

# Conversations

*On Jesuit Higher Education*

Fall 2020  
Number 58

Showing  
the way  
to **GOD**

Walking  
with the  
**Excluded**

Journeying  
with  
**Youth**

Caring  
for our  
**Common  
Home**

**Jesuit Education**

and the **Universal Apostolic Preferences**

First of two issues

Gerard A. Athaide  
Loyola University Maryland

Ronald Bernas, *editor*  
University of Detroit Mercy

Chris Brooks  
University of San Francisco

Diane Ceo-DiFrancesco  
Xavier University

Alice V. Clark  
Loyola University New Orleans

David Dzurec  
University of Scranton

Timothy P. Kesicki, S.J.  
President, Jesuit Conference  
*ex officio*

James McCartin, *chair*  
Fordham University

Nancy Rourke  
Canisius College

Stephen C. Rowntree, S.J., *sec*  
Holy Name of Jesus Church  
New Orleans

Michael Sheeran, S.J.  
President, AJCU  
*ex officio*

Dung Tran  
Gonzaga University

Rachel Wifall  
Saint Peter's University

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Comments and inquiries may be  
addressed to the editor of *Conversations*  
Ron Bernas

University of Detroit Mercy  
4001 W. McNichols Road  
Detroit, MI 48221-3038  
phone: 313-993-1251  
e-mail: [conversamag@gmail.com](mailto:conversamag@gmail.com)

For information about subscriptions  
to *Conversations*:

Stephen C. Rowntree, S.J.  
Secretary to the National Seminar  
on Jesuit Higher Education  
Holy Name of Jesus Parish New Orleans  
1575 Calhoun Street  
New Orleans, LA 70118  
Phone: 504-865-2781  
e-mail: [Rowntree@loyno.edu](mailto:Rowntree@loyno.edu)

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# Conversations

On Jesuit Higher Education

## The Universal Apostolic Preferences



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## A Call to a Better World

**This issue** is the first of two focusing on the response of Jesuit higher education to the four Universal Apostolic Preferences announced in February of 2019 by Jesuit Superior General Fr. Arturo Sosa.

They are to serve as a guide for Jesuits – and Jesuit institutions – to follow in their work through 2029. The preferences, debated and decided upon in a consensus among Jesuits worldwide that Father Sosa says “was guided by the Holy Spirit,” are:

- 1: To show the way to God through the Spiritual Exercises and discernment.
- 2: To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.
- 3: To accompany the young in the creation of a hope-filled future.
- 4: To collaborate in the care of our common home.

This issue explores the first and fourth preferences; our January 2021 issue will look at the second and third.

Father Sosa’s letter presenting the preferences says they seek to “embody concretely the mission received as the Lord’s response to the cry of a wounded world; the cry of the most vulnerable, who have been displaced and marginalized; the empty rhetoric that divides and dismantles our cultures; the growing chasm between rich and poor; the cry of the young in search of hope and meaning; the cry of the earth and its peoples, who have been degraded to the point of having their very existence put at risk. The preferences seek to respond to a world in which entire generations have never heard about Jesus and his Gospel.”

The UAPs, thus, are a call to action that is both wide ranging and extremely focused. They are inspirational and aspirational, calling Jesuit institutions to do more and to be more. We think you’ll be as excited as we were to read about the many ways our institutions are already doing much of this work.



**I’m tempted** to point out that this magazine was produced under extraordinary circumstances, but I think many of you expect that to be true and can probably top any of my stories of working virtually.

But I do want to explain that all of these articles were solicited last year and due for discussion by members of the Seminar on Jesuit Higher Education right about the time the coronavirus began its march across the country. The usual week-end of meetings was condensed to three virtual meetings where submissions were discussed and team edited. While we missed the camaraderie, and had to say good-bye to a couple members with words broadcast on tiny portable screens instead of in person with hugs, we did what we came together to do.



**I also want** to make note here of the passing of a former long-time editor of *Conversations*. Raymond A. Schroth, S.J., passed away July 1 of natural causes; he was 86.

Father Schroth – Ray, as he was known – was editor of this magazine from 2004 to 2013. He was well-suited to the role, having worked for Jesuit institutions in various faculty and administrative roles from Rockhurst University to College of the Holy Cross.

But it was at Fordham University that Father Schroth spent most of his career. He was remembered there as “a beloved professor, a treasured colleague, a lucid journalist and writer, and an insightful historian of the University and the Jesuits.” He was the author of eight books and many essays and articles, many of which were printed on the pages of *Conversations*. He was buried privately at the Jesuit Cemetery in Auriesville, New York.

The history of this magazine is filled with men and women like Ray Schroth, who use their God-given talents to further the Jesuit mission of a life lived for service. It is because of people like him that this magazine remains vital as it turns 30.

May you continue to see the many blessings of God,

Ron Bernas, editor

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**COMING UP** Issue #59 (Spring 2020)  
Exploring the Four Universal  
Jesuit Preferences

# Michael Garanzini, S.J., Named President of AJCU



The Association of Jesuit Colleges and Universities (AJCU) has named Rev. Michael J. Garanzini, S.J., as its next president. His term began on July 1, 2020.

“This is an incredible honor for me, and I’m really looking forward to working with the presidents and our institutions as president of AJCU,”

Garanzini, who entered the Society of Jesus in 1971 and was ordained as a priest in 1980, said. “This is a challenging time for all of us, and so the need to work together has never been more important. I know that I can count on our presidents to work closely and support each other, to ensure that Jesuit higher education continues to thrive for years to come.”

Most recently, Fr. Garanzini served as both Secretary for Higher Education of the Society of Jesus, and Chair of the Board of Directors for the International Association of Jesuit Universities (IAJU). He completed his eighth year of service to the international network of Jesuit higher education while working at AJCU.

Prior to these roles, Fr. Garanzini was president of Loyola University Chicago from 2001 to 2015. Under his

leadership, Loyola grew in national recognition as an innovator in higher education, thanks to the establishment of Arrupe College, the first Jesuit community college in the United States. During his fourteen years at Loyola, he served on the AJCU Board of Directors, including a term as Chair.

While serving as Secretary for Higher Education, Fr. Garanzini led several initiatives to facilitate national and international collaboration among Jesuit institutions. In 2013, he hosted the first-ever meeting of Jesuit provincials, presidents and board chairs of U.S. Jesuit colleges and universities with Rev. Adolfo Nicolás, S.J., the former Superior General of the Society of Jesus.

In 2016, Fr. Garanzini served as a delegate for General Congregation 36: a convening of Jesuits from across the world to elect a new Superior General and issue a new set of decrees for the Society of Jesus. In response to a call for increasing partnerships during GC36, Fr. Garanzini organized a meeting at the University of Deusto in Bilbao, Spain in 2018, to launch the International Association of Jesuit Universities.

Fr. Garanzini succeeds Rev. Michael J. Sheeran, S.J., who served as president of AJCU since April 2013. Fr. Sheeran will now serve in a pastoral role for faculty, students and alumni at Saint Louis University. He said, “I congratulate Fr. Garanzini on his new role as president of AJCU. It has been a joy to lead the Association over the past seven years, and I am delighted to entrust my office to a new leader.”

## James McCartin is New Chair of National Seminar

James McCartin, Ph.D., Associate Professor of the History of American Christianity at Fordham University, has been named the new Chair of the National Seminar on Jesuit Higher Education.

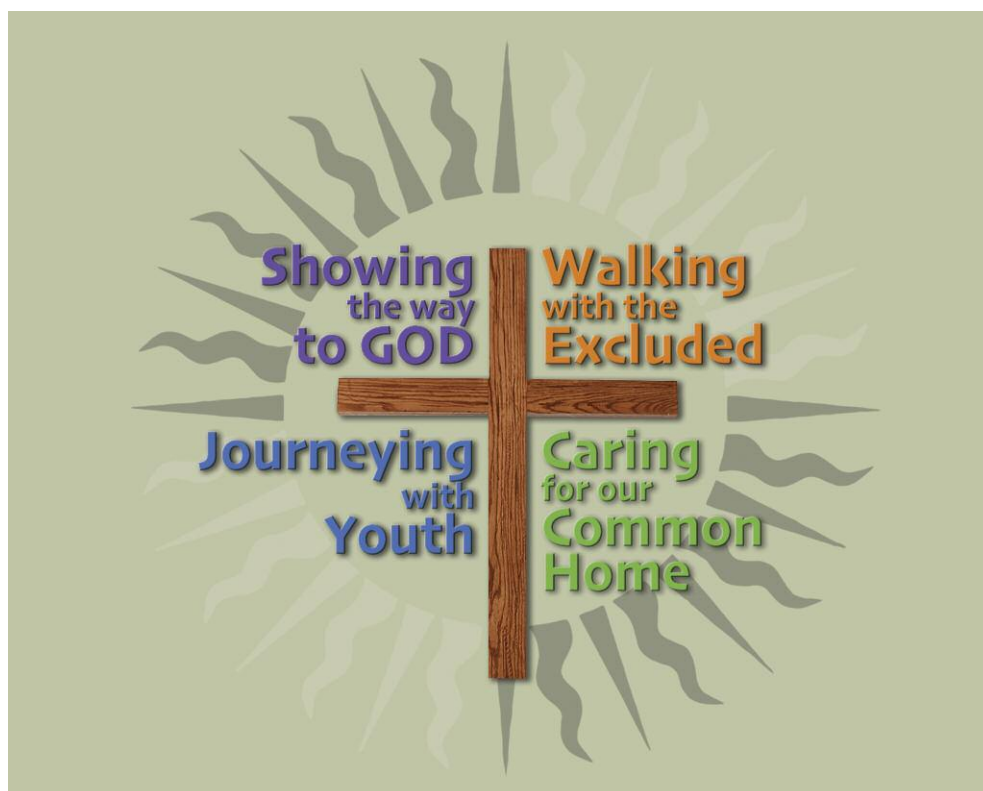
“I’m absolutely thrilled to be rejoining the Seminar, this time as its chair,” McCartin said. “I was a

member of the Seminar from 2013 to 2016, and I learned how important its publication, *Conversations on Jesuit Higher Education*, is in cultivating local and national communities to ensure a vital future for the great



project of Jesuit higher education. As Chair, I aim to carry forward the excellent stewardship of past Jesuit luminaries who have led the group: Fathers Pat Howell, Jack O’Callaghan and John Padberg. Let the conversation continue.”

McCartin succeeds the late Rev. Patrick Howell, S.J., who served as chair for nearly ten years at the time of his death in November.



# The Universal Apostolic Preferences

## *A Roadmap to the Future*

By Joseph O'Keefe, S.J.

On February 19, 2019, a remarkable new thing happened. Father Arturo Sosa, S.J., Superior General of the Society of Jesus, announced that Pope Francis had missioned the Society to embrace four preferences for the next ten years. These preferences — showing the way to God through the Spiritual Exercises and discernment; walking with the outcasts of the world in a mission of reconciliation and justice; accompanying young people in the creation of a hope-filled future; collaborating for the care of our common home — will guide the Society's internal priorities and the priorities of all of its sponsored works.

Though the articulation of these four preferences was new, they were in no way discontinuous with the direction the Society and the Church had been taking for the last 55 years. The Second Vatican Council ended in 1965 with the publication of *Gaudium et spes* (The Pastoral Constitution on the Church of the Modern World). It set in motion a renewed emphasis on care for the poor: "The joys and the hopes, the griefs and the anxieties of the men (sic) of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ." The same year saw the election of Servant of God Pedro

Arrupe, S.J., who served as Jesuit Superior General until 1983. With vigor and determination, he led the Society to embrace the social justice mission of the Church. The best remembered of Father Arrupe's speeches is his address on education, delivered to alumni of Jesuit schools in 1973, in which he coined the phrase "men for others." Men and women for others "are persons who cannot conceive of love of God without love of neighbor." The focus on the service of faith and the promotion of justice was confirmed by the 32nd General Congregation in 1975 and, with various emphases, in the four General Congregations that have taken place since then. The documents that emerged from these congregations call Jesuits to care for those who are marginalized, excluded, or on the peripheries. Jesuits and their colleagues are to serve on the frontiers where the poor and neglected are to be found. In his address to the members of the 36th General Congregation Pope Francis said, "the joy of an explicit proclamation of the Gospel by means of the preaching of the faith and the practice of justice and mercy is what drives the Society out to the margins of society."

On March 13, 2013, for the first time in history, a Jesuit, Pope Francis, was elected to have this responsibility. The major documents of his pontificate (*Laudato si'*, *Evangelii Gaudium*, *Amoris Laetitia*, *Gaudete et exultate*, *Christus Vivit*) and his various exhortations put forth goals that are altogether consistent with the Universal Apostolic Preferences (UAP): A focus on discernment; redistribution of the world's resources; a spotlight on refugees and prisoners; shifting the church's leadership to people from the peripheries; accompanying young people; caring for the earth, which has been so damaged by indifference and greed. Just as Ignatius and the first companions put themselves at the service of the pope in the 16th Century, so the Society puts itself at the service of this 83-year-old pope in the 21st. The UAPs will determine the agenda of the Jesuit mission not only in the Francis era, but also in the post-Francis era.

From the outset, the mission of the Society has been articulated by general congregations and superiors general. Fr. Peter Hans Kolvenbach, S.J., Super-

rior General from 1983 to 2008, named five priorities: allocation of human and financial resources to Africa; allocation of human and financial resources to China; renewed commitment to the interprovincial works in Rome entrusted to us by the popes, especially the universities; commitment to the intellectual apostolate in its various forms; and service to refugees and migrants. These priorities had more specificity than the UAPs and thus were more measurable. The UAPs are universal, they need to be adapted to local circumstances and we must devise measures of accountability. The question before us: How will Jesuit institutions of higher education in the United States and Canada shape their priorities around these preferences? How will we gauge our effectiveness?

