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Teaching in Order to Nurture a Vocation: How the Lilly Grants Have Been Spent

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HOW THE LILLY GRANTS HAVE BEEN SPENT

LOYOLA CHICAGO *Gladness and Hunger Meet*

EVOKE (*Eliciting Vocation through Knowledge and Engagement*) is Loyola University Chicago's participation in the Lilly PTEV project.

EVOKE seeks to provide Loyolans with multiple opportunities to explore and, if they so choose, to act more fully on the theme of call in their personal and professional commitments. EVOKE offers a variety of workshops, speakers, courses, mentoring groups, retreats, immersion trips, conferences, and other programs for students, faculty, staff, and administrators, sponsoring or co-sponsoring 160 events, courses, or retreats that have attracted over 14,600 Loyolans, parents, and community members since its beginning in January 2001.

Program highlights for students have included EVOKE-sponsored academic courses that focus on student reflection around calling; the On Call undergraduate student pilot program; and vocation-themed weeks in science, communications, and business. Highlights for staff and faculty have included workshops on vocation, an annual themed Summer Institute; a faculty group considering their research choices as reflective of their calling; and a second faculty group whose essays are published in *Revisiting the Idea of Vocation: Theological Explorations* edited by John Haughey, S.J. (Catholic University of America Press, 2004).

Perhaps the unique aspect of Loyola's program is its inclusiveness.

First, as our operative definition of vocation, we carefully chose these words from Frederick Buechner: "The place God calls you to is the place where your deep gladness and the world's deep hunger meet," and we proceed with the belief that all persons, regardless of particular or any faith background, are called to use their gifts in a manner that contributes to the common good. All our programming directly or indirectly supports the goal of making Loyola a place that encourages all in the Loyola community to ask the "big questions."

A number of developments suggest that EVOKE and the concept of vocation have indeed taken root on campus.

- The preamble to one of the learning outcomes for the recently revised core curriculum states: "The core curriculum ought to assist each student to... search for his or her calling or vocation in life."
- Twelve academic courses now include a focus on vocation; eight of these courses are new or significantly revised since EVOKE's inception.
- Our career counseling staff has revamped a career planning class and revised basic office structures and procedures to focus now on calling rather than academic major.
- EVOKE plays a key role in the personal and professional development of academic advisors and residence life staff.
- EVOKE and Loyola's Magis Initiative are heavily featured in admission material and events as prime examples of our Jesuit mission.
- Over the past year the university has adapted the promise of "preparing people to lead

extraordinary lives." The first step in preparing is to help people know themselves and to recognize their calling.

Anecdotally, a sign that attention to calling has taken root is that over and over again faculty and staff have told us that EVOKE has, in a sense, given them license to talk with colleagues and with students about their faith, their life path, their sense of being called. In a fairly short period of time, EVOKE has had an impressive impact on the institutional mission, identity and culture of Loyola; not only has the language of vocation become more acceptable on campus, but conversations among Loyolans about vocation have strengthened understandings of, and commitments to, the university's mission.

Lucian Roy is Loyola Chicago's vice president for identity and mission.

MARQUETTE *Reaching the 'Inner Sphere'*

The Manresa Project, named after the city in Spain where St. Ignatius came to a new realization of his own sense of vocation, intersects with the mission of Marquette University and its tradition as a Catholic, Jesuit institution: that students graduate as "men and women for others"; and that excellence, faith, leadership, and service are the primary values of the transformational education experience at Marquette. To this end, the Manresa Project is steeped in the model of St.

Ignatius and the Spiritual Exercises he developed, including opportunities for students and members of the Marquette community to reflect on the joys and sorrows, the desolations and consolations of their lives.

The Manresa Project is a comprehensive undertaking designed to produce transformational change at the level of the individual as well as within the culture of the institution and its relationship to the wider community. The Manresa Project helps participants to ponder how to use personal gifts and talents to help meet the world's needs as they seek to bring their personal faith to their work and state of life.

