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Signs of Hope and Stress

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S I G N S O F

Hope & Stress

THE WELCOME WE GIVE TO A PAST AND TO A FUTURE

James W. Bernauer SJ

*Boston College
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Each member of the National Seminar on Jesuit Higher Education was asked to tell the fellow members what he or she personally saw as signs of hope and signs of stress in American Jesuit Higher Education. As you might imagine, a lively discussion ensued. On further reflection, each member wrote a brief essay setting forth a personal expression of such signs. Those essays now appear here. We hope that they will stimulate your own reflections and conversations about what you see as such hopes and stresses.

I regret that the Spiritual Exercises became the title of a book. The gift of Ignatius of Loyola to the church is not a text but the grace of discovering God in fresh events as well as in hallowed places. Ignatius chose 'pilgrim' as his privileged self-description and it is this legacy which Jesuit institutions are facing anew. The widespread concern to preserve the religious spirit of those institutions is a tribute to the generations which exercised themselves in spiritual service to God's sons and daughters. This earlier witness of sacrificial dedication will always deserve a special place in our schools' institutional memory and should serve as a continuing standard of the generosity they require.

As pilgrims, however, we also live with the expectation that previ-

ous graces are prelude to new encounters with the God who meets us in the future, farther down the road. God always encounters us in surprising ways, even in places long sacred. And, perhaps, especially in places long sacred.

The greatest gift for us in higher education, as it was for Ignatius himself, is the companionship we have been sent. Our colleges and universities are graced with scholars who have abandoned the most appealing comforts to risk a journey along the path of the truth-seeker. That response needs to be celebrated more loudly. The hospitality they deserve is best shown in an uncompromising commitment to their academic freedom. Other forms of inventive welcome, which communicate genuine companionship, must be strengthened or discovered for the staff, administrators and students who join our institutions.

Also to be celebrated is the spirit of Vatican II which has swept through our traditions and encour-

aged new commitments to the education of women and to an ecumenical hospitality. Our religious conversation will be more mature and more culturally relevant as the result of this broader participation. A male religious community's style of relationship and structure of governance will no longer automatically be regarded as models of how interaction among academic colleagues should be conducted. These are blessings for the education of the Jesuit educational tradition itself.

Perhaps, in the past, we have underestimated the need for that education and thus overlooked certain dangers which lurk in our Jesuit history and which could block that tradition's continuing growth. I think of one example. The success of our service to immigrant populations may have made us insufficiently alert to the shadow side of that immigrant experience. Do some of our approaches to issues of identity and governance manifest that fear which is so characteristic of a newcomer and which is so

quickly tempted by the tribal allegiance of an immature ethnicity? Certainly the future identity of our Jesuit colleges and universities lies elsewhere. Our schools are in the process of developing a unique maturity in their ability to be critically faithful to the spiritual aspirations of their founding tradition. This critical fidelity invites evolution in the Jesuit tradition itself.

A sincere loyalty to that tradition will also demand an asceticism shown in the questions we pose to ourselves about any activities which proclaim a Jesuit kinship. I believe that the future Jesuit identity of our schools will be far less indebted to a memory of their origins than to the questions which will inspire their activities. How does our practice of humanistic education promote growth in faith, hope and charity in the lives of our students? How may our resources serve those who are most in need in our society? How does our scholarly activity and our institutional support of it reflect a Christian perspective on which

areas most need to be understood if the church is to continue to pursue human redemption effectively? How does the conduct of staff, faculty and students aspire to the creation of Christian community on campus and to continual avowal of the international nature of our moral community?

It is a great sign of hope that these questions are able to be posed. Their constant pursuit will manifest our fidelity to a Christian past and a Christian future. The Jesuit educational tradition will always be at risk. It is as frail as the questions which animate it. That vulnerability is one of the lessons which the tradition itself teaches. It will always be dependent upon the men and women who wish to continue its life and growth. What a blessing!



James W. Bernauer

COLLEAGUES OF CHARACTER AND FAITH

Gregory F. Lucey SJ

Marquette University Jesuit Residence
Milwaukee, Wisconsin

My hope for the future of Jesuit education rests not on Jesuits but on the lay women and men of faith who are colleagues in the ministry of Jesuit education. It is my hope that the Spirit of God, experienced by St. Ignatius and expressed through the centuries in the lives of countless Jesuits, will be

clearly present in the richly diverse lives of the lay women and men who join Jesuits as colleagues in the ministry of Jesuit education.