The evangelist Luke records the words of Jesus: "Suppose one of you wants to build a tower. Would you not first sit down and estimate the cost to see if you have enough money to complete it?" Indeed, the pandemic and its resulting economic consequences have created havoc in the realm of finances. But what I want us to consider honestly are the challenges and costs of moving from preferences to priorities to programs. Otherwise, the preferences could devolve into pious platitudes.

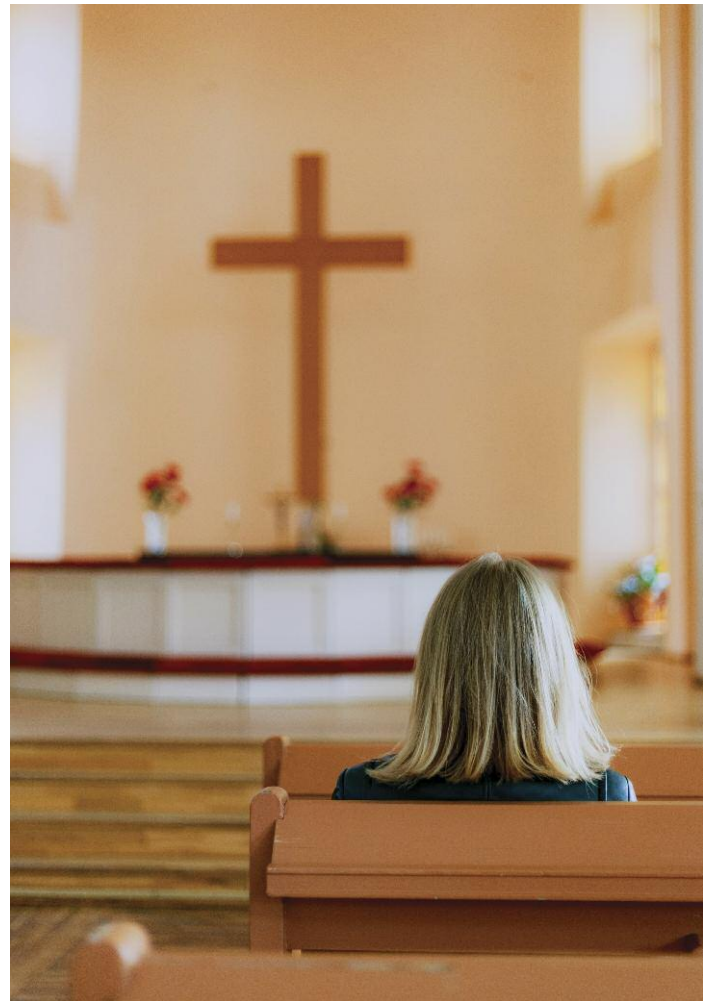
Study after study indicates that we live in a culture that is suspicious of organized religion in general and Catholicism in particular. The number of "nones" (those who claim no religious affiliation) has increased dramatically. According to the Pew Forum on Religion and Public Life, Catholicism has experienced a greater net loss than has any other religious tradition in the United States. Thirteen percent of all U.S. adults (32 million) are former Catholics — people who say they were raised in the faith, but now identify as religious "nones," as Protestants, or with another religion. Two percent of U.S. adults are converts to Catholicism — people who now identify as Catholic after having been raised in another religion (or no religion). There are six former Catholics in the U.S. for every convert to the faith. No other religious group has experienced anything close to this ratio of losses to gains. In addition, a large number of those who still self-identify with an organized religion

have very low levels of participation. Many people, both inside and outside of Jesuit institutions, see religion as anti-scientific and oppressive. How can we engage them?

Since 1548 at Messina, Jesuits have been heavily engaged in ministry to hand on to coming generations the joy of a purposeful life; they devised ways to capture the imagination of young people. According to the Public Religion Research Institute, the number of Americans ages 18-29 who have no religious affiliation has nearly quadrupled in the last 30 years. Religion is often seen as irrelevant or suspect among Generations X, Y and Z. We need to understand the dynamics of disaffiliation. We need to listen first, then to accompany and teach by example and word. What will be our measures of success?

If we wish to walk with the excluded, let us remember the martyrs of El Salvador, those who used their academic status to give voice to those on the margins. In our time and place, the excluded are those at the bottom of the socioeconomic spectrum, the unauthorized immigrants who have sought refuge from violence and death only to meet hostility, those who have lost their jobs at rates unheard-of before 2020, those who are unable to provide a home for their children, those who have suffered cruel oppression because of the sin of racism and white privilege, too often in our own institutions. History teaches us that there is a cost, often steep, when we place ourselves with those on the periphery. In our fractured and acrimonious political culture some may well see this apostolic preference as socialism in the guise of religion. What price are we, as individuals and as institutions, willing to pay?

In 1963, the world as we know it faced annihilation because of the threat of nuclear war. In response, Pope St. John XXIII published the landmark encyclical *Pacem in terris*, a clarion call for the establishment of universal peace in truth, justice, charity, and liberty. As the 21st Century progresses, the world again faces annihilation, now because of environmental degradation. In 2015, Pope Francis published his landmark encyclical *Laudato si'*, a clarion call to protect our common home. People of good will, and young people in particular, are heeding the warnings



of scientists about the dire impact of warmer oceans, rising sea levels, higher temperatures, and increased droughts and wildfires. Yet others, often in positions of responsibility, either deny the scientific evidence or are unwilling to sacrifice profit for the sake of sustainability. The fourth UAP calls on centers of higher learning to study root causes of the crisis, contribute to a change of mind and heart, and make sure that new generations integrate this issue with their faith.

Building on the legacy of the past and missioned by Pope Francis, Jesuits and their colleagues have a way forward in the four Universal Apostolic Preferences which, in the words of Father General Sosa, “seek to unleash a process of apostolic revitalization and creativity that makes us better servants of reconciliation and justice.”

*Joseph O’Keefe, S.J., is the provincial of the East Coast Province. He has spent three decades in higher education, primarily at Boston College and Fordham University.*



# In Our Bones

## *The Spiritual Exercises and Call to Justice in Jesuit Education*

By Julie Dowd

**For more than 40 years**, Jesuit universities have been sharing the Spiritual Exercises with staff, faculty, and students as a tool for leadership development and mission formation. Over this same period of time, Jesuit institutions have made a concerted effort to rigorously engage a mission of faith doing justice. As the Society of Jesus reaffirms its commitment to discernment and sharing the Spiritual Exercises in its Universal Apostolic Preferences (UAPs), now is an opportune time to consider what we have learned over these past several decades of sharing the Exercises with college and university faculty and administration. Has the process of sharing the Exercises with colleagues had an effect on our institutions? Have the Exercises enabled our universities to be focused and bold in living out our Jesuit mission of reconciliation, justice, and inclusion?

If you are reading this article you likely share with me a deep desire to build robust programs and conversations promoting our Jesuit Catholic mission, identity, and heritage at our colleges and universities. This desire

is heightened financially, politically, and existentially in these increasingly challenging times. The COVID-19 pandemic has disrupted nearly every aspect of our university communities and human life as we know it in ways most did not imagine just months ago. Our cities have erupted yet again in grief and anger over police violence against black people and communities of color with desperate calls for racial justice. Leadership at all Jesuit institutions will be required to think in radical new ways over the next several years about what it means to be a Jesuit university, how we will participate in the social and economic recovery of our communities, and how to learn, adapt, heal and teach with a renewed commitment to facing and abolishing racism and white supremacy.

The Universal Apostolic Preferences offer a path forward by training our eye on four priorities, the first of which, "showing the way to God through the Spiritual Exercises and discernment," is the focus of this article. In response to the call from Superior Gen-





eral of the Society of Jesus Fr. Arturo Sosa, S.J., Jesuit provincials within the United States are asking Jesuit universities to consider ways of sharing the Spiritual Exercises together with colleagues. Jesuits West provincial Scott Santarosa, S.J., asked that higher education leaders take discernment “into our bones” and “take the Exercises seriously” as a tool for leadership development and decision-making in the years ahead, even suggesting that Jesuit directors of works do the Exercises with their professional teams.

There is a long precedent for this. The Spiritual Exercises have always been at the root of the Jesuit apostolic mission. Ignatius’ own prayer life, his spiritual conversion, and his ongoing reflection on God’s activity in his life as described in the Exercises inspired and guided the foundation and early growth of the Society of Jesus. Ignatius’ reflection on his direct experiences in prayer and with the Exercises guided his personal and corporate decisions as founder of the Jesuits. Reflection on the Exercises, in-

cluding faith-sharing with women, enabled Ignatius to occasionally think outside the box beyond the social and ecclesial restrictions of his time.

In recent decades, the practice of using the Exercises to guide institutional mission has continued, a notable example being Ignacio Ellacuría’s leadership of Central American Jesuits in response to the Salvadoran political and economic turmoil of the 1980s. Ellacuría recognized the Exercises as a means to reflect theologically on the current historical reality, which allowed him, as rector of the University of Central America in San Salvador, to radically reconsider the role and purpose of the Jesuit university, arriving at the conclusion that the university should be a social project actively engaged in social transformation for the liberation of the poor — a decision that had prophetic consequences.

Today, the Exercises remain a means through which reflection and imaginative thinking can take place to discern our mission in our current contexts

and illuminate future directions. Author Philip Endean, S.J., describes the Exercises as “a way of handling realities as yet unforeseen.” The Exercises have never been intended as a prescriptive or dogmatic approach to Ignatian spirituality or Jesuit identity. Quite the contrary. There is an inherent flexibility, a dynamic and responsive process that ultimately trusts the activity of God in human history, as well as in the life of the institution itself. Ignatius and later Jesuit superiors set a precedent of using prayer, discernment, and reflection on the Exercises as a way of guiding not only the broad vision of the Society, but also its operational, fiscal, personnel, and strategic functions. Reflection on the Exercises was a way of instilling a sense of shared mission and purpose among Jesuits and colleagues across vast distances. We have a historical and Ignatian rationale to turn to the Exercises as a resource for helping us understand our mission and our social context today.

Yet it may be easier said than done. There are obstacles to our consciously sharing faith and spiritual experiences in professional settings. First of all, it is generally considered unprofessional to do so. Secondly, we are multi-religious, multi-faith communities where not everyone shares the same language, experience or sacred texts, a topic which Erin M. Cline, a Georgetown professor of theology, addresses in this issue and her recent book, *A World on Fire*. Thirdly, Jesuit institutions and the Catholic Church have not always stood on the right side of history when it comes to the social and racial conflicts we face today; thus, returning to our roots will be fraught with tensions requiring great humility and willingness to face our collective failings. Despite the challenges, there are some very good reasons —

aside from the specific request of provincials — to at least give it a try.

Two years ago, as part of a research project, I surveyed and interviewed female-identified faculty and staff from 17 Jesuit universities across the United States who had completed the Exercises. I asked them to reflect on their experience of the Exercises, and to consider whether anything they encountered might relate to the mission of their Jesuit institution. My interest was in whether women’s experiences might fill in critical lacunae in the vision and mission of Jesuit higher education, lacunae that prevent us from achieving our fullest potential as Jesuit apostolates particularly in the area of justice and inclusion. And if we

**The Exercises, and shared reflection on the Exercises, is one way in which we begin to recognize the suffering of the world not as a they but an us, which is at the heart of the Universal Apostolic Preferences.**

learned something new from women’s experiences with the Exercises, what else could we learn from other voices, especially other marginalized voices, on our campuses.

Over the course of a year, I collected stories, words and images that shed new light on our language around Jesuit and Ignatian mission. One example came when two women independently shared with me that as a result of doing the Exercises, they recognized their university as the “beloved community.” This is not a phrase we commonly use in Jesuit education, but it is one that connects us powerfully to a rich history of faith in action for civil rights and social justice. The beloved community is not the status quo where everyone simply gets along. The beloved community represents a new reality where the hierarchies and systems that oppress have been dismantled so that all can flourish and prosper. What a beautiful image for Jesuit education brought forth through reflection on the Exercises.

Individually, the Exercises have an effect on in-

dividuals by illuminating personal biases and sinfulness as well as pointing to personal gifts of courage and freedom. Collectively, the Exercises have an effect on an institution by improving teaching, community relationships, and by prompting responses to social problems that stem from the collective wisdom of the entire community rather than from only the cultural and academic mainstream.

Additionally, the Exercises can be a tool for deepening our commitment to anti-racism work. USF law professor Rhonda Magee, in her book *The Inner Work of Racial Justice*, suggests daily meditation and mindfulness “will help you develop the capacity to stay with the challenges of racism as it arises in the world and strengthen your ability to work against it.” There are concrete practices within our Ignatian spiritual tradition, such as the daily Examen, that build one’s inner capacity for mindfulness, courage and freedom.

Mission officers might consider inviting individuals who have completed the Exercises to meet together and reflect on their experiences. This brings more people, more voices, into the work of interpreting our sacred texts, traditions and future directions. Shawn Copeland, a Boston College theologian, describes the centrality of genuine conversation in Jesuit education. “Jesuit education,” she writes, “draws inspiration from Ignatius’s penchant for and insistence on conversation. Conversation requires hospitality, openness, testing, revision, and discovery. Genuine conversation may lead as well to the disruption of conventional opinion, to encounter with an ‘other’ who may change us radically. Genuine conversation lays the ground for solidarity and justice.” Through conversation, we have an opportunity to gather the graces of the many retreats, spiritual direction sessions, prayer groups and 19th annotation programs we have held over many years so that they may inform our communal, public, and official discourse on mission. I learned that the Spiritual Exercises and reflection on the Exercises can lead us to:

- Thinking outside the box.
- Examining unexamined implicit biases.
- Working through creative tensions.
- Discovering new paths forward beyond our current imaginations and perceived possibilities.

