CONVERSATIONS

ON JESUIT HIGHER EDUCATION

Spring 2011 • Number 39

"We hold these truths to be self evident..."

Excellence: Where Is It?

Excellence & Honors Programs • Best Practices • Alpha Sigma Nu • Obstacles • Talking Back

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CONVERSATIONS
ON JESUIT HIGHER EDUCATION

Excellence: Where Is It?

FEATURES

EXCELLENCE

HONORS PROGRAMS

TALKING BACK

PHOTO COLLAGE

Excellence. Where is it?

On Doing Things Well

Excellence, like beauty, is often in the eye of the beholder. But in the intellectual life — and especially in the education profession — we must use words as precisely as we can. Inevitably, as Michael McFarland, S.J. suggests in his essay, the words "to excel" have the ting of an athletic competition in their resonance.

It reminds me of a story during the First World War. The troops on the ship on the way to France decided to entertain themselves by staging a boxing match between the army and the navy, and my father was chosen to fight for the army. All assembled on the deck, the bell rang and the boxers came out of their corners and started sparring around. The fighters got into a clinch and the sailor said, "No need to overdo this. Let's just put on a show for them and take it easy."

"No," said my father. Let each man do his best." And he knocked the sailor out of the ring.

Yet, excellence is not synonymous with winning. Watch the marathon runners who stumble across the finish line two hours after the winners have crossed. Some are handicapped, elderly, very young, blind or lame. They have excelled in stamina, determination, character. The runners have a saying, "To compete is to win."

The various magazine rankings — *U. S. News and World Report* and *Washington Monthly* — are useful, but not the last word. Jesuit schools, for the most part, do well. *The London Times Higher Education World* survey includes Boston College (161) and Georgetown University (164) among the top 200 universities in the world. *U.S. News* lists Georgetown, Boston College, Fordham, Marquette, St. Louis, and Loyola Chicago among the top 191 national universities and 19 Jesuit schools among the best regional universities, most in the first 10-20 in their regions. Xavier is singled out for its first year experience, Loyola New Orleans for its service learning, Georgetown and St. Louis for study abroad, and Saint Peter's for diversity.

Washington Monthly, using different criteria, lists eight Jesuit schools among its top 50 master's universities, and seven in the first 90 among 258 national universities. Holy Cross, our only strictly liberal arts college, is 15 out of 252. *First Things* magazine offers 100-word sketches evaluating 103 colleges and universities, including seven Jesuit institutions, on how well they conform to the editors' conservative flavor of Catholicism. Charts list no Jesuit schools among the 12 "most Catholic" and four among the "least Catholic." Their conclusions can be enjoyed even when they cannot be believed.

In the Jesuit educational tradition, therefore, the high school, college, or university is not really "Jesuit" if anything less than one's best becomes acceptable. There is a correlation between how well students perform and how much they are challenged to attempt. Even a college with fewer resources — low endowment, students less prepared by their high schools, space shortage, etc. — can pursue *eloquentia perfecta*, which translates as: demanding lists of required classic readings, daily written assignments, tough sanctions on plagiarism, frequent exams or quizzes, and insisting that every student learn how to stand up in front of an audience and speak intelligently for ten minuets without saying "kinda," "like" or "y'know." The classic image of the Jesuit-trained young man or woman for a long while has been the one who could analyze and argue rationally. That is a goal to which every institution can aspire, regardless of the size of the football stadium.

Excellence has many faces. In this issue we try to answer the question: Excellence, where is it? To some degree we have focused on standard sign posts — honors programs, Alpha Sigma Nu, etc — but we have reached out. We wrote directly to the presidents of all 28 Jesuit colleges and universities and invited them to send short descriptions and pictures of one person or activity which illustrates excellence on their campus. They responded with a rich list of scholars, an athletic coach, teaching methods, a book fair, student research, and service projects. They demonstrate that the ideal Jesuit student is not just a walking brain but a complex person who travels, works, runs, competes, prays, and serves.

We have opened our discussion with general articles on the history of excellence as a Jesuit concept, suggested norms by which it may be achieved, the high school generation approaching our gates, a challenge for excellence in professional education, a student's report on an excellent service experience, and a warning that we may still have a way to go. Examples follow.

Finally, our Talking Back section exemplifies how the main goal of this publication may be achieved, with three essays following up on the previous "Core Wars" theme and one adding more insights to our Donna Freitas interview on the hook-up culture on our campuses. And now we welcome your responses. I'm sure we may have left someone or something out. ■

RASsj.

A Characteristic Impulse Toward Excellence

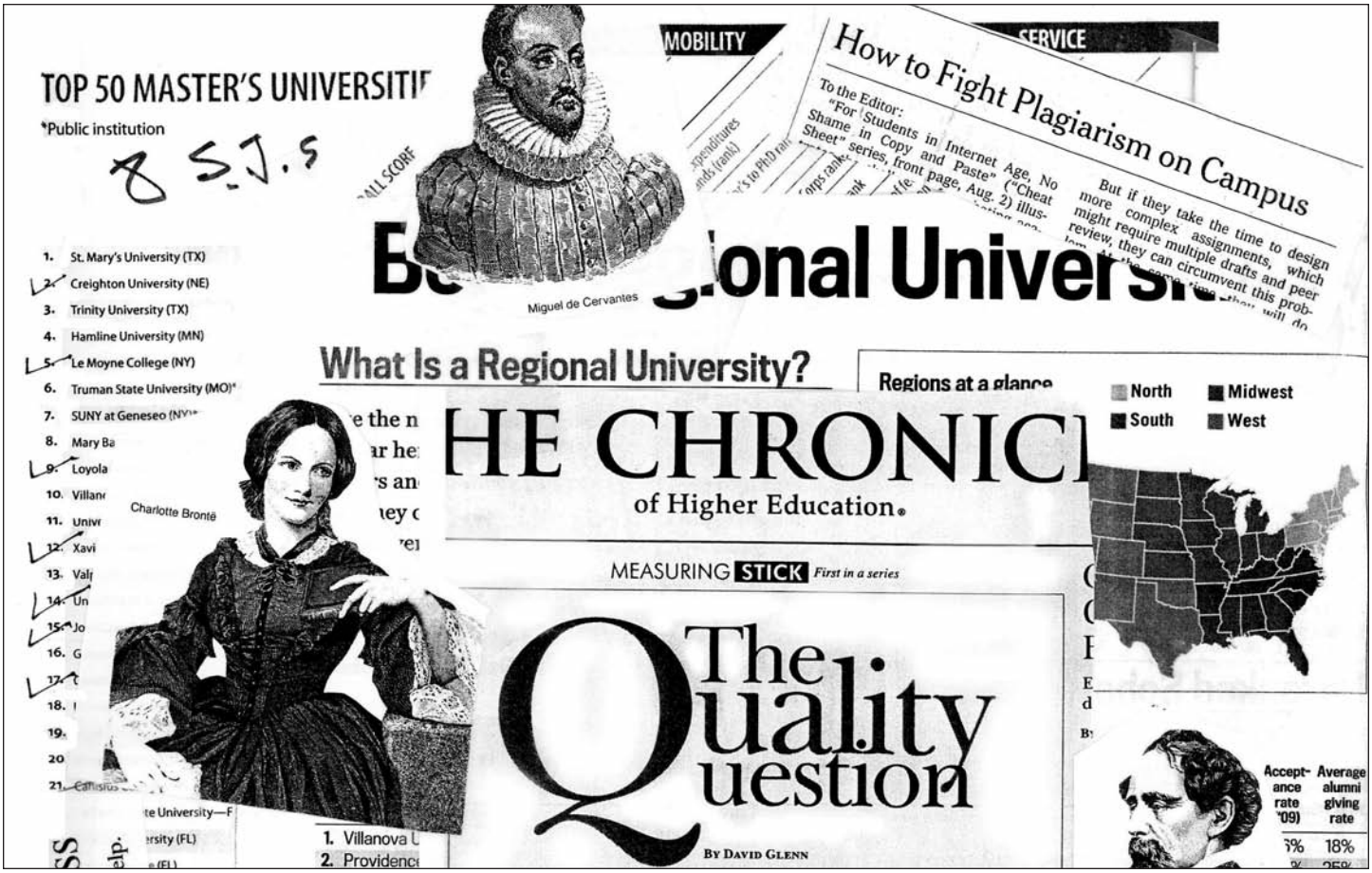
"We are not born for ourselves alone."

By John O'Malley, S.J.

Any school worth talking about wants to excel. That's why it hires coaches to produce winning teams. That's why it sets up search committees to hire the best faculty. That's why it sends out agents to recruit the best students, and why it spends lavishly to build the smartest classrooms and the most attractive residence halls. Striving for excellence is hardly a monopoly of Jesuit schools, and we should beware of making silly claims about our purchase on it.

Nonetheless, we are heirs of a tradition of education that stretches over four and a half centuries in which excellence was a consistent leit-motif, sometimes implicit and subtle but always in play. It had its origins in the origins of the Jesuit order and especially in the main founder, Saint Ignatius. It got woven into the ethos of the order and thence into the ethos of the schools. I can point out three sources for it. Though the sources can be distinguished from one another, they are so interrelated that they become one in their historical manifestations.

The first source is the person of Ignatius himself. Like the founders of other orders, he impressed traits of his personality on the Society of Jesus. He is often described as a "Renaissance man." That designation is true up to a point, but we must remember that he was born into a noble family in which the chivalric ideals of the medieval knight valiant were still very much alive. Before his religious conversion, his favorite reading was stories about great deeds of such heroes, and on his sick bed at Loyola he made St. Francis and St. Dominic over into great achievers for God like the knights of old. As he decided to imitate those saints, he determined he too would conquer souls and do great deeds for God.



As he progressed in the spiritual life, he purified the ideal, but he never lost the desire to achieve "great things" for the king he now served. That desire manifested itself in a number of ways. Especially pertinent for us academics is his decision when he was about thirty-three to go "spend some time in studies in order to help souls." In the concrete, that meant going to a university, which meant he had first to learn Latin. I find it remarkable that this man, who according to sixteenth-century standards was well into middle-age, would sit in a classroom with pre-pubescent boys to try to drum into his reluctant head the rudiments of Latin and then matriculate into a university, where in this period of history students entered in the early teens.

Much more remarkable, however, is the list of universities in which he tried to pursue his goal—Alcalá, Salamanca, and, finally, Paris. These ranked among the "top ten" or even top five on the continent of Europe. In our day he would equivalently be taking on Stanford, Johns Hopkins, and Harvard. Ignatius, though academically not particularly well equipped to do so, not only tackled the best, but gravitated toward them with a characteristic impulse toward excellence.

He was not a great writer, but he produced a classic of spiritual literature, the *Spiritual Exercises*. As a classic the book by definition is susceptible, within clear parameters, to a range of interpretations, and in the course of its long shelf-life it has in fact undergone a considerable range. The text itself suggests and even encourages a certain malleability of perspective on what is to be accomplished by "doing the Exercises." When they are undertaken in their entirety, however, in their full thirty-day form, the motif of "distinguishing oneself" emerges clear and strong.

The Exercises, then, are the second source of striving for excellence. They are a distillation of key elements in the Christian tradition of spirituality but as interpreted by Ignatius. Their full program is clearly impregnated with his personality. A key moment in them, as everybody acknowledges, is the contemplation on "The Kingdom of Christ" placed between the First and the Second Weeks. In the Third Point (n. 97) Ignatius makes clear the level of response to the call to serve Christ that is expected: "Those who

Equivalently, Ignatius would be studying at Stanford, Johns Hopkins, and Harvard.

wish to give *greater* proof of their love and to *distinguish* themselves...will not only offer themselves *entirely*...but will make offerings of *greater* value and of *more* importance..." Here is the first and most significant font of the *magis* with which we are all so familiar—a code word for excellence.

The central moment in the Second Week comes with the considerations Ignatius provides in preparation for the "election" or major decision the individual is facing. In those considerations—the "Meditation on the Two Standards," "On the Three Kinds of People," and the "Three Kinds of Humility"—the same spirit prevails. In the last of these, for instance, the "third kind" of humility, which is the one held up as the ideal to strive for, is described as "the most perfect kind."

Much, much more could be said about the Exercises in this regard, but the third source is less well known and appreciated. It was only when Ignatius rather late in life moved to Rome with his companions that he encountered Renaissance culture in its home. Almost immediately young men began joining the order who were imbued with it. To make a long story short, this led to the momentous decision to begin to operate schools that for the most part would operate according to the ideals of humanist educators of Renaissance Italy.

What attracted the Jesuits to the humanist program was its student-centered focus, unlike the universities, which were by definition professions-centered. The humanist program was not only student-centered but had quite specific ideas about the kind of graduate it could help produce—somebody devoted to the public weal, somebody devoted to the service of others. Cicero had articulated the ideal centuries earlier, "We are not born for ourselves alone" (De officiis, I.7.22). That pagan ideal the Jesuits found more than compatible with their Christian ideals and made it their own. Centuries after Ignatius, Pedro Arrupe almost certainly unwittingly paraphrased Cicero when he crystallized the ideal in the expression "Men and women for others."

Deeds fraught with danger

But Cicero proposed an ideal beyond mere service. He proposed an ideal of self-sacrifice in the pursuit of justice and right order in society that might even cost one's life. He proposed the ideal of high courage and magnanimity, of undertaking "not only great deeds and ones useful in the highest degree to the common good," but also "those fraught with danger both to life itself and to many other goods that make life worth living (ibid. I.20.66)." This text was taught in all the Jesuit schools, and many Jesuits therefore knew passages from it by heart.

Most remarkable, however, is the fact that the passage from which I just quoted was, without acknowledgment, paraphrased and incorporated into the Constitutions Ignatius and his secretary, Juan Alfonso de Polanco, wrote for the members of the Society of Jesus. The passage occurs in Part IX that deals with the superior general and that includes a list of the qualities he should have. As is often noted, those qualities are ideals held up not only for the general but for every Jesuit—by extension for everybody engaged in enterprises in the traditions of the Society. The passage echoes Cicero. The general must possess "magnanimity and fortitude of soul." Those qualities will lead him into "initiating great undertakings...and persevering in them with constancy and not losing courage in the face of contradictions, even though they come from persons of high rank and power" and even though they may cost him great suffering and even loss of life.

There is something, I believe, in the human spirit that urges us to do our best, but, as we know all too well, we do not always heed that something. Attending a little bit to the tradition of which we are a part can perhaps help us pay closer heed and make it operative in our common enterprise. I have provided a scrawny sketch of some elements of the striving for excellence that is a component of the Jesuit tradition and that has manifested itself in so many ways in the history of the order. Every school strives for excellence. So do we. We have a characteristic impulse toward it. ■

John W. O'Malley, S.J., author of The First Jesuits *and* What Happened at Vatican II, *is university professor at Georgetown University.*

Aspiring to Be Great

We must only play to win

By Michael McFarland, S.J.

In his talk to leaders from Jesuit higher education institutions from around the world gathered in Mexico City last April, Fr. General Adolfo Nicolás threw out this challenge: "Can Jesuit universities today, with energy and creativity, continue the legacy of Jesuit learned ministry and forge intellectual bridges between Gospel and culture, faith and reason, for the sake of the world and its great questions and problems?" As he detailed in his talk, he sees a compelling need for Jesuit higher education to have a strong voice in the important intellectual debates and cultural movements of our day and a major impact on critical social issues, such as poverty, human rights and the environment.

This ambitious vision can only be realized if our institutions strive to maximize their impact in forming the next generation of leaders, becoming significant centers of intellectual life and serving as resources and animators for community development. This is the Jesuit principle of the *magis*, by which we always strive for the greater, not out of pride or ambition, but because we believe that what we do matters, and it must be done in the very best way possible. Every one of our institutions must aspire to be great, in a way that is appropriate to its time, place and circumstances; and that begins with our academic life, which is at the core of everything we do. Anything less is a betrayal of the mission we have been given by the Society of Jesus.

I have had the good fortune of studying and working at a number of great institutions that have a significant impact nationally and even globally, and have worked with colleagues at several others. Especially influential was my time at Bell Laboratories in its heyday, when it had some of the best minds in the world, and produced a long line of dazzling innovations that significantly changed the way we live. From those experiences I have learned something about what it takes to build a premier academic institution. In this article I will discuss five elements that I believe are essential for achieving the academic excellence that all of our colleges and universities must strive for if we are to be faithful to our missions.

The first is talent. Great organizations build around great people, those who have the ability, commitment and drive to carry the organization to the highest possible level. That is especially true in higher education, where the work is so personal and specialized. At the center of this is the faculty, who have primary responsibility not only for the classroom experience and student learning, but also for research, innovation, curriculum development and the overall intellectual life of the institution. Moreover, it is through the faculty that the institution has its greatest impact on the wider society. In recruiting faculty, therefore, our institutions must look for candidates that have the interest and ability to become outstanding teachers, first of all. In addition, they should have the quality of mind, intellectual engagement, preparation and passion to pursue serious intellectual or artistic work and make substantial contributions to their fields. They should come from programs where they have been held to high standards, so that they have a sense of what it takes to achieve excellence, both for themselves and for their students. They should also have the understanding and commitment needed to be part of a community of shared values and mutual support. When the intellectual life is the foundation of an

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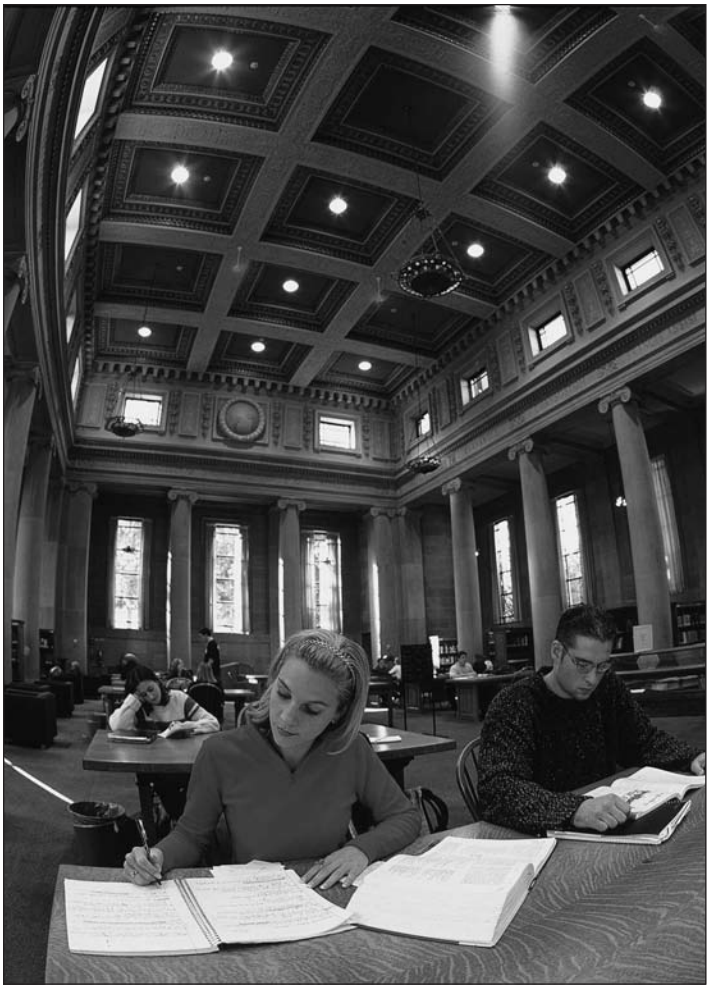

College of the Holy Cross.

institution's mission, as it is with our colleges and universities, "hiring for mission" has to start with candidates' potential to contribute to that life.

It is also necessary to create the conditions under which the talent can flourish. That requires above all maintaining high expectations. People tend to perform up – or down – to expectations. We see that in our students; and it is true for us as well. A high performing organization must set high standards for its members. For faculty that starts with true excellence in teaching, which includes presenting difficult material in a clear and understandable manner; stimulating students' interest, curiosity and engagement; pushing students to achieve at a high level; providing timely and helpful feedback; overseeing independent work; and staying on the leading edge of the discipline. There should also be continued growth and innovation in pedagogy, new courses and expertise. Moreover, a faculty member should be expected to be a productive scholar, artist or professional. This is important in any academic institution, though the extent and level may be different, depending on the specific character and mission of the school. This type of professional development not only enhances the institution's reputation and influence, but also ensures that the faculty member will remain intellectually alive and current in the discipline and will have more to offer students both in the classroom and in student research, internships and other individualized work. The teacher who is engaged in serious intellectual pursuits brings an energy and freshness to the classroom that deepens and enriches the student experience. Finally, faculty members need to take on their share of the advising, committee work and other service that are such an important part of the community's life. These activities may not be glamorous or satisfying, but they are necessary for any institution to function well, and should be shared equitably.

Expectations are not effective unless there is accountability. There must be ways of measuring performance and its effectiveness and providing good feedback. That feedback is an essential part of learning; and we should all be learning organizations. That is how one gets better and avoids mediocrity and stagnation. Recognizing positive accomplishments and contributions is every bit as important as an incentive as identifying areas that need improvement. At Holy Cross administrators are evaluated annually through a system that compares numerous metrics related to the performance of their divisions to goals set at the beginning of the year. They also receive periodic feedback on their effectiveness as leaders from surveys of their supervisors, peers, subordinates and other colleagues.

Faculty need regular evaluation and feedback also, and not just before promotion and tenure decisions. That should begin with the effectiveness of their teaching, their most important function. One part of that is their classroom performance, based on student evaluations, teaching materials and other evidence. It should also include measures of collective effectiveness at the department, program and general education levels, through the assessment of student learning outcomes, which is increasingly being seen as an essential component of quality in higher education. Scholarship and other professional development should be evaluated in terms of the usual disciplinary standards for publication, peer review, grants and similar measures. That is the best guarantee of depth and quality. Service, leadership and other contributions to the department, institution and wider community should also be factored in.