Through a variety of programs, including retreats, scholarships, internships, conferences, workshops, and a speaker series, the Manresa Project builds upon existing university resources and programs to advance its aims.

A rousing kick-off speaker, Archbishop Desmond Tutu, was part of the Mission and Identity week celebration in 2003 focused on Peace and Reconciliation as the vocation of the Christian.

The First Year Reading Program has included 1800 students and 100 faculty and 100 student leaders each year. Chosen books raise questions of life's meaning and purpose and allow for a gentle immersion into the aims of the project. The pilot text was Chaim Potok's *The Chosen*; last year's text was *Hope in the Unseen* by Ron Suskind. The Fall 2004 text is *Bird by Bird: Some Instructions on Writing and Life*, by Anne Lamott.

At the heart of the Manresa Project is the objective to reach out to an inner sphere of students at Marquette who, because of their faith commitment, have an interest in church ministry as life's work through the Manresa Scholars and Intern Programs which place students in Milwaukee parishes and congregations for ministry experience. Alums of the program have gone on to the Jesuit novitiate, UCC Seminary, positions in youth ministry in diocesan parishes and to graduate religious studies programs.

More than 200 faculty have attended a Manresa Workshop or

Faculty Convocation on vocation and 23 have received grants of \$3000 to \$5000 to adapt or enhance courses adding Ignatian pedagogical methods, reflections, interviews, readings, guest speakers and projects focused on deepening an understanding of call, vocation, faith and justice in a wide variety of disciplines.

Susan Mountin is the director of the Manresa Project.

SAINT LOUIS UNIVERSITY *The VOICES Project and a Research Report*

A generous grant from the Lilly Endowment has brought to life a project Saint Louis University calls VOICES. Its name reflects the three experiential components of vocation.

VO= Vocation (where one's spirituality meets one's work or profession)

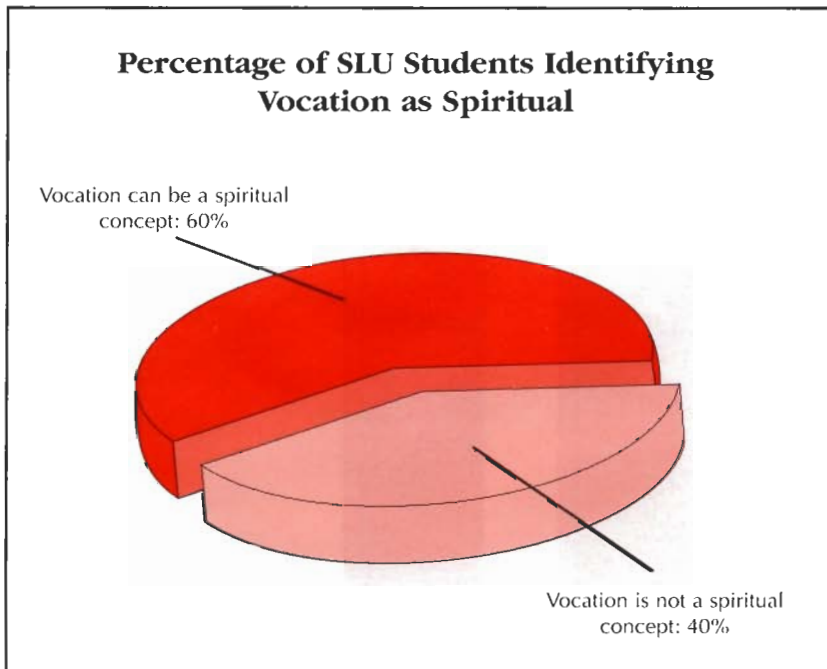
I= Interiority (time taken in prayer and reflection)

C= Community (Where faith can flourish more fully than it can in isolation)