- Breaking through social and ecclesial tensions — often by giving individuals a stronger sense of their own voice and freedom.
- Engaging depth of thought and imagination.
- Sharing stories and discovering a particular narrative as an institution.
- Recognizing collective experiences of cross and resurrection, for ourselves personally and our communities.

Christopher Pramuk of Regis University writes, “for Jesuits and laypersons alike, the spark that sets our common vision aflame is freedom itself, personal and communal, sustained by grace, centered in the heart, and the desire to join our freedom with others in a story larger than ourselves.” This engagement with suffering, this authentic empathy with the excluded, the poor, the suffering in the world, is what, in my view, gives Jesuit education its teeth; it is what keeps us distinct. The Exercises, and shared reflection on the Exercises, is one way in which we begin to recognize the suffering of the world not as a they but an us, which is at the heart of the Universal Apostolic Preferences.

Over these weeks I have seen that our practice of “showing the way to God through discernment with the Exercises” was our hard-wired response in the midst of unprecedented crises. In the midst of the coronavirus pandemic, and grief over the killing of George Floyd and too many others, Jesuit-educated students and institutional leaders have shown up in creative and surprising ways to express support, solidarity and love to one another, and to build community across distances. In the midst of panic and fear, our students, faculty, and staff turned to our spiritual foundations, sought comfort and guidance from Ignatian prayer and texts, led Examen on YouTube, prayer services on Zoom, stood up for the most vulnerable in our communities, and presented creative innovations to maintaining community with our students, faculty, staff, and alumni spread far and wide. It makes me prouder than ever to be engaged in this work and more convinced than ever of the value of Jesuit education. In these uncertain times, I find consolation and hope in our future.

*Julie Dowd is Director of University Ministry at University of San Francisco.*

# Sharing the Exercises with Other Faiths

By Erin Cline

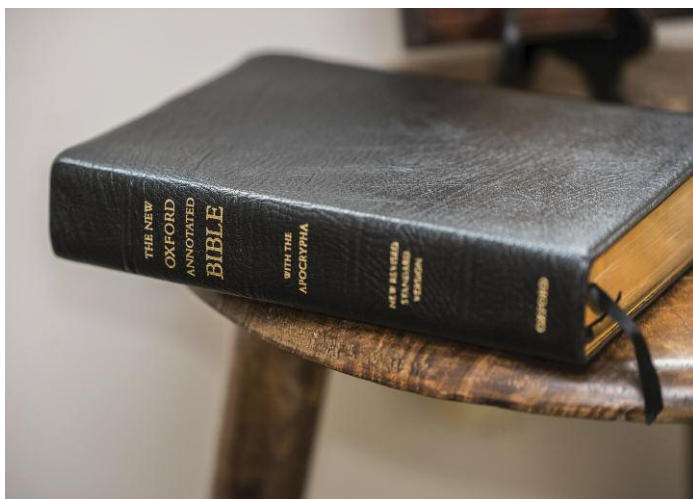
In September 2015, Pope Francis stood alongside Jewish, Muslim, Hindu, Buddhist, Sikh, and Christian religious leaders in an underground chamber at the 9/11 memorial where the victims of the World Trade Center attacks are honored. In one of the most moving scenes from his historic U.S. visit, each one offered prayers or meditations first in their sacred languages, then in English, and Pope Francis called on the religious leaders who surrounded him to be a force for reconciliation. “In opposing every attempt to create a rigid uniformity,” he said, “we can and must build unity on the basis of our diversity of languages, cultures and religions, and lift our voices against everything which would stand in the way of such unity.”

How timely his words are for us today. Jesuit colleges and universities are more diverse than ever before, including faculty, staff, and students rooted in a wide range of religious and cultural traditions. One way AJCU institutions can bring to life the first universal apostolic preference — showing the way to God through the Spiritual Exercises and discern-

ment — is to make the Spiritual Exercises accessible to a wider range of faculty, staff, and students. This includes adapting the Exercises in ways that will allow members of other faith traditions to benefit from them. In my recent book, *A World on Fire: Sharing the Spiritual Exercises with Other Religions* (The Catholic University of America, 2018), I discuss why and how this should be done, and offer an overview of what adaptations of the full and complete Exercises might look like for members of different religious traditions.

When we pursue the first Preference by working to share the Exercises with those of other faiths, we are taking up a challenge described by the previous superior general of the Jesuits, Adolfo Nicolas, S.J.: “While the Spiritual Exercises of Ignatius Loyola are radically Christo-centric, centered on the core notion of discipleship and the Kingdom of God, experience and the testimony of non-Christians suggest that important elements of the Spiritual Exercises, especially those concerned with spiritual freedom, equipoise and discernment, can be fruitfully appropriated even by non-Christians. I would like to underline this idea that the Spiritual Exercises can be shared by non-Christians. . . . This is something I would like to see explored more and more. We particularly experienced this challenge in Japan when non-Christians came to visit and asked if they could make the Exercises. This triggered a reflection, and it is one that we need to continue. What are the dynamics in the Exercises that nonbelievers might make their own to find wider horizons in life, a greater sense of spiritual freedom?”

Fr. Nicolas’ words remind us that the Spiritual Exercises can be life-changing not only for Christians, but for members of other traditions, as well. In my book, I argue that the full and complete Exercises can and should be adapted for members of



other faiths who are interested in them, but that this ought to be done carefully, in ways that maintain their integrity and effectiveness. We must distinguish between this task of adaptation and the separate and distinct task of innovating new contemplative practices that are inspired by or draw creatively upon the Exercises. I explore examples of both, and make the argument that both are worthy endeavors. Yet in considering the task of adapting the Exercises for members of other faiths, and in outlining adaptations for members of other traditions, we

must consider a variety of difficult questions: What if you don't believe in God, or your conception of God differs from conceptions of God in the Christian tradition? Can you still benefit from the Ignatian Spiritual Exercises?

One of the reasons the Exercises are a worthy endeavor for members of other traditions is precisely because they offer a different spiritual experience than those offered by other contemplative practices. It is helpful here to consider what Christians are looking for when they seek contemplative practices from other traditions, such as Buddhist or Hindu forms of meditation. In many, if not most, cases, they are reaching beyond their own tradition in the hope of finding something enriching to deepen their life of faith. The same is true for members of other faiths who are interested in the Exercises. So, instead of adapting the Exercises in ways that remove or seek to avoid God, I argue that it is best to follow Ignatius's lead, and allow people to encounter God directly through the Exercises for themselves. As they encounter stumbling blocks related to their own re-

**The full and complete Exercises can and should be adapted for members of other faiths who are interested in them, but this ought to be done in ways that maintain their integrity and effectiveness.**

ligious background, adaptations should be made just as they would be for Christians. For members of other faiths, this may involve a further range of adaptations such as the addition of readings from their own tradition — something I explore in detail in the adaptations outlined in my book. This is one way of working to show the way to God through the Exercises, even for those who may conceive of God differently.

The Exercises also offer resources for discernment that are accessible to those who come from different religious backgrounds. They offer

a way of learning to recognize God's ongoing presence and discerning God's call in one's life and work, of deepening one's relationship with God, and making decisions based on that relationship. As such, the prospect of sharing the Exercises with members of other religions invites us to a deeper form of inter-religious dialogue. Indeed, it invites us to move beyond dialogue to genuine understanding through practice. This form of dialogue is not bound up in technical terminology or confined to the arm-chair reflections of theologians and religious leaders because it beckons us to inter-religious understanding through religious experience.

And so, when we share the Spiritual Exercises with those of other faiths, we are responding to Pope Francis' call for us to build unity on the basis of our differences — including our different religious backgrounds.

*Erin M. Cline is a professor of Theology at Georgetown University.*

# Spiritual Direction and Training for Spiritual Directors

By Denis G. Donoghue, S.J.

**At one point**, there were plenty of Jesuits at our institutions who could fulfill the call of the Universal Apostolic Preference to “show the way to God through the Spiritual Exercises and discernment.” That is no longer the case. Accordingly, the Murphy Center for Ignatian Spirituality of Fairfield University has begun to train spiritual directors to provide direction and carry out this part of the mission of the Society for years to come.

Spiritual direction focuses on helping a person with his or her relationship with God. In their book *The Practice of Spiritual Direction*, William A. Barry and William J. Connelly sum up spiritual direction in two questions: “Who is God for me, and who am I for God?” Spiritual direction is about what happens when a person listens to and responds to a self-communicating God. Participating in spiritual direction enables someone to pay attention to God’s personal communication and to respond to this personally communicating God. It facilitates growth in intimacy with God. Spiritual direction focuses on the interior life, the heart, the depths out of which a person lives, moves, and has

his or her being. The goal of spiritual direction ultimately aims at fostering union with God.

The engagement of mind, body, and spirit needed in becoming a spiritual director, makes it far more than an intellectual project. We refer to the process of educating spiritual directors as formation, which necessitates that the person being trained is open to growth and change. Formation focuses up the spiritual director’s personhood in relationship to the living God as it emerges out of the spiritual direction relationship. Throughout the formation process, the narrative of the spiritual director is constantly in dialogue with the course material. Didactics occur within an adult learning model that highlights spiritual directors’ questions and insights rather than lectures and presentations. Thus, formation serves the dual purpose of developing character and deepening the spiritual director’s faith.

At Fairfield, we use a contemplative, evocative approach to teach our spiritual directors. Contemplation means paying attention to the actions of God in the world. Once the Spirit is noticed in contem-

**The engagement of mind, body, and spirit needed in becoming a spiritual director, makes it far more than an intellectual project.**



plation, the director holds the experience with a reverence that invites the directee to deepen her or his relationship with God. This deepening takes place when the spiritual director helps the directee sift through his or her experiences by asking questions that evoke the essence of God's relational presence in the experiences of the directee.

Spiritual direction primarily focuses on a person's experience of God, and that experience is the starting place for

understanding the unfolding dynamics. This makes spiritual direction ripe for using the Jesuit Pedagogy which includes experience, context, reflection, action, and evaluation. The role of the spiritual director is to receive the directee's experience — often occurring in prayer but not limited to formal prayer, help the directee understand the context of the experience, facilitate reflection upon that experience, aid in discerning an action, and evaluating the outcome of the reflection and action.

A parallel process takes place in the spiritual directors. The formation of spiritual directors includes developing their capacity to name their own experience of providing spiritual direction, understanding the context in which they are directing, reflecting upon what is going on between the directee and God, and discerning an action that emerges from this newfound understanding. The evaluation happens in relationship to the reflection and action taken by the spiritual director. That is why we keep our spiritual directors in the ongoing process of reflection outlined by the Jesuit Pedagogy throughout their formation.

In the second year of our two-year program, spiritual directors start to sit with directees. At this point, the spiritual director's learning is enhanced by individual supervision. Here we see Jesuit Pedagogy in full bloom. Through the use of verbatims



like small snippets of conversation from a spiritual direction session aligned with the interior movements of the spiritual director, the director finds himself or herself in the cycle of experience, context, reflection, action, and evaluation. After setting the context, the supervisor and the director comb through the director's reactions to the experience of providing spiritual direction by reflecting upon certain parts of the verbatim to identify areas of unfreedom, transference, and countertransference. This leads to a new way of being present (action) to his or her directee. Through the evaluation process, the spiritual director and the supervisor locate areas where change and growth need to take place.

Because of the attrition of Jesuits, the spiritual legacy of our institutions must be carried on by laypersons: What a gift to the Church and the Society. This shift provides the opportunity not only to address the first apostolic preference, but also to enable Jesuit institutions to live up to their essential values and mission.

*Denis Donoghue, S.J. is the Director of the Murphy Center for Ignatian Spirituality of Fairfield University. He has practiced spiritual direction for the more than 20 years he has been a member of the Society of Jesus.*



# Encountering the Living God

## *Organizing and Directing the Spiritual Exercises in College Students*

By Marcy Dolan Haley

Each semester at Fairfield University's Murphy Center for Ignatian Spirituality, we invite students to participate in "Encountering the Living God," a 10-week adaptation of the Spiritual Exercises of St. Ignatius Loyola. This directed prayer experience offers students an opportunity to sit with a spiritual director every week to develop, deepen, and reflect upon their relationship with God. They focus on a growing interior awareness of affect, imagination, and intellect. The majority of students come through one of two religious studies classes taught each semester, "Finding God in All Things" and "Christian Spirituality." The encounter is open to people of all faith backgrounds as well as those who are seeking a spiritual path. It is not a requirement, but students are encouraged to participate with the enticement of not having to write an extensive research paper. Instead, they reflect on their personal experience of spiritual direction.

Why the students come and how they come is as varied as their personalities and backgrounds. While some of the students come from families of faith in the form of religious tradition, a very small number identify as churchgoing, sacramental Catholics. More often than not, students identify as spiritual but without an understanding of what that means or how that is being experienced. There is a sense of disconnectedness and anxiety that sits just below the surface of social profiles, even for those students who consider themselves religious. Yet, the desire for more wells up from deep within them. Their comments suggest that what stirs them toward a spiritual journey is representative of any population

seeking to connect with God, themselves, and others. That noted, they are uncertain how to find support and direction for their way on the path. In their own words, the students tell us:

- "I want deeper meaning in my life and connection with God."
- "I would like to become more spiritual. I feel like I am running around and not appreciating the world around me."
- "I had a traumatic injury and am seeking hope, healing, and guidance."
- "I would like to see where reflection and prayer can lead me."
- "I want to get a better understanding of how God is present or how I can make Him present in my life."