It is just as important that faculty and others be provided with the environment they need to meet high expectations. That includes several important

dimensions. Facilities are a very visible one. Space matters. It can limit what we can achieve in classrooms, laboratories, studios and other work spaces; or it can open up many exciting new possibilities. It influences the way we interact and even how we feel about ourselves, one another and our institutions. The quality of our facilities and how well they are maintained also sends a strong message about our institutional commitment to excellence. In addition, there are many other ways in which our investment in the academic enterprise affects its quality, including libraries, support staff, start-up funds, research grants, equipment and travel.

Just as important are the many intangible elements that help shape the environment. These include a sense of collegiality, both within departments and across the institution, and a creative, stimulating intellectual atmosphere, where bright, productive scholars from both inside and outside the institution are brought together to share their ideas, insights and work. We have found that these factors can be just as important in attracting and retaining the best faculty as the more tangible ones, such as salary, workload and institutional standing. Admittedly, many of our institutions have very limited resources; and none of us is so wealthy that we can do everything we would like. We all have to make difficult tradeoffs among student needs and wants, athletics, marketing political interests and so on. Nevertheless, in these as in all the decisions we make, our mission requires that those elements that enhance academic quality be given a high priority.

The fifth element I will discuss here, openness, is especially important in creating an environment in which academic excellence can flourish. Everyone must have the freedom to ask hard questions, challenge accepted "truths," and think about issues in unconventional ways. That is how new ideas and deeper understanding emerge. At Bell Labs I often heard the saying, "You don't invent the transistor by trying to improve the vacuum tube." Significant breakthroughs require new approaches. That kind of freedom can seem threatening, especially when it leads to conflict with established norms, whether they are scientific, social, political, moral or religious. However, we have to trust the process and the ability, good will and integrity of the people involved. Rigorous academic inquiry and peer review are generally self-correcting and lead to fuller understanding, thus bringing us closer to some aspect of the truth. As Thomas Aquinas often reminded us, God is Truth, so the search for truth is ultimately a search for God, an important dimension of "finding God in all things," which is at the heart of Jesuit spirituality.

To be true to our Jesuit heritage, we should be known for our relentless, uncompromising drive for excellence. I came across one especially compelling example of this in the life of Dr. Mortimer Buckley, a Holy Cross graduate who became the head of cardiac surgery at Massachusetts General Hospital and a professor at Harvard Medical School. Dr. Buckley was an outstanding and innovative surgeon who counted many famous people among his patients.

Relentless, uncompromising drive

He was best known, however, for having produced some of the finest cardiac surgeons in the world today. Upon his death in October 2008, The Harvard Gazette wrote the following:

> Professionally Mortimer Buckley combined raw intelligence, a prodigious memory, great technical facility, tenacity in the care of patients, an unbelievable work ethic, and absolute dedication to teaching with an inability to accept anything less than the complete commitment of his residents to learning and the total dedication of the staff to the welfare of the patients.… While Mort could make accommodations for lesser degrees of intelligence or native surgical skills, he accepted nothing less than a resident's absolute best efforts to try to be perfect – no cutting corners, no half-hearted attempts, only total involvement…. As his residents quickly learned, Dr. Buckley was an intense competitor. In cardiac surgery he had to be; his opponent was death. In the care of patients Mortimer Buckley only played to win.

While our work may not have the life-or-death drama of cardiac surgery, we must realize nonetheless that the stakes are high. We are instruments of God's saving, healing work in the world. That should give us a strong sense of urgency, with "no cutting corners, no half-hearted attempts, only total involvement." We too must only play to win. ■

Michael McFarland, S.J., is president of the College of the Holy Cross.

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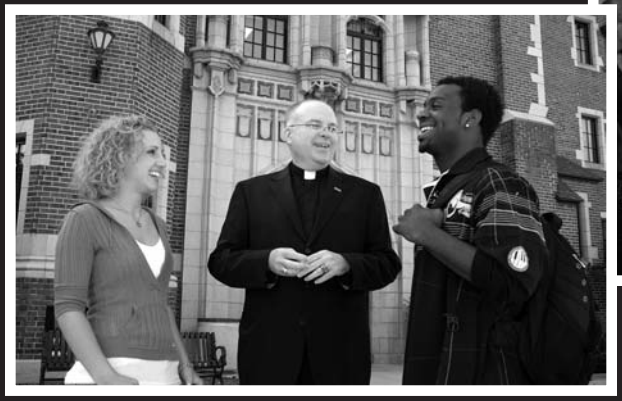


At the Frontier and in the Heart: Jesuit Schools

Today's high school students, tomorrow yours

By Kent Hickey

It's said that the only place without tension is the grave. If that's true, Jesuit secondary schools are alive and well. It's a good tension but, even so, it doesn't always make for easy living.

Our companions in Jesuit universities know this tension well. We share the same ideals and principles that shape who we are and what we do. We also share the understanding that, although our excellence is born from these principles, they do not coexist in perfect harmony. We are, for example, people of the *magis,* but also of *cura personalis*. Therefore, we strive for the more, but also care for the person. This striving and caring often create friction.

Leaders at our schools are charged with the additional responsibility of exercising *cura apostolica*, care for the apostolic work (the school itself), and this layer chafes as well. What is good for the institution is not always good for the individual, and this sometimes leads to hard choices and the tension that comes with them.

We are not Jesuit schools - middle, secondary, or university – if any of these basic principles are missing. So, it follows, we are also not truly Jesuit without the tension that's produced as they rub up against each other. This dynamism fuels our shared "way of proceeding."

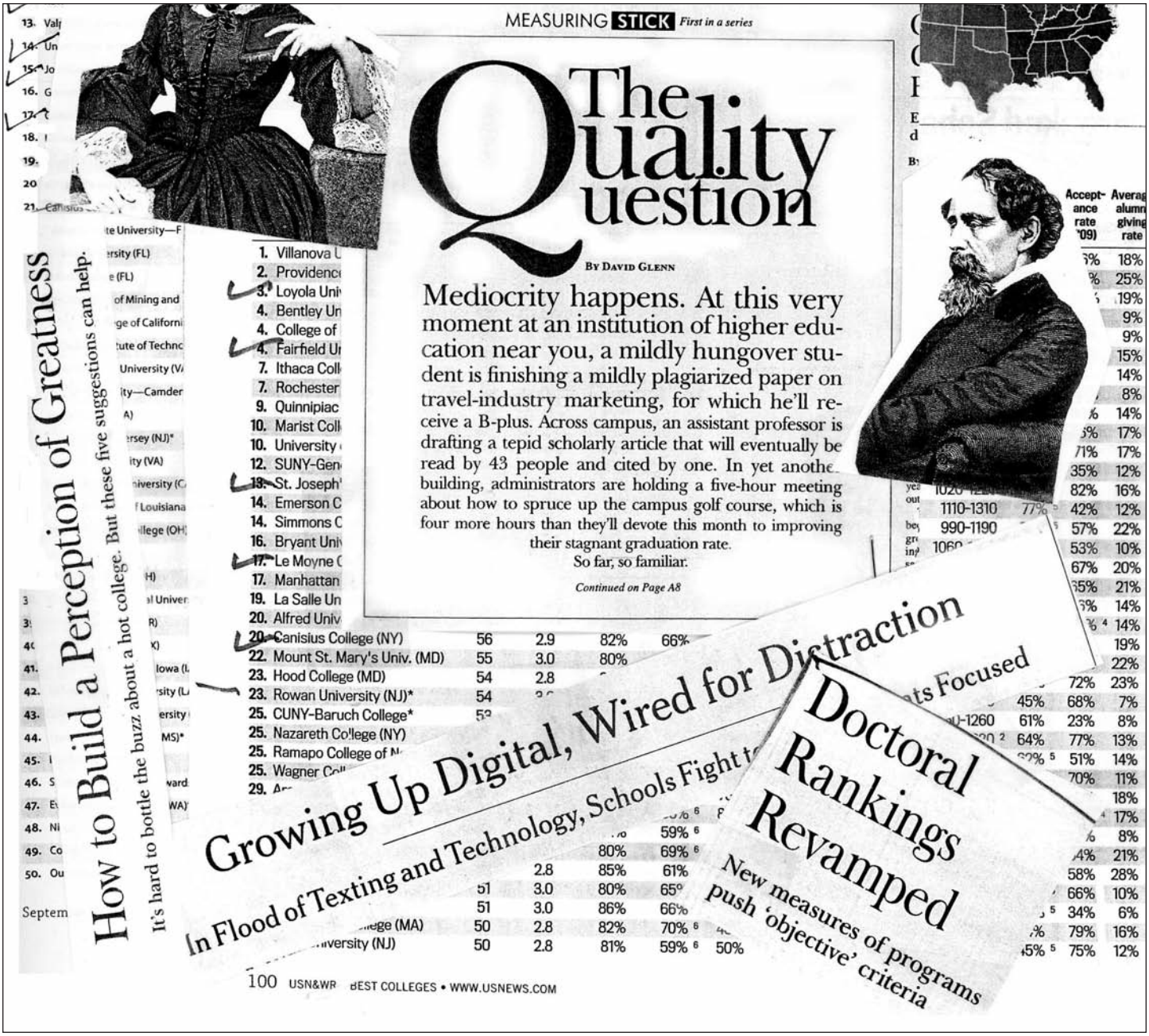
There is clearly, however, a greater tension in the air in secondary schools than the normal tension that exists simply because of who we are. Decree 1, a document written in response to Pope Benedict's remarks to the Jesuits at General Congregation 35, describes a dual challenge that points to the source of this extra-ordinary tension. Pope Benedict reminded the Society of Jesus of the essential role it plays at the edges and urged Jesuits to continue to "…reach new social, cultural, and religious frontiers." However, during this time of complex changes, the Pope also exhorted the Society to "…faithfully help the Church" within its heart.

This image - pushing forward to new frontiers while remaining in the heart of the Church – helps us better understand the heightened tensions that are surfacing at a number of intersecting points. I suggest to our fellow educators in Jesuit higher education that often these tensions are first realized most acutely at the high school level. These tensions are shaping our work and also shaping the students we work with - students who will soon land on your doorsteps.

Preferential option for the poor/an option for the middle class

We are fortunate that the wealthy are attracted to our high schools and universities. Many of our benefactors grew up in middle income, blue collar families who "made it" because of the excellent education they received from Jesuits in the decades after WWII. This education was heavily subsidized by "vow of poverty" labor, a subsidy that no longer exists. Generally 80 percent of a school's expenses come from labor costs, and our tuition rates reflect the rightful commitment to pay just wages and benefits to faculty and staff.

As these costs necessarily rise, so do our tuition rates. We rely upon a solid core of wealthy parents to not only pay these higher rates but also to join other benefactors in contributing to capital and other needs. However, we are also committed to Fr. Pedro Arrupe's call to exercise a preferential option for the poor. This frontier, to reach out to those on the socio-economic margins of society, rightfully requires that we provide financial aid to those in need, and our schools are



We don't allow cell phones

universally committed to this ideal. (This is especially true at Jesuit Nativity and Christo Rey schools.)

What has become, however, of the middle class in Jesuit schools - the heart of our schools throughout most of the 20th century? Our ever increasing tuition rates and the diminishment of the middle class in the United States over the past decade (especially in regards to solid blue collar jobs) are creating donut schools. The wealthy can afford our tuition and we provide assistance to the poor, but there is an ever widening gap in the center where the middle class used to reside.

Technology/Relationships

Technology isn't just accelerating, it is accelerating exponentially. The rate of advancement pushes us toward ever expanding frontiers of possibility – a mostly positive development for education. This does not mean, for example, that the textbook as we know it may die. That death is a given. The only question is what will replace it. Will it be the multiple function flexibility of the i-pad or will we see more benefit in the limitations of the pure e-reader that is the Kindle? What new product will emerge within the next few years (or months) that will knock both off the shelves?

But these questions are no different than "pencil vs. pen" or "vhs vs. beta" debates. The only difference is

rate of change. We need to approach the frontiers of new technologies pragmatically: adopt smarter tools that work; disregard those that don't; and stay clear of techno-fadism lest we mindlessly bounce from one trendy teaching tool to the next.

Further, our technological exploration must recognize that tools, however smart, don't reside at the heart of Jesuit education. Our heart is relational. The early companions were friends in the Lord and friends with each other. Their meetings were characterized by raucous laughter. Their letters were tear-stained. They were bold enough to pray to the persons of the Trinity in colloquies, conversations between friends. To the early companions their friend, Ignatius, seemed to be all love.

Technology connects, but it can also isolate. That's why we don't allow students to use their cell phones at Seattle Prep. Texting means we don't see eyes, and we want eyes to meet constantly throughout the school day. An insightful Marquette University educator and spiritual director, Frank Majka S.J., once wrote that Jesuit schools are all about tables: We work on projects around library tables; gather for meals at lunchroom tables; pull desks together to form discussion tables in the classroom; eat and drink the body and blood of our Lord around Eucharistic tables. Tables will always be our best technology.

Information/Formation

In 1994 while I was academic dean at Marquette High I attended the first JSEA (Jesuit Secondary Education Association) symposium in New York. We were introduced to the Ignatian pedagogical paradigm (IPP) and were charged with bringing this pedagogy into our schools. Honest reflection leads me to conclude that I bungled this responsibility rather badly, especially in my attempts to emphasize reflection (the third step in the IPP) over content.

The Ignatian educators who developed the IPP were amazingly prescient. Smarter tools and the internet's guiding principle – information wants to be free – will continue to expand what is knowable beyond our capacity to know it. The Ignatian approach, reflection over content, recognized this reality before it even existed. It is becoming increasingly clear, as described in Nicholas Carr's writings, that an emphasis on information (through such practices as constant texting) may even be injurious to young brains. Reflection based pedagogy allows for deeper thought and understanding. Conversely, incessant information exchanging may be creating shallow, twitching brains less capable of pondering and imagination.

Yet, American culture, with its emphasis on standardized testing, merit pay for teachers for content driven results, and inclusion on "best of" lists based upon quantitative rather than qualitative measurements, does not value the role of reflection in education. It's akin to Wall Street's valuation of companies: short term earnings reports take precedence over less sexy building blocks like research and development that yield long term results.

Seattle Prep's principal, Dr. Matt Barmore, speaks passionately about the goal of Jesuit education being formation, not information (and at magical moments even transformation). But formation only comes with reflection, and that requires a sacrifice on our part. We could find ourselves in a more isolated frontier of greater wisdom but lower standardized test scores. I hope Jesuit universities would be accepting of students who come from such a place.

Exclusion/Belonging

As wonderful as the teenage years can be, I'm a firm believer that no one goes through high school unscarred. At times all teenagers feel themselves to be on the edges looking in, uncertain of how or where they fit, a feeling that often persists well into college years. This is especially true of homosexual young people. They are subjected to homophobic comments, harassment, and even violence. It's no wonder that the suicide and drug dependency rates for gay teens and young adults are so much higher than their heterosexual peers.

The Catholic Church and its Gospel emphasis on love of neighbor should provide a respite for all our young people, including those of homosexual orientation. Sadly, that's not always the case. For example, Archbishop Dadeus Grings recently drew a facile connection between homosexuality and pedophilia: "Homosexuals used to be discriminated against. When we begin to say they have rights…pretty soon we'll find the rights of pedophiles." In this country the Catholicity of schools has been questioned due to support of gay students. Children of gay parents have even been barred from Catholic schools.

One can be both fully gay and fully Catholic

The increasing tension surrounding this issue suggests that this would be a very good place to respond to

An ornate doorway, Fordham University.

Pope Benedict's call to faithfully help the Church. One way to do so would be to consistently voice the Catholic Church's teachings about homosexuality: Our Church teaches that one's sexuality is intrinsic to the person. It is a matter of nature, not a question of choice. All are made in the image of God; therefore, one can be both fully gay and fully Catholic.

Asserting this truth and acting accordingly may cause anxiety and even anger for those who see such actions as pushing toward a frontier that stretches the Church too far. However, walking in truth and living in love are core Gospel values and these values place us very much within the heart of the Church.

Private/Catholic, Jesuit

This past school year a Seattle Prep graduate, Amanda Knox, was convicted of murdering her British roommate in Perugia, Italy. The case attracted attention world-wide and we were faced with a decision about our response. We decided to help Amanda's family through a fundraiser and to support Amanda with letters and care packages. We also committed ourselves to prayer, including prayers for the victim of the crime, Meredith Kercher, and her family.

If we were a private school this would have been a very dumb decision on our part. We were lambasted in the local paper and on talk radio, a parent called for my resignation, we received some very hateful and deeply disturbing emails, and some donors stopped giving. It was not good marketing and bad for business. But it was, in the end, very beneficial to our community. It raised awareness through a concrete and difficult experience that we are not a business, nor a marketing firm, nor even a private school. As a Catholic, Jesuit school we discern differently because we seek different ends.

One end is the person herself, and the call to live *cura personalis* is a *sine qua non* for living in mission, even if (especially if) we find ourselves in an isolated frontier, subjected to ridicule and scorn. This care is even more important as our schools live within the aftermath of the sex abuse crisis, something we have yet to really get a handle on. Students who enter high school now know only a Church of this crisis. Our young people have many reasons to opt out and pursue a purely personal spirituality, especially as they move away from whatever spirituality is found at home and into the greater independence of university life. If we are to pull our young people back into the heart of the Church – a heart that has nothing to do with the evil and hypocrisy of the crisis – they need to live in a community that cares deeply for them, one precious young person at a time. As St. Ignatius said, "Love is shown more in deeds than in words."

Conclusion

These are all difficult issues, made more so in a nation of blue vs. red amidst a common need to reduce all discussion to talking points and sound bite simplicities. In his remarks to General Congregation 35, Pope Benedict called for a different approach and cited surprising examples of complexity and conflict to both honor and encourage the Jesuits: Matteo Ricci in China, Robert DeNobli in India, and the Reductions in Latin America. Given that our Pope is known for choosing words carefully, there is clearly a message here that should guide those who strive for excellence in all of our Jesuit schools:

We should not fear moving into frontiers, though we should also be mindful that we never leave our heart, especially the heart of the Church, when doing so. ■

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HUMBITION: Excellence in Jesuit Business Education

Not all Jesuit business schools succeed in communicating Jesuit ideals

By William J. Byron, S.J.

Excellence is a relative term. Think of a Little League pitcher who will certainly not win the Cy Young award, but is nonetheless an excellent baseball player. Think of a 1000 SAT student who graduates magna cum laude. Excellence is a measure of progress from a well-defined starting point to a higher level of achievement. Excellence means top of the class wherever and whatever that class happens to be.

No Jesuit business school can be excellent without being authentically Jesuit. "Jesuit" is one of the markers that sets them apart, establishes them in a recognizable class. Most, if not all Jesuit business schools have miles to go in their respective efforts to articulate their Jesuit identity and integrate genuine principles of Ignatian leadership into education for business.

My concern in this essay is not with the rankings of Jesuit business schools (*U.S News & World Report, Business Week*, etc.). I'm concerned with the ability of Jesuit schools to educate the young for positions of leadership. I also want to see Jesuit business schools integrate the principles of Ignatian leadership into the educational experience they provide.

These Ignatian principles are unapologetically Christian and, when considered in the context of American capitalism, completely countercultural. They are directly connected to the person and life of St. Ignatius of Loyola (1491-1556), founder of the Society of Jesus; they have broad applicability beyond Jesuit organizational life. They apply to leadership in any organization, including leadership in completely secular settings. This makes them relevant to what Jesuits do in educating the young for leadership in the real world of business. These principles are available to lay persons, indeed to persons who are not even Catholic or Christian.

Ignatian principles are completely countercultural

I'll use the terms Ignatian and Jesuit interchangeably here, not to deny a distinction between them, but to emphasize the availability of Ignatian principles to the laity. These principles are not "Jesuit" in any proprietary sense.

Ignatian principles can be relevant and practical as part of the leadership toolkit that graduates of Jesuit schools should carry with them into leadership positions in the 21st -century world of business and organizational life. This will by no means be easy. It will, however, be necessary if the business system is to deliver on its promise of enhancing human life and advancing the common good. The potential for positive influence in this regard is an important reason why Jesuit institutions take education for business so seriously.

Not all Jesuit business schools succeed in artic-

ulating a clear understanding of *Jesuit* in their mission statements, nor do they meet with notable success in translating their understanding of the institution's Jesuit character into their curricula and programs. Unless they do, however, they will fall short of any claim to excellence.

There is no need to apologize for referring to the Jesuit brand in American higher education. *Jesuit* is a good brand name. Similarly, "product differentiation" and "comparative advantage" are congenial ideas among business educators. *Jesuit*—once they understand what that notion means and implies—can be of great practical assistance in setting Jesuit educators and their institutions apart from the rest of the pack. The Jesuit brand can attract students, faculty, and money to Jesuit schools of business that will not go to other less distinctive and less competitive brands. It is clearly in their individual and institutional self interest for Jesuit schools to articulate the meaning of the reality behind the brand.

Here lies an enormous challenge

You cannot understand what Jesuit means unless you are familiar with the *Spiritual Exercises* of St. Ignatius of Loyola. It is not enough simply to know about of the existence of the *Spiritual Exercises*; something of the *experience* of the Spiritual Exercises is required in order to understand Jesuit identity and to become familiar with the Ignatian way (the reality that stands behind the Jesuit brand).

Here lies an enormous challenge for the future of all Jesuit higher education at a moment in history when there are significantly fewer Jesuits in classrooms and administrative posts. It is a challenge that is now being met on some Jesuit campuses through the offices of campus ministry or mission and identity that are providing an opportunity for faculty and staff to experience what is known as the "19th Annotation Retreat." It amounts to making the Exercises "in daily life." Under the direction of a spiritual guide who knows Ignatian spirituality, the retreatant (Ignatius would call him or her the "exercitant") *experiences* the Spiritual Exercises by setting aside a half-hour a day for prayer and another half-hour a week for consultation with the director. Over the course of a year one can complete the full experience of the Spiritual Exercises in this way.

The Jesuit Order, founded on Ignatian principles, has numbered in its own ranks many outstanding leaders. Through their educational ministries, the Jesuits have produced notable lay leaders throughout the world who, if they draw on the Ignatian foundations of their Jesuit education, have

"riches, honor, pride"

something quite special to offer. That special something strengthens their claim to excellence and can quite literally set Jesuit schools apart.

