mary Heider Endowed Jesuit Chair.

Since 2005, Doll has photographed for the Jesuit Refugee Service in Uganda, Southern Sudan, Burundi, Rwanda, the Congo, Chad, Southeast Asia and the Middle East. His work can be seen on his web-site, http://magisproductions.org.

In Toksook Bay, Alaska, Grandmother Therchik enjoys a moment with her grandchildren. In tribal society, kinship is all-important. Taken in 1981 for National Geographic

Previous Page: *Sylvia Ihebelammer awoke in the middle of the night when she "felt a sound falling in my eye." Her small fishing village had been shelled by the Sri Lankan security forces across the lagoon. Her husband and three grandchildren were killed in the blast. In a blank, traumatized daze she simply said: "All I can do is pray." Taken in 1994 in Jaffna, Sri Lanka, for Jesuit Refugee Service.*

Left: *Fritzie Nevak plays with real walrus ivory tusks for his make-believe fangs, instead of plastic replicas. His father carves the ivory into fine jewelry.*

Below: *In Kaltag, Alaska, a Saturday night bath turns the Pitka home into a mad-house as Joann Pitka juggles her three sons in and out of the water hand-carried from the river. Taken in 1988 for the National Geographic.*

Missouri River Breaks, Montana, following the trail of Meriwether Lewis and William Clark in 2002.

These three portraits are from ***Vision Quest: Men Women, and Sacred Sites of the Sioux Nation*** published in 1994 by Random House Crown Publishers. The Exhibit traveled to twenty cities.

The late Joe Flying Bye was a Dakota medicine man, photographed in front of his sweat lodge. He lived in Little Eagle, South Dakota, on the Standing Rock Reservation,

Charlotte Black Elk is an environmental activist and an authority in Lakota oral tradition.

The late Dr. Bea Medicine, was an anthropologist who has spent her professional life teaching at colleges and universities.

Students photographed for the St. Augustine Indian Mission fund raising calendar.

The confluence of the Marias and Missouri Rivers in Montana, photographed in 2003 on the trail of Lewis and Clark.

"Often I find myself praying that I can look upon and photograph people with something of the empathy and the understanding God has for them."

Don Doll, S.J.

Caroline Kills In Water, 87 when she was photographed in 1974, lived alone in a small wood-framed house in Spring Creek, South Dakota, near her family.

A Conversation: Staff Perspective on Layoffs and Difficult Times

By Alice Clark, with Kathy Gros, Paula Saurage-Ruiz, Dianna Whitfield, Angelique Dyer, and Brian Lousteau

Loyola University New Orleans has had its share of struggles. Many people outside of Louisiana think first of Hurricane Katrina and the subsequent levee breaches, but the more recent threat was a 2013 enrollment shortfall that continues to affect our budget. Since then, we have endured multiple rounds of buyouts, layoffs, hiring freezes, and cuts to operating budgets. I sat down with several members of the staff from across campus to get their perspective on where we've been and where we are now. The discussion was occasionally painful, but also full of laughter. I planned on an hour, but we took nearly two and, even then, it was clear people didn't want to leave, even as they had to.

This group included some who arrived at the university within the last five years and some who'd been here 30 years or more. Most said they did not initially plan to stay at Loyola for the long haul, but found themselves unable to leave. The tuition benefit for staff and dependents was a strong reason to stay, but those who had used it made clear that they had no plans to leave when they could no longer use it. All spoke of Loyola in terms of family, and they told stories of achieving dreams they hadn't known they had.

There are limits, however: more recent hires in particular expressed concern about opportunities for advancement, as potential next steps are eliminated to reduce staff numbers. Several in the group built good careers over time, and those who came more recently want to do likewise, but uncertainty about the future is a factor. In the meantime, good people are leaving, and some even in this group are asking themselves why they stay.

The continual strain of losses through layoff and retirement is palpable. Everyone in this group spoke of having to pick up extra work, and of trying to figure out who handles a given task after the person who used to do it was laid off. Many things are harder—"everything takes twice as long"—but everyone emphasized that people pull together and get the job done. In the process, at least one person observed that cutbacks have allowed, or even forced, some creative thinking as people have questioned the way we've always done things and tried something new.

The recent arrival of the new president, Tania Tetlow, was a boost to morale for all, and there was general agreement that she's moving in the right direction. But recovery takes time. In the meantime, everyone's been years without a raise (and longer without a meaningful raise), and the retirement contribution match (once 8%, more recently cut to 7%) has been eliminated. After our conversation, a message from the president said a 3% match would resume in January 2020, with no indication of when or if the original match would be returned.

Thinking of the layoffs themselves, a good deal of frustration was expressed—not so much that they happened, but how they did, which was characterized several times as fundamentally at odds with who we are as a Jesuit institution. Nearly everyone told painful stories of friends who had been escorted off campus immediately after being laid off. Also difficult for those who were left was that no one knew who had been laid off—this was not only a source of sadness, but an obstacle to the job, as more than one person had left a voice mail message to someone who was no longer there to answer it.

Loyola University New Orleans

We sought concrete suggestions for any institution needing to take such a difficult step and agreed to these:

- Above all be transparent. From making the University's financial situation clear well in advance of trouble to communicating the vision for the future once the bad times are done, this goes well beyond the logistics of the layoffs themselves.
- Plan and communicate. While legal requirements prevent publishing the names of individuals laid off, better planning and communication would allow the work of the University to continue more smoothly. And those e-mail and voice mail accounts need to be closed—or assigned to someone to prevent lost requests.
- Treat everyone with respect. This group acknowledged that those who implemented the layoffs here often did their best, but it didn't always appear that way. The image of the campus police officer escorting staff members out of the office should be avoided at all costs, because it goes against the values we believe in. Higher education is becoming ever more corporate, but we should be different.

A final concern had to do with the wellbeing of current staff. Everyone is under pressure, and the question is when we all will hit our limit. More than one person spoke of specific situations where a supervisor or co-worker checked on others—as someone put it, that brings the family back.