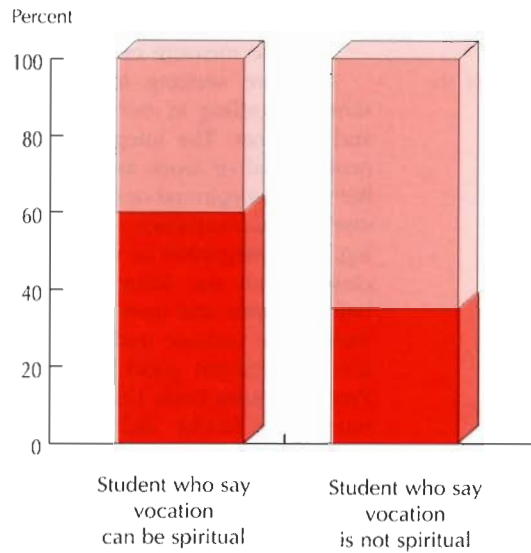
ES= Engaged Service and works of justice (a requirement of faith and the measure of our learning)

We are seeking to promote a sense of calling in our faculty, staff and students. The integration of the professional or work aspect of one's life with the spiritual or faith aspect of one's life accompanies a sense of calling. This integration or wholeness fits closely with the Jesuit tradition of being women and men for others, as well as the Catholic tradition of work for the common good. The VOICES Project at Saint Louis University offers retreats for faculty and staff, student internships in religious congregations, and grants to individual faculty who infuse spirituality, reflection, faith, or a sense of vocation into their curricula. We bring many speakers to our campus and showcase our own faculty, staff and students as speakers.

One of our programs has emerged full of surprises to others and to our staff. Our Reflection Circles

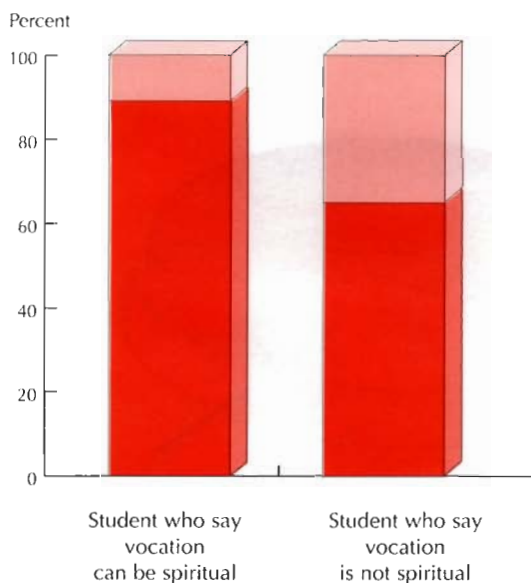


Does SLU have a responsibility to help students link their future careers with their faith?



Graph X

Is there a connection between my faith and my contribution to make a more just society?



Graph Y

began with the design of a twice-monthly prayer group for graduate students, faculty, and spouses in one academic department. The pilot program has operated beautifully for years, but we had trouble initiating subsequent groups.

VOICES staff believe that we were engineering too much and listening too little. As we listened better, we discovered a broad and deep interest in prayer and reflection groups, but not necessarily corresponding to the model we had laid out. Some groups of staff, mainly hourly workers on their lunch break, wanted to reflect together on their personal gifts, from where those gifts arose, and how those gifts enrich the university community. Other groups wanted to pray and reflect around a book, such as Rick Warren's *Purpose-Driven Life*, a Christian bestseller. Still others wanted a focus for students interested in considering religious life or the priesthood. Openness to emerging ideas helped us to support projects from their infancy.

What we have liked best about the Reflection Circles is that they promote community of two sorts: professional communities, with a heightened sense of collegiality, as well as communities of faith, where theological reflection is possible across boundaries of faith tradition, or even among "seekers," who claim no particular religion as their own. We are working to stay open to future embodiments of our Reflection Circles.