These Ignatian principles are, as I said, countercultural. They are grounded in the Gospel of Jesus Christ and stand in opposition to the dominant values that shape secular culture. Ignatius would identify those dominant secular values as "riches, honor, pride" (Spiritual Exercises No. 142). The countercultural values he recommends are "poverty, insults, humility" (Spiritual Exercises No.146). The challenge that confronts Jesuit business educators today is how to translate these countercultural values, these authentic Ignatian principles, into practical guidelines for effective leadership in contemporary secular culture.

Anyone who has been touched in any way by Ignatian influences will recall that Ignatius referred to himself in his early post-conversion years as a "pilgrim." His pilgrimage and that of those who teach and learn in Jesuit business schools might converge on the path to leadership in a world that needs principled leadership of the type Jesuit education can produce.

Ignatius worked for the "greater glory of God," understood as involving a greater, more generous, and selfless service to others. For Ignatius, the help of souls meant the help of bodies too, because he sent his men into hospitals for the care of the sick poor, into cities for the protection of prostitutes and marginalized people, as well as into classrooms for the religious instruction of unsophisticated children.

Ignatius had a tendency to see life as a struggle between the forces of good and the forces of evil. He was a mystic who saw the world from God's point of view. He founded his religious order for like-minded men called, as he was, to be contemplatives in action. Ignatius and his first companions committed themselves "to travel anywhere in the

Boston College.

world where there is hope of God's greater glory and the good of souls." The initials "A.M.D.G." and the phrase, "God's greater glory," appear on the logo or "coat of arms," of many Jesuit institutions and organizations. The Jesuit motto, "Ad Maiorem Dei Gloriam" suggests that Ignatian leadership keeps looking higher—to the greater good of others and to the greater glory of God. "*More*" — not "the most" in any acquisitive sense —but "more," "the *magis*," means that Jesuits always want to meet any challenge with a fuller stretch of effort and talent, in other words, to excel.

In the book of the Spiritual Exercises, there is a special Meditation on Two Standards (SpEx, No.136ff.), *"the one of Christ, our Supreme Commander and Lord, the other of Lucifer, the mortal enemy of our human nature."* (A "standard," as used here, is a military banner or "guide on" employed to lead forces in battle.) The following paragraphs, excerpted from that meditation, pertain to the Standard of Christ (SpEx 145-146). Ignatius states that "Christ calls and desires all persons to come under his standard," and then invites the retreatant, in an exercise of the imagination, to place him- or herself in the presence of Christ and listen.

> Consider the address which Christ our Lord makes to all his servants and friends whom he is sending on this expedition. He recommends that they endeavor to aid all persons, by attracting them, first, to the most perfect spiritual poverty and also, if the Divine Majesty should be served and should wish to choose them for it, even to no less a degree of actual poverty; and second, by attracting them to a desire for reproaches and contempt, since from these results humility.
>
> In this way there will be three steps: the first, poverty in opposition to riches; the second, reproaches or contempt in opposition to honor from the world; and the third, humility in opposition to pride. Then from these three steps they should induce people to all the other virtues.

The Standard of Christ offers this counter-cultural Ignatian principle of leadership: *The three steps to genuine success are poverty as opposed to riches; insults or contempt as opposed to the honor of this world; humility as opposed to pride. "From these three steps let them lead men to all other virtues."* (SpEx 146).

It was remarked in 2008 by Jesuit Cardinal Carlos Martini that delivery of the Spiritual Exercises, particularly the proclamation of the Standard of Christ, is "the service that the Society of Jesus is called to perform for the Church today." To the completely secular eye, that will be seen as no service at all. To the eye of faith, acceptance of the genuine Ignatian vision and values will be seen as a form of liberation that frees a person to become an effective leader.

There are, according to St. Ignatius, three levels of alignment of one's will with the will of God. The first is necessary for salvation. "I so subject and humble myself as to obey the law of God our Lord in all things" (SpEx No.165). This level of humility is thus understood as obedience to God's will. The second kind or degree of humility means "that I neither desire nor am I inclined to have riches rather than poverty, to seek honor rather than dishonor, to desire a long life rather than a short life, provided only in either alternative I would promote equally the service of God our Lord and the salvation of my soul" (SpEx No.166). This is what is known as Ignatian "indifference"—humility thus understood eliminates one's personal desire as finally decisive.

Byron's Words Reach a Young Man Getting Started

Despite how far society has advanced technologically, the tenets of true leadership have remained timeless, and Fr. William Byron, S.J. has artfully collected and presented those principles in a way that they is accessible to all.

To listen, to speak, to read, to write, to think, remember, decide, effect change and, finally, serve – yes, this is what it is to lead. Whether a young person is looking to assume a leadership role or simply become a better leader than he or she already is, Byron has something to offer.

In my early leadership roles I often used the examples set by my childhood role models, and my limited life experiences, to help guide my decisions. Now, as I make my way through the professional world (and this economy), knowing how to lead is more important than ever. A resource like Byron's offers invaluable insights to the young person, with the chapter on ethics being especially poignant. It is the one area leaders have historically found challenging.

Can one be a leader on Facebook? Can you show leadership while commenting on a controversial YouTube video? Is it possible to be a leader during this social network renaissance? These are issues faced by today's future leaders. If there is anything that you can pull from the pages of Next Generation Leadership, it is that the answer to all is a resounding, "Yes." In this age of cyber-bullying young leaders will learn more than to just take a stand for the weak, they will learn how.

Byron's book captures the essence of leadership in such a matter-of-fact manner that anyone can take something away from its pages. You would be hard-pressed to find better. Great leaders may still be hard to come by, but perhaps now they will be a little easier to find.

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The third or highest degree of humility implies the desire to be like Christ who is poor, despised, and deemed foolish.

This third is a high level or degree of sanctity—a goal to be sought, a condition to be valued. Ignatius says that the one making the Exercises "should beg our Lord to deign to choose him [or her] for this kind of humility...provided equal praise and service be given to the Divine Majesty" (SpEx No.168).

The leadership lesson to be derived from a consideration of the Third Degree of Humility can be explained by reference to a secular setting completely unrelated to the context of Ignatian spirituality, namely, a back-office service company SEI Investments in Oak, Pennsylvania, where the

Think Humbition

word "humbition" is held up for praise and imitation. "At SEI, the most effective leaders exude a blend of humility and ambition—humbition—that relies on the power of persuasion rather than formal authority" (See William C. Taylor and Polly LaBarre, *Mavericks at Work*)).

The Ignatian leadership principle that is relevant here is that humility, as demonstrated in the life of Christ, is a highly desirable leadership characteristic. Think of it as "humbition," an amalgam of humility and the *magis*, and you have a clue to what Jesuit business schools should be doing in their quest for excellence.

The Standard of Satan, according to Ignatius, represents a three-step strategy intended to trap the unwary and lead them away from Christ and into perdition. To ignore this warning is sheer folly. And for Jesuit business schools not to forewarn their students about this three-fold threat is a tragic failure comparable to permitting them to sleepwalk into an unknown future.

In order to enable the retreatant to consider the Standard of Satan, Ignatius would have him or her "see the chief of all the enemy in the vast plain about Babylon, seated on a great throne of fire and smoke, his appearance inspiring horror and terror" (SpEx, 140). Then Ignatius would have the retreatant "consider how [Satan] summons innumerable demons, and scatters them, some to one city and some to another, throughout the whole world, so that no province, no place, no state of life, no individual is overlooked."

And finally, Ignatius would ask those who put themselves in prayer in this way to "consider the address [Satan] makes to them [the demons], how he goads them on to lay snares for men, to seek to chain them. First they are to tempt them to covet riches (as Satan himself is accustomed to do in most cases) that they may the more easily attain the empty honors of this world, and then come to overweening pride.

The first step, then, will be riches, the second honor, the third pride. From these three steps the evil one leads to all other vices" (SpEx 142).

Obviously, there is a Jesuit viewpoint that is shaped by the Spiritual Exercises and it is clearly countercultural. When John Kenneth Galbraith's landmark book *The Affluent Society* was making the rounds in the late 1950s, the author's comments about the "basic benefits" of having wealth reflected the values of the dominant culture, but they also struck an unintended echo of the Standard of Satan. Here is what Galbraith wrote: "Broadly speaking, there are three basic benefits from wealth. First, is the satisfaction in the power with which it endows the individual. Second is the physical possession of the things which money can buy. Third is the distinction or esteem that accrues to the rich man as a result of his wealth"

The power-possession-esteem triad echoes the strategy Ignatius saw as the trap set by the enemy of our human nature. Graduates of Jesuit schools should have antennae that are attuned to these cultural currents. A Jesuit I know likes to suggest to students, who are barraged daily with televised, Internet or print advertisements that are the infrastructure of our culture of consumerism, that they should ask, "not what this ad invites you to buy; ask what this ad presumes you to be!"

Jesuit business school educators should think humbition. They should think of the importance Jesuit spirituality attaches to not being possessed by your possessions. They should also think of how far they have to go in persuading their students of the validity and practical worth of the countercultural values that underlie the Jesuit brand.

Assuming instructional and research excellence on all disciplinary fronts, Jesuit business schools will be excellent only if they succeed in making humbition part of the brand. ■

William J. Byron, S.J., is university professor of business and society at Saint Joseph's University. His most recent book is Next Generation Leadership *(University of Scranton Press).*

A statue of Pere Jacques by the chapel at Marquette University.

COMING HOME: AN IMMERSION EXPERIENCE

"You say you love the poor..."

By Amanda Malik

The sun glints through the backseat window as I rest my chin in the palm of my hand. The radio is off, and every passenger stares quietly out at this New Jersey city as a volunteer coordinator turned tour guide narrates the urban landscape around us.

Driving down the main street of the waterfront past the aquarium and ballpark, a tall apartment building looms over us. Nobody walks in or out, and all the restaurants and shops on the first floor are deserted. Further along we pass the Tweeter center, where I saw Brittney Spears at my first concert and watched my first boyfriend graduate from high school. I am familiar with these revitalized outskirts of Camden, the fresh fringes of a wilted city. But as we drive further down the same road, we cross into the parts I have never seen, the parts I'm not quite sure I'm ready for.

As we approach the other end of the waterfront, a silver pile rises in front of us, reflecting pieces of the sun. We turn down a side street that leads towards the sewage plant at the edge of the water, which is where my own flushes from home are deposited, and the smell becomes almost unbearable. The plant faces the Philadelphia skyline, where perfectly designed architecture pierces the sky, separated from where we are by just a few hundred yards of dark cold water. In front of us on this side is the massive mound of metal, the dirt and grime much more apparent up close. Small scraps have drifted away and now float on the edge of the water and the shoreline is black with pollution. A few fish can be seen darting about, and we're told they're poisonous from all the toxic debris in the water, though that doesn't stop some residents from eating them anyway. When you're hungry, anything will do.

Next we head down Broadway, a street once famous for its shops and restaurants, where people came to stroll on a Sunday afternoon. Now, most of the buildings are empty, and nobody is outside. We don't pass a single up-and-running business. Instead, the street is dotted with superfund sites, fenced off and littered. Once the places where paint and dye factories stood, the lots have now been designated by the government as too toxic to be occupied for the next hundred years.

We turn left suddenly and enter the heart of South Camden. Every other house is boarded up, and occasionally we pass entire blocks of deserted homes. Thick iron bars guard the doors and windows. None of the yards have grass or trees, and even the best-looking houses are sagging from the weight of poverty.

Noticing a couple of boys kicking a can around

the empty driveway of a deserted house, I can't help thinking of my own childhood, growing up in the lush suburb of Cherry Hill that is just minutes away physically, but light years socioeconomically.
We pass Cathedral Kitchen, a free meal center that I used to send sandwiches to for the poor but never actually visited. I'm surprised by how nice and new it looks, as well as by the long line of diverse people waiting outside its doors.

When we pull into the driveway at the Romero Center, the sun is fading and the air is still. Terrified expressions fill the faces of my friends who can't ignore the siren wailing constantly for the ten minutes we are in the parking lot. The building we are staying in mimics a fortress, with brick walls and barbed-wire fences. The front door boasts a complicated series of locks, and we are told not to open any of the first-floor windows because they are set to an alarm. But the mismatched couches and cheery paint that greet us in the living room provide a kind of worn safety, contrasting fiercely with the stern exterior. Across the back wall is a quote from Archbishop Romero; "You say you love the poor… name them."

A homeless shelter

The first day I am sent to a men's homeless shelter with instructions not to wear anything form fitting so that the residents don't stare. Sporting baggy jeans and an oversized hoodie, I am prepared for a day in the kitchen and shocked when the program director tells us we'll be working the floor instead. As we enter the room where residents spend their days, very few look up or take notice of us. The palms of my hands are damp as I look around, unsure of where to go or who to talk to. When I finally pick a seat only one guy looks up and I gratefully introduce myself despite the bitter scowl on his face. Forcing him into conversation with me, others slowly join in. Before long, I've incited a debate about where to get the best cheesesteak in nearby Philadelphia. I listen eagerly to the opinions of fifteen different men, one who includes clackety-clack sound effects of knives chopping steak, and all who seem to have difficulty agreeing about anything.

Once the places where paint and dye factories stood, the lots have now been designated by the government as too toxic to be occupied for the next hundred years.

Back at the Romero Center, planned reflection allows me time to think about the quote on the wall. While participating in a similar immersion trip the year before, though I swung hammers and chopped wood with gusto, I had not met any of the people I supposedly served. This time, I am determined to leave Camden with names of the people I have met.

AIDS

At St. Francis AIDS House during lunch, Vince, a resident, talks so much that his plate's still filled with food long after the rest of us have finished. He tells us about his boyfriend who's currently in jail, but then points to a hickey on his neck to show he's not letting that stop him from enjoying himself. "You know, I got boyfriends 365 days a year, 366 during

leap year!" He spends most of his time cracking jokes and laughing at himself, but when it comes to sex he becomes very solemn. "Now, listen here girls. Wear condoms. And if your boyfriend don't wanna go buy 'em, you go buy 'em. 'Cause it ain't fun when you got AIDS. People look at you different', they don't wanna associate themselves with you anymore." When we leave he kisses us each on the cheek.

At New Visions, a homeless day shelter right down the street from Cooper, it is not until the end of the day that I befriend Brian, who has been sitting with his back against the wall for most of the day. I am attempting to survey some uncooperative fellows when he calls me over with a wave of his hand. "You can survey me," he says, but he begins talking immediately so I never get the chance.

"The guys here, they can get a bit out of hand. They get a little bit rowdy e'ery once in a while, angry at the world for what it's done to them. But they all here for a reason – life was going along and then somethin' happened to 'em. Mostly drugs, but that can happen to anyone. Look here, take Bruce." He points to the man sitting mutely beside him. "He used to be a schoolteacher, even won an award for teachin', and now he's here. No one's safe from drugs, it's so easy just to fall into the trap. And here it's so easy to get 'em. Truth is though, it's not mostly Camden folks who are buyin' and usin'. It's the outsiders, from all these nice towns nearby, that come in for their fix when somethin' goes bad at home. And then what do ya know, soon enough they end up here."

I nod sympathetically. I find myself opening up to Brian, telling him about a former classmate who died of a heroin overdose after buying the drug in Camden.

As he listens to my story, fear grows in his eyes. "Too many people dyin', out on the streets, all because of drugs. I know it's gonna kill me, never know when, but I just can't stop." With that, he goes on to tell me about his family, his 6'3" daughter who plays basketball at Tennessee, his estranged wife who divorced him because of his cocaine habit, and his subsequent spiral into addiction. He beams with pride when he talks about his daughter, tells me to look her up, but is crushed when he mentions how long it's been since he's seen her. He admits he's been doing cocaine for fifteen years now, continually pushing his family away from him and leaving him with nothing but the desire to get high. Putting Brian's face to the problem makes drug addiction seem less crazy than I previously thought it was.

Tent City

Jamaica, as we are introduced to him, is the fearless leader of Tent City, a triangle-shaped lot dotted with blue and gray tarps just next to a highway ramp. As he shows us around, pointing out the donated water reservoir, the central fire where most of the cooking is done, and the various damage to tents by the recent snowfalls, his chest swells with pride. He leads us through the camp to the community tent near the back, where weekly meetings are held and the written rules are nailed to a tree. He reads them aloud, explaining the importance of each one. "No lyin', cause then there ain't no trust. And no bringin' your tricks around here, cause this is our home, and we ain't gonna stand for that."

We have our pride.

He tells us how important rules are in a community, how everything is bound to fall apart without them. Jamaica is a stern leader, checking tents weekly and prioritizing cleanliness. "We got intelligent people here, skilled people here, we're just down on our luck. The only thing we have now, we have our pride. And we stick with our pride. Our pride keeps us going."

As we head out of Camden, driving towards the freeway and Baltimore, we pass all the sites from our tour earlier in the week. I wonder why it took me until college, until I went away from home, to be able to take a closer look at the place where I grew up. I always knew Cherry Hill was full of wonderful people, but I was a bit more skeptical about the reportedly drug-addicted residents of Camden. Yet now I knew the names, faces, and stories of my hurting neighbors. I knew about Vince's worsening AIDS, Bryan's downhill struggle with cocaine, and Jamaica's desperate attempt to build a community in a place where so many had lost hope. More than anything, I felt their plea for presence, their need for engaging in conversation and sharing their stories with someone who would listen and remember their names. Sending sandwiches along with our sewage to ease my conscious was not what they had required all those years; it was a friend. ■

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OBSTACLES TO EXCELLENCE

By Harry R. Dammer

This issue of *Conversations* contains many examples of excellence at our 28 Jesuit institutions. However, we are called to do better and more. So with appreciation for what we have accomplished, here are some challenges that face us. These ideas are not novel, nor are they necessarily special to Catholic or Jesuit universities. But our purpose here is simply to jumpstart a "conversation" about the pursuit of excellence.

Five obstacles to excellence.

1. The explosion in the use of technology

Technology is not inherently bad. Those of us in the trenches, however, are aware of the difficulty of getting students to focus and/or even read a challenging text. Why? Research reflects lower reading and math scores for those that have more technology and fewer books around the house while growing up. Students cannot concentrate and cannot focus on one thing for longer than fifteen minutes.

The inability to concentrate leads directly to their inability to think deeply and later express themselves clearly in written or oral forms (eloquentia perfecta). Further, can students under the influence of electronic stimulation ever truly focus on context, experience, reflection, action, and evaluation or deal with the key issues of life — 'who am I, and for whom shall I serve?' Superior General Fr. Adolfo Nicolás, S.J., has referred to this expanding problem of technology as the "globalization of superficiality." He argues with authority that new technologies, along with the influences of moral relativism and consumerism, are shaping the interior worlds of young people in ways that limit their ability to respond to their own "intellectual, moral and spiritual healing."

Possible solutions:

- Include context, experience, reflection and self-evaluation components in all classes
- Prohibit cell phones or computer use in class. And less *power point* would help too!
- Bring back quiet hours to library and dorms

2. The costs of a Jesuit Education

Tuition at Jesuit schools ranges from about $25,000 to almost $50,000 per year. The average cost of private higher education in the United States is around $50,000 per year and the cost of college overall has risen by 250 to 300 percent since 1980.

Financial issues have created a bifurcated system. Those in the top tier Jesuit schools have excellent students who are smart enough to get at least a partial scholarship or have parents rich enough to afford tuition. Because alums from these institutions are also wealthy (and many have Division I athletics), endowments that provide additional financial aid have a better chance to increase. Many of our tuition-driven institutions however are forced to give full scholarships to the good students or accept marginal or poorly prepared students to fill the freshman class because they are full pays. Those same schools also continue, as they should, to increase diversity which most often calls for considerable tuition assistance. The problem with all this is the middle class—those who paid to fill our schools during the mid to late 20th century—are now attending State U. The impact of these financial realities may soon lead to closing some of our less resourced Jesuit colleges and universities.

Possible solutions:

- Reduce the size of administration and staff
- Reduce the cost of organized sports
- Develop locked-in tuition plans
- Increase the teaching load of faculty who do not publish.

3. The issue of rigor

Veteran teachers agree that years ago we required more of students. We have heard about the "anti-intellectual culture" that is pervasive today. This argument is supported with "Students just care about partying and not about their work," or, 'They care only about the grades and not about learning or having a real thirst for knowledge." We must challenge our students to do more. As Fr. Superior General Kolvenbach who said in 1989 "the pursuit of each student's intellectual development to the full measure of God-given talents rightly remains a prominent goal of Jesuit education."

One way to increase rigor is to reduce grade

inflation. Any perusal of grade distribution data or a comparison of GPAs for past and current students will support this position. We should also review course syllabi to determine whether students are asked to read more, take more exams, or write more than in the past. Are courses more likely to have 'take-home' exams, true and false questions, group projects, or other "soft" pedagogic strategies? Rather, are students required to take comprehensive exams with essay requirements, write papers that require correct grammar, and take daily or weekly quizzes to "encourage" reading the text material?

Possible Solutions:

- Grading guidelines to corral grade inflation
- University-wide attendance policies
- Better supervision of adjunct faculty
- Post-tenure review for full-time faculty

4. Diversity as a challenge to mission

At the risk of sounding un-PC, I think it is important to mention a major challenge to mission that has developed quickly over the last twenty-five or so years—diversity. No one would argue that diversity is a bad thing. But emphasis on diversity creates challenges from three sources: students, faculty, and ideas. Our current students differ more than in religion and skin color. They are also more likely to be from single parent families, foreign countries, have learning disabilities or psychological disorders, and are less likely to have attended Catholic secondary schools.

Our faculties are even more diverse than our students. At my medium-size university I have colleagues who have attended universities in twenty-one countries and I have met those who are who are Buddhist, Jewish, Muslim, Hindu, Wiccan, atheist, and agnostic. Ideas that are brought forth in the classroom, the laboratory and at public lectures are also much different from those only twenty-five years ago. The science of stem cell research, the sociology of post-modernism, and the discussion about GLBTQ issues, cause consternation for presidents and bishops across the country.