In my first year as rector of the Jesuit community at Marquette University I hosted a series of luncheons for Jesuit and lay colleagues to explore the need for and interest in opportunities for spiritual growth. Through these conversations and other similar experiences, I discovered a coterie of highly competent lay women and men at Marquette

who own their own developing spirituality, whatever their tradition, and who see the Jesuit university as the vehicle of their ministry. I assume there are similar groups in each Jesuit institution. These women and men, together with the declining number of Jesuits, are now the animating spirit of Jesuit higher education. My hope for the future of Jesuit education rests on these persons of faith.

During this past year as chair of the University Committee on the Ig-



Ignatian Year, I became aware of a second and larger group of women and men in the university community who are searching for meaning in life, who are desirous of greater spiritual depth, but who are turned off by institutional forms of religion. These people give me hope, but they also challenge me to openness and creativity in finding ways to as-



Gregory F. Lucey

sist them in their search for an authentic spirituality.

For generations the Jesuits animated Jesuit education in the United States. With varying degrees of success, Jesuits modelled and articulated the Ignatian vision for American higher education. Many of us can name at least one Jesuit who was extraordinary in this regard. This did not happen by chance. In addition to his graduate studies, every Jesuit coming into higher education has had years of spiritual formation, including extended experiences of the Spiritual Exercises. Daily I witness with sadness the declining number and diminishing vitality of Jesuits in higher education;

clearly I recognize that Jesuits by themselves can no longer sustain the animating spirit of Jesuit education.

Lay women and men are rising to the challenge; they can animate the spirit of Jesuit education. These women and men have the potential even to surpass what the Jesuits have done in the past. But this will not happen by chance. Opportunities for ongoing spiritual formation is a critical need in all of our institutions. The Deglman Center for Ignatian Spirituality at Creighton University and the Institute for Contemporary Spirituality at the University of Scranton are models of what is needed and can be done.

CHARACTER AND COMMITMENT

Gerald L. McKeivitt SJ

*Santa Clara University
Santa Clara, California*

The present state of American Jesuit higher education sometimes puts me in mind of the opening lines of Dickens' *Tale of Two Cities*: "It was the best of times; it was the worst of times."

The nation's twenty-eight Jesuit colleges and universities have arrived at a critical point in their history. Like other Catholic establishments, they face a host of questions focusing on such issues as institutional identity and purpose, academic freedom, gender, ethnic diversity, and shared governance. Two challenges strike me as particularly pressing. Having struggled for over a generation to improve their academic quality and enter the mainstream of American

higher education, many Jesuit institutions are now faced with the real possibility of losing their distinctive religious character. What is interesting is the extent to which that prospect is today openly and widely acknowledged compared to ten years ago. I was struck, for example, at how frequently that concern was voiced at the national conference on Jesuit higher education held at Georgetown University in 1989. The disappearance of the Jesuit tradition would, I believe, impoverish the church. Its departure would also impoverish American higher education, not only because it would deprive our society of an educational alternative, but also because that alternative has corrective value for higher education in general.

But that is not the only challenge with which the schools must contend. Grappling to preserve or

recover their Ignatian perspective, the institutions have been presented in recent years with a new challenge by the Society of Jesus. If a college or university wishes to call itself Jesuit, it is expected to commit itself to the promotion of faith and justice, which involves a preferential option for the poor.

The difficulties that these two tasks pose for the schools are enormous. The first strikes fear in the heart of those who fear a return to the authoritarianism of the past; it discourages others, who, though



Gerald L. McKeivitt

convinced of the value of preserving the religious tradition, suspect it may already be too late to do so on their campuses. The second challenge, the prospect of joining the struggle for justice, seems even more daunting because it will require not only institutional renewal but radical transformation on both personal and institutional levels. As Jesuit Superior General Peter-Hans Kolvenbach has candidly acknowledged, the universities "must not simply repeat what they have always done; rather, they must really try to be new institutions." Nor can it be denied that the implications of that undertaking are profound: "What we are talking about here is the life or death of the universities."¹

If the double challenge facing Jesuit higher education is replete with stress, it is also full of exciting promise and unprecedented opportunities. A greater concern for justice, for example, offers the prospect of both renewed institutional purpose and enhanced influence on a global scale. Never before

in human history has the world possessed the capacity to bring so many blessings to so many people; but never before have so many human beings faced poverty and war on such a vast scale or even the possibility of ultimate destruction. Building on the great progress made in the past half-century, Jesuit colleges and universities today possess scholarly resources for addressing those issues in ways never before possible.