With respect to the research and evaluation component of our endeavor, a team of faculty, staff and students work together on assessment and research projects related to the conceptual basis of our project. The research captures the sublime experiences that inspire us as well as the missteps that instruct us. Such assessment promotes sustainability by proving the worth of specific programs. We are looking, too, at how students consider the idea of vocation and how it fits in with their academic lives. We surveyed about 1,000 diverse students to ask about their views of the links between their faith, their majors, future careers, sense of duty to serve and to make the world a more just place.

Students who see their calling as spiritual or religious are much more likely to expect the university to promote that type of integration in its students. (See graph X)

And students who see their calling as spiritual are twice as likely to see connections between faith and justice than are those students who take a more secular view of vocation. (See graph Y)

Such student views offer hope that the Jesuit charism of educating the entire person will prosper and that short-term programs can sustain lasting change in the university environment.

Mary Beth Gallagher is director of the VOICES project.

SANTA CLARA

Learning and Living Together



Overall. The DISCOVER Project was the result of a "Perfect Storm" at Santa Clara University.

Two major initiatives, Residential Learning Communities (RLC) and a renewed commitment to Justice in Jesuit Higher Education, were launched in 2000. Replacing the traditional dormitory model, the new RLCs would be physical spaces where students, faculty, and staff integrate what happens inside and outside the classroom. A national conference on Justice in Jesuit Higher Education held at Santa Clara reminded us that an education based on Christian faith must engage a world marked by great promise and widespread suffering. The invitation from Lilly Endowment to apply for a PTEV grant would bring the RLC and Justice initiatives together and orient them around the concept of vocation. Our objective is to prepare faculty and staff to mentor students in the RLCs as they discern vocation, while providing opportunities for faculty, staff, and students to learn from marginalized communities locally and globally. Our overall goal is to employ the resources of the Jesuit tradition, to coordinate and expand existing resources, and to build a community to discern vocation.

Specific Objectives. We planned to achieve our goals and objectives by expanding and enhancing vocation reflection in three areas:

Loyola Residential Learning Community. Develop the Loyola RLC into a 4-year structure, organized around the faith that does justice.

Within the Loyola RLC and other RLCs the grant aimed to strengthen what was already happening with Monday evening community dinners, Tuesday night liturgies, quarter-long classes in the Residence Hall where students not only live, but study together, more retreats being offered



Santa Clara University.

around vocational discernment, and developing more opportunities for community-based learning. The grant helped initiate a community of faculty, staff and students living together, launch year-long academic ministry faith and justice internships for upper division students, support first-generation students in their transition to college, develop a core group of students as resident hospitality ministers in the halls, and provide opportunities to learn more about Jesuit Spirituality and discernment through small groups.

Faculty/Staff Vocational Development. Bring Ignatian spirituality to bear on the professional commitment of 375 faculty and staff through seminars and an annual workshop. These efforts will create adult mentors who can assist students in exploring their vocations and who will bring reflection on vocation into their teaching and scholarship.

Faith and Justice Immersion Experiences and Ministry Internships. This program will enhance and expand immersion experiences in marginal communities locally and abroad for 1000 students during the grant period. Internships in various church ministries will help students discern how their talents can be directly utilized in service of faith communities and will encourage them to make professional commitments to ministry.

Beth Eilers & Chris Boscia

BOSTON COLLEGE

What Gives You Joy?



At Boston College we have used the two million dollar grant from Lilly Endowment to develop a program we call *Intersections*, which involves both students and faculty and administrative staff.

The most distinctive of our student programs is *Halftime*, a three-day, off-campus retreat aimed at students who are entering junior year. We currently run nine *Halftime* programs for about 300 students; some 150 faculty members, staff, and senior students also take part. The programs are organized around three key questions about vocational discernment: "What gives you joy? Are you any good at these things? Does anyone need you to do them?"