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. Kathy Gros is director of Registration Services in the Office of Student Records and chair of the Staff Senate. Paula Saurage-Ruiz is director of Client Services in the Office of Information Technology and vice chair of the Staff Senate. Dianna Whitfield is assistant to the Department of Counseling and secretary of the Staff Senate. Angelique Dyer is digital marketing manager in the Department of Marketing and Communications and an at-large member of the Staff Senate Executive Committee. Brian Lousteau is head cashier in the Bursar's Office and an at-large member of the Staff Senate Executive Committee.

Resources on Management Research

Research in management has examined the impact of downsizing and layoffs on those who survive and remain with the organization.

Loss of valued colleagues, fear of own job insecurity, and increased workloads can lead to survivors experiencing less attachment to the organization, lower commitment to the work, higher stress and burnout, negative mental and physical health outcomes, higher intention to quit the organization, increased absenteeism and lateness, and increased anger and depression.

How can organizations help survivors? Again, management research has examined this question. A model developed across several studies suggest that managers pay attention to all aspects of justice when handling layoffs. These include:

- Distributive justice: Survivors will have perceptions about the fairness of the outcomes of the layoffs. How fair was the severance package for those who were laid off? How fairly has the work been redistributed to remaining workers?
- Procedural Justice: Survivors will have perceptions about the fairness of the implementation process of the layoffs. Were layoff targets given advance notice? Was the procedure for selecting layoff targets fair? Has the process for re-assigning work to survivors been done fairly?
- Interactional justice: Survivors will have perceptions about the fairness of management interactions during the layoffs. Did management treat everyone with respect? Were the reasons for the layoffs clearly and kindly communicated? Were the benefits of the layoffs for all stakeholders described? Were targets and survivors treated with dignity?

Contributed by Molly Pepper

'Without a Vision, the People Perish'

Lessons from Wheeling

By Jessica Wrobleski

When I last wrote for *Conversations* (September 2016), I offered a hopeful spin on the purchase of Wheeling Jesuit University by the Diocese of Wheeling Charleston (DWC). As I write today, it is evident how tragically misplaced such hopes were. In April of 2019, the Maryland Province of the Society of Jesus announced it would end its affiliation with the university after the administration eliminated numerous departments and its service programs following a declaration of financial exigency. The school will operate as Wheeling University in 2019-20 thanks to a $2-million gift from the DWC.

So, what happened? And are there lessons that other Jesuit institutions might carry forward from Wheeling—particularly as a way of deepening the conversation around *cura apostolica* as the last issue of this magazine invited us to do?

The first question is difficult to answer because of the complexity of the story and the lack of transparency that marks the school's history. Some of the obscurity is due to the way in which WJU was bound up in the unfolding scandals in the DWC and its affiliate, Wheeling Hospital. But while the 2017 restructuring of WJU may have signaled the end of the Jesuits' educational mission in West Virginia, such an arrangement would not have been necessary were it not for many years of mismanagement. In my view, however, the most serious problem for WJU was the lack of a consistent vision for the school.

Following the 2017 buyout, which made the bishop the "sole member of the corporation," it became even less clear what vision was guiding the school. Although a Declaration of Shared Purpose was signed by representatives of the Society of Jesus and the Diocese, the Jesuits had effectively lost control of the school by the end of 2016. The board hired Dr. Debra Townsley to facilitate a financial turnaround in 2017. In addition to cuts to programs and personnel, handbooks were revised to effectively eliminate shared governance, and the board itself was restructured to approximately half its former size. In July 2018, Townsley resigned unexpectedly and Dr. Michael P. Mihalyo was selected as the university's new president within a month—with al-

most no involvement from the WJU community. In a strange inaugural address, Mihalyo stated ominously that because of the changes in the higher education world "there are some institutions that will fail." He continued to say, "I don't feel particularly comfortable proclaiming my vision for the future" of Wheeling Jesuit University, but "we have a great deal to do in a short amount of time" to allow the school to make the changes that would be necessary for it to move forward. As I left the ceremony, I couldn't help but think of the biblical proverb "without a vision, the people perish" (Proverbs 29:18). It had long seemed to many faculty and staff that as an institution, WJU simply did not have a strong sense of what it was supposed to be.

While I haven't even scratched the surface of this story, I'd like to turn to the matter of what any of this might have to say to other Jesuit schools. Whether they are those, like WJU, who struggle along with the struggling places they are located, or those more affluent institutions that may find it difficult to pursue excellence without elitism, I believe that all would be well-advised to give thought to the following.

First, transparency and shared governance are crucial to long-term success. Sharing information and seeking input from stakeholders regarding important decisions are not simply nice ideals, they are best practices. Boards and administrators should keep the lines of communication open, to share information forthrightly, and respond meaningfully to the questions and concerns of those within a university community.

Second, I think the WJU story calls for attention to the costs and benefits of partnerships. I am aware that this is not simple when the acceptance of a large monetary gift may seem to be necessary to a school's survival, or attractive in terms of building prestige. But perhaps this is an opportunity to think seriously about building partnerships among Jesuit institutions as an expression of *cura apostolica,* so there is less temptation to turn to partners who may not share the same values. We were told on many occasions that WJU would have closed without the money from the DWC, and so we should be grateful and accept whatever changes or cuts were required. I am not trying to deny the truth of that claim, but rather to suggest that gratitude needn't mean absolute submission—and perhaps institutional survival is not an end in itself.

This brings me to my final point: "without a vision, the people perish." Jesuit schools have a gift in the recently adopted Universal Apostolic Preferences of the Society of Jesus, which can serve to orient and guide a vision that is rooted in Ignatian spirituality and committed to walking with the poor and marginalized, accompanying young people on a journey of hope, and caring for creation. I am acutely aware of how the challenges of higher education will tempt many smaller, tuition-dependent schools to abandon a distinctive mission in order to be more "marketable," while more prestigious institutions can treat these apostolic preferences as icing on a perfectly good cake rather than the core of their identity. But I am convinced that the future is in leaning into our distinctive—and sometimes countercultural—identity, not in diluting it.