What the students experience is an encounter with a trained spiritual director who accompanies them without judgement, expectation, or agenda. They grow in their understanding of self, God, and others through silence, contemplation, discernment, and prayer. For many, this experience of sitting with another who is there to help them discover the sacred, to listen attentively and reflect back the presence of God, to reverence spiritual movements, to gently nudge one toward wisdom and love, and to help articulate longings of deepest desire is novel and often disorienting. The experience brings a new sense of appreciation and gratitude for the simple gift of being that is at the heart of our humanity. They learn that spiritual direction is not therapy, which is designed to help work on thoughts, emo-



tions, and behaviors that impact life and relationships. Rather, the Spiritual Exercises help focus their awareness on spiritual desires, sacred experiences, and invitations to respond lovingly. A 10-week commitment to prayer and reflection leads to a deepening trust in their interior experience and a growing sense of the light and love God. This is often the grace they pray for and receive.

“I find myself looking forward to my weekly sharing with my spiritual director and can honestly say that I have received much more than I expected,” stated one participant. From another, this: “Sitting with my spiritual director is so freeing because it is the only time someone doesn’t want something from me. I can just be with God.”

We do not ask them to find God. We let God find them. Ninety-nine percent of students who participated indicate the experience broadened their sense of prayer. Ninety-eight percent have a better understanding of how and where God is present in the

world and their lives. Ninety-five percent have a deeper relationship with God and a greater awareness of self. Inviting students to participate in this encounter of God’s grace is steeped in the Ignatian charism and the mission and identity of Fairfield University. As St. Ignatius called his friends to leave the monastery to engage with souls in the streets and beyond, our modern Catholic, Jesuit institutions are being called to move beyond the altar, to find our lost sheep, and bring them home to God. It is a hopeful endeavor; and while we don’t have long-term data on the impact of this experience on the lives of our students, we trust in the grace that an encounter with God will plant the seeds of conversion and bear spiritual fruit for years to come.

*Marcy Dolan Haley is a trained spiritual director and Assistant Director of the Murphy Center for Ignatian Spirituality at Fairfield University.*



Photos by Cassidy Kristiansen, courtesy of the Murphy Center for Ignatian Spirituality at Fairfield University.

# 10-Week Experience Reflection

By Luke Marino

**I did not** know much about the 10-Week Ignatian Experience when I signed up for it. Although I have worked at the Murphy Center for Ignatian Spirituality since my first semester at Fairfield University and have seen people come in for appointments with their spiritual directors, I never really knew what happened during those sessions. However, as soon as I met my spiritual director at my first appointment, I knew I had made the right decision about signing up for the program through my Christian Spirituality class.

At my first appointment, my director greeted me warmly and, when she introduced herself, I saw how peaceful and happy she seemed. Once we sat down, I knew I was in a confidential space where I could safely be myself without having to worry about judgement. The experience is different for everyone because the director is essentially in control of the conversation and can focus on whatever aspect of spirituality he or she chooses. I grew up in a very religious family, attending Catholic school my entire childhood, so I personally found myself focusing on the “where”

and “how” God was working in my life. Once my director helped me identify times God had worked in my life in the past, I looked forward to the process of being able to recognize how He was continuing to work with me on a daily basis. As the weeks went on, I began noticing times where He was actively working in my life. Decisions became easier to make as I grew to understand the natural purpose of God’s will and His influence through others in my life.

My director introduced me to different prayers, poems, and techniques along with morning and nightly prayer routines that I still practice today. I had also been dealing with a personal issue in my prayer life for as long as I could remember, and I felt comfortable enough to share it with my director. I really felt that she understood what I was saying because she immediately came up with a solution that I put into practice that very night and I am glad to say it has worked great ever since! With the help of my director, I was able to get in touch with my personal spirituality on a deeper level and be more aware of God working in my life. I learned that God’s will is something truly magnificent.

The 10-Week Ignatian Experience really taught me to live in the present moment and to have gratitude for the blessings God has given me in my life.

*Luke Marino is a member of the Class of 2022 at Fairfield University, majoring in English with minors in German and Business. He was born and raised in Delaware, grew up loving hockey, and is a die-hard Philly sports fan.*



Murphy Center for Ignatian Spirituality at Dolan House, Fairfield University.

*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

1. How does your institution treat the Universal Apostolic Preferences (UAPs) – is it yet another challenge to add to the work you already do or is it a way of bringing a focus and renewed vigor to programs that already exist?
2. The UAPs are interconnected in such a way that, when focusing on one, you might discover you are really looking at several. Discuss the ways they are unique and the ways they build and support each other.
3. In what ways are the Spiritual Exercises and Ignatian discernment manifest on your campus? Is group discernment used when making decisions about the future of the institution? Why or why not?
4. Are formal Spiritual Exercises regularly available on your campus to staff, faculty, students, and the community? Should they be? What might the benefits be of offering them more widely for each of these groups?
5. As the pandemic has forced separation, and classes, advising, and meetings are done remotely, how do you think the personal relationships that Jesuit institutions work so hard to build will change?
6. Who are the writers, thinkers, doers and artists whose works help you find God or become more spiritually aware? Why? Do you share their work with others? How?
7. Pope Francis' *Laudato Si'* served as the launching point for many authors writing about "caring for our common home." What do you think it is about this encyclical that is so inspirational?
8. Many Jesuit institutions in the United States may seem out of place and perhaps out of touch with the communities that surround them. What is your institution doing to build and sustain meaningful relationships with its neighbors?
9. In what ways does your institution incorporate climate change into the curriculum? Is it a topic only for science classes or is it something English or economics classes can address?
10. Research is such an important part of the work of many Jesuit institutions. How will this be challenged and changed by the pandemic?

We would love to keep the conversation going with your thoughts on these or other topics online at [conversationsmagazine.org](http://conversationsmagazine.org). Have an idea you would like to see on our website? Email [conversamag@gmail.com](mailto:conversamag@gmail.com).

# Discernment Becomes Center of Sophomore Advising Program

By Molly P. Loesche

Like our colleagues at other Jesuit institutions, we at Creighton University strive to holistically support every one of our students throughout their four years with us. Also like many other institutions, Jesuit and otherwise, we have discovered that our second-year students pose a particular challenge when considering comprehensive advising and mentoring programs. Considering their unique needs is important for both our mission and for retention.

In recent years, universities have seen an increased focus on retention and graduation rates, as these measures are considered important to understanding the success of our students and of the uni-

versity overall. Retaining students every year is important and, up until recently, sophomores had been what many describe as the forgotten middle child. We all have first-year programs, we all have great advising within the major, but what is in place for our sophomore students, especially if they haven't declared their major? Advising and supporting our sophomores is a challenge not because they are difficult to work with, but rather because they are such a diverse group of students. Most are beginning to question just about everything around them – themselves, their beliefs, their family and friends, and their place in this world. It is a critical year in their de-



Grand Entrance, Creighton University, Omaha. Photo by Raymond Bucko, S.J.

velopment, but each student is at a different stage in this discernment process. It is our job, as a Jesuit university, to help our students through this process – help them reflect on who they are and discern where they belong.

We had all of this in mind as we developed the sophomore year of our Haddix Ignatian Advising Program, our four-year, comprehensive advising program in the College of Arts and Sciences. This program, which is funded by a donation from George Haddix, '66 and his wife, Susan, is rooted in Ignatian reflection and discernment. So how do we help this critical group of students reflect on their experiences and on themselves? How do we open their hearts and minds to the possibilities, big and small, that lie ahead of them, and guide them to discerning their path forward?

Unfortunately, it's not as simple as having students attend an Ignatian reflection and discernment retreat – trust us, we tried that. Our students struggle to manage their already very busy schedules and adding one more required event or activity is not helpful. Along the same lines, we found that, because of their diversity, they prefer – they need – a more individualized approach. As a result, we decided to build reflection and discernment into the relationships and experiences or activities they already have.

We now kick off the sophomore year with an opportunity for reflection and goal setting in a familiar space – with their freshmen seminar groups – reconnecting them with their classmates and advisor. Advisors organize this class session however they wish, but they are given the option and guidance to do an Examen through Campus Ministry. Regardless of

how the time together is structured, the intention is the same: Sophomores reflect on their first year at Creighton and plan for their second year. With the guidance of their advisor in a group meeting and in a follow-up one-on-one meeting, students identify a few goals for the year that are important to them.

Advisors encourage their sophomores to work toward their goals, checking in throughout the academic year. For example, if a student sets a goal to get an internship, their advisor may suggest that they arrange an appointment with the Career Center or attend the Career Fair. Following these activities, advisors have students reflect on the experience, either written or in-person. The goal is to restructure the conversation between advisor and advisee, teaching students to think about their experiences reflectively, whether formally or informally; our advisors play a critical role in this.

We don't yet have the data to suggest that this program improves retention of our sophomores, but we do think it is a step in the right direction. Several sophomores shared with me that they enjoyed reconnecting with their freshmen seminar peers and their advisor at the beginning of the year. Anecdotally, it seems that by focusing the program on the relationships and experiences of each individual student, our students have felt *cura personalis* in their sophomore year in a much more real way.

This program has allowed us to put into action Creighton's mission to care for each student personally and holistically that we haven't done before for our sophomores. Our hope is that the sophomore year of the Haddix Ignatian Advising Program provides our students with the space to really explore and reflect on the things that are important to them and their journey. The reflective skills they develop with the guidance of their advisors will help them discern their path forward and will be valuable for the rest of their lives.

*Molly P. Loesche is the Assistant Dean for Student and College Programs at Creighton University.*

### Pillars of the Haddix Ignatian Advising Program



# The Program for Discerning Leadership

## *A Project of the IAJU and the Society of Jesus*

By David McCallum, S.J.

“I dream of a ‘missionary option,’ that is a missionary impulse capable of transforming everything so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelisation of today’s world rather than for her self-preservation.”

- Pope Francis, *Evangelii Gaudium* n.27

**What role can** Jesuit higher education play in supporting this bold vision for a missionary, outward-facing Church that is not just reformed, but transformed in every dimension? In this dream for a synodal Church, a community of disciples “on the road together,” Pope Francis challenges clerical privilege, autocratic bureaucracy, and the defensive, institutional centrality still characteristic of much of the Church today. These are, in fact, the very factors he identified at the root of the twin crises of clergy sexual abuse and the mismanagement of the scandals by Church authorities. It is in light of these realities that Pope Francis calls the Church to conversion from these “diseases” at the personal, communal, and structural levels and calls forth a distinct kind of authority and leadership going forward.

This “transformed” way of doing things demands a mature form of authority that humbly and generously serves people and also bears responsibility for the institution. It calls for a joyful, courageous, and

creative leadership, one that embraces vulnerability and acknowledges the need for grace. It is Pope Francis’ call and his request for the Society of Jesus to share the gift of discernment that inspired the founding of the Program for Discerning Leadership.

This special project of the International Association of Jesuit Universities is done in collaboration with the Office of Discernment and Apostolic Planning at the Jesuit General Curia, Le Moyne College, Georgetown University, the Escola Superior d’Administració i Direcció d’Empreses (ESADE Business School) in Barcelona, Spain, and the Pontifical Gregorian University, as well as the Union of Superiors General and the International Union of Superiors General.

The first Program for Discerning Leadership was sponsored by the Office of Discernment and Apostolic Planning at the General Curia and offered as a pilot in 2019 with 30 carefully selected participants. Module 1 was held at the Curia over five days in May 2019. Module 2 occurred over the course of four days in October 2019. The program brought together men and women from over 20 different countries around the world, including personnel from varied Vatican dicasteries, superiors general of different female and male orders and congregations, and some members of the Jesuit General Council. After the initial pilot of the cohort-based, two-module program, Fr. Arturo Sosa, Superior General of the Jesuits, formally instituted the Program of Discerning Leadership as a special project of the International Association of Jesuit Universities, working in part-

nership with the Office of Discernment and Apostolic Planning in the General Curia of the Society of Jesus, and the Gregorian University. Georgetown University, ESADE and Le Moyne College contribute to the Program by offering lecturers and staff to facilitate the course modules in Rome in both English and Spanish. The Gregorian University supports the Discerning Leadership Program by offering course meeting rooms, facilities and spaces, and supplies faculty resources where needed.

The program actively engages participants through a range of spiritual practices from the Catholic faith and temporal tools taken from the disciplines of management and business. From guided reflections, spiritual conversations, and the practice of discernment individually and in common, the program is grounded in a commitment to deepening trust, which leads to an environment conducive to team spirit, peer learning, and community.

Leadership that is marked by discernment implies a holistic way of living and, according to Fr. Sosa, enables participants “to enter in communion in the only body whose head is Christ.” When paired with the models and practices drawn from business and management disciplines, discernment helps Church leaders grow not only in their leadership effectiveness, but also in their ability to faithfully and joyfully enact the Gospel mission given to the Church by Jesus Christ.

This transformed leadership is more characterized by listening than speaking, and approaches decision-making as a creative and collaborative exercise for the service of the world and especially those who are most marginalised. Calling for personal humility and boldness in serving the mission, this emerging model of leadership requires self-awareness, maturity, and inner freedom from the attachments that derail one from the service and outwardly-facing orientation characteristic of Christ’s own ministry. As decision-making is an essential function of leadership, Pope Francis has suggested in *Laudato Si* that the principles, values, and processes that influence our decisions must reflect



The Program for Discerning Leadership began with 30 carefully selected participants from over 20 countries.

broader concerns than efficiency, effectiveness, bottom-line growth, or quantifiable success. Instead, Francis is calling for leadership guided by the essential inquiry, “what is the Holy Spirit calling us to do?” As a result, the capacity for and the practice of individual and collective discernment is at the heart of this emerging mode of leadership.