There are other signs of hope as well. The fact that some schools are now taking deliberate steps to preserve their Catholic and Ignatian character, while still retaining their commitment to pluralism and high academic ideals, evidences great institutional vitality and self-confidence. The greater collaboration between lay and Jesuit colleagues occurring at many schools is also highly encouraging, and such an enhanced sharing of responsibility for

their institutions is rich in possibilities for the future. Consequently, although the present is indeed challenging, it seems to me that it is precisely that characteristic which makes these times so stirring and ex-

"Jesuit schools must not simply repeat what they have always done; rather, they must really try to be new institutions."

citing for men and women whose responsibility it is to provide an education relevant to the needs of the twenty-first century.

¹ Peter-Hans Kolvenbach, "Excerpts from a Dialogue" (1984) and "The Jesuit University Today" (1985).

STUDENTS AND SCHOLARSHIP

Robert S. Miola

*Loyola College
Baltimore, Maryland*

The future, as the Greeks well knew, comes upon us from behind. It is usually unexpected in arrival and surprising in nature. The future of Jesuit education is already taking shape in institutions that bear little external resemblance to their predecessors or to their recent past selves. Can these

institutions, experiencing serious decline in numbers of Jesuits, remain Jesuit in any real sense? I offer one sign of hope and one sign of stress.

One sign of hope that I find continually refreshing and renewing is our students. To be sure, working with the young can be exasperating and difficult (and it provides the surest proof of one's own advancing age); yet, our students are often powerful witnesses to the living power of our heritage, to the good we can do, and to the ideals we

share. Without the hesitation, academic discussion, or solemn piety of their elders, students in all of our schools participate directly in a staggering array of service programs. These include work in soup kitchens, shelters, prisons, slums, old-age homes, foreign missions, orphanages, wherever broken human beings need God's healing touch. And they do these remarkable things easily and naturally, without any fanfare or fuss. I recall one clear example of their style and grace. Several



years ago when I was a new teacher at Loyola, I had a student afflicted with a terrible disease that left him paralyzed, virtually speechless, and subject to spells of gagging and choking. I conducted classes as normal, but was always a little uneasy. The students, however, seemed completely relaxed: they regularly wheeled this student to all classes and appointments, groused with him about assignments and grades, even joked with him about his difficulties. (Once when he was moaning to me in an attempt to ask a question, his friend, a grizzled, tough rugby player, said, "Speak up! Doc can't hear you." They both broke up in helpless laughter.) One night I chanced to see this student at a college night spot with some buddies, joshing and fooling around, while occasionally someone would lift a mug of beer to his lips and pour some down. They

could not cure their friend but they could care enough to treat him like one of them, and so he was.

One sign of stress that I find pervasively present in Jesuit higher education is indecision about the role of scholarship. We should reject once and for all the cripplingly false dichotomy between teaching and scholarship. Practiced with delight in the free play of mind, not distorted into restrictive dogmatism or sterile pedantry, scholarship is fundamental to any real teaching. At its best it is a ministry that draws teacher and student through observation to under-

standing and to the delight of contemplation. Undertaken in wonder and reverence, practiced with discipline and dedication, scholarship is a form of worship proper to Jesuit higher education. And not only proper but vitally important to our future. Both Timothy Healy, S.J., former president of Georgetown University, and Frank Rhodes, President of Cornell University, have written eloquently on the necessity for Jesuit schools to compete with secular schools on their own terms as well as to offer a spiritual vision. Schools that have traditionally been student-centered must come to realize that excellence in scholarly research immeasurably increases and enriches the gifts they bear to their students and to the world. This is a realization that is essential to our survival but one that has been very difficult to achieve.



Robert S. Miola

PUBLIC MEANINGS AND PERSONAL LEADERSHIP

David J. O'Brien

*College of the Holy Cross
Worcester, Massachusetts*

Since leaving graduate school, I have worked as an historian and teacher in Jesuit colleges. I began and I remain excited about the potential of these schools. Like so many others I know who have worked with the Society of Jesus, I am convinced that, working together, we can make a wonderful contribution to the church, to American

higher education and into the human family. But I am far less sure that our potential will, or even can, be realized.

There are three areas in particular in which we have the potential to meet great needs. One is the place of religion in the intellectual life. Jesuits more than most have thought hard about this relationship. Today, stimulated by renewal in the church and the Society, they seem to be thinking it through afresh. They need to help the rest of us do the same, and we the have to help our

colleagues in American academic life learn to take religious questions seriously. The older academic culture, with its Enlightenment convictions about reason, science and education, and its bureaucratization of knowledge, seems exhausted. At the same time, religious energies are powerful all over the world. Yet, the Christian churches with the richest intellectual traditions seem to have lost their confidence in the reasonableness of faith and the spiritual significance of the intellectual life. There are remarkable opportunities



David J. O'Brien

to reinsert questions of meaning and value into research, graduate and professional education, and the liberal arts. We can help do that.