One of the most tragic things about the loss of Wheeling Jesuit is how students, faculty and staff truly embraced the work of seeking justice and finding God in Appalachia, and how much good was done there—often in spite *of* the institution. Visitors from the Maryland Province, Jesuit novices, and others from across the AJCU would regularly observe that WJU's ongoing work in Appalachia as "what the Society ought to be doing"—and yet Jesuits on campus would often note with frustration that many of their brothers did not want to be assigned to WJU because of its lack of prestige and its reputation as an unsophisticated backwater that was incidental to the vision of Jesuit education in America. I hope that moving forward, the Society and the AJCU will attend to its own poor and marginalized, and not only its "flagship" institutions, as a way of envisioning a more hopeful future for all.

Jessica Wrobleski taught theology at Wheeling Jesuit University for eight years and served as faculty council chair in 2018-19. She was a member of the National Seminar on Jesuit Higher Education from 2014-17, and is currently serving as vice president of Mission for Saint Joseph Academy in Cleveland, Ohio. She is also one of eight plaintiffs suing Wheeling University claiming they were wrongly terminated.

A Dream for Greater International Cooperation Fulfilled

By Michael Garanzini, S.J.

Fr. Adolfo Nicolás, Jesuit Superior General, 2008-16, often mused aloud that there is so much potential in the array of Jesuit higher learning institutions. "If we could only find a way to harness and direct that potential," he would say, "we would be truly impactful and make a great contribution." So in Mexico City, in 2010, at a gathering of presidents of the 200 Jesuit universities, he suggested that an international organization could be such a vehicle. Eight years later, the president of each of the six regional associations

Malawi Jesuit Worldwide Learning graduates process through the Dzaleka refugee camp. Photo by Don Doll, S.J.

of Jesuit universities signed a charter creating the International Association of Jesuit Universities (IAJU). The charter and the organization's six-point strategic plan were approved in a ceremony presided over by Nicolás' successor, Fr. Arturo Sosa, who charged the representatives gathered in Azpetia, Spain, to make of their institutions "places that are wellsprings of life, deeply committed to reconciliation."

An international network, closely linked by our common mission and identity, was not difficult for the academic leaders of Jesuit institutions to grasp. Knowledge creation, in addition to being a collaborative endeavor, is a global activity. Joint initiatives enhance the academic experience of students as well as faculty. And cultures, like academic disciplines and political or social systems, are continuously impacted by developments around the globe. Thus, in the association's inaugural year, a number of Jesuit institutions and faculty have advanced the agenda of the new IAJU and U.S. Jesuit institutions are already taking a leadership position in new collaborative projects.

A New Organization for Advancing Collaboration

The IAJU board, composed of two representatives from each of the six regional associations (North America, Europe, Africa-Madagascar, S. Asia, Asia Pacific and Latin America), has already approved several joint projects and will take up a number of newly planned initiatives for approval at its March 2020 winter meeting in Rome.

The IAJU priority issues have inspired study groups and conferences, as well as led to interest in creating affinity groups of scholars among colleagues in other Jesuit institutions. The AJCU is sponsoring one such affinity group of researchers interested in migration studies. The IAJU website (https://iaju.org/) hosts these planning and affinity groups.

One such collaborative endeavor involves a group of 10 business school deans representing each of the regions and led by Fordham's Dean Donna Rappacioli, to create a "new paradigm for business education." The deans envision a model based squarely on the

Representatives from nearly 200 Jesuit Institutions of higher education across the world gathered in Bilbao, Spain for the launch of IAJU in 2018. Photo courtesy of Ignacio Garrido Cruz.

Laudato Si encyclical and its call for a new economic reality to replace an "economy of exclusion."

The rectors (presidents) of the Comillas in Madrid and the Universidad de Javierana in Bogota' are planning an international symposium for July, 2020, to showcase best practices in fostering reconciliation with God, with our fellow human beings, and with creation through multiple disciplines.

Georgetown and Arrupe College, Zimbabwe, have formed a study group to look at the challenge raised by Fr. General Sosa concerning the preparation of future civic and political leaders. This working group on global citizenship will examine ways Jesuit education can re-commit itself to forming civic and political leaders equipped to deal with environmental and economic injustice and the challenges to liberal democracy.

Nearly a dozen institutional directors of international programs are preparing a proposal for student exchanges that would offer an opportunity to apply for internships and study abroad at another Jesuit institution to learn more about mission-focused programs at the host institution. The program, called MAGIS-Exchange, will be open to any institution willing to host and to send two students to another Jesuit university located on another continent. Representatives from Creighton, Loyola Andalucia, Sophia, Cote d'Ivoire, University of San Francisco, ITESO in Puebla, Mexico, and others have led this project.

The call by Pope Francis to integral human development has attracted considerable attention at Jesuit institutions. Consequently, a group of faculty who focus on the local implications of climate change and environmental degradation and are led by scientists and ethicists from Santa Clara and Loyola University Chicago, is planning a Climate Conference for March 2020 for an in-depth look at community-based research involving students.

Hoping to assist efforts begun in 2005 to bring educational opportunities to refugees, migrants and those in isolated and poor communities, IAJU has chosen to support Jesuit Worldwide Learning (JWL) and its expansion efforts. JWL is now in more than 16 communities in Africa, Asia, and the Middle East. The pioneering work done by Gonzaga, Regis and Creighton has created a series of diploma and certificate programs reaching several thousand. IAJU is helping to expand JWL's online and tutoring programs.

Finally, in August of 2021, delegates from all the Jesuit universities will assemble at Boston College to review and advance these priority issues.

The New Apostolic Preferences and the Role of Universities

This past spring, the Society of Jesus announced four new Universal Apostolic Preferences, which will guide the Society's future deliberations and initiatives, as well as AJCU priority agenda.

For the first preference, the Society asks that all its institutions be more deliberate in applying the tools of Ignatian discernment, namely the Spiritual Exercises and Rules of Discernment, to its review and selection of important activities.