The program will facilitate and support the participants acquiring the attitudes, skills, and knowledge required to lead in a synodal manner, in a way of proceeding that is discerning, process-oriented, collaborative, and creative. In defining leadership competencies that include communications, conflict management, strategy, change management, and human resource management, we do not intend to substitute what participants might learn through an MBA program. Rather, the goal is to help them understand and practice the integration of these skills in a discerning, reflective manner that involves prayer as an essential feature. We believe that Church leaders enabled and empowered to lead in this manner will, over time, transform the Church and enact the synodal ecclesial community that Pope Francis is calling forth from all of us.

*David McCallum, S.J. serves as the VP for Mission Integration and Development at Le Moyne College and as the Executive Director of the Program for Discerning Leadership.*

# Contemplatives In Action

## *A Liberation Psychologies Perspective*

By Jennifer Abe

Each November, the seven small white crosses representing the Jesuit martyrs of El Salvador appear on a patch of green lawn on our campus. I had heard their story many times. I admit, however, with chagrin, that it took me a long time to make the connection between their lives and my work as a faculty member at a Jesuit university.

That began to change during an immersion trip to El Salvador, when I was introduced to the field of liberation psychologies and, specifically, to the founding work of Fr. Ignacio Martin-Baró, S.J. He was a social psychologist and department chair at the Universidad Centroamericana — José Simeón

Cañas (UCA) in San Salvador. On Nov. 16, 1989, while working on a manuscript late into the night, he was pulled out of his office and shot alongside his colleagues and friends. Somehow, the fact that he was a fellow psychologist, a colleague killed for his convictions and commitments, struck a new chord in me. I discovered that his work deeply resonated with me — his call to historicize and contextualize persons in their cultural, political, and social realities; to question how and from whose perspectives we frame our research questions; and most of all, his challenge to orient our work toward the margins. His goal for liberation psychologies was no less than the transformation of society itself. In his life and writings, I found renewed meaning for how I conducted my own research and teaching at Loyola Marymount University, and how I could contribute more fully to the university's mission and values, especially the service of faith and promotion of justice. Studying and teaching liberation psychologies at a Jesuit institution felt right for many reasons. Years before, as I was completing my pre-doctoral internship as a clinical psychologist in Los Angeles, I remember watching the city erupt into chaos and flames at the pronouncement of a “not guilty” verdict in response to the brutal beating of Rodney King by three white police officers. I was finishing up a day of seeing clients when the news came out, and was deeply shaken as the limits of my training and disciplinary horizon seemed suddenly, harshly revealed to me. From that point onward, I experienced a sharp disconnect from my chosen field with its focus on the personal wounds and consequences of injustice while lacking equal attention to the sources of this systemic wounding in our society.

Psychology has often contributed to obscuring the relationship between personal estrangement





and social oppression, presenting pathology of persons as if it were something removed from history and society, and behavioral disorders as if they played themselves entirely in the individual plane.

When I finally read his work, I felt how precisely Martin-Baró named the absence I had long experienced about my field: the gap between personal and collective experience, and between individual well-being and social justice. His words pierced me.

Fast forward 10 years, and I found myself also thinking more about our interdependence and interconnectedness as human beings, not just with each other as part of a social fabric with different realities, but also our relationship to other living beings and the natural world. I began co-teaching an interdisciplinary class, *Contemplatives in Action*, which includes attention to our relationship to nature and the life around us, as well as within us. This dual task of looking inward to our own struggles and emotions, as well as outward to the realities of environmental degradation, suffering, and oppression, represents both invitation and challenge. In both places, beauty and brokenness, oppression and solidarity, exist side by side. In closely considering these multiple realities, we and our students have been invited into a space where we learn to value and practice being *"simul in actione contemplativus."* Inner experiences and outer conditions. Personal well-being and social healing. Gradually, I also felt pieces of my own experiences and history getting stitched back together into a more integrated whole.

Pope Francis has called us to reach toward an "integral ecology" in which the complex realities of the environment, social injustices, and human relations, are understood and experienced as part of a larger, deeply interconnected whole. Liberation psychology has been a pathway that has invited me into such a perspective that leads to "painful aware-



Fr. Ignacio Martin-Baró, S.J. Illustration by Suzanne Ouellette.

ness" yes, but also other unexpected consequences. Humility. Gratitude. Vulnerability. Connection. Martin-Baró and his companions have left us with a rich intellectual legacy, one that insists on seeing the whole, challenging us not only to connect the dots, but to respond accordingly, with mind, body, and soul. Education of the whole person. This is the educational experience I want to be part of — finding possibilities for wholeness, healing, justice, and renewal in our world in the company of students and colleagues.

*Jennifer Abe is vice president for Intercultural Affairs at Loyola Marymount University.*

# There are Many Paths to and Through the Spiritual Exercises

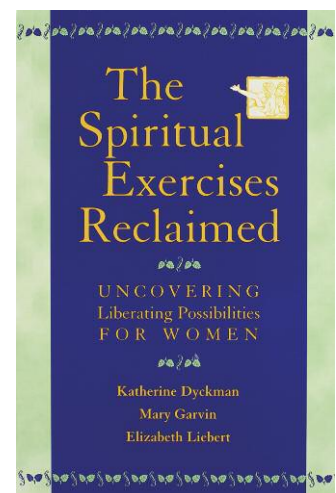
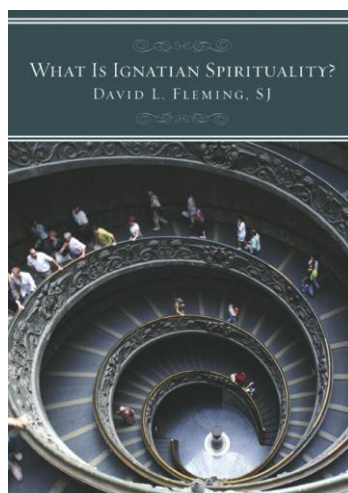
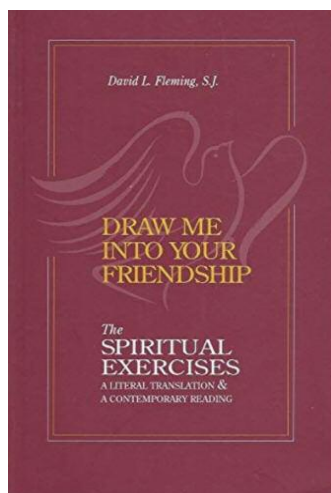
By Catherine Punsalan-Manlimos

I was first introduced to the Spiritual Exercises of St. Ignatius at the close of my senior year when I participated in a silent retreat to close out my college experience. There were other ways in which I was introduced to the Exercises as a student, this silent retreat was the first time I had the opportunity to enter them deeply through eight full days of silence and prayer. The experience of the retreat, and yes the silence, was so rich, I came back for more, participating in an annual Ignatian retreat whenever the opportunity presented itself.

I cannot emphasize enough that it is only in doing the Exercises that one can begin to understand what they make possible. This should come as no more of a surprise than if I said that it is in going to the gym and working out rather than reading about working out that one can really understand the benefits of physical exercise. To a point, one can learn about the Exercises from reading about them. I have learned

most from communities of learners accompanied by those who have also experienced the Exercises. But experiencing them is even more valuable.

The written work of the Spiritual Exercises of St. Ignatius is a how-to book for those who wish to accompany others. There are a number of translations available, but I find I turn to *Draw Me into Your Friendship: The Spiritual Exercises a Literal Translation & a Contemporary Reading* by David L. Fleming, S.J., (Institute for Jesuit Sources, 1996) most often. Fleming offers a side-by-side translation of the Exercises that allows readers to benefit from the fruits of his many years of giving them in his contemporary rendering. More valuable for those who will not become spiritual directors but want to learn about Ignatian Spirituality is a much smaller volume he has written titled simply *What is Ignatian Spirituality?* (Loyola, 2008) that includes chapters with titles like “A Reflective Spirituality” and “A Way to Clarify Your Values.”



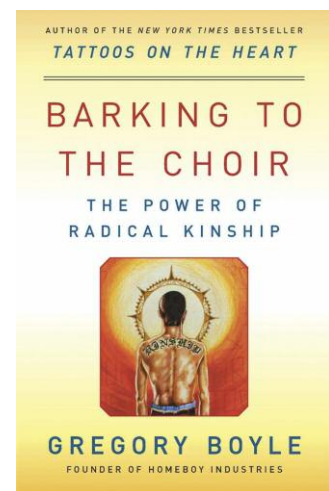
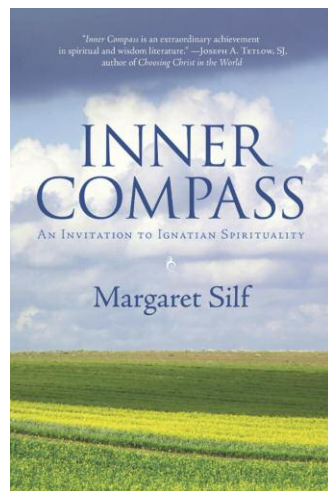
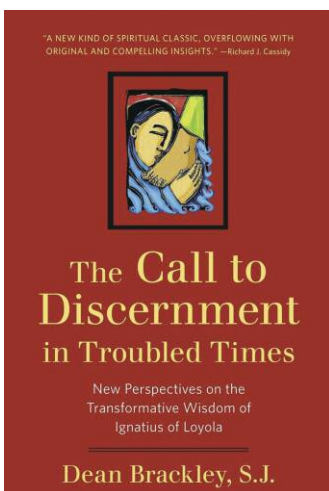
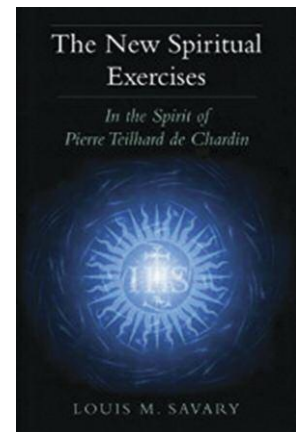
I want to highlight three other books that go through the movement of the Spiritual Exercises and bring out their adaptability. *The Spiritual Exercises Reclaimed: Uncovering Liberating Possibilities for Women* by Katherine Dyckman, Mary Garvin, and Elizabeth Liebert offers a helpful guide that highlights the challenges, if not dangers, and opportunities of the Exercises for women. Dean Brackley's *The Call to Discernment in Troubled Times: New Perspectives on the Transformative Wisdom of Ignatius of Loyola* is a work that, as someone originally from the global south, I find especially compelling and challenging. It is suffused with the wisdom the author gained from years of accompanying and being accompanied by the most vulnerable Salvadorans like the *campesinos*. Finally, *The New Spiritual Exercises: In the Spirit of Pierre Teilhard de Chardin* (Paulist, 2010) by Louis M. Savary engages the Exercises from the vision of Teilhard, a cosmic vision that invites an appreciation of diversity as the expression of increasing unity.

The article "Ignatian Spirituality" by Howard Gray, S.J., is one in which I found clarity around what Ignatian Spirituality could bring to my teaching and scholarship as well as my everyday encounters. It can be found in *Ignatian Spirituality Reader* ((Loyola Press, 2008) edited by George Traub. It succinctly summarizes what Ignatian Spirituality invites in terms of attention, reverence and devotion. The entire volume is a rich resource.

Other works that I have found helpful in deepening my experience of the Exercises include the poetry of Mary Oliver, which invites attentiveness in just the way that Gray describes. Margaret Silf's works, especially *Inner Compass: An Invitation to Ignatian Spirituality* (Loyola Press, 1999), which demonstrates the practicality of Ignatian Spirituality. The works of Greg Boyle, *Tattoos on the Heart: The Power of Boundless Compassion* (Free Press, 2010) and *Barking at the Choir: The Power of Radical Kinship* (Simon & Schuster, 2017), are suffused with stories that illustrate elements of the spiritual journey from brokenness through kinship to a profound awareness of the depth of God's love.

The key to reading these texts is to be attentive in exactly the way they invite.

*Catherine Punsalan-Manlimos, Ph.D., Assistant to the President for Mission Integration at the University of Detroit Mercy is a systematic theologian and spiritual director.*





Arnold Damen, S.J.



## *Called to Inspire Hope Loyola University Chicago at 150*

By Christian Anderson and Scott Alessi

In the fall of 1871, St. Ignatius College — along with the rest of the city it called home — found itself in the crosshairs of the Great Chicago Fire. The college had opened just one year earlier to serve a burgeoning immigrant population in a booming city. Its visionary founder, Father Arnold Damen, S.J., was on business in New York as the flames blazed across Chicago, and when word of the fire reached him by telegram he responded in the best way he knew: praying to God to spare his school and its adjacent parish, Holy Family.

Whether or not it was a case of divine intervention, the church and college were indeed spared by the flames that ravaged the city. As one of the few buildings to survive, St. Ignatius — which would be re-chartered in 1909 as Loyola University Chicago — became both a refuge for citizens and a resource for rebuilding a great city. Father Damen, a nationally renowned Jesuit preacher, leveraged his network of business leaders and philanthropists to bring new investment and ambitious entrepreneurs to Chicago, and the city rose from the ashes.

From those humble beginnings, Loyola has remained deeply intertwined with the life of the city. The university's urban Jesuit mission has fostered the aspirations of generations, and Loyola alumni, faculty, staff, and students have helped drive Chicago's emergence as a global center of education, commerce, and culture.