Senior students, faculty, and staff give talks about how they have dealt with these questions in their own lives. We also coordinate these three questions with three central themes of Ignatian spirituality: "Be attentive. Be reflective. Be loving." Students give talks about these themes and about the value of the *examen* as a useful tool for discernment. The goal of

Halftime is to introduce students to the whole idea of vocational discernment, offer them a framework drawn from Ignatian spirituality for thinking about their lives, and give them a vocabulary and tools to use as they move towards the end of their college years and make decisions about the future.

In addition to *Halftime*, we offer students a number of ways to keep involved in *Intersections* (retreats, leadership councils, and lectures and service projects themed to vocational discernment), as well as a church-ministry internship program.

For faculty and staff we have developed a seminar on student formation, which consists of ten three-hour meetings and is offered in the fall and spring semesters, and in the summer. Participants receive a stipend for taking part, which is an inducement to do the substantial reading assignments. These deal with Ignatian spirituality and Jesuit education, the idea of vocation, the purposes of the university, diversity as a resource, psychological development, decision-making, intimacy and relationships, and career planning. We view all of these topics from a variety of perspectives but we spend a major part of our time looking at them from the perspective of Ignatian spirituality, so the seminar is really an education in the Ignatian understanding of the educational process.

It may be too soon to assess the effect on BC as a whole (though we are beginning to gather data about effects on students). But some 750 students a year currently take part in one program or another and 200 faculty and staff have been in the seminar, so it is probably fair to say that a significant number of students and older members of the BC community now share a language about vocational discernment and about Ignatian spirituality. We continue to reflect, tinker, and experiment with the aim of adding to this number and their influence in the university.

Burt Howell is the director of the Intersections Project.

COLLEGE OF THE HOLY CROSS

Four Cornerstones and "Now What?"

The Lilly Vocation Discernment Initiative (LVDI) at Holy Cross comprises a diverse set of programs to cultivate habits of reflection and foster fuller integration of Ignatian spirituality on campus. We organize these under four "cornerstones":

Cornerstone One includes first-year student orientation and mission-oriented student convocations. During orientation the LVDI sponsors a day of service in Worcester, and a grand first-year student convocation and president's dinner. The President and several students speak at Convocation on the importance of reflection and discernment for Jesuit education and for a life well lived, and students consider what gifts they bring and commitments they want to make at Holy Cross. At orientation we also distribute and begin using a specially designed journal called *Reflections*. A hardbound four-year journal of poetry, questions for reflection, and space for writing, it asks questions like "What am I passionate about?" and "For whom and what would I take a stand?"

We also sponsor winter "Live the Mission" convocations focusing on one of four questions central to the College mission statement, such as "How shall we find meaning in life and history?" or "What are our obligations to the world's poor and powerless?" The event consists of sacred and secular music, talks, and a community dinner.

Cornerstone Two focuses on curricular projects, courses on reflective practice and discernment, and on improving faculty mentorship. This includes support for service-learning courses, a faculty workshop, "Being Present to the Other," led by Berkeley Professor Troy Duster and a successful "Last Lecture" series, where faculty give a major address as if it were their last chance to talk to students and col-

leagues about what is most important to them.

Cornerstone Three, faculty and staff development, has been led by our Lilly Vocation Fellow, a distinguished scholar who is also a trained spiritual director. She works individually with faculty and students and conducts faculty/staff Vocation Seminars where participants discuss their experience as teachers and the relation of their discipline to their own search for meaning.

Cornerstone Four comprises numerous internship and ministry initiatives, in parish and Christian ministry settings, and at non-profits. These have helped leaders of SPUD, the college's large program in community service, to better organize student programs, and to include better reflective components in them.

A program for Seniors called "Now What?" uses journaling and Ignatian discernment to prepare for the transition from college to work life. Our MAGIS program, which trains and supports students interested in church leadership, has been revised and strengthened. The LVDI has likewise supported small groups of students discerning vocations to priesthood and religious life.

Thomas M. Landy is the director of the Lilly Program.