The second of these, "journeying with youth," asks how we might invite young people to share their hopes and concerns with us. How do we assist them in finding their calling today?

The third is "care for our common home." Jesuit institutions all over the world have taken up this call to grapple with the issues of the environment in its many manifestations.

And, the fourth asks us to more intently accompany the excluded, the marginalized, and the poor through direct service and study of the conditions that contribute to their marginalization. Although all of IAJU's priority initiatives contribute to the advancement of these four preferences, we'll be looking for more opportunity to advance and deepen our commitment to these universal themes.

Michael J. Garanzini, S.J., former president of Loyola University Chicago, is secretary for Higher Education, Society of Jesus.

You can find more information on the Universal Apostolic Preferences at jesuits.global/en/about-us/universal-apostolic-preferences.

For a list of international Jesuit partnerships, go to conversationsmagazine.org.

Students run to their classes after hearing the early morning school bell at Saint Bakhita Primary School, Nimule, Uganda. Photo by Don Doll, S.J.

Jesuit Education: From the River Cardoner Across the Globe

By Agbonkhianmeghe E. Orobator, S.J.

This piece is excerpted from a talk given at Marquette University's Faber Center for Ignatian Spirituality in February, 2019.

One day, out of devotion, Iñigo was going to a church situated a little more than a mile from Manresa. I believe it is called St. Paul's and the road to it goes by the River Cardoner. Occupied with his devotions, Iñigo sat down with his face toward the river running deep below. While there, the eyes of his understanding began to be opened. Not that he saw any vision, but he understood and learned many things, both spiritual matters and matters of faith and of scholarship, and with so great an enlightenment that everything seemed new to him. According to his *Autobiography*, this experience left Inigo's understanding so very enlightened that he felt as if he were a new man with a new intellect.

The year was 1522. Ignatius of Loyola–or Iñigo, as he was known then–was 31, and although the Society of Jesus would not come into existence formally for another 18 years, that singular combination of illumination and enlightenment, revelation and understanding, reflection and inspiration on the banks of the Cardoner marked a decisive and pivotal moment in the life and ministry of Ignatius. It created a disposition that would influence his behavior for the rest of his life (Gill K. Goulding, "The Cardoner Imperative," in *The Way*, 245). Yet, Ignatius neither embellishes his narrative nor exaggerates the content and substance of his experience–saying "only that he experienced a great clarity in his understanding." Nothing more, nothing less.
Successive generations of commentators agree that Ignatius' experience in Manresa on the banks of the Cardoner forms the cradle of Ignatian spirituality. However, to my mind, there is no obvious connection between the Cardoner and the educational tradition of the Jesuits. This article looks at that in three contexts.

First, I am a convert to Christianity. My childhood and adolescent years were set and spent in a context of a faith tradition commonly referred to as African Religion–some would say, erroneously, African Traditional Religion. It is a religion that has left its deep imprint on me. I lived and breathed this religion from birth to age 16. To borrow a line from the biblical Paul of Tarsus, in African Religion I lived, moved and had my being. There are many dimensions to this religion, but I would like to dwell only on one.

African Religion accords particular significance to water as an ordinary but essential element of everyday living and existence, and also to water as a place of mystical encounter between the material world and the immaterial world, between the world of human beings and the world of spiritual beings, between the visible world and the invisible world. Wherever there is a body of water, people would congregate to commune with the realms of spirits, because they believe such water bodies function as canals and channels of communication between two distinct but interconnected worlds. To this day, all over Africa south of the Sahara, river banks and beaches are popular spaces for ritual gathering and worship for African-insti-

tuted churches and indigenous Christian movements. A body of water is believed to be a place of enlightenment where devotees of a particular spirit, god, or goddess could be the privileged beneficiary of a mystical encounter that imparts special knowledge or extraordinary skill.

The second context is this: In Benin City, Nigeria, where I grew up, I was always fascinated by the simple act of looking into a puddle of water after a heavy tropical downpour. The vast and boundless sky reflected on the surface of water filled my innocent mind with wonder and amazement. To this day, looking into puddles of water in search of that view is an instinctive act. When Ignatius of Loyola speaks of awe and wonder from looking into a deep, running stream, I believe him. As the Jesuit paleontologist Pierre Teilhard de Chardin said, "nothing here below is profane for those who know how to see." Ignatius knew how to see.

And finally, I am not a product of Jesuit education. There wasn't a Jesuit school in Benin City and, frankly, had one existed, it would have been impossible for me to cross its doorsteps. Jesuit education would have been beyond the slender means of my polygamous father for me and my 24 brothers and sisters. Public school was the norm for those in my family fortunate enough to receive an education. When Ignatius had his vision at the Cardoner, establishing a school was the farthest thought from his mind. That singular and profound experience enkindled a burning passion in him to set the world on fire and education was a particularly effective means for achieving this objective.

Yet, looking at it from the perspective of one who wasn't privileged to experience Jesuit

Agbonkhianmeghe Orobator spoke to members of the Marquette community about Jesuit education. Photo by Jordan Johnson.

education, I would like to propose for your consideration four elements I believe speak more powerfully of Jesuit education in contemporary times.

Conversion

Conversion can mean different things in different contexts and to different people. But however we choose to render it, conversion, for me, entails a transforming and enlightening movement of heart and mind. To be a practitioner of Jesuit education is to accept the privilege of patiently midwifing learning and understanding, passion and compassion, imagination and creativity, thought and action, not as ideological enthusiasts, but as authentic witnesses to the finest manifestations and capabilities of the human spirit. And in this vocation as midwives of conversion, personal witness and testimony of life are vital components.

On April 2, 1983, when I was baptized in the Parish Church of St. Joseph, and on Sept. 8, 1986, when I entered the novitiate of the Jesuits in Benin City, what initiated my conversion were not the fiery declamations of a charismatic preacher. It was above all else the witness and example of life of the first Jesuits. Like the band of founding Jesuits in 16th-Century Europe, they were learned men, but humble and close to the poor. It was their commitment of service to the poor and to people with disabilities, as well as their ministry to a leper colony of untouchables that made the greatest impression on my adolescent mind. Cardoner was an experience of conversion; at the heart of my first encounter with Jesuits was a style of life and a practice of ministry that moved me to begin to see the world in a new way. Such, I believe, is the power and promise of Jesuit education that draws inspiration from the life and narrative of Ignatius of Loyola that it does not leave us the same.