Connected with this is social responsibility, Derek Bok, the former President of Harvard University, is only the most recent American educator to speak forcefully of the need for attention to problems of social justice. The church and the Society of Jesus are on the front lines of struggles for human rights, economic justice and world peace. The thoughtful Jesuit commitment to faith and justice in the context of an option for the poor should be the basis for a powerful renewal of our work in education, including graduate and professional education, and scholarship. Once again, such a renewal of the public meanings and human responsibilities of research and education is an obvious need.

So is a sense of history, of a past which can be drawn upon in the struggle for meaning, and a future which is to some degree the product of human choices. Our work as Christian scholars and teachers is an investment in the future made possible by hopes arising from historic promises. At a time when our society seems more and more inclined to live only for the present and ignore the burdens placed

upon future generations, an understanding of research and education as investments in humanity's historic project, if made credible by practice, could ground a renewal of purpose and meaning in education, in our own lives, and in the lives of our students and colleagues.

So there are great opportunities and many reasons for hope. But there are those nagging worries. One is about leadership. Has too much talent been expended on survival, on buildings and endowments and a too quick appropriation of prevailing standards of academic excellence, too little on meaning and purpose? The love of alumni and church leaders for the Society of Jesus and for these schools is a resource in our trust which might be used to open dialogue about the intellectual life in church and society, about the seriousness of issues of social justice and world peace, about the possibilities of our moment in history. But is that conversation often initiated, with alumni, benefactors, bishops, even with faculty, staff and students?

Then there is "collaboration." There are lay boards and lay administrators and departments and schools where no one even asks about religion or politics. But do Jesuits and lay trustees, administrators and faculty talk about how the heritage can be concretely translated into programs and projects? Even "mission" discussions are usually about institutions as a whole, rarely about specific projects to engage the issues of intellectual life, social justice and historic meaning in church and society.

And finally, my biggest worry, our increasing emphasis on the word "Jesuit" and the relative invisibility of the word "Catholic." The church has enormous resources for our work as scholars and teachers. Equally important, the church needs us, it needs places where the intellectual life is lived, where men and women can learn the connections between meaning and value, faith and justice, and their own lives, places where factions can be convened for the dialogues about which we talk so often. And the church is an important institution in our country and in the modern world. Of course there are reasons to be skittish, but the battle for the church will be won by those who claim it as their own.

The church and the Society of Jesus are on the front lines of struggles for human rights, economic justice and world peace.

As in the church, so in Jesuit colleges and universities, there is promise and anxiety, hope and frustration. How it all turns out will be determined, in part at least, by which of those we rely upon in making our own decisions in years to come.

A FOCUS AND A CALL

Vincent T. O'Keefe SJ

Provincial Office
New York, New York

“**A**sssembly '89” brought my hopes for Jesuit higher education into focus. It took place from June 5 to 8, 1989, at Georgetown University with about 870 participants from the twenty-eight Jesuit institutions of higher education in the United States. This was the very first time that Jesuits and their colleagues met on a national basis to consider and discuss the realities and achievements, the challenges and opportunities of present and future Jesuit higher education. The topics as well as the persons who might present and develop them were suggested by people actu-

ally involved in higher education. The concluding session was a plenary gathering which focused on the major challenges faced in higher education and, most importantly, on the question, “Where do we go from here?”



Vincent T. O'Keefe

It was clear from the reaction of the participants that along with the delight of old and new friendships, a new spirit and vitality had been born. The result was a clear call from the participants for a very concrete follow-up to the meeting. “Assembly '89” was far from perfect, but it was a beginning and a foundation to build on. It was the basis for the subsequent meetings, conversations and

seminars which have taken place and are continuing on Jesuit campuses.

The cooperation and performance of so many very busy people in Jesuit institutions of higher education are strong reasons for well-founded hope for our future. Another sign of hope was the interaction among three key groups and their cooperative efforts in the context of the assembly. The first group is the ten United States Jesuit provincials and the president of the Jesuit Conference. (A provincial is the religious and apostolic leader of a group of Jesuits residing in a certain geographical and administrative area which is called a province. There are ten such areas or provinces in the United States. The 10 provincials with the president of the Jesuit Conference form the Board of the Jesuit Conference which includes all the Jesuits in the United States. It was the Jesuit Conference Board which organized “Assembly '89” and bore the major part of the expenses involved).