### Early Years

Father Damen had come to Chicago in 1856 to establish Holy Family Parish, the first Jesuit church in Chicago. But in the spirit of the Jesuit mission, his ultimate calling was to establish a college for the immigrant families pouring into the city. Erected in 1869 on the city's near west side, St. Ignatius College opened on Sept. 5, 1870, with a class of just 37 students.

The college grew quickly and moved from a single building to its current campus on the lakefront in Chicago's Rogers Park neighborhood, then spread into the downtown Loop area with the establishment of its first professional schools. The university's footprint later stretched into the west-

ern suburbs, where a health sciences campus was created.

### Urban Focus, Global Reach

As it grew, Loyola reached out to students from all backgrounds and faith traditions. In an era when elite universities had quota systems for Jewish students and other minorities, Loyola opened its doors. When it dedicated



one of the first schools of social work in the United States in 1914, Loyola enrolled its first female students. In the post-World War II drive for civil rights, Loyola increased efforts to recruit African-American and Hispanic students with programs aimed at meeting their academic, social, and financial needs. The famous interracial “Game of Change” — which the 1963 men’s basketball team played *en route* to winning the NCAA championship — signaled a watershed in race relations and symbolized Loyola’s legacy of education and social justice. And most recently, Loyola’s Stritch School of Medicine became the first medical school in the country to establish a program for openly accepting DACA-status students.

Over the decades, Loyola has become one of the largest Catholic research universities in the nation, conducting groundbreaking scholarship in business, law, medicine, education, public health, and sustainability.

## Ongoing Innovation

Perhaps Loyola’s greatest strength has remained its ability to innovate and evolve. Much like Father Damen saw the need for a college to serve Chicago’s immigrant population in the late-19th Century, the university recognized a similar issue of college completion among low-income minority students in underserved areas of the city. In 2015, Loyola responded with the creation of Arrupe College, a two-year, associate-degree program that was the first of its kind in Jesuit education. Not only have Arrupe students outperformed national averages for graduation rates from two-year colleges, they have gone on to earn bach-



elor’s degrees from prestigious universities, while Arrupe itself has become a national model for supporting first-generation students on their way to academic success and a college degree without daunting financial hurdles.

Today Loyola has more than 17,000 students across three Chicago-area campuses and the John Felice Rome Center in Italy. It is home to 14 schools, colleges, and institutes. It is among the top schools in the nation for graduating women in the STEM fields, and the Institute for Environmental Sustainability has established Loyola as a leader in green technology and policy development. In 2019, Loyola established the Parkinson School of Health Sciences and Public Health to

address the increasing demand for skilled health care professionals and growing demands in the field of public health — needs that were only proven greater as the coronavirus pandemic spread worldwide just 12 months later.

As it enters its next 150 years, Loyola continues to look forward to emerging challenges with its legacy of education, innovation, translational research, access to compassionate health care, civil discourse, and social justice. “The essential energy of the Jesuit tradition is a forward momentum that anticipates and adapts to the future,” Loyola’s current and first lay president Jo Ann Rooney told a campus audience recently. “We head into our 150th anniversary at a time eerily similar to that

of our founding, with global conflict, cultural complexity, and economic volatility. But our mission is unchanged. We are called as a Jesuit institution to shed our intelligence upon our social realities, and use our time, talents, and influence to transform them. We are called to inquire and educate. We are called to inspire hope.”



Photos courtesy of Loyola University Chicago.



# Ignatian Pedagogy for Sustainability

## *Global Crises and the Jesuit Moment*

By Kathleen R. Smythe

**“I don’t know** how to think about college or career in light of the coming apocalypse,” Leo, a first-year student from rural Indiana said to me during a personal conversation about five years ago.

As an early leader of sustainability on Xavier’s campus, I was familiar with students’ anxieties about global climate destabilization and thought I was prepared. But there it was, something I thought of every day, even as I avoided facing it head on. I had never had a student, certainly not a first-year, put so bluntly what he or she feared. Even though Leo expressed his thoughts poignantly, his statement sounded like what many other faculty members in the Ignatian Pedagogy for Sustainability (IPS) group were saying about their students.

Even before that conversation with Leo, I knew students deserved a different kind of education than I had received. I am still uncertain what such an education is, but with my colleagues in IPS, we are finding some answers. Even more importantly, we are finding the courage to teach and accompany youth with truth, action, and thus, hope.

### **Jesuit Education and Sustainability**

Leo’s troubling reality fits squarely within what I think of as a global Jesuit moment. In 2013, a Jesuit was named pope. Then Pope Francis wrote an encyclical on the environment. *Laudato Si’* has been

read and used by religious figures and educators, and not just Catholic ones, worldwide. Amittav Ghosh has noted in *The Great Derangement* that *Laudato Si'* makes a more meaningful call to action than the Paris Climate Accord. A German filmmaker made a documentary, "Pope Francis: A Man of His Word." Last year, the Society of Jesus released the Universal Apostolic Preferences.

These preferences speak to a globe in crisis, not just economically, ecologically or politically, but also spiritually. And this, indeed, is what sets these Jesuit pronouncements apart from so much that we hear about our troubling times. What strikes me about the four preferences is their powerful interconnectedness. The fourth, "to collaborate in care of our Common Home," seems absolutely fundamental to achieving the third, "accompanying young people in the creation of a hope-filled future." Leo's deep existential crisis can only ease in a world where large-scale immediate action for carbon reduction is taking place. And this work, as the Jesuit moment at tests, requires "a way to God" as indicated in the first preference.

This marrying of political, spiritual, and economic action is pathbreaking. Much public attention is on solving global climate change by technology, engineering, and electing the right politicians. And even though sustainability education is increasingly common, it almost always ignores the human spirit. At the Sustainability Cur-

riculum Consortium, for example, core competencies for sustainability degree programs have been identified: systems thinking, futures thinking, values thinking, strategic thinking, interpersonal competence, and problem-solving competence. Such competencies assume, if you will, a citizen or student stripped of emotion, anxiety, embeddedness; a person without spirit or the capacity to soar with hope and promise and to hit rock bottom with grief and challenge. It assumes that Leo and others like him do not exist. And this is where the Jesuit moment is poised to offer a much-needed correction to ideas and action in the face of global instability. Without attention to our spirits, sustainability education and action will not be successful.

## Ignatian Pedagogy for Sustainability

The Ignatian Pedagogy Paradigm (IPP) calls for integration of context, experience, reflection, action, and evaluation. Twenty-five years ago, the International Commission on the Apostolate of Jesuit Education wrote that we need a pedagogy that endeavors to form men and women for others in a postmodern world where so many forces are at work that are antithetical to the Jesuit mission. In light of our mounting environmental challenges, those of us involved in Ignatian Pedagogy for Sustainability believe

## A Quick Explanation of Terms

**The IPCC** (the acronym for the "Conference of Interested Parties") is a body created in 1988 by the United Nations and academic societies to track scientific research of climate change and to communicate these findings to the world. They read research from many branches of science, looking at causes of climate change, the consequences, and ideas for protecting us from those consequences. Every few years they meet with the heads of their 195 member states to discuss any changes, examine the action plans already in place, and to hear about the progress of each nation's work towards its own climate goals. Their searchable reports are all online at [ipcc.ch](http://ipcc.ch).

**The IPP** is a five-part model of teaching based on Jesuit traditions of personal formation. It asks faculty and staff to reflect on and integrate students' *contexts* into course planning. This model asks us to help students bring their *experiences* to what they are learning and to have some experience of what the new ideas feel like to them. In this paradigm, students learn to reflect on what they learn and how they learn it, and they are challenged to act on what they have discovered. Finally, as a part of helping students to grow into life-long learners, they are guided in learning to evaluate their whole learning process.

that given the severity of the present situation, an explicit broadening and deepening of this pedagogy to link personal growth (expansive self-understanding) to civic responsibility is imperative to guide students toward resilience and the capacity to act, both reverse course and adapt. We believe that anything short of a radical educational response is unfair to our students and fails our mission.

We stress that civic responsibility is as important as social justice, which too often takes the form of easier, short-term palliative remedies rather than more difficult and lasting institutional change. Ignatian pedagogy and the Jesuit mission generally, in theory at least, have been aimed at social systems and social structures but this work — and the action it implies — is not as prominent in our institutions as it must be.

## IPS in Action

I have been using the five themes as a foundation for my teaching for the last five years and draw on my own and my colleagues' experiences with it as I discuss the IPS themes that parallel the IPP.

The first theme — context from IPP — is truth, honesty, and humility. It calls for being honest with ourselves and our students and being co-learners with everyone; assuming a position of humility in the face of planetary challenges that remind us there are no simple answers. My colleagues and I do not skirt the fact that the weather outside is weird, that it frightens us, that it makes us wonder if we have a future to which we can look forward. We talk about choices we make in terms of food, consumption, energy, and transportation but also the need to join or-



Photos by Gregory Rust, courtesy of Xavier University.





ganizations and work collectively. We question the bedrock assumptions of Western knowledge, such as scientism, progress, and aversion to physical labor.

Experience, the second theme, is multiple methods of knowing: scientific, embodied, spiritual, cultural, artistic, humanistic, and experiential. It calls for integrating multiple modes of knowing to ensure that we and our students are engaged heart, soul and body. Breaking disciplinary boundaries is not easy for those of us trained rigorously in one discipline but doing so models for students both truth and humility, as we learn alongside them. It also models the kinds of complex problem-solving our students need to learn. Ideological and disciplinary divisions as well as short-term, campus-bound teaching only reinforces the crises facing us. A theology professor at Loyola University Chicago incorporates Native American spirituality and political protest into his courses; an African historian at Xavier teaches about the deep history of agriculture; and a sociologist at Canisius about urban gardening near campus.

The third theme, reflection, is time, concentra-

tion and imagination. It calls for taking time for prayer, reflection, meditation, self- and other-compassion, for focusing on what really matters and envisioning and then moving into the lives we want to live, removing the barriers in everyday life that limit focus on important concerns. Colleagues at Creighton University have structured an entire sustainability seminar around practices that permit students to slow down and take care both in terms of their own wellbeing and that of the planet's. They meditate in class and spend several weeks in "media fasting," fasting, reducing waste, seeking alternative transportation and local food. I open all my classes with a few minutes of silent mindful breathing and a statement of gratitude, explaining. I note St. Ignatius' belief that ingratitude is the worst possible sin. It feeds manic consumption and social isolation, among many other things.

Action, the fourth theme, is community, service, and obligations. It calls for service to communities to which we feel a sense of belonging and obligation and to which we devote some of our energy and

time for common goals and purposes. These can be families, neighborhoods, cities, religious communities, political parties, nonprofit organizations, schools, universities, or any others. This theme assumes a long-term obligation to others regardless of uncertainty. This is the hardest one to implement in a semester-long course, but it is certainly possible to expose students to people who belong to communities and to communities themselves of which they could be a part. Some of the same colleagues at Creighton have spent class time supporting and spreading the word about the recent Divest Creighton movement, communicating to students that their actions are appreciated and in line with some faculty's interpretation of the Jesuit mission. In a course in one of Xavier's honor programs, a colleague has students work on a political campaign one semester and promote a local policy issue another semester. Students at Loyola University Chicago created a biodiesel generator from products that would have been disposed of in their community. It now provides fuel for their inter-campus buses.

The fifth theme, evaluation, is integrity with nature. It involves recognizing and acting upon the sci-

entific truths of our interdependence on the natural world around us and being attentive to the lessons we receive when we are reflective about being part of and interacting in nature. Meeting in an outdoor classroom consistently and being explicit about the classroom and institutional setting as an integral part of the educational environment; taking students for a hike or a canoe trip; even creating classes based on cycling and walking are ways of meeting this fifth theme. A colleague at a private liberal arts college in Vermont who has attended several of our gatherings is offering a walking class where students will consider the philosophical, physiological, psychological, and environmental aspects of walking. We want students to feel they are of nature rather than different from it.

Like IPP, the IPS is meant to be a living formula for teachers and students. Everyone will make use of it differently depending on the discipline, course, and personality of the teacher and classroom.

*Kathleen R. Smythe is a professor and chair of the History Department at Xavier University. More about the IPS's members and efforts is available at Xavier University's Mission and Identity website.*



# Integral Ecology

## *The Call to Conversion in the Age of Cain*

By Daniel P. Castillo

**The theological conviction** at the heart of *Laudato Si'* is that God creates the human person to be in intimate and loving communion with God, neighbor, and earth. Moreover, the encyclical affirms that God calls the human person to preserve these bonds of communion through attentively caring for “the garden of the world.” Pope Francis, thus, surfaces a key dimension of the character of human moral life that, too often, has been submerged in the modern Western Christian imagination: love of earth (not simply love of God and neighbor) is constitutive of the universal call to holiness.

Following the encyclical’s line of theological reasoning one step further, one finds that the reality of sin does not simply impair or distort one’s relationship with God and neighbor, but also with the earth itself. This is most profoundly captured in Francis’s interpretation of the Cain and Abel narrative, Francis writes:

God asks: “Where is Abel your brother?” Cain answers that he does not know, and God persists: “What have you done? The voice of your brother’s blood is crying to me from the ground. And now you are cursed from the ground.” Disregard for the duty to cultivate and maintain a proper relationship with my neighbor, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth. When all these relationships are neglected, when

justice no longer dwells in the land, the Bible tells us that life itself is endangered.

From this perspective, then, bearing witness to God’s desire to save the world from sin demands the work of confronting and repairing not only social injustice but also ecological injustice within history.