Transformation

The transformation I characterize as conversion is not only personal, it is an eminently social transformation. For me, this represents a second constitutive dimension of Jesuit education, particularly in the context of a university.

Last summer, at a world meeting of universities entrusted to the Society of Jesus in Bilbao, Spain, Fr. Arturo Sosa S.J., the Superior General of the Jesuits, envisioned the university as a "*project of social transformation*." As such, he stated, a Jesuit university, "moves towards the margins of human history, where it finds those who are discarded by the dominant structures and powers. It is a university that opens its doors and windows to the margins of society. Alongside them comes a new breath of life that makes the efforts of social transformation a source of life and fulfilment." (*The University as a Source of Reconciled Life,* July 2018.)

I believe that part of the defining characteristics of the tradition of Jesuit education is this world-oriented movement. While some would call this a movement to the margins, others prefer designating it a movement to the frontiers. Either way, Jesuit education is an invitation to venture into the interstices of questions, issues, and situations that shape and define life in its concrete manifestations, locally and globally.

Difference

Let me introduce the third constitutive dimension of the tradition of Jesuit education, as I see it, by pointing to my name. My name, Agbonkhianmeghe, is a 15-letter statement that roughly translates as "I have seen many sides of the world; the world has revealed many lessons to me." It is a name that not only rejoices in learning the lessons of life, but also announces the concomitant commitment to constantly explore, discover, create and shape lessons of life in a manner that honors the "joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted," to quote Vatican II (*Gaudium et Spes, 1*). I am amazed at how my Jesuit experience has borne out the meaning of my name. Jesuit education rarely leaves us unchanged and untouched by the issues of our times, be they joyful or jarring. As I have come to know it, learning the lessons of the world does not exhaust the ideal of the tradition of Jesuit education; this tradition invites us to reach into the heart of the world with passion and compassion. Reaching into the heart of the world requires making a difference in the world.

Depth

We have no clarity about what Ignatius actually saw on the Cardoner for Ignatius is at a loss about how best to describe his experience. He merely contents himself to maintaining "that this single experience had taught him more than all the other experiences of his life put together" (Goulding, 246). The account suggests that Ignatius looked at a deep and fast flowing water. You know, there is a lot you can see when you look into deep water with attention, purpose, and focus. As I mentioned earlier, peering into puddles of water was my earliest way of reveling with profound wonder and awe at the vastness of the sky. Jesuit education prizes depth. The word depth may seem ill-advised in a world where instant, fleeting and compulsive digital gratification in all forms serves as the norm. Adolfo Nicolás, the former Jesuit Superior General, once decried a world where the "globalization of superficiality" – of thought, vision, dreams, relationships and convictions – short-circuits the hard work of serious, critical thinking and "of forming communities of dialogue in the search of truth and understanding." ("Depth, Universality, and Learned Ministry.")

I remain convinced that Jesuit education invites its practitioners to depth, to go against the grain of superficiality. Here, the antithesis of depth is not shallowness, but mediocrity. At its best, Jesuit education brooks no mediocrity. Rather, it pushes boundaries and expands horizons. So, now, picture in your mind the thousands of graduates we send forth from our Jesuit universities every year. How many of those who leave our institutions do so with both professional competence and the experience of having, in some way during their time with us, a depth of engagement with reality that transforms them at their deepest core?

And so, Jesuit education calls us to journey into the heart of the matter. That is why, in the face of complex challenges and opportunities, the Jesuit educational enterprise functions best as a "ministry of depth" that combines learning, intelligence, spirituality, dialogue, research, imagination, and creativity (Adolfo Nicolás S.J., "*De Statu*," 2012). I agree with Nicolás that depth of thought and imagination are distinguishing marks of the Ignatian tradition of education.

For Ignatius, the Cardoner event was both spiritual and pedagogical; it was "the acme of Ignatius' experience of being taught by the [God], unifying heart and mind in a single orientation. … The important thing was that God had been instructing [Ignatius]," (Goulding, 246). Yet the experience at the Cardoner does not mean Ignatius knew and understood all things, "but rather that the many things he already understood were so transformed that they all appeared new to him."

Conversion, transformation, difference and depth. These are hallmarks of the tradition of Jesuit education, the practice of which makes all things new.

Agbonkhianmeghe E. Orobator, S.J. is a theologian and president of Jesuit Superiors of Africa and Madagascar.

Student are immersed in the local culture, Yi village.

The Beijing Center Carries on Jesuit Traditions of Friendship and Scholarship

By John Sember

Founded in 1998 by Ron Anton, S.J., The Beijing Center (TBC) is the only Jesuit center of higher education in Mainland China continuing the tradition of Jesuits such as Matteo Ricci, in fostering mutual understanding between China and other cultures through cultural exchange, education, and research.

Starting as a collaborative program among 26 AJCU schools, TBC offers semester and summer education and intern abroad programs, provides comprehensive support for faculty-led programming, and houses a renowned research library.

As opportunities to study in neighboring Asian countries and other locations throughout China open up, The Beijing Center has worked to create programs that fulfill the values integral to Jesuit universities.

TBC offers short-term, tailored education tours through ChinaContact programs in order to meet the needs of university partners. Faculty work with ChinaContact to create programs ranging from two weeks to two months, specifically designed for their classes.

Students spending a semester abroad at TBC have the option of boarding with a local undergraduate Chinese student who also shares an interest in cultural exchange and friendship. Roommate pairs often end up sharing more than a living space: They spend weekends and holidays together, traveling in China, and meeting each other's families. They share long nights in the library, prepping for exams and doing homework. They dine, celebrate, and navigate the

tribulations of a demanding semester of study and exploration together.