The second key group is the presidents of the Jesuit colleges and universities and the president of their association (AJCU). The third group is composed of the rectors, that is, the religious superiors of the Jesuit communities at the colleges and universities. It was the cooperation and interaction of these three groups which made the assembly possible and which constitute a well-founded hope for the future of Jesuit higher education. The coordinated efforts of these three groups can assure not only the continued presence of trained Jesuits on the campuses but also appropriate ways of articulating and sharing the Jesuit

tradition and heritage in higher education.

The overwhelming call at that meeting for a strong follow-up received a clear and encouraging answer. This was the institution of the National Seminar on Jesuit Higher Education under the joint sponsorship of the provincials and presidents. This is the most concrete follow-up and a visible sign of the commitment of both groups to Jesuit higher education. It is also an invitation to all of those in Jesuit higher education to join forces in a collaborative effort to make this education the vital and humanizing process and experience it can and should be.

Obviously, this does not mean an end to stresses and tensions. The Seminar does provide one means of dealing with the stresses and doing it on a national level. The goal is to aid the conversation which must take place on the local level. Items to be discussed might, for example, include: the role of the Jesuit community vis-à-vis the educational institution; the decreasing numbers and graying of the Jesuits; the meaning of the Jesuit tradition, how this is transmitted to an educational community and the role of the board of trustees in this; the treatment of educational values whose origins are in religious experience and religious convictions and the means by which they can be rendered understandable and appealing to those not necessarily sharing those convictions and experience; the full implications of collegiality today. These topics and many others need a forum for full and free discussion in the spirit of “Assembly '89”. The Seminar is one such forum which can lead to others. That is also my hope and concern.

IDENTITY, IMAGINATION AND RESOURCES

John W. Padberg SJ

*Institute of Jesuit Sources
St. Louis, Missouri*

Just as we all in some measure have the faults of our virtues, so, too, the very signs of hope inherent in Jesuit education entail their own stresses. For me, four areas hold out such special hopes; they can become realities if the strains connected with them can be dealt with effectively.

My first sign of hope is that many of the men and women involved in Jesuit education see it as something distinctive. For them it has a particular identity. It is not just another piece in the mosaic that makes up the American higher education establishment. The stresses induced by this hope are those of definition or description and of presence. The people who see this education as distinctive will need to define or describe clearly for themselves and for others what makes it so. They will consciously have to hold before their eyes their experience of Jesuit education and reflect on that experience and tell themselves and others what it means, why it attracts them, what they want to do with it. This is asking a lot, but a necessary lot, of busy and engaged men and women. There has to be a sufficient Jesuit presence, too. Ideally this should involve both Jesuits themselves and the Jesuit ethos and a significant number of men and women who share in that ethos, so that such presence incarnates and brings life to the Jesuit character of a school.

Secondly, in most of the areas that make for quality education,

Jesuit institutions are improving. Good teaching and serious research and publication by teachers who know what both of those activities really entail, students who have the ability to profit from such an education, well planned programs to assist those who come with initial disadvantages, these are all signs of hope. But all of them demand increasing resources of every kind. Imagination and money are the two most important such resources. Jesuit schools will need to summon up the imagination to provide the programs that define quality education. They will be under continuing stress to improve their financial situation in order to sustain such quality.

A third sign of hope is the increasing cooperation among the twenty-eight colleges and universities that make up the American Jesuit educational system. This seminar and its publications are specific, concrete examples of such cooperation. I deliberately use the word "system," more as a hope than as yet a reality, for until recently the twenty-eight schools too often acted as independent baronies. But such



John W. Padberg

cooperation, to be effective, needs both the will to cooperate and the structures that make it possible. To summon up that will and to put in place the structures will be a strain. We could too easily return to an in-

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too often acted as
independent baronies.*

stitutional solipsism, especially when administrators and faculty begin to think that they already have enough to do simply in and for their own institutions. No such Jesuit institution can be an island unto itself without in some part diminishing its Jesuit identity.

A fourth and special sign of hope is the call that these Jesuit institutions increasingly make to their constituencies for a life of responsible service to the society in which they exist. Jesuit schools are part of a tradition which holds that those on whom talent, opportunity and grace have been bestowed have a responsibility to work for a society and a world more just and more welcoming to those individuals and groups which have in the past been societally disadvantaged. But how we shall best do this puts stress on our imaginations, both personal and



institutional, to devise the programs that will be both true to the schools as educational institutions and responsive to the circumstances in which each of them exists.