It is against this theological backdrop that one can best understand the concept of integral ecology, which is the organizing concept of the entire encyclical. Integral ecology is a political ecological concept. It expresses Pope Francis's vision of how humanity is called to organize rightly the interrelated ecological and socio-economic dimensions of the world, so that the world might reside more deeply within the fullness of life. For the pope, the realization of an integral ecology demands that societies be fundamentally oriented toward making a preferential option for the earth and the poor. In other words, in learning to hear and respond to the cries of the earth and poor in history, the human person also learns to rightly care for the garden of the world and, thereby, can begin to repair the bonds of communion for which the human has been created.

It is of paramount importance to recognize that Francis finds that the political ecology of the contemporary "global system" does not make manifest the interconnected options for the earth or poor. Instead, the neoliberal global system, governed by a destructive form of technocratic logic, encourages the selfish exploitation of both the poor and the earth in the service of seeking short-term financial gain for a small minority of humanity. To appeal to Ignatius of Loyola's Spiritual Exercisers, we might say that Francis finds the global system is organized around "the Standard of Satan" seeking first and foremost wealth and honors, for the prideful exaltation of the architects of the global system. Or to place it into the theological terms outlined above, *Laudato Si'* presents the global system as a system that has sprung out of the heart of Cain. As a result, "life itself is endangered."



Photos courtesy of Loyola University Maryland.



Given the encyclical's judgment of the state of the world, it is unsurprising to find that *Laudato Si'* emphasizes the urgent need for the radical conversion of the global system. The encyclical's call for the transformation of the status quo is a call not only to personal conversion but also to cultural and socio-economic conversion at the structural level. To realize these profound and profoundly challenging forms of conversion, the encyclical intimates that the world must confront and redress its exploitive colonial and neocolonial heritages that have incurred vast "ecological debts" that are owed to exploited peoples and the lands upon which they live. Likewise, the world must confront and denounce obfuscating ideologies that serve to justify the status quo even as that status quo steers the world toward catastrophe.

At this point, it should be apparent that *Laudato Si'* is not simply an "environmental encyclical" but is better understood as a holistic theological reflec-

tion on the complex character of nature, history, and society. By this same token, when Jesuit universities — their students, faculty, staff, and administrations — approach this encyclical, they should not view it simply as an object of interest for courses in ethics and, perhaps, the environmental sciences. Rather, the encyclical recommends itself to the university as a tool for organizing the mission for the institution as a whole. Likewise, *Laudato Si'* challenges all disciplines in academia to work toward producing knowledge that can hasten our conversion toward the preferential options for the earth and poor in our world today. These tasks are of the utmost urgency.

*Daniel P. Castillo is Director of the Master of Theological Studies Program at Loyola University Maryland and author of An Ecological Theology of Liberation: Salvation and Political Ecology.*

# Libraries are Sustainability Leaders

By George J. Auliso

**Libraries are organizations** based on the principle of sustainability because they exist to share limited resources with a multitude of people, many of whom may not be able to afford access to those same materials.

The University of Scranton's Weinberg Memorial Library has been directly participating in sustainability initiatives for more than a decade now. It leads by example in implementing green measures such as LED lighting, motion sensors, double-sided printing, print quotas, water bottle filling stations, hosting sustainability lectures, and environmentally themed art shows well before they became commonplace. In addition, the library attempts to collaborate with students, staff, and faculty on sustainability initiatives whenever possible.

A somewhat recent and notable collaborative sustainability project is Bike Scranton, a bicycle-sharing program initiated by the Lackawanna Heritage Authority (LHVA), a county municipal authority, and the University's Sustainability Coordinator, who is a leader in the facilities and maintenance department.



Photo courtesy of University of Scranton.

In 2015, the LHVA secured funding to purchase bicycles for lending to the local community. In this partnership, the Weinberg Memorial Library serves as a stable lending location that is open throughout the week and into the late evenings, which allows Lackawanna County residents, as well as Scranton University students, staff, and faculty, expanded access to the bicycles. Today, the bicycles are used for riding local heritage trails, and also for travel around the city by students interested in learning more about the area, and by community members to run errands around town.

To make Bike Scranton possible, the library leverages its technology, staff, and operations to track and lend materials such as bicycles and helmets in the same way we check out books and laptops. The program is highly successful, and we have added bicycles each season to accommodate increased demand.

Though the program is successful, it is not without its headaches. The circulation staff regularly deals with mundane issues such as loose brakes, chains, and seats, but also more complex issues, such as filing police reports when bikes are stolen. Furthermore, the library is in near-constant contact with the Sustainability Coordinator so bicycles receive regular maintenance to ensure that they are safe for our riders.

Though there are headaches involved, the library weighs the staffing burden and general woes against its commitment to sustainability and the benefit to our community. Every year we conclude that the positive impact of the program on our community and our shared home is well worth the extra effort.

*George Auliso is associate professor and chair of the Department of Faculty Librarians at the University of Scranton. He is currently completing his doctorate in philosophy at Temple University.*

# Environmental Research at Marquette University

## *Engaging Community in Caring for Our Common Home*

By Jeanne Hossenlopp

**“The urgent challenge** to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change.”

With this inspiration from Pope Francis’ Encyclical *Laudato Si’*, researchers at Marquette University are engaged with community partners to address some of the world’s most pressing environmental sustainability issues. Environmental engineers, scientists, water law and policy experts, education scholars, political scientists, economists, and data scientists, among others, are collaborating with corporate partners, community organizations, and individuals whose lives are directly impacted by environmental concerns.

The work of Stefan Schnitzer from the Department of Biological Sciences exemplifies how global research activities can impact the education of students in urban Milwaukee. With funding from the National Science Foundation over the past decade, the Schnitzer lab has developed a successful Tropical Forest Research Experience for Teachers program. To date, nearly 20 teachers from the Milwaukee Public Schools (MPS) have participated in his team’s ecological research program in the Republic of Panama, where they have participated in data collection and hypothesis testing. In addition to hands-on experience in cutting-edge ecological research, these teachers have also developed creative and dynamic multi-unit lesson plans and teaching modules on

tropical biology guided by the Next Generation Science Standards (NGSS). These teaching modules and lesson plans are then shared with other MPS teachers during post-trip teaching workshops hosted at Marquette University. More than 50 teachers have participated in the workshops and, to date, the teaching modules and resources have been used to educate more than 500 MPS students.

Another partnership with MPS was developed by Kyana Young, a postdoctoral researcher in environmental engineering who applied to the University’s Explorer Challenge innovation fund to create Project Water, a program designed to empower high school students from groups historically underrepresented in science, math, and engineering to be future leaders and problem-solvers. This program trains students with knowledge and technical skills in environmental science and microbiology that will be needed to solve and prevent future environmental crises. The program normally runs in Marquette’s off-campus labs in Milwaukee’s Global Water Center, where industry partners also participate by providing internships for the students. Milwaukee Marshall High School, a multicultural school on the city’s northwest side, features pictures of its biochemistry students participating in Project Water on its website.

Young is now a faculty member at Wake Forest University and Project Water has continued under the leadership of Krassi Hristova and Jennifer



Dr. Kyana Young and her high school students sampling water from the Kinnickinnic River system.

LaManna from the Department of Biological Sciences who were running the program with Marshall students this semester. COVID-19, which public health records show disproportionately impacted the city's north side, led to an abrupt transition from hands-on learning to online learning, at the request of the Marshall teacher who wanted to keep her students engaged in this program. The online curriculum focuses on researching water contaminants and pathogens that affect Milwaukee communities, how to test for contaminants in local water, and how to remove those contaminants from water sources. While the transition created challenges in quickly developing appropriate remote activities, it also created some unique opportunities for engagement focusing on environmental justice. The students are studying the science of epidemiology, pandemics, and the evolution of novel pathogens in real time.

A final example of research that engages the community in understanding and responding to environmental issues is an interdisciplinary campus project that has been exploring water quality issues in rural Kewaunee County, a Wisconsin region with extensive large-scale dairy farming. The project started in 2015 when Hristova heard a local farmer and water activist speak on the apparent impact of runoff from concentrated feeding operations on the region's water quality and the chal-

lenges in obtaining evidence to support efforts in the community to address these issues. Hristova's response included engaging citizen scientists from the county to help collect samples for testing in her lab. Jill Birren from the Educational Leadership and Policy Department interviewed residents, elected officials, state and local agencies, clean water advocates and farmers to explore how the community and government officials attempted to resolve conflicts. Political scientist Amber Wichowsky is leading a team of social science and data science colleagues using artificial intelligence algorithms to better understand how public efforts to resolve the controversy evolve over time.

Hristova, Birren and Wichowsky have also launched a Modes of Inquiry Core Curriculum course – Science, Policy, and People – examining the compelling questions of their work in Kewaunee County from the perspectives of multiple academic disciplines. The course gives Marquette undergraduates the opportunity to learn from people directly impacted by the Kewaunee County water issues.

These are just a few of the many ways the Marquette community of scholars learns the lessons our common home can teach us on how we can all care for it.

*Jeanne Hossenlopp is Vice President for Research and Innovation at Marquette University.*



# Caring for our Common Home Begins With Listening

By Dan Pitera

**It seems very** appropriate that I am sequestered at home as I write this reflection on the fourth apostolic preference of the Society of Jesus: Caring for our Common Home through collaboration. I start with this notion of being “sheltered” because the use of the word “home” in the context is intended to conjure up feelings of safety, nurture and refuge. But a home is not necessarily a safe space for everyone. It may be a refuge for some, but it can be a prison or perhaps even harmful to others. The current situation of isolating at home puts into crisp perspective the issues we as educators, architects, and community developers need to identify, which directly shape and influence our work and our decisions in relation to our personal home and our common home.

There is obviously a difference between house and home. A house is a thing that shelters our many things. A home can be defined as more than the roof over our heads. It is common to conflate the two. A house can be a place where nurturing or abusive activities occur. I would suggest that a home is a place where we can dwell, which can be physically different than a house, condo or apartment. For the purposes of this short reflection, I define “dwell” as “to be meaningfully connected to yourself and to a place.” Spiritual comes to mind.

Obviously, the fourth preference is referring to much more than our physical houses. It is about our Common Home, where we dwell collectively. We at the University of Detroit Mercy School of Architecture see the potential of this collective home at many scales: the neighborhood, the district, the region, the continent, the globe.

Sheltered at home, it is clear that there are many issues that are threatening the opportunity for a

common home and which we need to creatively and collaboratively tackle. Climate change. Discrimination for any reason. Systemic racism. A viral pandemic that places the world on hold. These situations ignore property lines, building codes, and local and national political boundaries. These situations are what our students are being prepared for by our faculty and community partners. But to many new students or people in general, these things may seem ambiguous and have little or nothing to do with the art of building and creating inspiring communities. I would suggest that on the contrary, they have everything to do with how our disciplines will serve society beyond the bottom line of a financial spreadsheet. An architect’s and a community developer’s ethical responsibility is to a world that does not see boundaries between properties, neighborhoods, cities and towns, states and nations. The implications of the work of architects and community developers extend far beyond the physical limits of any property lines and encompass our common home.

## Finding Ways of Amplifying the Diminished Voices

Detroit Mercy’s School of Architecture has always been a school that has understood the future of our disciplines of architecture and community development as something more than the things people see or touch, more than visually pleasing buildings and spaces. As we educate the people who will be creating our future communities, I asked us to be prepared to answer three general questions: Who is taught? What is being taught? How is it being taught? I will focus on What is Taught, which is di-

rectly connected to Caring for our Common Home through collaboration.

When our students are working with our community partners, they learn to ask questions such as: Who is left out of the decision-making process? Where is their voice in this process? Although, given these types of questions, it can be common to hear students say that they themselves are giving this person or this marginalized group a voice. Our community partners and faculty help illustrate to the students the limitation of this way of thinking.

Everyone has a voice. It is our power structure and social construction that allow some voices to speak louder than others—in some cases much, much louder than others. If a person is left out of the collaborative process, they lose the sense of being meaningfully connected to a place. They will not be at home in their own community. The students begin to learn that their work can create a feeling of home, which in turn can lead to caring for one's (common) home. Caring for something occurs when we feel something for it; when we have a connection with it. This on-the-ground teaching makes it clear that our actions have direct impact over the quality of life surrounding our collective home. Students learn to establish processes to “amplify the diminished voice.”

With respect to the built environment, the student learns to bring this diminished voice into an equitable dialogue with previously more dominant

voices. This form of community design engages the people who are often marginalized or underrepresented, and bridges the gaps between people rather than further separating them. By amplifying diminished voices, other voices are not excluded; they are simply not the only ones heard. Like tiles in a mosaic, each person in a community influences and connects with other people to create a bigger picture of the community. Each person still retains their individual identity while building larger community impact. They bring with them their own individual expertise that can enrich and connect to other people's expertise creating a more complete strategic system of thinking. Each person's expertise is important. But when people of varying backgrounds with varying expertise make bridges and connect, other creative and unique responses are possible. Likes minds rarely develop new ways of thinking.

This current situation has made very visible to our students that the future is now and the future is more than designing things. Design can result in thoughtful systems, meaningful experiences, effective processes, digital reviews, singing from balconies, virtual happy hours, online processions and concerts, town halls with people spread across the country and a renewed sense of our common home.

*Dan Pitera is Dean of the School of Architecture at University of Detroit Mercy.*



Architecture students at University of Detroit Mercy are encouraged to listen to all voices when designing spaces.

# Outsmarting Climate Change

By Rob Verchick

**Fifteen years ago**, my life upended by Hurricane Katrina, I decided to devote my career as an environmental law scholar to a singular effort: helping communities prepare for the impacts of climate breakdown. We had known for decades that the world was getting hotter, drier, wetter, and weirder. Still, most climate-change strategies then focused on preventing the breakdown, not preparing for it. It's true that deep cuts in carbon emissions are needed to stave off a nightmare scenario. But even if we stopped carbon pollution tomorrow, that would not erase the suffering many are experiencing today, or will be shortly. Decades of future fires, storms, and drought are already baked into the system. (Unlike a pie on the window sill, the Earth would need many decades to cool.)