Semester-long coursework is rigorous and all credits are transferable, ensuring that students are able to graduate on time. Semester students are not required to have studied Chinese before. However, they are required to enroll in Mandarin classes to help them accomplish basic tasks like shopping or ordering meals, as well as to help them to engage with the community around them.

Additionally, TBC offers semester and summer internship opportunities for students to work at embassies, start-ups, media agencies and other organizations suited to their interests and career goals. Interns are required to partake in career development workshops and networking events to boost their professional soft skills. At TBC, China is the classroom. Students are not just encouraged, but expected to spend time outside the library.

After about a week in China, students participating in the semester-long programs are coaxed from any newly found comfort zone in Beijing and led on a two-week long academic excursion to either Yunnan Province or throughout Northern China, along a portion of the Silk Road route.

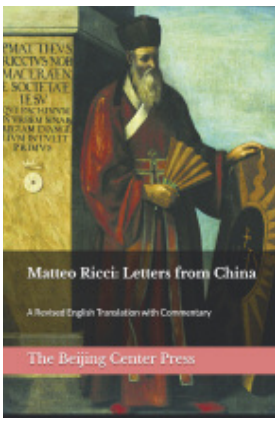
Approximately 80 percent of TBC students are visiting China for the first time. The excursions are intended to immerse students in parts of China they might not otherwise seek out. They are exposed to key historical sites, the country's diverse linguistic dialects and aspects of life outside of China's metropolitan cities. Before and during the trips, students must do research on excursion sites and present their findings.

Back in Beijing, students are expected to participate in service-learning activities. As men and women for others, they've volunteered with disadvantaged youth, worked as English tutors, and helped renovate classrooms in the Beijing suburbs.

While students spend a significant amount of time learning from experiences outside the classroom, they're aided by the trove of resources available at The Anton Library, home to more than 27,000 books about China in English—a collection valuable to scholars advanced in their careers who visit TBC to teach or to conduct research. TBC regularly advises and supports research by Chinese and visiting scholars, hosts conferences and serves as a liaison between Western academic institutions and Chinese universities.

Students on a Silk Road excursion.

Above left: A panel discussion on Matteo Ricci at the Anton Library. Above: A visit to Lama Temple.



The Beijing Center also publishes research. For example, scholars affiliated with TBC recently worked to translate several of Ricci's letters and published the revised translations in a 2019 compilation, *Matteo Ricci: Letters from China. A Revised English Translation with Commentary*, available through The Beijing Center Press.

The letters offer an intimate view of Ricci's relationships in China that are not reflected in his scholarly works, further amplifying the value he placed on forging personal bonds with the people around him as he shared Western academic and philosophical teachings.

Ricci came to Beijing in 1601. Like TBC students today, he and his companions studied the Chinese language and culture and used that knowledge to engage in the academic life of the day. These people were great adventurers and showed great courage, humility, and respect for what they found in China. Ricci found a particularly close friendship with Xu Guangqi, who taught him the Chinese way of life. In turn, Ricci shared his knowledge of the West.

Despite barriers presented by the political and global environment, experiences at The Beijing Center have prompted alumni to return to China after graduating from college to join programs like the Peace Corps or pursue master's degrees. About 12 percent of alumni from TBC went on to live in Asia, according to a 2017 survey.

Others have returned to their home universities to pursue majors and minors in Chinese or Asian studies. The same survey showed that about 32 percent of alumni went on to use Mandarin at their jobs post-graduation, with over half of them speaking above a beginner level.

As an intellectual apostolate of the Chinese Province, The Beijing Center is committed to serving as a hub of international Jesuit higher education. Following the example Ricci laid out over 400 years ago, students, professionals and advanced scholars at TBC carry on that tradition, sharing their intellectual pursuits and extending their friendship to the international community.

John Sember is an alumnus of The Beijing Center from 2011 and is now its associate director of Marketing.

Transformation through Global Learning

By Diane Ceo-DiFrancesco

Challenges in higher education have made it increasingly difficult for institutions to focus strategically on internationalization. Studies point to the limitations of global student mobility, and a two-tier system consisting of a privileged minority of students studying abroad (Open Doors Report, 2018). Yet, at a time when stereotypes and negative attitudes toward difference are reinforced in the media rather than dispelled, and examples of dehumanization are portrayed by key government officials, promoting global learning among our students becomes ever more critical. Students experience an increase in the promotion of ethnocentric values, a culture of fear of difference, and the polarization of our society. The existence of the internet has made the world smaller and access faster, yet our students tend to interact less frequently in a face-to-face context and prefer texting to in-person communication.

As Jesuit universities grapple with these issues and explore the best means of educating a new generation of students with tendencies to turn inward, we are reminded of Father Adolfo Nicolás' speech in Mexico City over nine years ago, warning against an age of "globalization of superficiality," when thinking becomes shallow, resulting in an inability to engage deeply in our world (2010). Global learning can combat globalization of superficiality, encouraging students to become responsible world citizens, to develop curiosities beyond their own bubble and to realize that local decisions can have a much greater global impact than they previously thought possible. Through intentionally designed, virtual and in-person global learning opportunities, Jesuit universities can leverage the Jesuit educational network to cultivate students who become well-educated "whole persons of solidarity" (Peter-Hans Kolvenbach, S.J., talk at Santa Clara University, Oct. 2000)

Global Learning Abroad

Many colleges and universities have incorporated learning experiences that involve high impact practices, including those with an emphasis on diversity and global learning. Studying abroad is one such high impact global learning opportunity which offers numerous benefits to a student's educational preparation, such as enhancing language proficiency, increasing flexibility, adaptability, resourcefulness and confidence, and developing cross-cultural awareness. Numerous partnerships exist between Jesuit universities in the United States and abroad. A few such partnerships include Loyola of Chicago and Loyola of Andalucía, Loyola of New Orleans and Pontificia Universidad Católica de Ecuador, Seattle University and Universidad Centroamericana in Managua, Nicaragua, and Xavier University in Cincinnati and Universidad Antonio Ruiz de Montoya in Lima. These partnerships leverage their shared mission to create learning experiences that are distinctive, deepening student learning by intentionally crafting experiences that connect students with local populations and increase their awareness of social justice issues. The intentionality increases the benefits for students across borders and sparks deeper reflection, increased self-awareness, and a passion to advocate for justice both locally and internationally.