To sum up all these signs of hope and the accompanying stresses,

the greatest sign of hope is a distinctive Jesuit identity that includes quality education, institutional cooperation, and responsible societal service. To cultivate and enhance that identity will put upon those who participate in it the stress of

summoning up the imagination and the courage and the resources to make such an identity effective in institutions that are simultaneously contemporary and American and Jesuit.

PERSONS, PROGRAMS AND SYSTEMS

Eileen L. Poiani

*Saint Peter's College
Jersey City, New Jersey*

It has been twenty-five years since I joined the ranks of a Jesuit college. Working my way up from instructor to professor of mathematics at Saint Peter's College in Jersey City, I have had the unique vantage point in Jesuit higher education of serving as the assistant to three presidents. I am the first woman who was hired to teach in the Mathematics Department and the only woman thus far who has earned tenure in that department. Catholic, but educated entirely in the public sector, I represent something of an anomaly in Jesuit education circles, particularly at the smaller institutions.

Through readings and conversations with several relatives and friends who have become successful Jesuit alumnae and alumni, I was aware that Jesuit higher education was grounded in the liberal arts, in intellectual rigor, in value-orientation, in *cura personalis* and in spirituality. I was lured by all five qualities. The call of the 33rd General Congregation of the Society of Jesus for an emphasis on "the service of faith and the promotion of jus-

stice" within the educational apostolate added a deeper and enduring dimension to the academic mission that I had already found appealing and meaningful.

On my home campus, a variety of activities have been developed over the past twenty-five years to share the meaning of "Jesuitness" with trustees, faculty members, administrators, students and staff. Reports, panel presentations and opportunities for dialogue have been among the structured ways to share the Jesuit vision and its implications for Jesuit higher education, especially for Saint Peter's College, as requested by the Board of Trustees in 1980. Such efforts have been and must be part of a process that is ongoing.

A well-known alumnus of Saint Peter's College, Will Durant, B.A. '07; M.A. '08, commented on the occasion of receiving an Honorary Degree from his *alma mater* on May 29, 1979:

They were tremendous teachers, those Jesuits. And when I think of it, they've been tremendous teachers through hundreds of years. They are without doubt the greatest teaching organization this world has ever seen and probably the greatest teachers that I've ever known.

As we look to the twenty-first century, a clearly stressful point for



Eileen L. Poiani

Jesuit higher education is that very few students and faculty members will have direct contact with Jesuit teachers and administrators. This situation already exists at many Jesuit institutions around the world.

But perhaps the most hopeful sign is that the "teaching organization" which the Society of Jesus has created within and across its colleges and universities is strong. Students may not meet many Jesuits in the future, but they can encounter the Jesuit educational system.

Meeting and experiencing the Jesuit organization used to be easy—most faculty members were schooled in the Jesuit tradition, most students came from Jesuit preparatory schools. The situation has changed significantly over the last twenty-five years. The faculty and student body are diverse in every way—in background, schooling, re-

ligious preference, and value system. Today, women represent a sizable portion of the population. The educational system consisting of the twenty-eight American Jesuit colleges and universities must rely on the cooperation of Jesuit and lay colleagues in order to perpetuate the Ignatian vision in the academy.

Jesuit higher education is indeed at a crossroads.

How are we to share the rich heritage of Jesuit higher education among new participants? How can the values intrinsic to a "Jesuit education" be imparted by those who are not Jesuits? How can our institutions, on the threshold of the year 2000, offer a Catholic, humane community for people and an adequate preparation for coping with a highly technical world? We will attempt to address such fundamental questions through *Conversations* and through the campus conversations which will follow each issue. Creative, bold and sometimes risky action must be taken. Indifference on the part of Jesuits or lay colleagues could weaken or threaten the existence of this educational organization.

Some suggested actions include: international cooperation, exchange of Jesuits worldwide, technological

networking, and this National Seminar on Jesuit Higher Education. Each of these offers a reason for hope.

Colleges and universities across the nation are endeavoring to internationalize their curricula. Jesuit institutions can build on the international nature and network of the Society in order to internationalize their offerings.

Faculty exchanges and regional conferences in the United States led by Jesuit scholars and teachers in a particular discipline from around the nation and the world would enable students to experience first-hand the richness of Jesuit scholarship. Such programs could further promote dialogue among Jesuit and lay colleagues with the public.