In some ways our schools are less Catholic and less Jesuit than they used to be. The impact is visible in the short term and problematic for the long term survival of our institutions. Students with poor academic backgrounds are challenged by the rigors of philosophy and theology as well as other liberal arts courses. What percentage of students and faculty are Catholic or attend campus-held Masses? Students who have serious psychological issues may find it difficult to handle the stress of rigorous study. Comparatively few of our courses address any aspect of Catholic social teaching. Because of the emphasis on research (and tenure!) current faculty are more likely to think only of their own discipline and not be interested in the linkages to the Catholic intellectual tradition or any other faith traditions. Philosopher Alasdair MacIntyre says it well: "only the faculty can secure the Catholic identity of a college and determine what kind of identity it is and what form of academic expression should be."

The good news is that since the issuance of *Ex corde ecclesiae* ("From the Heart of the Church") some twenty years ago by Pope John Paul II, many of our Jesuit institutions have responded with training of staff, seminars on the Catholic intellectual tradition, and hiring for mission.

5. Obstinacy to change

Recent books by Mark C. Taylor (*Crisis on Campus: A Bold Plan for Reforming our Colleges and Universities*) and the team of Andrew Hacker and Claudia Dreifus (*Higher Education? How Colleges Are Wasting Our Money and Failing Our Kids and What We Can Do About It)* stress the need for thinking more creatively, about the way we do our business of education. All four of the "obstacles" discussed here feed directly into this point. The will be addressed only if we are willing to "think outside the box" about how Jesuit and Catholic education is administered. Some possible paradigm shifts follow:

- AJCU schools can pool technological and faculty resources and offer more blended and on-line degree alternatives.
- Consolidate Catholic universities. For example, if Jesuit college (A) has a weak sociology program but a local non-Jesuit Catholic college (B) has a strong social work program and they are only one mile down the road, they could offer one joint degree program
- Should some of our financially challenged institutions become Catholic junior colleges that would better serve the mission to inner-city students?
- Do we really need tenure or would we **all** best be served by five or seven year renewable contracts?

For sure there are many reasons why each of these ideas is impractical or politically uncomfortable. But they all are ideas that will be part of the "conversations" within Jesuit circles in this century—if we like it or not. Adolfo Nicolás, S.J., Fr. Superior General of the Society of Jesus, in a recent address suggested that we "place ourselves in the spiritual space of St. Ignatius... as if we were the first companions" and then ask the question "What kind of universities, with what emphases and what directions, would we run, if we were re-founding the Society of Jesus in today's world?" These are the "conversations" we are called to have. ■

Harry R. Dammer is chair of sociology and criminal justice at the University of Scranton.

"CONTROLLED BY A CREED?"

Is Saint Louis University a religious institution?

By Chad Flanders

When I teach a course at Saint Louis University (SLU) law school, I like to start the first class with a case from the Missouri state courts. Giving my students a "local angle" is my way of showing them that the principles they'll be learning are relevant to issues right in their own neighborhood. Imagine my delight, then, when preparing for my class on Religion and the First Amendment, I found a case that wasn't just from Missouri, but that involved my own home institution.

The case, *Saint Louis University v. Masonic Temple Association*, arose out of SLU's efforts to secure funding for its new sports arena. Predictably, SLU sought state money, in the form of Tax Increment Financing (TIFs). I don't pretend to know how the details of how that financing works (I leave that to the tax professors), but the connection between SLU and government money was apparently too close for comfort for the Masons. They balked and, in good American fashion, filed a lawsuit. Funding SLU's sports arena using public money was an "establishment of religion," they claimed, something forbidden under the Missouri constitution.

I couldn't believe my luck. The case was perfect. I had been searching for cases to introduce my students to the two big ideas the class would be covering: first, that both state constitutions and the United States Constitution protect the "free exercise" of religion and second, that both state constitutions and the U.S. Constitution also prohibit the "establishment" of religion. I had already found my case for free exercise, and *Masonic Temple* would be my case about establishment.

Even better, the case demonstrated something I also wanted to emphasize to my students: sometimes states will offer slightly different (sometimes better, sometimes worse) protections for the religious people and institutions. In the case of Missouri, its "establishment clause" was more restrictive than the U.S. Constitution's. Where the U.S. Constitution didn't specify what it meant to be an "establishment of religion," the Missouri Constitution was pretty clear that it meant no funding to aid of religious institutions.

Things looked bad for my dear SLU. But at the same time, I knew that the arena had been built. I had even recently attended a basketball game there. What happened? Did the University secure extra funding from some non-state benefactor (was *that* why it was called the "Chaifetz" Arena)? Did they find a loophole in the Missouri Constitution?

I almost couldn't believe my eyes.

As it turned out it was the latter, although not in the way I expected. I knew that it was common for religious institutions to make the argument that even though they *were* religious, government funding was OK, so long as that money went to secular projects. My sense was that this was SLU's best argument. After all, they weren't using the money to fund repairs to the campus church down the street from the law school. They were using it to pay for a basketball arena. I know some people treat Billiken basketball as a religion but still...

In my mind I had also anticipated the argument that, it turns out, the ACLU (which filed an amicus brief in the case) had made several times before: when you give money to a religious institution, even if they *say* that they will spend the money on secular projects like sports arenas, this still frees up money in the rest of the University budget, and some of that money will be used for religious purposes. The logic was simple: if SLU has money to spend on its arena courtesy of the government, that means it can spend other money on repairs to the church. Government ends up indirectly funding religion and, under the Missouri Constitution, it can't do that.

So I sat back, ready to see the battle joined on familiar turf.

But as I read on, my predictions

turned out to be totally wrong. The Missouri Supreme Court ruled for SLU not because the money was going to a basketball court and not a church, but because *SLU wasn't a religious institution.*

I almost couldn't believe my eyes. SLU not a religious institution? What about the crosses in the law school classrooms? What about the part of the orientation session I attended last semester emphasizing our *Catholic* mission? What about our web page, which touted SLU as among the top five *Jesuit* universities in the nation? And what about those e-mails we faculty always get from *Father* Biondi, a Jesuit priest?

Yet there it was: the Court ruled that because SLU was not controlled by a religious creed, it was not a religious institution (the language of being "controlled by a creed" was from earlier decisions, which set this as the standard for being a religious institution). The Court decided the matter on summary judgment, which meant that it thought there was not a "genuine issue of material fact" over whether SLU was controlled by a religious creed. It might have Jesuit ideals and aspirations, the Court conceded. But "controlled" by a religion? No way.

Reading the decision over again later, I concluded that the Court's decision was probably technically correct. Our daily affairs are not meticulously run by nuns; we are not given marching orders from Rome. Our university's mission is in a sense spiritual, but it is not first and foremost to convert students. We welcome all faiths.

But even if the decision was right as a matter of law, it still discomfits me. It seems a lawyerly way out of a deep and important question. *Should* we be controlled by a creed? Perhaps SLU shouldn't — and isn't — controlled by a creed in the way the Court was talking about. We aren't an institution that follows the Rule of Saint Benedict. Should we, however, as individual teachers and students at a Jesuit university see ourselves as controlled by a creed?

I am also discomfited by this possibility. I am only in the vaguest sense a Christian, still less a Catholic, and not a Jesuit. I don't view it as any part of my job to proselytize.

But I still find it important that SLU identifies itself as Jesuit. I smile when I pass the Jesuit Hall down the street, kitty corner to the newly built Chaifetz Arena. I grin and try to say hello to the priests in robes and sandals strolling through campus. Our association with a religious order makes us at SLU different. It says, probably not as often as it should, that our purpose is not just preparing students to get the best jobs that pay the most money. It says that we are bound by, if not "controlled by," a creed which says that the state of our students' souls should be our utmost concern.

This is something no government funding can give us and no court decision can take away. For that we should be grateful. ■

Students and faculty at Saint Louis University.

Chad Flanders, J.D., Ph.D., is an assistant professor at Saint Louis University School of Law.

Excellence

SOME THINGS WE ARE DOING WELL

Introduction to Excellence

Each of the 28 colleges and universities, many founded in the 19th century, has its own history and its own priorities which, though sharing in the goals spelled out in the recent Jesuit General Congregations, express themselves in the language and culture of their local environment.

Already aware of the national rankings in *U.S. News and World Report* and *The Washington Monthly*, we wanted to know what excellence looks like on the home front. We wrote to every college and university president and invited all to send us a brief report on something they were doing of which they were particularly proud. It could be a scholarly breakthrough, an athletic conquest, a new imaginative program — whatever they wished to put forward. The results follow.

RASsj

PARTNERSHIP WITH PESTS

How to create an excellent sustainability program

By Karen Price

At many universities, including Seattle University, sustainability initiatives with a high degree of excellence start with a passionate staff, faculty or students. Your university doesn't have to be located on the U.S. West Coast—known for cultivating innovation and governmental policies that protect the environment—to have an excellent sustainability program. No matter the location of your Jesuit institution, there are things you can do to move your school further along the path to sustainability. Take for instance the journey that Seattle University traveled on.

The roots of SU's sustainability movement were planted in 1981. The new head of the grounds department, Ciscoe Morris, inherited a severe aphid infestation on campus caused by spraying the trees with a highly toxic pesticide. This non-selective spraying killed both good and bad bugs and resulted in an out-of-control aphid population. Morris wanted to figure out a way to develop a balance of nature on campus where there would be enough beneficial insects to help keep the bad ones in check. Having just taken an integrated pest management course, which taught him how to manage pests in partnership with nature, Morris proposed to the vice-president that he release lacewings—a "good" bug—to eat the aphids. Initially, the idea was met with skepticism—introducing more bugs to address a growing bug problem.

After Morris enlisted the enthusiastic support of the student government and faculty members, the vice president agreed on the condition that if it failed, he'd either have to continue spraying with a pesticide or lose his job. The lacewings successfully ate the aphids until a few remained. This experiment by Morris, a staff member who was passionate about protecting the environment and willing to stick his next out by trying something new, epitomizes the culture within the facilities department. Within five years, all herbicides and pesticides were removed from campus.

Expanding sustainability out of facilities and into co-curricular education, academics and other departments' daily operations is the next step toward moving along the path to sustainability. This often requires sustainability champions at the highest levels of a university's administration. In Seattle University's case it has been the senior vice president, the vice president for business and finance, and the associate vice president of facilities. Their support created a sustainability coordinator position, an office for sustainability and a campus sustainability committee to involve students and faculty in identifying and advocating for new sustainability initiatives. Universities that have an excellent sustainability program typically employ one of these strategies to coordinate campus-wide efforts.

How to sign on to sustainability

Another thing a university can do to develop and support a sustainability program is to sign the American College and University Presidents Climate Commitment. Presidents signing this commitment pledge to eliminate their campuses' net greenhouse gas emissions in a reasonable period of time as determined by each institution. This involves setting up a committee to guide the process, tracking greenhouse gas emissions, creating and implementing a climate action plan and taking tangible steps to reduce greenhouse gas emissions while the more comprehensive plan is being developed. It also involves integrating sustainability into the curriculum and making it part of the educational experience. To date, 674 college and university presidents have signed including: Creighton University, Fairfield University, Gonzaga University Loyola

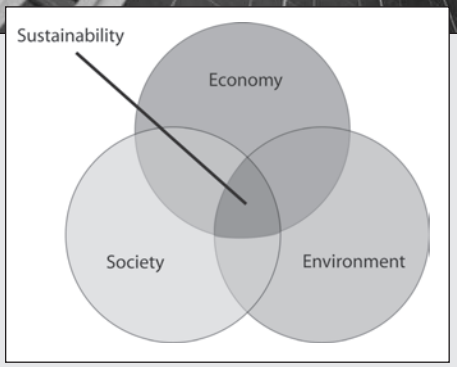
Karen Price is the campus sustainability manager at Seattle University, which won the 2010 recycling award for outstanding achievements in composting.

Marymount University, Loyola University New Orleans, Saint Peter's College, Santa Clara University, Seattle University, and Xavier University.

At Fairfield University David Frassinelli, associate vice president for facilities management says, "Signing the President's Commitment was a significant step … The green movement was alive with faculty and student groups actively pursuing their initiatives. The President's Commitment with its requirement for the creation of a campus sustainability committee that involved faculty, staff and students created a method to coordinate the disparate efforts and streamline the process. Case in point, one group wanted to create an organic garden on campus. By bringing it to the committee, the location was determined quickly, grounds crews built fences and provided soils. The labor to plant and manage was provided by faculty and students."

While improving the environmental stewardship of a university's operations reduces operating costs and green house gas emissions, the impact of educating the next generation of leaders about climate change and how to live sustainably will be many times more effective. It will be the mark of a genuinely excellent Jesuit education for the 21st century. Next is integrating sustainability into the curriculum.

Many educators do not see a connection between learning how to improve the lives of those in need within one's vocation and learning about sustainability. This is because most people think of recycling when they hear the word sustainability. Or they want to say 'environmental sustainability' which only focuses attention on one societal problem. Sustainability is a framework for making decisions that value human, environmental and economic needs as a whole system. The concept of sustainability is often shown as a Venn diagram where the overlapping circles of social equity, environment, and economy creates sustainability in the middle.



Networks of interdependence

Sustainability has been defined as meeting the needs of the present without compromising the needs of future generations. What does that mean? For a campus building it would be a building that regenerates nature, improves the lives of tenants and the lives of those in need within community, and is affordable to operate for many decades. What might that look like? A green roof regenerates nature by providing the foundation for an ecosystem to emerge within an urban environment. Windows that open, views to nature and daylight make for happy and healthy students, faculty and staff. A fruit and vegetable garden run by students brings the harvest to the local food bank. Designing a building that creates its own energy using renewable resources protects the university from having to increase tuition to pay the utility bill. All these sustainable building features are opportunities for student learning during the planning, implementation and ongoing maintenance and evaluation.

The huge problems facing us today—climate change, overpopulation, species extinction, peak oil, terrorism, a weak economy—are a crisis of perception derived from the fact that the world is now globally connected and our worldview hasn't changed to keep up with it. The solutions to these problems require a radical shift in perception, thinking and values that acknowledges all living beings as members of ecological communities bound together in a network of interdependencies. The next level for a university to have an excellent sustainability program is for college students to graduate with a deep understanding of caring for creation within their vocation. ■

Excellence

MARQUETTE UNIVERSITY
What David Baker Does

Scientific excellence is the guiding principle that keeps David Baker's research laboratory moving toward its purpose: help those afflicted with one of humankind's most debilitating psychiatric disorders. The well-published associate professor of biomedical sciences in Marquette University's College of Health Sciences has received millions of dollars in federal research grants to understand the brain mechanisms behind and ultimately develop effective treatments for schizophrenia.

To that end, he and John Mantsch, a fellow associate professor of biomedical sciences at Marquette, launched Promentis Pharmaceuticals, the university's first pharmaceutical spin-off. Rooted in Baker's research into a key neurotransmitter involved in schizophrenia, Promentis is developing pharmaceutical compounds that target this particular mechanism.

For Baker, though, it's about more than research dollars or building a successful company. "We typically measure scientific accomplishments through grants, manuscripts, citations and awards. However, focusing on these can detract from scientific excellence, which is best achieved when we strive for something greater," Baker says. "My motivation is to reveal how our brain works in order to relieve suffering from neural disorders; anything less would be a disappointment."

BOSTON COLLEGE
Jerry York, Hockey Coach

Boston College ice hockey coach Jerry York is the winningest active coach in all of college hockey, beginning the new season with 850 career victories – including the 2010 NCAA hockey championship tournament won by the Eagles last April.

Beyond his teams' on-ice success, York's players acquit themselves equally well in the classroom — his student-athletes have an excellent graduation rate over his 38 years as a head coach — and he instills a team commitment to community service in the Greater Boston area, with student-led outreach activities ranging from hospital and school visits to fund-raising efforts for cancer research.

York is graduate of Jesuit-run Boston College High School and he played his college hockey at BC from 1963 through 1967, earning All-America honors as a high-scoring center. After obtaining a master's degree from BC's Lynch School of Education, he began his coaching career at Clarkson and became the Knights' head coach in 1972. He also was head coach at Bowling Green University, where he coached the first of three NCAA hockey championships won by his teams.

In addition to his coaching skills, York is a popular inspirational speaker who frequently shares examples of his own Catholic faith and formation with audiences. He has been a featured speaker at numerous parish and Archdiocese of Boston events throughout his BC coaching career.

SCRANTON UNIVERSITY
Student/faculty research

The University of Scranton's faculty/student research program gives undergraduate students an opportunity to become involved in faculty research. The program is especially thriving in the sciences, where more than 50 percent of the Scranton's students in sciences, engineering, technology and mathematics participate in research. Forty-five percent of these undergraduate students wrote a formal thesis, and 38 percent authored or coauthored a publication and/or conference papers.

Goldwater Scholar Maria A. Gubbiotti, a biochemistry, cell and molecular biology major, has participated in the faculty-student research program since her first year at Scranton. Her research with faculty mentor Timothy Foley, Ph.D., associate professor of chemistry, involves isolating and identifying proteins in the brain that contain oxidative stress-sensitive molecular switches in order to gain a biochemical understanding of how proteins respond to oxidative stress under both normal and disease conditions.

"It is a little piece of the puzzle that could contribute to a better understanding of Alzheimer's or other degenerative diseases," said Gubbiotti.

The Faculty/Student Research Program encourages even further success in graduate studies. According to the 2008 NSF survey on earned doctorates, in 2006 (the most recent year reported), Scranton ranked 9th out of 568 master's institutions that reported data for alumni who earned doctoral degrees in life sciences, and 37th of 568 in the physical sciences.

David Baker, Marquette University

Jerry York, Boston College

Maria A. Gubbiotti, Scranton University

Excellence

Saint Joseph's University's Pedro Arrupe Center for Business Ethics.

SAINT JOSEPH'S UNIVERSITY
Center for Business Ethics

Founded in 2005, Saint Joseph's University's Pedro Arrupe Center for Business Ethics serves as an intellectual resource for students and faculty. With a focus on infusing ethics across the curriculum, the Arrupe Center's mission is to prepare students to make informed, socially-conscious business decisions far beyond their time on campus. The Erivan K. Haub School of Business Center supports faculty and students in research and development programs and sponsors conferences public lectures.

Faculty integrate ethics into their classroom teaching and pursue research that will influence curricular development. Papers by SJU faculty members have been published in the *Journal of Business Ethics Education* and presented at Catholic education conferences and seminars nationwide. To date, nearly two-thirds of all full-time, tenure-track Haub School faculty participate in Center fellowships for research, conferences, and course development; And every summer, almost one-third have fellowships to participate in Ethics Across the Curriculum, a six-week seminar

While undergraduates received their ethical training in the classroom and through learning development programs, graduate students enter an essay contest. The winning papers offer a theoretical analysis of a business case and recommend a solution. Faculty and students at all levels participate in ethical business practices first hand through NetImpact, a network of MBAs, graduate students and young professionals committed to earning profits while creating social change, and KIVA, a not-for-profit microlending organization which makes small loans to global entrepreneurs.

SPRING HILL COLLEGE
With the Poor in Managua

Every spring when many college students head for the beaches to enjoy their spring break, groups of Spring Hill College students put into action their commitment to excellence in service.

Dozens of students and several faculty and staff members embark on international immersion trips with the hope that they will make a difference in the lives of others. And, year after year they return with the realization that they were blessed by the experience just as much, if not more, than those they set out to serve.

This year students, faculty and staff will travel to Belize, Nicaragua, El Salvador and Ecuador. In Belize City and Managua, they will work with faith-based international service organizations that provide life's essentials to the poor.

Students build houses, ensure medical attention for those in need and deliver food and supplies to the poor. In Punta Gorda, the group works at a Jesuit parish that provides religious and educational services to nearby Mayan and Garifuna villages.

University of Scranton's faculty/student research program.

Right: Loyola Marymount University's mission-driven education embraces educating traditionally underserved students.

"Spring Hill students take part in immersion trips because they have generous hearts," says Maureen Bergan SHC director of campus ministry. "To be immersed in a different culture for a week, to work alongside the poor and needy, is to discover parts of themselves students have never seen before. They are transformed by their experience."

The mission of excellence in service at Spring Hill is found closer to home as well. Last year more than 50 percent of all undergraduate students were involved in community service in the Mobile area that included working as tutors, teaching English as a second language programs, and working with mentally challenged youth. This summer, more than 60 staff members participated in a special community "service day" established to honor St. Ignatius Loyola.

ROCKHURST UNIVERSITY

Developing our faculty

For more than a decade, the Center for Excellence in Teaching and Learning (CETL) at Rockhurst University has developed the faculty. As the center point for faculty development, CETL is a sign of the university's commitment to its core values of *magis* and *cura personalis*. Consistent with these core values, CETL offers rich opportunities for faculty to develop skills in learner centered pedagogies, assessment of student learning, and effective classroom management. A hallmark of the center's programming is the new faculty mentoring program, which introduces them to Ignatian spirituality, Ignatian pedagogy, the development of active learning strategies, and development of curriculum and curricular strategies. Through peer-to-peer sharing and collaboration, faculty at the university have an opportunity for formative development throughout their careers. In addition to its programming, the center provides individual consultation and classroom visitations.

LOYOLA MARYMOUNT UNIVERSITY

Closing the Gap

Loyola Marymount University is recognized as one of the most successful universities in the nation at graduating African-American and Hispanic students, according to a pair of studies released this summer by The Education Trust. The studies, "Big Gaps, Small Gaps," examined the disparity in graduation rates by ethnicity at colleges across the country (not including historically African-American institutions). LMU ranked No. 7 among private institutions with the most-favorable graduation rates for Hispanic students and No. 13 for graduating African-American students.

The success was partially due to its Catholic, mission-driven education, which embraces educating traditionally underserved students. They also singled out LMU for strong leadership from the president and administrators, successful recruiting efforts, and close data monitoring to identify struggling students early and provide needed help.