Virtual Connections

A growing trend in education involves virtual exchange, as educators from across the globe facilitate collaborations among their students to complete curricular projects. Within our Jesuit university network, a grassroots network of university faculty members has developed the Virtual Dual Immersion Collaboration, supported by AUSJAL and AJCU. Since 2006, the collaboration has involved over 200 professors and 37,000 students at more than 20 Jesuit universities, primarily in the United States, Latin America, and Spain, in academic synchronous video-conferencing and asynchronous interactions. The collaboration has focused on linguistic and cross-cultural exchange, as well as Collaborative Online International Learning (COIL) interdisciplinary projects related to areas such as physics and management, philosophy and Spanish, theology and English, education and journalism, English composition and business, and health administration and business.

At Fordham University, the Specs Nova Initiative offers a model of collaboration that began as a student club and now offers academic courses involving engagement with Jesuit university students across borders on virtual collaborative projects to benefit nonprofit organizations abroad. Students and faculty report the transformative learning that they experience through these virtual collaborations. Students are encouraged to explore cultures, life experiences, and worldviews both similar and distinct from their own.

In addition, these virtual connections promote self-awareness related to power and privilege and growth in cultural humility and intercultural competence, and encourage the examination of social justice issues, such as diversity, human rights, racial, ethnic, and gender inequality. These virtual pedagogical global learning innovations are low cost, yet offer many benefits that are within the reach of students who cannot afford more traditional options of global learning mobility. They break down barriers, boundaries and stereotypes, humanize the 'other,' and encourage U.S. students to check their privilege when they realize that developing proficiency in English is an economic necessity for their international peers.

Regardless of the format of global learning, be it in-person or virtual, an emphasis on shared mission produces learning experiences of distinction for Jesuit university students. Breaking down borders, boundaries and challenges to create such experiences provides a humanistic model for other higher education institutions. Linking global learning back to the local context encourages Jesuit university students and faculty to step out of their too-often unquestioned reality and to view the world through the eyes and experiences of others. Exposure to diverse and often conflicting perspectives across multiple contexts promotes critical self-reflection, a reevaluation of assumptions and a renewed self-awareness that has the potential of deepening collaborations. Jesuit universities possess natural linkages that can transform global learning into powerful and transformative learning experiences that lead us to inhabit our world in a different way.

Diane Ceo-DiFrancesco is interim associate provost for Academic Affairs and faculty director of the Eigel Center for Community-Engaged Learning and an associate professor of classics and modern languages at Xavier University.

Xavier University has partnered with Universidad Antonio Ruiz de Montoya in Lima.

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

Ten Questions
for Continuing the Conversation

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

The same can be said of the work we all do at our Jesuit institutions: We are called to address real and pressing issues that may seem in conflict with our Jesuit mission. We must also discern the role Jesuit institutions play in the Catholic Church as a whole. These questions are meant to start the process; you may have others that are worth discussing at your institutions.

1. In what ways do we at our institutions perpetuate an academic sort of "clericalism," in which we permit and enact "uncritical deference" and support academic "hierarchical superiority?" Can we name signs of a "doctorate-ism" or a belief that faculty deserve greater respect and privileges simply because they are members of the faculty or have more advanced degrees? To what degree does that affect relationships between faculty and staff?
2. The relationship between a diocesan bishop and a Jesuit college in his diocese can raise murky questions of identity. As a Catholic college, the institution would reasonably expect to interact with the ordinary in particular ways. But as a Jesuit college, the college's Catholicity comes through a different vein than the diocesan. So how should a bishop and a Jesuit college view one another? What sorts of help or expectations between them would be reasonable and mutually beneficial? What sorts of expectations or relationship models would be inappropriate?
3. What positive steps can the university play in ways to address the sexual abuse crisis in the Catholic church?
4. What about these stories resonates with my own institution's relationship with the bishop of the diocese we serve? What kind of working relationship does my institution have with our local bishop? What other models of interaction or collegiality might there be?
5. Has there been a productive creative followup to the MPE process? How is your institution planning on implementing the fruits of the process?
6. What can we learn from international practices as we expand our partnerships around the world.
7. In what ways can we encourage each other, as AJCU colleagues, to live and work in the spirit of our shared values? Do we do everything we can to boost each other up, as peer institutions that make up the AJCU?
8. Are Jesuit institutions competing too much for the shrinking pool of students?
9. Is there a continuing value to being all things to all students, or would all Jesuit schools benefit from focusing on two or three fields? What would your institution's fields be?
10. How is your institution adapting and advancing the mission in these challenging times? In what ways do the current difficulties offer opportunities for my department or institution?

Building a Bridge of Solidarity

By Michael Tanaka

The Gonzaga University mission calls its community toward a purpose; something greater than graduation or showing up to class and being nice.
The Gonzaga mission is centered on the Jesuit ideology of "magis," doing more for the greater glory of God, the transcendent, Yaweh, he-she-it, whichever name you call it, it is not about doing the best, the most, or the greatest. It's about doing more than what you're already doing, being more than you already are.

The Gonzaga mission is ultimately a call to action, a promise to educate students to live out lives of leadership and service for the common good. In November of 2017, after DACA was rescinded, Gonzaga President Thayne McCulloh released a statement on behalf of our university and the Association of Jesuit Colleges and Universities prompting us all to labor for solidarity for and with the poor and marginalized of our society, guided by the commitment to uphold the dignity of every person, to work for the common good of our nation, and to promote a living faith that works for justice.

Gonzaga's Student Body president at that time, Carlo Juntilla, also released a statement to the entire university calling us to advocate for and with our Dreamers in our own GU community and communities abroad, to hold steadfast and remain civically engaged during that turbulent time in our nation's history. While we may have forgotten these sentiments provided by past and present leaders of our community, their calls to action are not any less important now, because this turbulence has yet to end.