Technology can also be a sign for hope. Electronic conversations and interactive satellite transmission are but two ways to bring the same scholars from distant locations to American Jesuit campuses. Encouraging students on Jesuit campuses around the globe to build electronic networks can promote intellectual

growth as well as foster ways to "educate men and women for others," as Fr. Pedro Arrupe, the Superior General of the Society of Jesus from 1965 to 1983, urged.

The National Seminar offers another way to foster a Jesuit and lay

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conversation about what "Jesuit" means for our institutions, both now and in the future.

The possibility of assuring the continuing health and distinctiveness of Jesuit higher education relies on assertive and creative leadership and partnerships. I have faith that this leadership will be exercised and these partnerships will be developed.

TO ENSURE THE MEANINGS OF JESUIT EDUCATION

James W. Sauv  SJ

*Assistant Secretary of the
Society of Jesus, Rome*

After completing the years of Jesuit formation, I went to Marquette University in 1969 as an assistant professor of

Mathematics. Some years later I became director of Campus Ministry there and, a few years after that, I was named assistant to the Vice President for Student Affairs. A move to Rome came in August of 1978; from then until early 1988, I was in the headquarters of the Society of Jesus, as an advisor for all levels of Jesuit

education in fifty-eight countries; the last few years in Rome were spent with the Congregation for Catholic Education in the Vatican, working in the university section.

The years at Marquette gave me personal experience in three different areas of Jesuit university life; the years in Rome provided extended



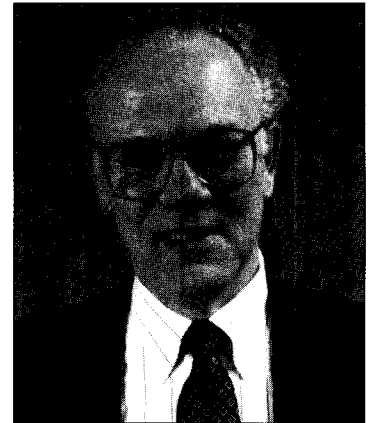
contact with Catholic and Jesuit education worldwide. I became acutely conscious of the current difficulties in Jesuit education, present in nearly every country and nearly every institution: Jesuits are fewer in number and are getting older; costs continue to increase, as does the competition from other educational systems and the control from government agencies; society in general, and to a certain extent also the church, is affected more and more by a questioning of the relevance or worth of the education provided in Catholic and Jesuit schools.

As I travelled to Jesuit colleges and universities throughout the world and talked with the faculty members and administrators staffing these institutions, I also became

Since returning to the United States in early 1990 to join the Association of Jesuit College and Universities, the conscious awareness of hope in the future which was formed at the world level is being confirmed at the national level. The problems, or the stresses, are just as present here as they are in other countries; in some respects they are more serious. In addition to those already mentioned, Jesuit institutions of higher education in this country strive for academic excellence in competition with far richer and more prestigious public and private institutions; some people believe that struggle of those schools to enter into the mainstream of American higher education has been at the expense of their

distinctive identity; their low endowments, and the determination to keep tuition at a level which will make the education available to all levels of society even in the face of spiraling costs, create constant financial worries; a desire to serve the church competes with a fear that the church will impose

inappropriate surveillance mechanisms. And, of course, the number of Jesuits working in Jesuit colleges and universities continues to decline. Each of the twenty-eight institutions is dealing with these difficulties and stresses in its own way; many are taking a new look at their mission statements in order to provide concrete principles which can support and encourage renewal; all of them are engaging lay men



James W. Sauve

and women along with Jesuits as active participants in the enterprise. On the national level, a variety of different initiatives are supporting this renewal: "Assembly '89," the national meeting in Washington with participants from all levels of the twenty-eight schools, conferences on collaboration and identity, this seminar. All of this is evidence of a hope that is strong, and all of it is grounds for an even stronger hope.

The hope is not groundless, for it is ultimately founded upon two realities: (1) the Ignatian tradition that gives meaning and value to Jesuit education; (2) the number of men and women, Jesuits and lay, who are committed to the task of ensuring that Jesuit higher education, with its distinctive values, has a future.