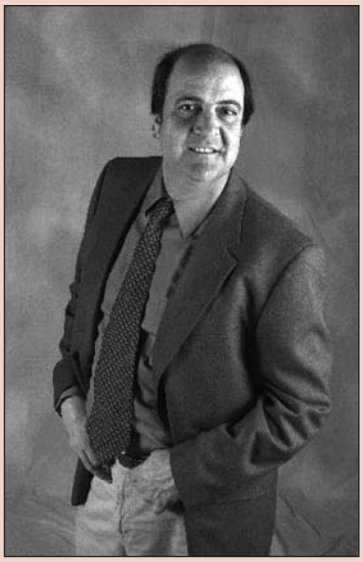
XAVIER UNIVERSITY

Paul Colella, Teacher and Scholar

Dr. Paul Colella, professor of philosophy at Xavier University, is a stellar teacher and scholar. In addition to receiving Xavier's Bishop Fenwick Award for Excellence in Teaching, which is the most prestigious teaching award at the University, he has been active in introducing innovative pedagogical approaches to courses in the core curriculum.

Excellence

As a scholar, he has published in many areas of philosophy. Since his arrival at Xavier in 1979, Paul has continually supported our students through his good work in and beyond the classroom. As the founder and director of the philosophy, politics, and public (PPP) honors program, one of Xavier's signature academic programs, his emphasis on the students' strengths in better understanding the concept of "the public sphere" in democratic societies has positioned these students to better engage the active world of politics. The program involves students in large-scale interdepartmental courses, seminars, and individualized tutorials in which faculty and students meet for intense personal instruction. Prior to his directorship of PPP, he served as director of the University scholars program, in which he regularly offered interdisciplinary courses in philosophy and history to first-year students. Moreover, he established, designed, and taught in five week summer study programs in Rome and London respectively during the past thirteen years.



Dr. Paul Colella, professor of philosophy at Xavier University.

UNIVERSITY OF SAN FRANCISCO

Designed here, built in India and Belize

University of San Francisco's Architecture and Community Design program provides an academically rigorous social justice-oriented education, where students learn by working on real projects for underserved communities. As part of the 4-year program ARCD majors become committed and capable of making positive social change through collaborative design.

In the courses on community design outreach, international projects, and construction innovation lab, student teams work on projects ranging from local parks, urban food gardens, and historic preservation adaptive reuse, to internationally located community centers, libraries, housing, vocational training centers, health clinics, and small-scale factories. Local projects are designed and built as a collaborative effort between students and the partnering community, while international projects are designed with the partnering community via the Internet; through email, pdf attachments, and Skype conferences. When a project is ready to build, the student team and professor travel to build the design with the partnering community.

Current international projects are in India, Nepal, Belize, Haiti, Nicaragua, El Salvador, and Colombia. All require considerable research into the social context and history of vernacular architecture and indigenous building methods, so that the work produced is sensitive to cultural, aesthetic and historic realities of the place and peoples being served.

Students participating in the University of San Francisco's Architecture and Community Design program.

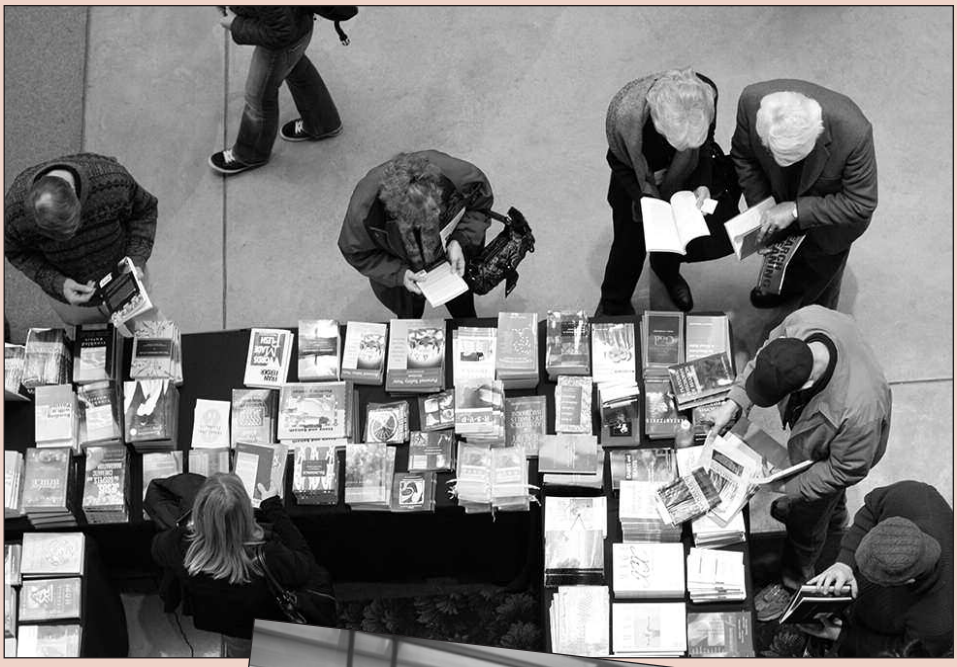
SEATTLE UNIVERSITY

We get them to read books.

They say the Pacific Northwest is one of the most "unchurched" regions in the country. An odd place to be, it would seem, for an institution like Seattle University. Sometimes yes, but a critical dimension of SU's mission as a Jesuit Catholic institution, "is to bring issues of faith and spirituality into the messy chaos of the world of ideas, especially the ideas that are shaping cultures, social institutions and people's lives," says Mark Markuly, dean of the SU's School of Theology and Ministry.

It was in that spirit that Dean Markuly and his colleagues two years ago launched the Search for Meaning: Pacific Northwest Book Festival. The largest gathering of its kind in the region, the festival engages the wider community in conversations around religion, faith, spirituality, morality and social justice. Dozens of nationally and regionally recognized writers are featured each year, including National Book Award-winning author Sherman Alexie, who keynoted the first festival, and *New York Times* best-selling author Kathleen Norris,

Top right: Attendees thumbing through the books on display at Seattle University's Pacific Northwest Book Festival. Below: Author Sherman Alexie (left) with Dr. Mark Markuly, dean of Seattle's School of Theology and Ministry. Photos by Chris Joseph Taylor.



who keynoted the second year, as well as several scholars from SU's own faculty. Best-selling author Anne Lamott and noted Islamic scholar Tariq Ramadan will headline the 2011 festival on Feb. 5.

Perhaps most notably, the festival attracts a broad cross section of attendees. Everyone—from the practicing religious to the "spiritual but not religious," from the non-believers to the searching—is welcome and has a place in the dialogue.

The event, as President Stephen Sundborg, S.J., sees it, is a powerful example of the university's uncompromising commitment to academic excellence. "People from all over the region come to our campus to grapple with the relationship between faith and the human condition," he says, "and in doing so, they grow intellectually and spiritually."

COLLEGE OF THE HOLY CROSS

We Think

When addressing excellence, our language favors metaphors related to *height: raising the bar, reaching for the stars, scaling new peaks*. At the College of the Holy Cross, a series of programs in academic affairs, student affairs and the office of the College chaplains encourages students instead to consider excellence as resulting from reflecting more *deeply* (as well as more frequently and more intentionally) on their educational experience. During their orientation, for instance, first-year students write reflective journals in which they explore what aspects of their high-school selves they will need to leave behind in order to become excellent college students, as well as what talents they bring with them as their most significant contribution to our campus community.

A year later, as part of our distinctive 2YO program, we again challenge them to reflect – this time on how they will exploit the many "Second-Year Opportunities" the College offers. And at the beginning of their final semester, our seniors meet as a class in Saint Joseph chapel to think together about all that they have learned and the ways in which those lessons have prepared them for lives of excellence after they graduate. These are just three examples of the many ways in which we encourage Holy Cross students to develop habits of reflective practice as the most assured path to excellence in all facets of their lives.

FORDHAM UNIVERSITY

Reflecting upon Key Texts

The Fordham College at Rose Hill honors program seeks to make a contribution to the wider college community. The program has for the last three years has sponsored the Ignatian Education Seminar, which is open to all Fordham College juniors and seniors. A one credit, pass/fail course that meets four times during the semester, the seminar provides students an opportunity to reflect on their own experience in conversation with key texts from the Jesuit tradition of liberal arts education.

The meetings progress from a general focus on the liberal arts in the first session to a focus on the Catholic intellectual tradition, Jesuit spirituality and pedagogy, and specific Fordham issues in the sessions that follow. The faculty coordinators for the seminar are both Jesuit and lay, and they have included the dean of Fordham College, the directors of the honors program, the American Catholic Studies Center, and other faculty. So far, over two hundred students have participated. Many conclude it should be required of all. ■

Honors Programs at Jesuit Institutions: Learning and Joy

By Harry P. Nasuti

HONORS PROGRAMS: THE SAME BUT DIFFERENT

INTRODUCTION. Along with our invitation to the presidents to tell us about some one special example of excellence on each campus, we have focused on honors programs as a specific means of both challenging the more intellectually ambitious students and elevating the academic atmosphere of the institution. Here Professor Harry Nasuti of Fordham University offers an overall philosophy on what should be the goals of an honors program on a Jesuit campus. Then we follow-up with examples of what several campuses consider their "best practice" which others might want to imitate. **RASsj**

While of great importance for Jesuit education as a whole, the topic of this issue of *Conversations* has a special resonance for the honors programs that one finds at most Jesuit colleges. One naturally expects to find in these programs a commitment to excellence on the part of both institution and student alike. It is not surprising that the question of what such excellence entails should be a particular concern there as well.

Honors programs have existed at Jesuit colleges and universities since the middle of the last century. These programs attract very talented students, many of whom have chosen to attend their present colleges at least in part because of the opportunity to participate in their honors programs. These students usually shine during their college careers and go on to win competitive fellowships, study at the best graduate and professional schools, and undertake careers of distinction in a variety of fields.

As is the case with their honors counterparts at other universities, the curricula of Jesuit honors programs come in a wide variety of shapes and sizes. Despite their different approaches, these programs all challenge their students to develop their communication skills, analytical abilities, and research talents to the highest level. However, to describe honors programs only in such terms would imply an exceedingly narrow understanding of their commitment to excellence, one with which I suspect no Jesuit honors program would be content. On the contrary, these programs are much more inclined to see that commitment as rooted in a rich and multifaceted relationship between their honors and their Ignatian identities.

Between Honors and Ignatius: Towards a Deeper Understanding of Excellence

To understand the distinctive character of Jesuit honors programs, one might well begin by taking a closer look at the students who participate in these programs. The individuals usually sought by honors programs have something that in my talks to prospective students I describe as a "deep, dark secret." These students not only excel in their studies but actually enjoy them for their own sake. They glory in the exchange of ideas, both in the classroom and the cafeteria. Above all, they tend to read without ceasing, well beyond what is required for school assignments in both amount and breadth.

In other words, the ideal honors student is an independent and active learner who possesses a vibrant intellectual curiosity. Not every high achiever fits this profile, and it is certainly the case that many honors admissions committees routinely pass over prospective students with extremely fine standardized test scores in favor of other talented students who have that certain intellectual "spark."

One of the most important things that honors programs do is provide an environment where students both feel at home and are challenged to grow. For some of them, it is the first time in their lives that they have encountered a critical mass of their fellow students who are as intellectually passionate as themselves. Good things happen when students who are used to providing the defining insight in their classes

Contagious joy in the life of the mind

have to defend, and even change, their views in conversation with their equally perceptive peers.

At their best, honors classes are characterized by a contagious joy in the life of the mind, a joy that is often difficult to shut off at the end of the hour. Honors classes delight and reinvigorate the faculty who teach them. Their discussions go on to enliven other courses, extracurricular activities, and late night dormitory conversations. In these ways, as well as by sponsoring lectures and other more formal events on campus, honors programs make a significant contribution to the intellectual life of the larger institution.

In broader terms, the presence on campus of a community defined by the love of learning for its own sake serves as an important counterweight to the ever-present tendency towards a more instrumental view of education that focuses on its usefulness for what happens after college. Without denying the necessity, legitimacy, or importance of professional training at our institutions, I would like to suggest that honors programs often provide a vital witness to a different vision of education, one more

Most Jesuit honors programs have a unifying vision

in keeping with John Henry Newman's ever-radical view of the liberal arts as an independent and integrating endeavor. This vision, with its "contemplative" appreciation of knowledge for its own sake, is certainly no less necessary, legitimate, or important at our institutions – though it may well be more endangered, both there and in society at large.

Newman's idea of a university is, of course, not necessarily the same as Ignatius' idea of a university. As Fr. Peter-Hans Kolvenbach S.J., noted in his 2001 address, "The Jesuit University in the Light of the Ignatian Charism," the Ignatian view of education differs from that of Newman in that it is an "intellectual apostolate" with an explicit purpose – the service of faith and the promotion of justice. In this view, Jesuit education aims at the formation of a particular type of human being, one who lives one's life for and with others. In other words, Jesuit institutions do not call their students to contemplation alone but to an ever-deeper relationship between contemplation and action.

How does this Ignatian vision manifest itself in honors programs at Jesuit institutions? Obviously, many honors students are active participants and leaders in their institutions' campus ministry and community service activities. Indeed, a number of honors programs sponsor their own retreats and service projects and strongly encourage their students to undertake service and justice-oriented work after graduation. These activities are obviously important. Nevertheless, the real answer to the question that opened this paragraph needs to be found in the midst of the honors curricula themselves.

Especially supportive of their Ignatian identity is the fact that most Jesuit honors curricula tend to

have a unifying vision. While drawn from many different disciplines, the faculty involved in designing these curricula – and in staffing honors courses – have usually engaged in a wider conversation about pedagogical goals and methods. The result is that honors curricula are almost always a series of specially designed courses that build on each other over the course of four years rather than a set of unrelated distribution requirements. Since a number of these courses also tend to be interdisciplinary and even team-taught, this larger conversation usually continues in the classroom itself.

As part of this unifying vision, many programs include courses that require their students to grapple with what religious faith and a commitment to justice means in the modern world. Some explicitly incorporate Ignatian methods of reflection and discernment in courses that invite their students to examine their lives and to grow in wisdom and compassion. The increasing tendency to incorporate service learning in honors curricula fits in very nicely with both the methods and goals of Ignatian pedagogy.

Less overt perhaps, but just as characteristic of Jesuit education, is the way that many honors programs highlight the humanities, often by continuing to expose their students to the "great texts" that have long been the pillars of the western humanistic tradition. As Fr. John O'Malley, S.J., has noted in his masterful *Four Cultures That Shaped the West,* this tradition is marked by its explicit interest in shaping students' character and its concern for the good of society. With its deep roots in Christian humanism, Jesuit education has been one of the foremost proponents of this text-based approach to fostering its students' development as human beings. The important role

Studying texts fosters students' development as human beings

such texts play in training the imagination and fostering depth of thought was recently reaffirmed by Fr. Adolfo Nicolás, S.J., the current General of the Society, in his comments at the 2010 conference on Jesuit Higher Education in Mexico City.

To the extent that they preserve a central role for the humanities, honors programs once again bear witness to a different vision of education, one that according to O'Malley exists in a certain tension with the more specialized type of analysis that marks the modern research university. In this alternative vision, an analysis of *The Iliad's* literary structure or historical accuracy complements, but does not replace, a more existential wrestling with Homer's insights on anger, duty, honor, and shame. In other words, honors programs not only train their students to do research on significant texts (which, as Fr. Nicolás has noted, should not be restricted to the majority voices of the west); they also seriously entertain the possibility that such texts will transform the way that these students understand their own humanity and the way they interact with their fellow human beings.

Like the professional training discussed previously, the acquisition of advanced research skills in a particular discipline is necessary, legitimate, and important for students at Jesuit institutions – not least for honors students who write honors theses as part of their course of studies. However, it is also necessary, legitimate, and important to attend to how these students' academic work contributes to their understanding of what it means to be human. Ultimately, the criterion of excellence in Jesuit education must take into account what kind of human beings our students become.

The Honors Community for Others

This essay has so far largely concentrated on some of the ways that honors curricula at Jesuit institutions express their programs' honors and Ignatian identities. This focus on the curriculum is perhaps understandable, since it is participation in a special course of studies that distinguishes honors students from their fellow students. However, to do full justice to what goes on in these programs one needs to look beyond the honors classroom to the honors community. It is this community that both reinforces a wider concept of excellence and enables it to assume practical form.

In contrast to honors programs and honors colleges at many larger state and private institutions, most Jesuit honors programs are small enough that students in a given year come to know each other fairly well. These students usually take a number of small discussion-oriented seminars together over the course of their college careers. They also participate in a wide range of extra-curricular activities, from social gatherings to cultural excursions, that bring

them into contact with each other on a regular basis outside the classroom. At some institutions, honors students are even part of the same residential community, at least for some of their college years.

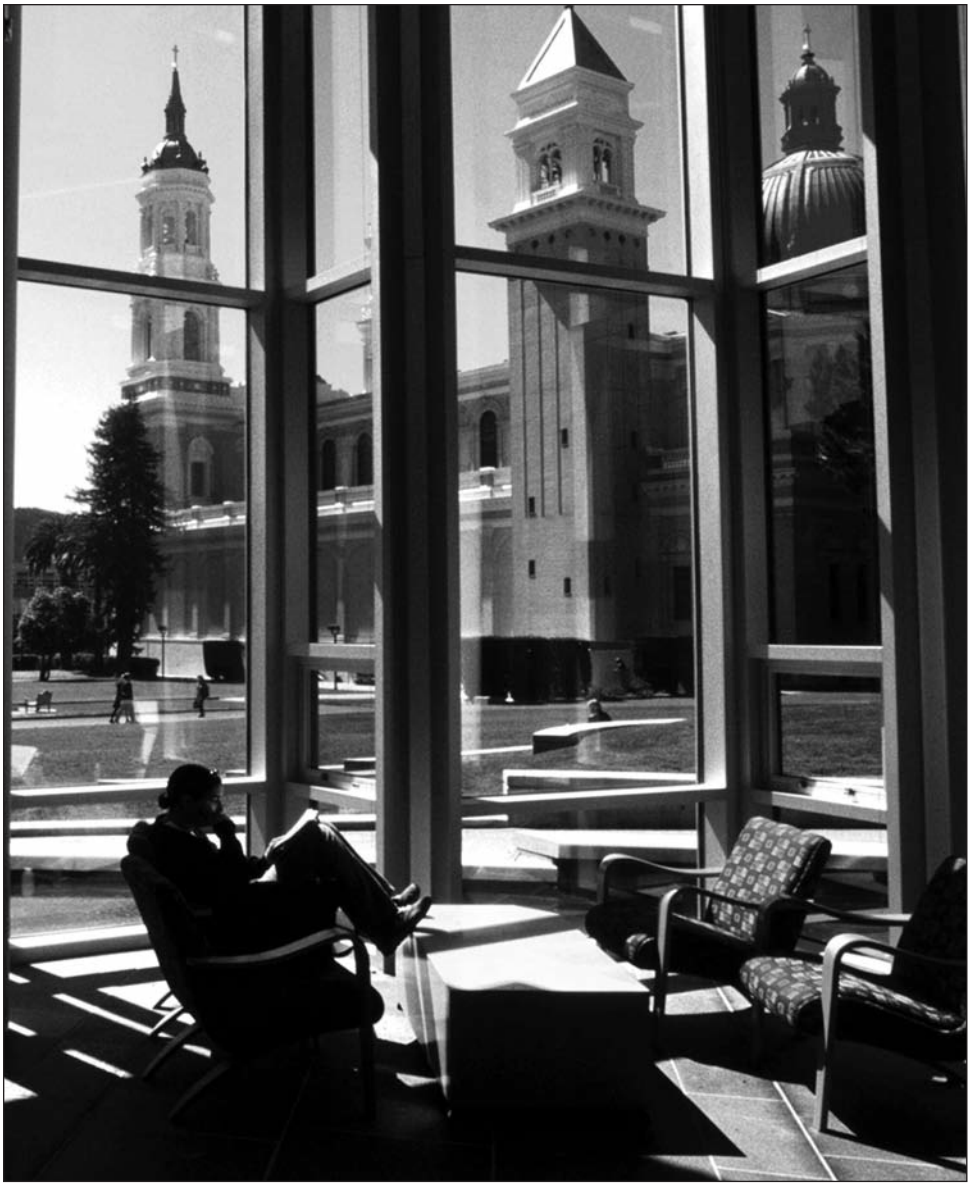
All of this means that Jesuit honors programs are designed, on both the curricular and extra-curricular levels, to foster the development of a community in which personal and intellectual relationships reinforce each other. The wisdom of such a model is perhaps well attested by the recent introduction of a variety of "living and learning communities" at many institutions. These communities are a major pedagogical advance, especially at institutions that seek to actualize the traditional Ignatian concern for the education of the whole person.

Where honors communities may differ, at least to some extent, from many living and learning communities is in their inclusiveness and continuity. So, for example, some living and learning communities bring together students who have either a particular academic interest, such as science or politics, or a particular extra-curricular involvement, such as service or sports. Other, more inclusive living and learning communities are often situated in a particular year (usually the first), after which students either go on to more specialized living and learning communities or to other living arrangements with their friends. In contrast, honors programs purposefully seek to include students with a wide variety of academic and extra-curricular interests and to keep these very different individuals in extended personal and intellectual contact over the course of their entire college careers, even if they never live together.

Lacrosse team, College of the Holy Cross.

For Newman, it is the common presence and interaction of different disciplines that defines the university as an institution and leads to a wider but more integrated view of truth. Honors programs provide a curricular and extra-curricular structure that keeps scientists and English majors, as well as varsity athletes and social activists, in an ongoing personal and intellectual relationship. In so doing, programs once again bear witness to Newman's vision of the university, as well as to the Ignatian concern for finding God in all things. To use the language of Fr. Nicolás, honors programs engage in the "hard work of forming communities of dialogue in the search of truth and understanding."

In an Ignatian institution it is at least as important that the honors community provides an opportunity for its diverse members to grow in friendship and compassion for each other. In this community, honors students not only receive "personal care" from their institution's faculty and staff; they also are given the opportunity to show such care for their fellow students. The honors students with whom I



Library atrium, University of San Francisco.

Personal tragedies and deaths in families

work regularly take on mentorship and orientation responsibilities for new students, plan activities that enrich both the honors community and the wider college, and help with the basic grunt work that makes our program function. They also come together in impressive ways to support each other in times of unexpected personal tragedies, such as the deaths of family and friends.