Years ago, when I first started teaching and writing about climate disaster, many people assumed you might manage those risks by just avoiding the dangerous places. That's part of the package. But there are limits.

At Loyola University New Orleans, I teach a course called Disaster Law and Policy, whose scope includes fires, floods, and pandemics. Much of the course is backlit by global warming. On the first day, I start with an ice-breaker exercise I call, "Escape from Climate Change."

Take rising seas and hotter summers as a given, I say. That's bad news for warm coastal cities like San Diego and New Orleans. So imagine you lived in such a city and wanted to escape? Where would you go?

Someone always picks Seattle. It's wet and clammy, they say, but in the future you'll be able to grow oranges. Sorry, I say, western Washington is losing its snowpack to warmer weather; the local counties are panicked over water shortages. Did I mention the region is overdue for a massive earthquake and tsunami?

How about Rapid City? It's far from the coast. Plus it's close to the Sturgis motorcycle rally. But South Dakota's Black Hills forests are drying up, I note, increasing wildfire risk by 600 percent. You'll need more than a biker bandana to keep that smoke out of your lungs.

Alaska? Nope. The permafrost is softening, and tribal villages are skidding into the sea. As the soil thaws, scientists expect a release of millions of ancient bacteria to which humans have lost immunity.

Then I tell the class about a recent study saying that 13 million people displaced by sea level rise in warm coastal cities can be expected to move inland to places like Las Vegas, Orlando, and Houston. But you'd be wrong to follow those crowds. Vegas is warming faster than any other American city, breaking records for heatwaves and heat-related deaths. Orlando is bracing for more inland flooding and mosquito-borne illness. As for Houston, Hurricane Harvey offers a grim reminder of what happens when unchecked development and juiced up storms join forces.

"We'll never outrun climate change," I tell my students. "We've got to outsmart it."

The way to outsmart climate breakdown is to build climate resilience. That means inventing a way to cope with and recover from climate impacts while maintaining the capacity to learn, adapt, and thrive. Depending on the circumstances, resilience might require restoring natural protective features like sand dunes and barrier reefs, or building artificial ones like levees. It might mean adjusting design standards to fortify roofs, widen storm drains, or update the power grid with computerized switches to avoid blackouts. And, yes, it will sometimes mean retreating from places that cannot be feasibly saved, like the Alaskan native villages I mentioned earlier.

As my last examples suggest, climate break-

down punishes the powerless first. While New Yorkers consider designs for a multi-billion seawall to protect Wall Street, working class folks have fewer options in Biloxi or East Baton Rouge. Let alone in Kiribati or Bangladesh. Already, global warming is shaping a “climate underclass” whose property, culture, and well-being are under threat. Building climate resilience, you see, is more than a smart choice; it is a moral duty.

Jesuit universities, I believe, are especially suited to answer this call. Preparing for climate change is so much more than a technological challenge. It is primarily a problem of mindset and collective action.

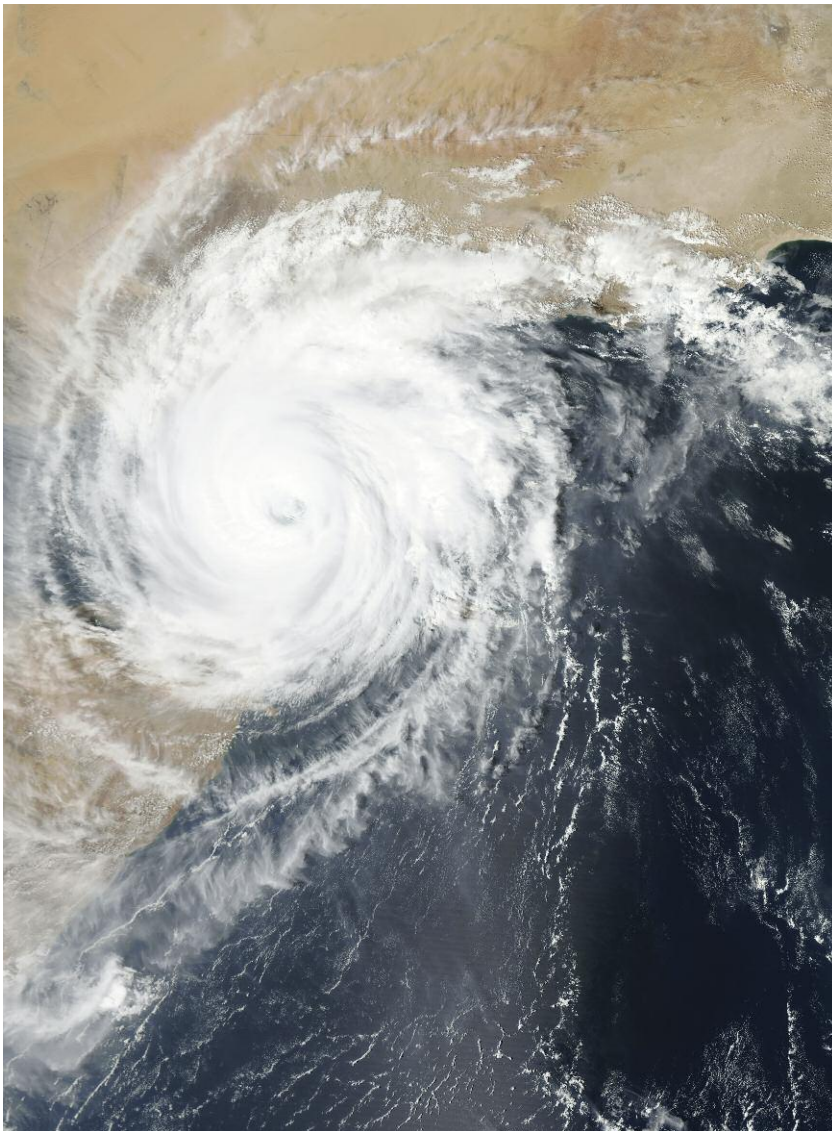
Climate resilience requires ethical discernment, empathy for the excluded, youthful energy, and a shared dedication to saving the planet — all qualities emphasized in the Universal Apostolic Preferences.

I suggest that, whatever your role in a Jesuit university, you begin by picking some mission or activity that is important to you and asking what I call “The Climate Question.” That question has two parts: How could climate breakdown affect this thing I care about? and How can I prepare for the negative effects, while taking advantage of any positive ones?

Maybe you research grain production. Ask yourself how a monsoon could affect corn yields across the world. Is there something else people should be growing and eating? Maybe you are a student studying international finance. Many cities will be looking for new financial instruments to protect lives and property. What might they be? Two years ago some smart folks at Swiss Re and the Nature Conservancy invented an insurance policy to protect Mexico’s barrier reef. Maybe you work in your university’s daycare facility. If your city’s “smog season” lengthens because of warmer weather, what will that mean for the children with asthma on the playground? Once you start asking “The Climate Question,” you will see the importance of resilience nearly everywhere.

The takeaway here is that grappling with the climate is not a fad. It is the new normal and we’ll have to get used to it. But with clear eyes and open hearts we can persist and, just maybe, prevail.

*Rob Verchick holds the Gauthier-St. Martin Chair in Environmental Law at Loyola University New Orleans and is the author of Facing Catastrophe: Environmental Action for a Post-Katrina World.*



# Recognizing Environmental Racism is the First Step in Fighting It

By Nancy M. Rourke

**What does care** for creation have to do with Jesuit higher education? Everything!

Because we are people, we are always in a place and we share every place we inhabit. Therefore our way of inhabiting places matters. What we bring into these places matters. Everything we absorb or emit into our places changes these places and touches all who share them. The spread of COVID-19 has reminded us of this, quite forcefully.

But we also absorb and emit our hopes, dreams and visions. Our fears, blindness and thoughtlessness also spread. Among these is racism. Through our blindness, ignorance and internalized assumptions, we bring racism into all the places we inhabit. Racism kills people. It also worsens ecological harm, sickening our very places even as it prevents the collaborations we need in order to help heal our world.

In 1987, the United Church of Christ released a study that described the racism involved in industrial waste dumping. This study, "Toxic Wastes and Race," demonstrated that the racial demographics of a region's residents correlate with more dangerous and more illegal dumping of toxic waste. Racism steers how we choose where to dump and when to enforce laws regulating toxic dumping. Environmental injustice, of which this form of racism is one example, continues today. A region's "blackness" correlates more strongly with these forms of ecological harm than any other factor, including economic status.

It can be frustrating to recognize how different forms of injustice aid and abet one another, but there is good news that comes with this recognition. Remembering one community's fight against environmental injustice shows us a way forward.

When PCBs were illegally dumped along North Carolina roads in 1978, officials chose the town of Afton in Warren County as the place to build a landfill to store the toxic sludge. This area was home to the highest percentage of black residents of all the sites that were considered. The chosen site did not have the right conditions for safe dumping but the state obtained waivers from the EPA in order to proceed.

From the earliest stages of this plan, Warren County residents organized to protect themselves from this plan. They raised funds and hired a scientist to evaluate the site. They conducted voter registration drives, educated state and federal officials, and supported lawsuits to stop the dump. After the site was built they planned, rehearsed and carried out direct action and civil disobedience for weeks. By 1982, national nightly news was covering their protests, airing clips of the human blockades that halted the trucks arriving to bring the sludge into the newly built landfill. When North Carolina's governor called the resistance a mere disturbance of "outside agitators," residents announced an "Outside Agitator Day" theme and hosted national activists and politicians.

Nevertheless, the sludge was dumped and stored at the site and soon the PCBs began to leech through protective layers into the groundwater. Preparing to relocate the PCBs again, officials chose a new dump site in another impoverished black community. This time, the citizens of Afton organized to oppose the plan to move the PCBs away from their land. Instead, they insisted, the problem must be mitigated onsite. They secured the governor's promise to detoxify the PCBs and required officials to carry out the plan in a

way that benefited their own community. By 2004 the sludge had been detoxified.

What can we take from this exemplary solidarity, from this story of strategic and hope-filled love and struggle? Lots. We are, after all, the “common home” of the United States’ Jesuit colleges and universities. The Apostolic Preferences call us to be aware of the links between social and ecological injustices. We can all learn to recognize the ecological manifestations of our “town and gown” relationships. Learning the history of our institutions’ interactions with their neighborhoods is a great starting point. Linking students with community elders for mentorship could strengthen students’ Jesuit education.

We can also emulate the example of the Afton resistance. This community’s processes of fund-raising, organization, education and action helped them to recognize and halt an ecological threat against another community. Their efforts created additional benefits. The Warren County Commission gained a black majority with the 1982 elections and implemented legislation to prohibit any new landfills.

Because racism and environmental harm work together, we can oppose both by working against each one. Recognizing the links is a good way to begin. Faculty can develop curricula that value and encourage interdisciplinary scholarship. Students can network through their justice work, looking for concrete points of collaboration among student organizations. Staff, in particular, hold the most intimate knowledge of how and where the different

**A region’s ‘blackness’ correlates more strongly with these forms of ecological harm than any other factor, including economic status.**

layers of our common home interact: facilities with food service, registration with research, libraries with labs, athletics with alumni. Staff should be recognized and held up as mentors, work-study supervisors, and role models for the way they lead students through the university and into the world with creativity and grace.

The Apostolic Preferences together make a “horizon” that can feed our imagination as we cultivate our shared future. Our relationship with creation itself can teach us to notice the connections between justice, health, joy, and love and we can tend to that relationship when we practice caring for creation.

*Nancy M. Rourke is Associate Professor of Religious Studies and Theology and former Director of the College’s Catholic Studies program at Canisius College.*



# Interruption and Ignatian Discernment

By Kari Kloos

**As I write**, I am teaching from my home, as I do every day now. Most universities in the country have moved their courses online in response to the coronavirus. It is an unprecedented interruption in higher education that has demanded that all of us, with little notice, quickly adjust our pedagogy. Daily, I receive emails about teaching tips for this pedagogical shift. But what of Jesuit mission? How might principles of Ignatian spirituality inform how we respond to interruption and crisis, faculty and students alike?

From Ignatian spirituality, I embrace two things — openness and desire. What Ignatius called indifference, I understand as a foundational attitude of openness, being willing to choose different options to meet one's goal and to adapt in any circumstance. Desire, on the other hand, is the motivator of our choices. The problem is that not all desires are the same: some are transient and shallow, while others are sustaining and life-giving. The goal, then, is to sift one's desires to identify what is primary, which Ignatius identifies as deeper life with God and in right relationship with others.

In interruption and crisis, then, how do we cultivate openness and desire? In two courses — one on vocation, the other on ecotheology — I ask students through reflection and experiential learning to discern what is life-giving for them, where their obstacles are, and how to reasonably and emotionally work through them using Ignatian discernment. Fear is usually their biggest obstacle, leading them to limit their vision of what is possible and even what they might desire for their lives. Empowered, reflective, and active learning is critical for this; I can't answer these questions for them.

As a teacher, I need to iden-

tify my primary desire for students and be open to different ways to best achieve it, even to the point of giving up some of my pre-designed plans and content. I also need to stay rooted in my desire to be in right relationship with students and to help them imagine their lives more boldly. While I did not choose these interruptions, they gift me with the opportunity to re-imagine what is most important to my vocation as a teacher.

*Kari Kloos is Assistant Vice President for Mission and professor of religious studies at Regis University.*





Global Crisis and the Jesuit Moment. See story page 28.

Photo by Gregory Rust.

**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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