The separation of families is nothing new to the history that I come from. I am a fourth-generation Japanese-American whose grandparents were incarcerated in Manzanar, a remote area of California, simply and solely because of their ethnicity. While they looked Japanese, they did not speak Japanese, but it was the way they looked that ensured the way they were treated. And it was the way they were treated that caused an intergenerational trauma that lasts with my family today.

There is an ever greater need to embrace and to love our neighbor, "the other," as ourselves. Dr. Martin Luther King Jr. preached an idea of equality that was founded on integration, where we should look to our neighbors for brother and sisterhood. To truly call someone our brother and sister, there has to be a

deeply spiritual, humanized, and transcendent understanding of the other; that understands we are different but can, in many ways, relate through our feelings and experiences of being equitably a part of the "human family." He famously said, "The end is reconciliation, the end is redemption, the end is the creation of the Beloved Community. It is this type of spirit and this type of love that can transform opponents into friends. It is this type of understanding goodwill that will transform the deep gloom of the old age into the exuberant gladness of the new age. It is this love which will bring about miracles in the hearts of men."

Needless to say, there is work to be done. This kind of community is not created on the basis of complacency. This kind of community is created by action, measured by how it serves those in need—how we define advocacy and ally-ship, how we act in the face of injustice, how we speak truth to the face of power, but most importantly, how we can embrace the "other" and recognize the dignity of the human person.

Many of these aspects are embedded within our Jesuit mission statement to uphold these values for a lifetime. My only hope is to pass this on, to put this promise into practice and again pose a call to action for us all to come together. As Father Greg Boyle, S.J., the founder of Home Boys, famously said, "And so the voices at the margins get heard and the circle of compassion widens. Souls feeling their worth, refusing to forget that we belong to each other."

Michael Tanaka, a political science and international studies major, is student body president of Gonzaga University.

Students attend a candlelight ceremony on the Don Kardong bridge to symbolize their solidarity in supporting undocumented people. (Photo by Amanda Ford) Building a Bridge of Solidarity event hosted by Mission and Ministry on the Centennial trail, August 28, 2019.

From Desperation to Engaging Discussions

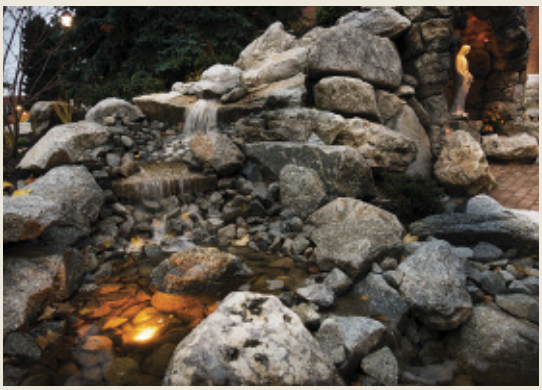
By Ellen M. Maccarone

Imagine your classroom full of students. What do you see first? The desks askew? The white board not erased? Who do you see first? The "A" student? The empty desk where the struggling student will sit if he comes at all? With an intentional disposition, these imaginings comprise a Composition of Place.

Compositions of Place are an important device in St. Ignatius' *Spiritual Exercises*. In these, those making the retreat are asked to employ the imagination in prayer, to imagine the scene and through so doing, to learn, with both head and heart, about something otherwise difficult to contemplate that will be useful in their prayer and relationship with Jesus.

I would like to tell you that it was some divine inspiration that brought me to this as a method to encourage deep learning and class discussion. It was, however, an act of desperation. In an interdisciplinary core capstone class, their final core curriculum course, my seniors were not talking! A few weeks into the semester we were set to discuss speeches of Arrupe, Kolvenbach, and Nicolás. I knew I had to try something different. These speeches were too important to their understanding of their own Jesuit education; I could not just lecture. Taking seriously the idea of experience in the Ignatian Pedagogical Paradigm, I decided I wanted them to enter into the class by experiencing something of the Jesuit spirituality that animated the Fathers General we were to cover. A Composition of Place seemed a way to proceed. I explained the device in its original context and our secular adaptation of it to class. I asked them to imagine what lies beneath injustice in the current century and what permits it to persist, and to re-imagine our institutions for overcoming injustice in our current time and place. Class has never been the same.

Now we begin every class with a Composition of Place. Without worrying about finding the right passage in the text to bring up or whether they agree, disagree, or fully understand all the arguments, students are integrating the knowledge and understanding of their hearts and minds, using class concepts, even before they realize they are. I talk with them, sharing my own imaginings on what place we are composing. Once we exhaust the composition, we move to a more traditional discussion about the dense, mostly philosophical, texts. Those discussions, though, are informed by what we have already done in our Composition of Place and are thus richer, more contextual, and do a better job of bringing the ideals of solidarity to the theories of social justice we are reading.



The grotto at night, Gonzaga University.

Finally, the students themselves are more engaged with the material, with me, and with each other. They are reporting in their written reflections that they feel they can trust one another and are more comfortable with each other. They are making better use of class concepts, understanding more difficult material, and offering better criticisms.

When I imagine my classroom now, I imagine a community of learners in a very different way than I did at the start of the semester. Out of my desperation has come an adaptation of Ignatius' method with great results. As I move from the imagination of a Composition of Place to the contemplation of my teaching, my students as persons, and solidarity and social justice that is the subject of the seminar, I am grounded in Ignatian pedagogy in a new and profound way and so are my students, as they prepare for graduation and to go out into the world ready to set it on fire.

Ellen M. Maccarone, associate professor of Philosophy and faculty advisor to the president at Gonzaga University, specializes in applied ethics and is the president of the Board of Directors of SEEL-Spokane, which offers the Spiritual Exercises retreat in Spokane, Washington.

Students carry their blackboards to storage when classes end. Goz Amir, Eastern Chad. Photo by Don Doll, S.J.

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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