These practical acts of mutual care do more than enhance personal relationships within the honors community. They also help to engender a climate of trust in which very different individuals feel secure enough with each other to take intellectual risks in the search for truth. In what many feel is an overly competitive and cynical age, it is a perhaps a powerful witness even to contemplate the possibility of a community defined by such lofty ideals as trust and truth – however imperfectly these ideals are realized at any given time.

The Many-Layered Excellence of Jesuit Honors Programs

Honors programs at Jesuit institutions routinely produce graduates that can easily be described as "excellent" according to anyone's definition of that term. As a longtime honors director, I rejoice when the talented but tentative first year students that I welcome on opening day blossom into the class valedictorians and prestigious fellowship winners that I always knew that they would be. I rejoice at least as much, however, when I observe the daily personal and intellectual interactions that enable these students to practice the virtues of wisdom and compassion and lead them to embrace lives of integrity and broad humanity.

To the extent that Jesuit honors programs provide the curricular and communal structures that make possible such interactions, they bear witness to a many-layered educational vision that includes not only academic and professional training but also an appreciation of knowledge for its own sake and a generous solidarity with others. The excellence proper to such a vision is one with which I suspect Newman and Ignatius, as well as most graduates of Jesuit honors programs, would be quite at home. ■

Harry P. Nasuti is director of the Fordham College at Rose Hill Honors Program.

Something Special at Scranton

Some student testimony

By Ronald H. McKinney,S.J.

"I sawed the human head in half yesterday, right down the midline of the face. Oddly enough it got me thinking about SJLA." I often get letters that start like that from alumni who are graduates of the Special Jesuit Liberal Arts Honors Program here at the University of Scranton. I have spent the past 24 years honored to be the Jesuit director of this program. I am passing on this position to a lay colleague next year, not because I am dying or fear assassination, but because others deserve to experience the same privilege I have had. Watching so many freshmen over the years grow into the marvelous alumni they are today is what makes teaching worthwhile.

SJLA is a unique program that tries to package the general education core of our curriculum in a way that privileges philosophy as the central discipline. As a result, most students in this learning community, while taking all the "gen ed" courses others take, still manage to take a few extra courses to get a double major in philosophy as well. They think it worthwhile because our department has the reputation of having professors who know how to engage their students in and outside the classroom. The program is equally attractive for the caliber of other students they meet in the thirteen J-designated courses in philosophy, theology, and literature that they take together over their four years.

At the heart of the program are two important courses. The Trivium is an arduous rhetoric course that teaches them writing, speech, and logic in order for them to master "eloquentia perfecta." Many graduates who go into business claim they owe their success to Trivium's weekly under-200-words essay. They argue that their ability to communicate effectively is what makes them attractive to their superiors. Another science grad student claims she got the only A+ a professor ever gave because SJLA "taught her how to write a well-developed argument." The other important course is the Jesuit *magis* that helps students reflect on the volunteer service that is also required of them here through the study of Jesuit history and spirituality. Recently a student claimed that reading *The Sparrow* for this course "has been one of the most powerful experiences I've had in my educational career." In his 25 page paper (4-5 pages were assigned!), he maintains this novel "is not so much about Jesuits exploring outer space, but it is primarily interested about concerns of faith, friendship, pain, providence, suffering, and God." He says he has learned in this course to be more open "because I'm still growing into who I am and learning about myself, God, and life every day."

200 words a week

Some call us elitist

The medical student whose quote began this essay goes on to say that "philosophy, I have found, is not a class, but after SJLA, is a way of life." He argues that "SJLA has taught me to operate on a different level, one where I am not what I do, but what I do is part of me…Take it from me. I started in the back row; the nihilist, the anti-idealist, the black-sheep of the class…So, think a lot. Be stumped," he tells current SJLA students, "since confusion here, in class, will allow everything else to make sense…I'm [now] serving the underserved in north Philly and loving every second of it."

Obviously not every SJLA graduate achieves this gratitude and clarity. Some would argue that we are elitist, only choosing the very best freshmen for admission. True, but we do allow others to join the following two semesters, and the GPA requirement is a negotiable item

for probation, depending upon the unique circumstances of each student. Motivation and character can mean as much as one's GPA. Indeed, one student argues that "rather than isolating me from the general student body, SJLA…has prompted me to direct my talents back into the university community."

Other critics have argued that we put too much stress on philosophy. Indeed, very bright students do drop out because philosophy is not their cup of tea. Still there are other honors programs here for them to join. However, one alumnus argues that it was the "interdisciplinary nature of the program [that] led me to become an historian. By junior year I recognized how the book we read in Masterworks was connected to the history paper I wrote next week, then related to the issues in philosophy we debated the following week, and how those same ideas played out in the service work we did in the Scranton community." Indeed, there are also those who remain in SJLA, in spite of philosophy (or to spite it!), because they love the community atmosphere: the pizza socials, retreats, late night study groups, and Frisbee matches between classes.

I have been sometimes asked by outsiders whether our SJLA curriculum could successfully be adopted elsewhere. And I try to get them to see that anyone can start an SJLA Program elsewhere, but that it is not the curriculum that will make it work. Indeed, any of our current philosophy requirements could be replaced by any other liberal arts offering that evokes critical thinking.

What makes SJLA work, though, is its M.O of putting both conservative and liberal students together, with faculty serving as mentors (or referees!), into an experience where they have to question everything they hold dear. Many go on to become committed leaders in our American culture as doctors, lawyers, business entrepreneurs, and teachers. Others prefer less traditional paths by working in non-profit organizations and doing service work here and abroad. But whether or not they maintain their current faith (most enter as white middle-class Catholics), those who do remain staunch Catholics are less likely to ignore the marginalized in their community; and those who stop practicing their institutional faith have learned to realize the importance of being a spiritual person who is capable of grappling with religious questions. As one student put it: "This program is like one big family pulling together to help each other. It has changed my whole way of thinking and outlook on life as well. It has made me more aware of the world around me and has given me spiritual guidance as well."

Another acknowledges that "many of us have strong convictions which often conflict. There are those who would characterize us as 'highly motivated and competitive.' Although we are competitive and desire to do well in life, we never held it over each other. SJLA is not cutthroat, but it has demand-

Many drop out

ed excellence from each of us, and it is something to be proud of…We are called to promote justice in an apparently unjust world, and I believe that we have been given the tools to do so in SJLA."

Fifty to sixty students begin as freshmen and a few others join along the way, but it is expected that there will only be about 30-45 who will graduate together in SJLA to preserve its community ethos. SJLA tries to balance the inevitable stress that can develop by promoting in our students a realization that grades are not what it is all about. As one student puts it: "This semester I wanted to drop SJLA. But after talking to an upperclassman in the program, I remembered why I'm in this program—for an education. I'm getting my money's worth!"

I am sure that the goals of its founder in 1975, Fr. Ed Gannon, S.J., have been adapted a bit by me, and that my successor will do the same as regards my aims for SJLA. Yet the unchanging heart of this G.E. program is the collaboration that occurs between members of our faculty. It is only if we model for our students the ideals we hold up to them that we will succeed in producing "women and men for others" that we can be proud of here at this Jesuit University.

Would it bother me if an SJLA graduate suggested that our SJLA professors could better promote the *magis* by leaving Scranton and teaching at some Cristo Rey school for the underprivileged instead? No. On the contrary, I would consider it a great success that they were able to critique the very program that gave them such skills of discernment. In the end, though, perhaps we should attribute it simply to divine grace that one of our graduates can be as eloquent as that student above who sawed into a human head: "In the blizzard of technical science, I find that my time in SJLA has left my mind open, allotting enough space for all the anatomical relations of the human body, since I am always also in constant reflection about the occurrences of my everyday reality." ■

Ronald H. McKinney, S.J., is in the philosophy department at Scranton University.

Honors Programs Best Practices

LE MOYNE COLLEGE
Volcanoes and Songs

The signature offering in the "all-interdisciplinary" Integral Honors Program at Le Moyne College is a four-week study-abroad living/learning course taught in early summer in a Latin American country. An alternative to our contemporary world course, The World of the Other is taught and the trip organized by two Le Moyne professors from different disciplines, at least one of whom is fluent in Spanish. Seven classes with readings and discussion are held during the spring semester to prepare the group for immersion in a culture where they will be "the other." The first week in the chosen country, classes are held at the local university and are taught by professors from that university. During the subsequent three weeks, classes are run by the Le Moyne professors as the group travels to different areas of the country.

Students climb volcanoes; hike and bike through the countryside; visit ruins, museums, open-air markets, and churches; sample local dishes, learn local dances and songs, and interact with the people of the area. Last summer in Guatemala, the students painted the classroom walls of an elementary school and created a mural on one wall with all the children's hand prints and names.

Dr. Elizabeth Hayes is director of the integral honors program at Le Moyne College.

GONZAGA UNIVERSITY
Meeting Marginal Groups

The honors program freshman colloquium, exposes students to a wide array of various marginal groups in Spokane. Each week we look at a different social issue — homelessness, the working poor, American Indians, battered women, public mental health, GLBT teens, illegal immigration, etc. Students are also placed in a service agency for 20 hours throughout the semester .

Each week the first hour is devoted to a question and answer session with a member of the community working in a local agency. In the second hour, the class breaks up into four groups, each led by an experienced honors student, to discuss the issue of the day. These four honors students receive a $1,000 scholarship/stipend for their work. The third hour is a general discussion on the assigned readings in light of what they had learned in the first two hours. After class, students write a short reflection paper.

Students develop a class identity and become active citizens in their new community. Many remain engaged in service activities throughout their time at Gonzaga and beyond. Last year seven of 26 graduates from the honors program committed to service work for the coming year.

Tim Clancy, S.J., directs the Gonzaga honors program.

CREIGHTON UNIVERSITY
An Emphasis on Individual Research

The Creighton University Honors Program mission relies on the belief, articulated by Pope John Paul II, that "the united endeavor of intelligence and faith will enable people to come to the full measure of their humanity."

The fifty best applicants to Creighton are offered a unique, multi-disciplinary, research-oriented curriculum that students design with the assistance of a faculty mentor. From day one, every student works toward the culminating senior experience: conducting original, faculty-supervised research for public presentation at the college's annual honors day event and, in many cases, in print journals or professional conferences. Some of the resulting works of scholarship and art have garnered national recognition.

The Honors curriculum affords students the flexibility to pursue double majors, internships, study abroad, community service, and research opportunities. Also subsidized overload credits, travel grants, Honors summer research grants, admission to honors study abroad at the University of Glasgow, the AJCU Summer Institute (a site-specific "city-as-text" program with students from all of the Jesuit universities), and for research placements with health science faculty. We encourage them to apply for prestigious fellowships.

Students admitted to the program are housed in a freshman living-learning dormitory that forms the College's most visible community of scholars and encourages students to share their intellectual gifts with the Omaha community through service.

Isabelle Cherney directs the Creighton honors program.

Creighton University chemistry professor Bruce Mattson, Ph.D., works with a student.

Honors Programs Best Practices

ROCKHURST UNIVERSITY

Poems and Public Art

An observer might best understand the Rockhurst honors curriculum in roughly two parts: traditional honors courses in the first two years and honors options in the last two. While honors courses bring students together into shared intellectual experience, honors options provide them with individual learning opportunities. The honors option allows a student to convert a non-honors course by collaborating with a professor on a project with specified conditions formalized in a contract by the third week of the semester.

The possibilities are limited only by the imagination of the student and professor. Students have explored the physics of the guitar, written a set of poems about urban environment, created a customized user manual for a new piece of physical therapy equipment, developed a companion website for a musical performance, interviewed a children's book author, collaborated on a piece of art for a public space, produced a spiritual care guidebook for nursing students, just to name a few.

Daniel J. Martin is a past director of the honors program.

REGIS UNIVERSITY
LOYOLA UNIVERSITY MARYLAND

Discerning the genuine from the counterfeit

Expert discernment in all things…how do you cultivate such discernment? Many Jesuit honors programs focus on the same questions: critically, in Samuel Johnson's phrase, "to tell the good and the bad, the genuine and the counterfeit," and to prefer the good and the genuine. Or, "to help develop," in Fr. Kolvenbach's words, "a deeply human person, one of integrity, wholeness, and dedication." Jesuit honors programs seek to transform the lives of their students even as they invite their students to transform the world.

Honors programs can serve as catalysts for entire institutions, inviting transformation of the curriculum and faculty well beyond the limited direct reach of the programs themselves. They provide a practical structure for revisiting the values of the core curriculum itself. A recent comprehensive revision of the honors program at Loyola University Maryland, for instance, reshaped honors as an alternate core centered explicitly on "examined learning." As students progress through their honors courses at Loyola, they reflect on the progress of their studies, including a the critical re-reading of key texts studied in foundation courses, especially as students prepare for the research and writing of theses in their final year.

The Loyola program's capstone course, The Examined Life, during the last semester of the senior year, and designed in large part by the students themselves, serves as a culmination of students' engagement with their own learning process, preparing them to be lifelong learners. At the same time, it refocuses their study of previous texts through the lens of particular ethical concerns as they prepare to make the transition from college to careers and families.

A similar focus on the integrative power of the honors core led the honors faculty at Regis University to a substantial revision of its own curriculum five years ago. In a world that often values specialization over the hard-won but transformative effects of a liberal education, Regis took a dramatic step toward reimagining what educational excellence within a Jesuit context might look like for the twenty-first-century student.

Endorsing the view that a university education should offer a student opportunities to examine her life, challenge her to discern the good from the bad, and encourage her to integrate knowledge and diverse ways of understanding the world, the Regis faculty developed a series of five new integrated honors seminars, each thematically anchored by a timeless Jesuit question. Students engage central questions— the balance between faith and reason, or the role *magis* might play in a student's own quest for meaning—in an effort to develop their powers of discernment. At Regis, students are wrestling with the very idea of a university in the foundational freshman seminar, or probing notions of justice in a junior seminar titled Justice for All: Reflections on the Common Good.

Whether they go to Oxford as a Rhodes Scholar, or to El Salvador as an election monitor, or to Africa to work with HIV/AIDS victims, four years of "fruitful conversation," as one recent graduate puts it, invariably lead them to live their lives more intentionally, to discern the world's injustices more fully, and to share in the hope of redeeming their speck of the world more completely. ■

Thomas G. Bowie, Jr. and Nicholas Miller direct the honors programs at Regis University and Loyola University Maryland.

The chapel at Regis University.

What We Did Last Summer — Intellectually

By Constance Mui and John Sebastian

Launching the pilot program for the Jesuit Summer Institute for Advanced Study (JSIAS) was a joint venture of member institutions of the Association of Jesuit Colleges and Universities and Honors Programs. In the Summer of 2009, students from 15 Jesuit colleges and universities traveled to our city to immerse themselves in New Orleans.

Loosely modeled after the Erasmus Institute at the University of Notre Dame, the Institute serves as a domestic immersion program that combines a rigorous academic seminar and active engagement with the world, all in the Ignatian spirit of reflection and individual formation. The pilot JSIAS at Loyola was entitled, "After the Deluge: Crisis and Culture in New Orleans." During the two-week program (May 31-June 12, 2009), JSIAS fellows had the opportunity to participate in a seminar convened by two Loyola faculty, meet with experts and activists, attend cultural events, sample local cuisine, and explore post-Katrina New Orleans. They examined the moral dimension of our city's unique and persistent challenges, especially those that have led New Orleans through its many crises and rebirths.

The program included a service day in which fellows participated in the city's rebuilding efforts, and there was also time set aside for Ignatian spiritual exercises and reflections. All told, whereas the Erasmus Institute is devoted primarily to Catholic intellectual life, our Institute aims at developing fellows as whole persons—intellectually, morally, and spiritually.

Undergraduates from all of the 28 AJCU institutions were invited to apply for the program. Participating colleges and universities agreed to sponsor their students by contributing $1,500 for each fellow to assist in defraying the costs of airfare, meals, and fieldtrips while also providing each student with a modest stipend. We had 28 women and men at Loyola for the JSIAS, representing 15 Jesuit institutions: Boston College, Canisius College, Creighton University, Fordham University, College of Holy Cross, John Carroll University, Le Moyne College, Loyola University Maryland, Loyola Marymount University, Loyola University Chicago, Loyola University New Orleans, Regis University, Rockhurst University, University of Scranton, and Xavier University.

What about next year?

Although we had originally planned to limit the Institute to 20, we were overwhelmed by the 70 we received and expanded our list. At the conclusion. students presented writings, reports, poems, and artwork to capture their experience. They also discussed how the visit changed their perceptions of the city, what lessons they would take back, and how they would put what they had learned to use in their home cities. Many were led to question their long-held beliefs and assumptions.

In some ways, our timing could not have been worse. Perhaps our biggest challenge was finding funding for the program given the economic climate following the financial meltdown in late 2008. Many of our sister Jesuit institutions faced severe budget cuts, and they were in no position to sponsor a student, even at the reduced rate of $1,500 (We had previously planned to ask for $5000 each.) Several institutions had to withdraw. While the JSIAS was initially conceived as an annual program to be hosted on a different campus each year, the relentlessly bleak economic outlook continues to threaten the long-term success of the Institute. As successful as our pilot program was, the future of the JSIAS remains uncertain. At the last AJCU Honors Conference, held at Marquette University in early 2010, it was decided that an AJCU school would host the program every two years. ■

Constance Mui and John Sebastian are co-directors of the Loyola University New Orleans honors program.

WHEELING JESUIT UNIVERSITY

What New Orleans Taught Me

In a summer program, student confronts "socially constructed othering"

By Jacqueline McSweeney

In June 2009, I was one of the 28 lucky students to participate in the Jesuit Summer Institute for Advanced Study through Loyola New Orleans.

The program was structured in order to highlight a variety of issues and promote interdisciplinary analysis. Every morning, we met with Loyola professors John Biguenet and John P. Clark to discuss a pressing social issue. We learned about the history, geography and evolution of the city from an academic point of view. We would then spend our afternoons exploring the different neighborhoods. We helped rebuild houses destroyed in Hurricane Katrina, toured the districts, walked through the swamps, visited historical sites, and spoke with native citizens. In the evenings, we watched documentaries and met with guest speakers, including local scientists, radio jockeys, journalists, artists, and community leaders. Over the course of the two weeks, we each had the opportunity to explore an issue that struck our particular interest.

I chose to evaluate the relationship between race and community. Drawing from the multitude of sources, I began to construct a historical understanding of race in New Orleans and analyzed its impact on the evolution of culture. The study broadened my definition of race and reexamined its social role. Though the notion of race has always been associated with pigment color, I found that it actually extends beyond just that. It entails language, location, culture and tradition. It is a socially constructed means of othering, of drawing lines between people. To say that race is defined only by physical characteristics is to simplify the issue in a way that detracts from the significance of racial segregation.

Throughout New Orleans' history, segregation has occurred not only because of color, but also because people distinguish themselves from others based on dialect, district, educational background, and even occupation. It is important to note, though, that the patterns of separation apply to almost every human community – it is not unique to New Orleans.

Our notions of race are passed down from generation to generation. Children who grow up aware of differences tend to divide themselves into groups even when placed in situations with opportunity to mingle. If we are to introduce change into this human paradigm, we must first grasp the reality of the situation and look beyond particular events to understand the larger picture. The first step is to define the cultures with which people identify. Once we recognize the ways we define ourselves in relation to other people, we can begin to move beyond the narrow barriers we wedge between one another.

A large portion of perception is shaped by the media. This applies on both a small and large scale. It seems to me that before the storm hit, New Orleans' public reputation centered on the festivities of Mardi Gras in the French Quarter and the experiences of visitors rather than those of New Orleans' citizens. However, the events of 2005 redirected the attention of the media and world. Headlines began to highlight the community's hardships and triumphs, emphasizing the sense of comradeship that emerged from the damage. The image of the city developed into something deeper and richer than the superficial reputation it once had. Similarly, based on the events in our personal lives, we continually shift the focus of what we are defined by. Thus, how we define race evolves with our sense of identity.

New Orleans has a lot to teach us. If we examine the strengths, weaknesses, and unique characteristics of a community, we can begin to recognize the manifestation of its ideals in ourselves. As leaders, we must then be in touch with the identity of our city and the social barriers that exist within it to initiate positive growth and change. ■

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ALPHA SIGMA NU: A SHORT HISTORY

By Beatrice Henson-O'Neal

In the first half of the 20th century, administrators of Catholic institutions of higher education found that their students were being systematically locked out of honor societies, especially Phi Beta Kappa. Neil McCluskey, S.J.,'s research on Catholic school applications to Phi Beta Kappa from 1931 to 1958 seemed to verify that claim. Of the 23 Catholic schools considered during the period McCluskey examined, only two were awarded chapters, leading the author to respond that "the absence of certain distinguished Catholic colleges, which by every criterion are blue-ribbon, is perplexing."(*America,* February 22, 1958))

Catholic educators called this lock-out discrimination, while their secular counterparts argued that poor academic standards among Catholic schools were to blame. The Catholic college and university administrators repeatedly attempted to bring national honor societies onto their campuses and failed.

John Danihy, S.J., who arrived at Marquette in 1899, first as the athletic director and later as the football coach, visited many colleges and universities and developed an affinity for honor societies. In 1915, he founded Alpha Sigma Nu (then Alpha Sigma Tau) at Marquette as a partial response to the discrimination of his day but also to acknowledge something deeper that went beyond one's academic discipline. Since Jesuit colleges and universities were not yet coeducational, it was for men only.

In 1921, Fr. Danihy's vision went beyond the walls of Marquette towards the creation of a national Jesuit organization. Inductees were instructed "to band together those who most fully understand and appreciate the ideals of a Jesuit education and to impress these ideals upon their fellow men." Alpha Sigma Tau spread in its first decade to include Creighton University, St. Louis University, and the University of Detroit. By 1930, the society became Alpha Sigma Nu.

Meanwhile in 1924, Marquette also founded Gamma Pi Epsilon to honor outstanding women, with the motto, "For the Glory of the School." They became a national organization in 1947. Alpha Sigma Nu and Gamma Pi Epsilon pursued separate but similar paths for almost 50 years, expanding nationally and cooperating on campuses where they existed together.

Despite the student unrest on many American campuses in the 1960's, Alpha Sigma Nu continued to flourish and was ready to usher in a new era that included women. At the 1964 AΣN conference, the issues committee reasoned that: "If AΣN is to honor students desirous of said honor, no one should be eliminated on grounds of sex. The present set-up contradicts the notion of Jesuit honor students." By 1973, they were officially merged. Currently, 1,800 men and women are annually inducted as life-time members into AΣN, the only honor society permitted to bear the Jesuit name. The tradition that Danihy began of giving new members a key and certificate that bore the three Greek letters AΣN and the eye of wisdom continues today as its 60,000 members commit themselves to scholarship, loyalty, and service. ■

Beatrice Henson-O'Neal, is coordinator of Alpha Sigma Nu and supervisor of the honors program at Loyola Marymount University.

ALPHA SIGMA NU

Scholarship, Loyalty, Service: What do they mean?

By Joan Van Hise

My father, a proud graduate of a Jesuit high school and college, wore his Alpha Sigma Nu tie bar every day of his working life.

Recently, an Alpha Sigma Nu newsletter listed the three core principles of Jesuit education and Alpha Sigma Nu: scholarship, loyalty, and service. My father clearly connected with the first two, but the third, service, seems to be a more modern interpretation of what it means to be "Jesuit educated."

How has what we mean by the phrase Jesuit-educated changed since my father's Jesuit days?

My Jesuit journey has been different from that of my father – and the journey on which today's students have embarked.

All the males in my father's family went to Jesuit high schools and colleges. At that time there were numerous Jesuits on campus - in the classrooms, even on every floor in the dorms. My father's high school and college experiences were separated by WWII. When he started college, he was one of many war-weary veterans in his early 20's who also happened to be a college freshman.

He mixed cocktails in his room every night before dinner — a clear violation of the dorm's no alcohol rule. And each night the Jesuit prefect who lived on the floor would come knocking when he heard the cocktail shaker saying, "Bill, you're not allowed to have a drink before dinner – unless you make one for me too." In a truly Ignatian manner, that young prefect recognized the importance of adapting to the circumstances of his students. So my image of Jesuit education was one that inspired loyalty and adapted well to changing times. When an older sibling attended a Jesuit high school, academic excellence was emphasized in the brand description.

I started at a small Jesuit college where I was taught by professors who challenged me intellectually in stimulating classes. Unfortunately, the world outside the classroom was homogenous, closed-minded and overwhelmingly anti-intellectual. After one semester, I transferred to another Jesuit college, one that was diverse, open, and accepting. But was this change more as a result of the external environs – a large urban area rather than a small city in a largely rural area? And, while I did receive an excellent education, I managed to complete my B.S. completely untouched by the Jesuit charism. No *cura personalis*, men and women for others, finding God in all things, *magis*; no mention of Ignatian spirituality or the Spiritual Exercises.

Perhaps it was because I was in the business school and so many of the faculty worked full-time outside of school to support their families. But not one class ever addressed any aspect of anything uniquely Jesuit. The business school essentially operated separately from the rest of the University, and in that, modeled for us how we should separately compartmentalize faith and reason.

At the university commencement exercises, many of the graduates from the business school waved dollar bills as the Archbishop of Sao Paulo spoke of our responsibility to help the poor. It was the first time the message had been shared with most of the graduates on the commencement field. Unfortunately, the opportunity to share that message had passed; it was too little, too late for most of us. And so I became a Jesuit graduate, with little new insight into what it meant to be Jesuit-educated, except, perhaps, that lay faculty could also contribute to a Jesuit education.

While I received an excellent education, I was completely untouched by the Jesuit charism.

For most of the faculty, their relationships with students started and ended at the classroom door.

In three years of public accounting following college I learned that ethics were negotiable to many. I left the business world and retreated to the safety of my Jesuit cocoon for a master's degree. Here I benefited more from individual interaction with the faculty; but was that only because I was a graduate student? I am still not sure. The phrase *cura personalis* had come into vogue – and was tossed into the school's extensive promotional literature, along with the brand "Jesuit" with abandon. I was nearing completion of another Jesuit degree, and no closer to learning what it meant to be Jesuit-educated.

Before I finished my MBA, I was offered the opportunity to join the faculty at the school at which I was studying. Did the Jesuit character of the university and my own experience as a Jesuit-educated student inform my teaching there? I practiced *cura personalis* with aplomb, I emphasized ethics in all of my classes, and did my part to support academic excellence. I also got to know my former professors in a different way, as colleagues. They were good and caring men – yes, men (I was only the third female on the business faculty!) – and wonderful colleagues. But, for most of them, their relationships with their students started and ended at the classroom door.

When I left the faculty six years later to concentrate on my doctorate and raising my growing family, I still had not been touched by much that I could identify as uniquely Jesuit. Yet, for some reason, I felt an affinity to the Jesuits – loyalty I guess. When I discussed job placement with my dissertation committee some years later, I insisted that I would only teach at a Jesuit university. I'm not sure why. After finishing the PhD, I was home with my kids when my next opportunity came knocking; it seems the Jesuits weren't finished with me yet.

Perhaps I happened back into Jesuit education at just the right moment in time in 1997, but I soon noticed that my concept of being Jesuit-educated was being enlarged. There was more to Jesuit education than *cura personalis* and academic excellence; a Jesuit education should address "the service of the faith which absolutely demands the promotion of justice." So the focus had changed: scholarship, loyalty — and service too.

As the integral links between faith, reason, and justice became more apparent to me, the topical content of my courses expanded. I started weaving in the concepts of Catholic social teaching. I incorporated more examples of accounting in not-for-profit organizations, and encouraged my business students to consider non-traditional career paths, including a service year after graduation.

Teaching ethics through a living and learning residential college that focused on the exploration of vocation, I had my first formal introduction to the Ignatian pedagogical paradigm. With guidance from symposia and thoughtful colleagues, I began to adopt an Ignatian approach in more of my classes. "Who am I?" "Whose am I?" and "Who am I called to be?" became common questions in my classes, and in my discussions with students in the office. I experienced the Spiritual Exercises of St. Ignatius and learned of the powerful connections between the Exercises and Ignatian pedagogy. Reflections became required assignments in many of my classes. In short, I, the teacher, joined my students in learning.

What does it mean to be Jesuit-educated today? You might wonder that I haven't yet figured it out. The mission statement of Alpha Sigma Nu states "Our mission is to understand, appreciate and promote the ideals of Jesuit education — opening minds, doors and hearts to a lifelong journey in wisdom, faith and service." As one on that lifelong journey, I have come to see the phrase "Jesuit-educated" in a new light.

In our 24/7 world we realize that students typically spend more than 90 percent of their hours each week outside the classroom. That's a lot of time! But I am not troubled by this – as the Jesuits following WWII adapted for the returning veterans, we are learning to adapt to this new reality by creating intentional living and learning communities for our students.

You may have heard that the "golden days" of Catholic Jesuit education are behind us. These sages speak of the golden days when Jesuits accounted for the majority of the faculty on campus. My local paper recently ran an article on how the shortage of priests is affecting . One Jesuit was quoted as saying "Without Jesuits, how can you call yourself Jesuit?"

I must respectfully disagree with those who feel our best days have passed. The presence of an Alpha Sigma Nu chapter on a campus is evidence that the values of scholarship, loyalty and service are cherished. The challenge is to make them operative through intellectual engagement enlivened by the quest for justice and faith. ■

Joan Van Hise is associate professor of accounting at Fairfield University.

Talking Back

Sex and the Young Adult Catholic College Student

A further commentary on the "hook-up" culture

By Richard G. Malloy, S.J.

"Look, Fr. Rick, no disrespect or nothing but I'm doing stuff the Catholic Church doesn't want me to do. So my going to Mass would be hypocritical." He doesn't want the Eucharist. He wants the constant and crazy drinking and sexual practices ubiquitous on college campuses.

Attracting young adults when the cultural practices of their present life stage seemingly contradict an authentic following of Jesus, is the pastoral challenge for those of us who minister to and with the young. These days, we face some new permutations when offering youth true life in Christ. This generation of young adults saw the child molester *Fr. Fellatio* featured as a character on *Mad TV* as they were growing up and the real priest sex scandals have certainly done damage. Still, there are even deeper currents carrying them away from Mass.

Throughout history young people were married and parenting almost as soon as their sexual equipment was operative. Now twelve to fourteen year olds' bodies are hormonally raging while their culture instructs them to put off marriage until they are in their late twenties or early thirties. All constraints culture used to put in place to keep boys and girls apart, from dances where Sr. Mother Superior would walk around telling the kids to leave room for the Holy Spirit to single sex dorms without visitation privileges, have gone the way of the electric typewriter. "Grinding" on the dance floor does not refer to making coffee.

The church has much to offer young adults, but our young people have never heard it. Many vociferously tell politicians to do something about Roe v. Wade (which, if ever overturned, will just throw the question back to the States). Yet I have listened to hundreds of young adults who admit no one, no parent or friendly, admirable adult has ever spoken to them about their development of character and moral formation in the area of sex.

The kids watch thousands of hours of shows like *Two and a*

Half Men and *The Big Bang*, all of which are just long, predictable arguments that what matters in life is "getting laid," while we fail to offer a counter narrative more attractive and meaningful. *Animal House* and *American Pie: Beta House* form their social imaginations of college, yet we expect them to be able to assume the responsibility of young Christians to live sexually free, responsible and loving lives with no aid from their elders. Eighteen-yea -olds hit campus and are thrown into the tsunami of beer, babes, bodies and beds. And we wonder why they don't show up at Mass.

Oral sex has become no more meaningful nor less prevalent than the good-night kiss

Oppressive hook up culture roams and stalks their souls and we say little to nothing in response. Many freshman orientation programs warn of "STIs" and date rape scenarios, but do little to help young adults explore and understand the joys and demands of honest communication and loving relationships. To "hook up" means solely physical sex, everything from kissing to full genital encounters, all with no meaning, no further expectations, no romance and certainly no love. The really revolutionary attitudes and practices surrounding oral sex — it has become no more meaningful or less prevalent than the good night kiss — have thrust young people into engaging in behaviors they are quite ambivalent about the next day.

Many, both male and female, are profoundly dissatisfied and distressed about what they perceive to be the expectations of their peers surrounding sexual behavior. The prevailing perceived ideology is that sex is best had often, "hot" and with no strings attached. The sad reality is that not only are so many having mindless, meaningless sex; they also are having a lot of bad sex, unsatisfying on many levels, from the lack of romance and tenderness to the rather pleasure-less and embarrassing humping of horny bodies too inebriated to perform. Theology of the Body programs with a retro emphasis on outdated gender roles (one version speaks of the man as a Knight treating the woman as a Princess who is the daughter of the King, i.e. God the Father) are at least well intentioned attempts to address the issues. But for most young people whose worldviews are formatted more by Tarantino and *Twilight*, such a reaching back to previous paradigms proves insufficient to unintelligible.

The real news is that there is not as much wild and crazy sex as many seem to think. *Newsweek* reports 80 percent of college students said they had only one or no sexual partners in the past year.

Researchers have found that in the USA about 25 percent of the population adheres to traditional moral meanings, i.e., sex is solely reserved for marriage. Another 50 percent see sex as something engaged in only within very "meaningful" and "committed" relationships (maybe an occasional "wild" weekend is to be expected and excused). Sex before marriage is OK, especially when marriage is thought to be part of the "near" future. The remaining 25 percent, who are into multiple partners, as many and as often as one can, who see sex as mostly recreational and totally non-committal, are thought by many to be in the majority.

Second virginity clubs and True Love Revolutions (e.g., Harvard's pro abstinence club: "Because you're worth waiting for") evidence something stirring among the young. They know what research reveals. Casual sex among students produces neither passion nor companionship. "Love for them was not a source of joy." Jersey Shore Guidos and Guidettes may get it on, but they are not finding love.

Even more revelatory is the finding that what people really want is not wild monkey sex with anyone they meet in a bar, nor endless serial monogamy. "When college students are asked how many sex partners they would like to have over the rest of their lives, the typical response from an overwhelming majority of both men and women is 'one'. " People really want that one lifelong lover, companion and friend. Young adults need to hear that the lifelong loving relationship championed by church teaching is what most people actually want.

The Catholic vision of transformation in Christ ("God became what we are so we might become what God is" – St. Athanatius, can help a boy or girl grow and develop from an awkward and confused adolescent into a fully alive human being, conscious of choices in the sexual

areas of one's life, virtuous choices that help all of us live happy and healthy and holy and free. Everyone is called to freedom from all that is dehumanizing in the hook up culture, and freedom for making commitments that are authentic, true, lasting and loving.

No one wants to end up like Tiger Woods, John Edwards or Samantha from *Sex and the City*. Nor does anyone want to end up in an unhappy marriage, harnessed to a person he or she has come to despise, all in the name of supposed fidelity to the sacrament of matrimony. The people of God need assistance from the faithful in many ways and walks of life, articulating how sex and marriage unite us in Christ and lead to conversion and consolation. Married lay people would be best to lead this effort. Together the people of God need to produce sound reflections and share wisdom on how to fall and stay in love and then live out the covenant of love pledged at the altar.

This necessarily will include frank and honest discussion of the practice of birth control and the Church will have to be open to the idea that some practice of birth control is good and loving. There's a difference between artificial means of birth control employed by a married couple who are trying to raise three kids on $30,000 a year and the giving of the pill to the 15 year old cheerleader so she can keep the halfback happy.

Rarely does a Catholic institution of higher education undertake the task of systematically presenting Catholic teaching and aims in all their attractiveness and glory. Too many Catholic students report that all they hear is "Three word Catholic teaching: 'Don't do it.' 'Don't be gay.' " (*Conversations*, Spring 2010, p. 15). To engage and enrich young adults about the vision of the faith concerning matters of sex and sexuality, we need to do a much better job of communicating the richly nuanced and thoroughly human wisdom of our Catholic tradition.

What the Church actually teaches is chastity, "The successful integration of sexuality within the person." This integration leads to "inner unity" and the personal expression of just and loving relationships. The gift of sex is the power to give of our selves, body and soul, to another in love, which mirrors our relationship with God. Challenging students to experience the sanity and serenity the heroic embrace of chastity offers young adults is a powerful remedy to the chronic confusion and pulverizing pain surrounding the hook up culture in which they are immersed. Here are some suggestions for opening young adult minds to the possibility of making such an embrace

1) **Converse with them about development in discipleship**: Peter didn't have it all together from day one. Nor did Mary Magdalene. None of us do. The church calls us all to grow in Christ. Fidelity to Christ in matters sexual is a process, not a product. Tell them the truth: Sex is like baseball; errors are part of the game.

2) **Challenge Drunkenness**: College is the only institution where public intoxication is still acceptable. Point out that the alcohol soaked party nights in college mask their true selves and only benefit the idols and profit margins of Smirnoff, Bacardi, and Bud Light. College-age people need to learn how to relate while sober. No one wants to find the future mother or father of his or her children while four sheets to the wind. And Everclear (grain alcohol) served in a clean trash can is always a clear indication you are at the wrong frat party.

3) **Preach a full and flexible Catholicism**. The faith is rooted in our relationship with Jesus. His Holy Spirit develops within us desires for God and service of others. To be Catholic is to be striving to glimpse the grace of God forming our hearts and minds over time. Our God is patient and compassionate. There are many ways of being authentically Catholic.

4) **Lean into the practice of discerning Justice**. Every college student wants to be treated fairly. Is what one is doing on multiple party nights throughout the week fair, just, right? Would you want someone doing this with your little brother or sister? If your mother or father were doing what you are doing, would you be cheering, or ashamed? Is all the partying right and just to those paying the tuition bills?

5) **Get real about the seismic changes surrounding the whole "GLBTQ" population**. Although the gay population is nowhere near 10 percent (it's more like 3 percent, a sizable number of people, some 9 million in the USA, self identify as being homosexually oriented in their desires. Homosexual promiscuity must be challenged, as must heterosexual promiscuity, for neither support just or loving relationships. As gay, lesbian, bisexual, transgendered and queer people continue to become more public ly accepted (the military is moving toward dropping "don't ask don't tell"), a church perceived as staunchly, vociferously and rabidly anti-gay will be shunned

Twenty-five percent of the population believes that sex is solely reserved for marriage.

Fans cheer on their team at Xavier University.

by young adults who know well adjusted and loving homosexual persons, some of whom are family and friends. We all must live up to the teachings of the church that homosexual persons are to be accepted and no discrimination is to be shown towards them.

One way forward: rulebook or recipe? So often arguments about such issues discuss the surface aspects of the behaviors without examining or being aware of the root metaphors that determine one's conclusions concerning these matters. For many, Catholic teaching is a rulebook and any violation of the rules constitutes grounds for a penalty. This fits with an ancient atonement theory of salvation which images God as an angry, vengeful being who must be appeased by our good behavior. Break the rules and God will cast you into hell, even though God loves you, a theology George Carlin so savagely satirized. Catholic teaching envisioned more as a set of recipes will be very helpful in inviting young people into the practices and power of the faith. Recipes do not mean "anything goes." You cannot put ice cream birthday cake on pizza. Still pizza can come with a variety of toppings. The recipe of Catholic living for young people will involve necessary ingredients, i.e., a real Baptismal commitment, along with a variety of variable toppings: contemplating Jesus in the gospels; experiencing the real presence in the community gathered for Eucharist; finding joy in serving others and treating others with justice; exploring a multitude of spiritualities (e.g., Franciscan and Ignatian to hybrids incorporating insights from world religions). Young adults need to learn how to discern the choices that lead us toward or away from being in tune with the energies of love. Peace and happiness mark our realization that we are in tune with God's grace and action our lives.

Until young adults find a way to Christ in terms that make sense to them in their cultural milieus, a way offering freedom from the absurdity of the hook up scene, there is little chance of attracting them to the table where we receive the Body of Christ, our food for "the Way." Pull out the recipes, get cooking and invite the young to dinner. College kids love pizza. ■

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The Dishonesty of "Cores Lite"

The Battle for a Truly Common Core

By D. R. Koukal

As a scarred veteran of a five year attempt to revise the core curriculum at the University of Detroit Mercy, I found the Fall 2010 "Core Wars" issue of *Conversations* a very worthwhile read. However, I was surprised at the omission of one major field of battle that centers around the following question: how to balance the programmatic requirements of professional schools with a robust core in the arts and sciences?

In my view, this question has bedeviled our efforts to revise the core at UDM, and I can't imagine that it has not also challenged other Jesuit universities — especially since a good many of these universities have at least one (and often many) professional schools. In what follows, I want to explore the contours of this conflict, lay out exactly what is at stake for Jesuit education in this struggle, and to conclude with some suggestions that might ease these tensions in the service of retrieving a truly common core while still respecting the various constraints under which many professional schools must labor.

If Jesuit education was strictly about narrow vocational training, peace would reign over the land. However, the vast literature on Jesuit education makes it crystal clear that any undergraduate who attends a Jesuit university has every right to expect that his or her "whole person" will be educated.

I understand this to mean that no matter the major chosen by any undergraduate, his or her horizons will be broadened by a core curriculum which brings students into meaningful contact with scholars from the humanities as well as from the natural and human sciences, so that these students may have a fuller sense of the intellectual, social, ethical and spiritual complexities of the world.

On the other hand, the moment a Jesuit undergraduate chooses a major, the "broadening" function of the core comes into conflict with the "narrowing" function demanded by specialization, which is required so the student may achieve competence in a specific field.

This conflict is intensified by professional programs that must meet stringent accreditation requirements, and is exacerbated further by programs that are credit hour-intensive. This, in turn, puts pressure on the number of credit hours required for graduation, as well as the number of electives allowed by various programs. Professional schools have to put much effort into navigating these various demands, and so their administrators are understandably reluctant to make programmatic adjustments that could accommodate a stronger core. Furthermore, in an increasingly corporatized academia, the relatively major-poor humanities are perceived as "getting in the way" of the "revenue-producing" professional schools. The net result of all this is that great pressure is put on the core to shrink, or to at least not grow in size.

The humanities are seen as "getting in the way"

A "dishonest practice"

A good number of Jesuit schools have dealt with this pressure is by embracing multiple core curricula. As part of our committee's work at UDM, we surveyed the cores of the Jesuit institutions most similar to us in size and programming. What we found is that all of these schools — including UDM — have a definitive "university core" that is front-and-center and loudly touted as being central to each institution's mission. But upon digging just a little deeper into these school's websites, we discovered that each professional school within these institutions has its own "derivative" core tailored to their own programmatic needs. This dishonest practice severely

undermines any claim that a common general education is fundamental to any of these institutions.

The picture grows even more disturbing when one delves into the details of these various "cores lite." One strategy employed by some schools is to simply waive university core requirements for their majors. For example, at one university, engineering, biology, chemistry and biochemistry students are simply exempted from the social science requirement in the university core. Another strategy is to "flood" a distributive part of the university core with a programmatic requirement that squeezes out other core options. For instance, at one school, business students are required to take three economics courses at the expense of possible core courses in psychology, sociology or political science. A third strategy is to waive disciplinary competencies. This is seen most often in the way many professional programs satisfy an institution's ethics requirement. Here, as often as not, courses narrowly concerned with professional standards are passed off as courses in general ethics, and are taught not by ethicists, but by practitioners with at best a layperson's grasp of ethical theory.

These practices subvert the purpose of Jesuit education.

Yet another strategy is to compel students to fulfill core requirements by taking courses relating only to their major field of study. For example, at another school, under a university core element titled "Contemporary Social Problems," where one might expect all students to engage encompassing matters of social justice like poverty and racism, I found that some undergraduates are instead required to take classes like "Recent Advances in Biochemistry Related to Social Issues" and "The Professional World of Work." Finally, and closer to home, one of my professional colleagues cavalierly told me that in her college, if a core-required course stood between a student and graduation, it was not unusual for the course to be waived.

This is a far from exhaustive list of examples, but it is sufficient to make this general point: all of these practices subvert the broadening function of the general education promised by the Jesuits, and as a consequence turn out students who are less "well rounded" than others — in some cases, considerably less so. If Jesuit education is truly about educating not only professionals but also persons, these practices raise at least two uncomfortable questions. First, why are some students at Jesuit universities regarded as less worthy of having their *whole* person educated? And second, if these are standard practices at our universities, then why should our parents pay significantly more for their children's college education when virtually the same education can be had at a considerably lower cost at the local technical school? These questions cut to the very essence of the Jesuit educational tradition.

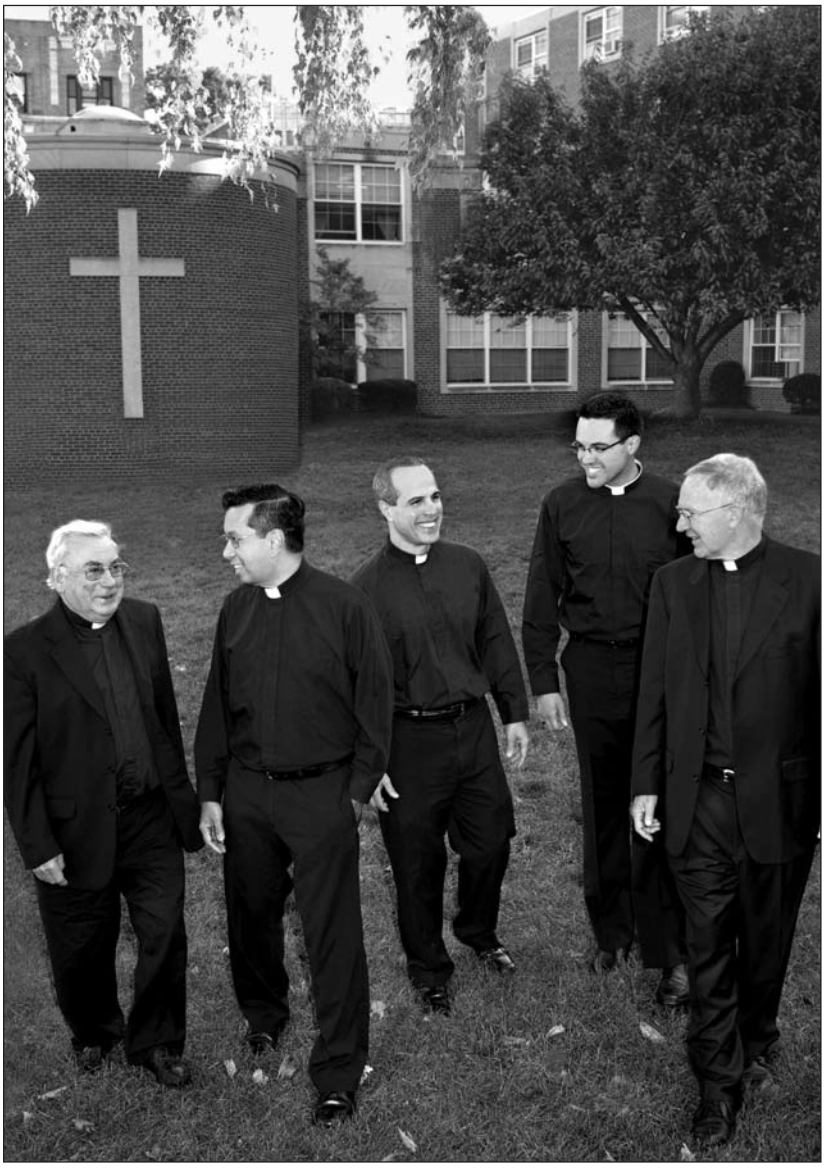
The first step in attempting to remedy this situation is to reaffirm that *both* professional *and* general education are equally important in Jesuit universities, and that on the grounds of academic excellence the integrity of each must be respected. What follows from this is that the requirements of professional programs do not automatically trump the requirements of a strong core for every undergraduate. Indeed, since professional accreditation is tied to curricular content rather than the number of credit hours in a program, there is potentially more "wiggle room" within professional programs to accommodate a strong and truly common core than is typically admitted. This, in turn, would require the chief academic officers of our universities to bring the deans of every academic unit to the table in order to facilitate the implementation of a common core, once the faculty responsible for teaching the core have created it.

I suspect that many will consider a common core to be impossible to achieve in our now Balkanized institutions, but my scrutiny of these multiple cores has revealed to me that many Jesuit universities are closer to a common core than is often imagined. I do concede the difficulty of this task, but I believe that with good faith and the spirit of compromise, creativity, and most importantly, a fixed and resolute focus on the Jesuit educational mission, it can be achieved. The grim alternative, in my view, is the continued slow erosion of the unique contribution the Jesuits have made to higher education over the last four and a half centuries, with the sad result that for a good many of our students, their education will be Jesuit in name only. ■

D. R. Koukal is associate professor of philosophy and co-director of the honors program at the University of Detroit Mercy.

How Jesuit Stars Can Win the Core Wars

By Justin Daffron, S.J.



Jesuits from Saint Peter's College.

My imagination was formed in the 1970s in part by the film *Star Wars*. So, as I started to read the Fall 2010 issue of *Conversations*, I began to wonder how we might permanently harness the *force* to be used for the good so that our students win in the Core Wars. Who wants the dark side to win: turf battles, wasted resources, disenfranchised students and frustrated faculty?

Having completed a research study on the core curriculum at the 28 schools of the Association of Jesuit Colleges and Universities (AJCU), I have also approached the topics addressed by the 36 contributing authors through the lens of my own survey data collected from 266 Jesuit faculty and administrators working at these Jesuit institutions in the United States. I offer three tactics, grounded in my research.

Tactic 1: Put the Best Faculty Teaching in Core Courses

Students emerge as winners when they have the opportunity to engage with excellent faculty in their core courses. In the *Star Wars* trilogy, Jedi Master Yoda was an excellent teacher and he imparted to Luke Skywalker the basics so he would need to be able to learn on his own. The core curriculum needs to do the same.

The majority of students who earn degrees from Jesuit institutions remember little from the disciplinary specific

knowledge they were exposed to during their core courses; however, they do remember the teachers who challenged them to develop a love for learning. The majority of core courses are often those that students take simply "to get them out of the way" so they can focus on their major courses. The faculty member who is able to inspire a young adult through excellent teaching, scholarly expertise, and creative pedagogy will engender a love for learning that transcends any one discipline. It is this type of Jedi Master Yoda faculty member who is essential to the success of the core curriculum.

Threats to this tactic include the number of adjuncts teaching in the core, the quality of instruction, competing demands for faculty time, and a lack of resources for on-going faculty professional development. The best faculty will need to address these issues to assure that the *force* is harnessed for the good.

Tactic 2: Stay True to the Tradition

Students win when they have the opportunity to engage with a curriculum that is uniquely Jesuit Catholic.

Each core curriculum is different, and from this we see that Jesuit institutions can share a common history and future vision while maintaining distinctive academic programs that allow each institution to offer a unique approach to Jesuit education. The era of a prescribed curriculum that all Jesuit institutions must follow is undesirable in our day. At the same time, the renewal of Jesuit education, initiated by Father Pedro Arrupe in 1973, re-positioned the purpose of Jesuit education towards justice. The trajectory towards justice has remained one of the most important aims of Jesuit education throughout the world. The connection between justice related themes and the goals of the core curriculum is explicitly drawn at 16 of 28 Jesuit institutions. Explicit connections with the core and justice will continue, but there is no single method to accomplish this aim.

Core requirements within philosophy and theology have historically served as a disciplinary context for much of the justice related subject matter and have been a distinguishing element of the core curriculum at Jesuit institutions. Jesuits working at AJCU institutions closely connect their own satisfaction with the core curriculum with their perception of the quality of the philosophy and theology courses. Given the important role theology and philosophy play in the curriculum, further research into the type of theology and philosophy appropriate for the today's undergraduate students will be essential. The aim of this research would not be to narrowly define a curriculum but rather to investigate how philosophy and theology can become a foundational component to student learning.

Some institutions, like Boston College's PULSE program, have made significant headway in developing academic programs for philosophy and theology that are relevant to today's college students and therefore should be studied for the benefit of other Jesuit institutions.

Some of the threats to this tactic include a lack of understanding of the mission of Jesuit higher education, a lack of appreciation for the liberal arts, a lack of belief that a distinctively Jesuit Catholic core curriculum can be developed, and the fear that a specifically Jesuit Catholic center to the core will limit academic freedom.

Tactic 3: Properly Resource the Core

Students win when they have the opportunity to engage with a curriculum that is more than a set of disconnected courses aimed at completing a certain amount of credit hour requirements.

The core curriculum cannot exist solely as the majority of course work that a student will take during her first two years of study. If the core remains disconnected from the rest of a student's experience—his or her campus activities, work, community involvement, major studies—it becomes insignificant and a burden. The core curriculum will be strengthened for students when high-impact learning experiences, including service learning, research, cross-cultural experiences, integration of classroom and out of class learning, and capstone projects are part of its structure.

Threats to this tactic include a lack of understanding of an integrated approach, a lack of financial support for an integrated learning experience, and a lack of administrative support to assist faculty in developing high-impact learning activities and assignments in their courses.

Throughout the history of Jesuit education, the best faculties have consistently been able to grapple with the challenges of their day to assure that needs of their students were served. May the force be with you! ■

Justin Daffron, S.J., is associate provost for academic student services at Loyola University Chicago.

Math and Gospels

By Richard Escobales

As a longtime veteran of the Math Wars and as a member of the faculty at Canisius College for 37 years, I am concerned about core reductions that have taken place at Jesuit Colleges. I write as a graduate from the honors program of a Jesuit College, (St. Peter's College) in 1965 and as one who completed a Ph.D. in mathematics in August 1972 at the University of Notre Dame.

A traditional liberal arts core curriculum allows students who are often unsure about what major to pursue to encounter different disciplines at the college level. In that encounter they sometimes discover something totally alien to their previous experience, but something that they like and want to pursue for a lifetime. The remarkable upward mobility of so many graduates from Jesuit colleges and universities, including a former United States President, gives eloquent testimony to the effectiveness of the Jesuit education of forty years ago.

Although demands from accrediting bodies for some majors have forced some cutbacks in core courses, many of these cutbacks have been far too drastic. As a consequence, the emphasis on a broad educational experience has been dramatically diluted.

For example, some might argue that those education majors, not teaching mathematics or sciences that use mathematics extensively, should not be required to take two mathematics courses in college. Unhappily, these same education majors who received a reprieve from college level mathematics may later be making decisions as principals or as superintendents about what curriculum in school mathematics should be implemented. While their relative mathematical ignorance may not have adversely affected their own careers as administrators, inept curricular decisions following from that ignorance could hamstring generations of students and this nation's ability to compete in disciplines that use mathematics. This is one lesson that I learned from battles in the Math Wars.

Required study of a modern foreign or classical language was once a hallmark of Jesuit education. Unhappily, at many schools foreign or classical language study is no longer mandated. This requirement could work synergistically with study in other disciplines. The importance of language is especially apparent in biblical exegesis. For example, some familiarity with Greek would be important in doing some textual analysis of a Gospel.

Consider, for example, the Marcan redaction of Jesus walking on water, Mark 6: 45-52. In Mark 6:50 Jesus utters the words "***I am*** , be not afraid." The clueless disciples do not get the message. But later, when Jesus utters the identical words in Mark 14:62, "***I am***." their meaning is not lost on the high priest, who describes what Jesus says as "blasphemy (Mark 14:64)." In Genesis and Exodus the words "*I am*" express God's identity. And unless Jesus is God, this expression would be blasphemous.

The cutbacks in required courses in theology and philosophy are disservice to Catholic education, to the students who study at Jesuit Colleges, and to the nation. As a result many students who graduate from Jesuit Colleges will not have been forced to think about the meaning of the New Testament and the Hebrew Scriptures in a serious way. They will have been provided an education that leaves them intellectually and culturally deracinated from the rich Catholic intellectual tradition and as a result from the richness of western history. These graduates will be prime fodder for doctrines proposed by religious extremists.

I am desirous that students at Jesuit College learn something about other religions, but not at the expense of learning something about Scripture and something about Catholic teaching. To require three required courses in

theology and religion is not excessive and could be structured to accomplish these ends.

One of the great joys of my life has been the contemplation of passages in the Gospels, especially the Gospel of John. I view the canonical Gospels as four facets of a priceless jewel. Given the great accomplishments of biblical scholars of all faiths, it is heartbreaking to realize that students routinely graduate from Catholic colleges without that in-depth experience.

Clear thinking, once emphasized by a required course in logic is now history in some Jesuit schools, often replaced by some gentle genuflection to "critical thinking."

One of the triumphs of the Catholic Church is its well-articulated positions on war and peace, social justice, and right-to-life issues that might be addressed in a course in ethics. Unhappily, an ethics requirement is no longer mandatory in many Jesuit colleges and requirements in metaphysics have disappeared altogether.

I would also like some history requirements, some science requirements, a social science requirement, and a course in the arts. Happily, English requirements, writing and literature, are still preserved at most Jesuit colleges. ■

Richard Escobales teaches mathematics at Canisius College.

Students from Marquette University enjoy winter fun in the snow.

Shirl Kasper, *Rockhurst University: The First Hundred Years.*

Kansas City: Rockhurst University Press, 2010. 403 pp. $50.00.

By Charles R. Gallagher, S.J.

"The magnet which attracted young men to Rockhurst," President Maurice E. Van Ackeren, S.J. stated about his then co-educational institution in 1971, "is still the effective force today – their recognition that the campus offers a friendly climate in which to conduct their search for truth and value." (p.283) Shirl Kasper's beautifully bound, four-color, commemorative yet critical history of Rockhurst University pays tribute to the friendly atmosphere of the institution as well as the abiding serious search for truth conducted on the rocky rises near Troost Avenue in Kansas City, Missouri. Kasper, the biographer of Annie Oakley, and former award-winning journalist for the *Kansas City Star*, has marshaled the archival resources of Rockhurst University to present a picture of Rockhurst as an institution heroically persevering, sometimes against the odds, toward full integration into its host city, the American Catholic experience, and the world. Rockhurst's story is one of Jesuit determination, cooperative lay discernment, and faith.

Kasper does a fine job of anchoring Rockhurst's past in the larger story of Catholicism in America and the American West. Drawing largely on the analysis of Notre Dame historian Philip Gleason and to a lesser extent Holy Cross and the University of Dayton's David J. O'Brien, she shows at every turn how the Rockhurst story intersected with the larger vision of Catholics in the U.S. In the early years, much of that vision was granted to one man, the founding president, Rev. Michael Dowling, S.J. Dowling thought big, bought big, and spent even bigger. Convinced that his initial 25 acre purchase would pay for future needs through the eventual sale of properties adjacent to his building lot, Dowling was shaken only one year in when the property values moderated and city expansion ceased. "Let us thank the Lord…and begin, "Dowling asserted as the foundations of the first building were being laid.

Dowling, who keenly cut his teeth as president of Creighton University, had visions of creating schools of dentistry, medicine, science, and law at Rockhurst. But Dowling found it hard to replicate his Creighton experience in Kansas City. Lacking major donors, and swimming in an expanding pool of debt, the school received its charter in 1910, but did not open its doors until 1914. Regional anti-Catholicism, the World War, and a largely immigrant Irish church bereft of cash kept Father Dowling from realizing his dream immediately. His enthusiasm for the Rockhurst enterprise, however, created a positive founding theme for future endeavors.

Rockhurst College was like any other Jesuit "college" of the early 20th century – essentially a high school with a curriculum grounded in the Jesuit plan of studies dating from 1599, the *Ratio Studiorum*. But in America, the Jesuit schema was coming under scrutiny just as Rockhurst

Charles R. Gallagher, S.J., a member of the history department at Boston College, received the John Gilmary Shea Prize for Vatican Secret Diplomacy: Joseph P. Hurley and Pius XII *from the American Catholic Historical Association.*

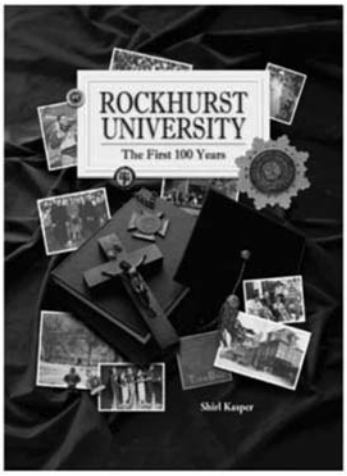
got off the ground. Under debt, unaccredited, and with endowment efforts failing, by the mid-1920's Father Dowling's dream of a modern, multi-faculty, university-level institution had to be put on hold. As Kasper points out, it was accreditation which became the perennial hurdle for Rockhurst as it moved forward as a young college.

The accreditation challenge had to be met before any other – and it called for the jettisoning of many traditional Jesuit methods and curricular themes. Leaning on the Jesuit values of consultation, prayer, and adaptation, in April of 1925 Rockhurst became accredited as a two-year junior college. The North Central Association of Colleges and Secondary Schools would grant Rockhurst full four-year Class A status in early 1939. The high school and the university would not separate campuses until 1963. With attention to detail interspersed with lively anecdote, Kasper conveys the story of Rockhurst in compelling, readable prose.

The author writes in chronological fashion. The book is heavy on top-down exposition of presidential decision-making and initiatives. Consequently, the fortunes of the university seem to rise and fall with the personalities, and pecuniary success, of its presidents. "Presidential Profiles" sidebars are illuminating and of great interest. Building and expansion projects are also highlighted, sometimes with every feature explained. Campus life is depicted through various vignettes of campus heroes and institutional movers. Special profiles of major donors such as Lee M. Sedgwick are balanced with profiles of illustrious alums of intellectual achievement, including Walter J. Ong, S.J.

How Rockhurst was distinct from its sister colleges of the same size is left for a larger study. Campus culture of the 1950's and 1960's is taken up within the context of the times, but organizational history prevails. Issues of race and gender are mentioned and described. Issues such as separate incorporation (transfer of university authority from Jesuit control to control by a lay board of trustees), or the influence of Vatican II on campus culture are left unexamined.

Amid myriad challenges, optimism has marked the path of advancement of Rockhurst University. This unbridled optimism in God's grace makes its centenary all the more elusive. Father Dowling began building the college in 1909, one year before he was granted a charter by the state of Missouri even to operate one. This optimism in searching for truth, its expression in friendliness, is excellently captured by Shirl Kasper's expertly-researched commemorative history of Rockhurst University's first one-hundred years. ■



Rockhurst University: The First 100 Years

Shirl Kasper

With a Foreword by Rev. Thomas B. Curran, O.S.F.S.

For a century, Rockhurst University has stood for excellence in learning, leadership, and service. ***Rockhurst University: The First 100 Years*** documents the struggles and triumphs of Rockhurst, from its modest beginnings in 1910 to its current status as a comprehensive university. The 416-page book features almost 400 color and black-and-white photographs, illustrations, and historical documents, in addition to a complete index of people, places, and events. Ideal for alumni, friends of Rockhurst, or anyone interested in the history of Jesuit higher education or Catholic beginnings in the Midwest.

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Charles T. Phipps, S.J., secretary, is a professor of English at Santa Clara University, Santa Clara, California.

A Note to Contributors

HOW THE SEMINAR WORKS

The Seminar plans each of the two annual issues during its three annual meetings, each at a different Jesuit college or university. For the most part, an issue focuses on one theme; but, at the same time, through the various departments — letters, Talking Back, occasional forums, other articles, and book reviews — there are opportunities to keep the conversation going on a variety of concerns.

Our ten Seminar members come from across the spectrum of our colleges and universities, representing varied academic disciplines and a broad range of experience with the Jesuit educational tradition. The themes we choose to explore come out of our common reflection on that experience and from the discussions we hold with faculty, administrators, staff, and students as we rotate among our schools.

So, although most of the major articles are commissioned by the Seminar, we welcome unsolicited articles from the readers. Ideally, they should be written to explore an idea which will generate discussion rather than describe a newsworthy project at one's institution. Please understand that, since the Seminar meets only three times a year, it may take several months for each issue to take shape.

RASsj

Archive issues available at http://epublications.marquette.edu/conversations/

COMING UP

The fall issue of ***Conversations*** is inspired by an address given by Fr. General Adolfo Nicolas in Mexico last April in which he challenged the Society to **rethink its role in higher education.**

Three basic themes emerged from his talk: promoting **depth of thought and imagination**, re-discovering the international network of Jesuit institutions, and sharing the fruits of research in response to both secularism and fundamentalism.

We're looking for the best authors to write on these issues. Our next meeting is in April, so please email the editor at raymondschroth@aol.com with your proposals. We will need the manuscripts by mid-March to consider them at the meeting.

For future issues we are talking about a **general issue on faculty life**, **faith traditions on campus**, and the **impact of the economy**.

HOW TO WRITE FOR US

Please keep the article to fewer than 3000 words. **Do NOT** include footnotes. Incorporate any references into the text. Please, **DON'T** capitalize: chairman of the biology department, names of committees, or administrative titles, unless the title precedes the name, as in President Woodrow Wilson. We **welcome photographs**, fully captioned, preferably action rather than posed shots. Preferable format: a CD containing digital images scanned at not less than 300 dpi. Or a traditional print.

Send the article as a Microsoft WORD attachment to raymondschroth@aol.com.

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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 College
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
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New Orleans, 1912

Fairfield University
Fairfield, 1942

Le Moyne College
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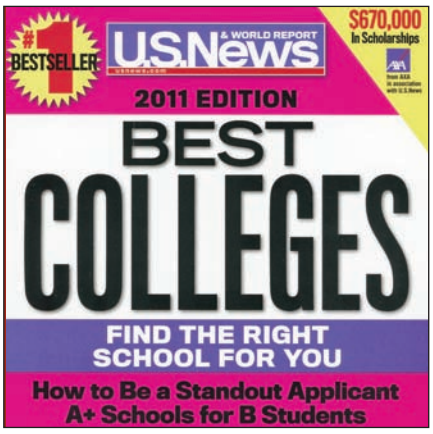
Wheeling, 1954



"Fourscore and seven years ago our fathers brought forth..."