More than at any time in the recent past Jesuits are conscious today of their Ignatian charism, that is, of their identity and characteristics as they derive from the vision of Ignatius Loyola, the founder of the Society of Jesus; they, along with many others, are engaged in solid research to discover the ways in which this charism gives inspiration to Jesuit education in our contemporary world; the celebration in 1990-1991 of the four hundred and fiftieth anniversary of the founding

*Institutions are taking a new look
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conscious of a hope in the future that recognized the difficulties but seemed to grow stronger in spite of them. In every school I visited, I met men and women, Jesuits and lay people, who were convinced that Jesuit education had something valuable to offer church and society, and who were learning to work together as one community, committed to the task of preserving and improving that education.

of the Society of Jesus and the five hundredth of the birth of Ignatius have given new impetus to this research. This work is bearing fruit—not just in the abstract words of speeches and seminars, but in the concrete life of the institutions—the topics chosen for research, new interdisciplinary courses, goals outlined for the core curriculum, revised disciplinary practices, and even the structure of the institutions themselves. More and more people

are being influenced by this vision; they are assuming a greater share in the responsibility for the college or university, and helping to build a future in which that vision will continue to be a part of the American higher education scene.

It would be rash to say that all of the difficulties can be overcome or that the stresses will disappear; it could well be that not all of the present twenty-eight institutions will survive, at least as distinctively Je-

suit, inspired by the vision of Ignatius. But I have no doubt at all that Jesuit higher education will survive in the world and specifically in the United States. And I have a strong conviction that Jesuit colleges and universities will not only grow in excellence, but will also become more distinctively Jesuit in the years ahead, even as “Jesuit” continues to take on new meanings in the new and continually changing circumstances the future will bring.

AN ACCOUNT OF OUR LIFE AND OUR FUTURE

Rosaleen Trainor CSJP

Seattle University
Seattle, Washington

In the fall of 1985 I began a three-year term as the first holder of the Gaffney Endowed Chair at Seattle University. One of the projects I initiated was a Jesuit Education Study Group composed of faculty and administrators willing to meet monthly to begin articulating a vision of our life, with the values of Jesuit education the explicit shaping force. That experience enables me to name the hopes and stresses I anticipate if we are to ensure that Jesuit education makes a creative contribution to our society.

Through discussing Jesuit education I was renewed as an educator but so were my companions in dialogue. One member recently said it was one of his most important experiences of academic community. We were encouraged when a prominent Jesuit from another campus praised a statement of our position. We held several interesting discussions on

campus on such issues as inculturation, the use of Jesuit discernment in the university, and the economic pressures which inhibit academic freedom. However, we also experienced many stresses. We developed two draft statements which had minimal direct influence. One person in administration dismissed our work as an anachronism from the 60s; another stated that what we had to say had nothing to do with his life on campus. Many faculty members and administrators were too busy with the demands of their positions to use our statements as a vehicle for conversations on Jesuit identity. Some said we should be concerned with being a university. One bright senior found the statement an ideal so far from reality that it was discouraging. Yet I experience hope in the stresses.

I know our life at Seattle University is more authentic because a small group began reflecting on Jesuit identity and did indirectly influence thought and action. The importance of our work continues to appear in unexpected places. More-

over, the time for focus on Jesuit identity is more hopefilled today—and more urgent.

Much has been written on Jesuit education since I began looking for material for our group. “Assembly ’89,” the meeting in Washington, D.C., for participants from our twenty-eight colleges and universities, successfully brought us together to reflect as



Rosaleen Trainor

Jesuit educators. Structures have been created to facilitate Jesuit identity. The celebration of the four hundred and fiftieth anniversary of the Society of Jesus in 1991 helped us know more of the tradition we are now shaping. The National Seminar on Jesuit Higher Education has been formed not to tell us what to be but to help us shape our future.

I think that we in Jesuit education are not unlike Socrates in the *Apology*; we are being asked to give an account of our life and our fu-



ture. Our task is to know ourselves and to evaluate critically our animating values. The examined life is worth living, but an examining which renews also faces powerful counter forces within ourselves and within society.

As incultured individuals and institutions we incorporate both the grace and sin of our times. Because the beliefs and values of our culture are deep within our psyche, it is difficult to identify and eradicate that which is not life giving. Yet as a university, we are a powerful social force which though word and silence either reinforces the status quo or helps society discern that which is

not positive in our culture. My hope is that we use our social power responsibly to provide an education which liberates ourselves, our institutions, our graduates, and our society from the tyranny of unreflected inculturation. The study group at Seattle University summarized this as an activity of naming the causes of that which is life-giving and of that which is death-dealing in our institution and in our culture. In other words, the service of faith through the promotion of justice calls us to uncover with academic freedom and intellectual excellence that which in action and in structure is not liberating for our world.

As Jesuit educators, respecting our uniqueness, we will be enriched by collaborating in conversation with one another. But we will be challenged. There are powerful economic and cultural forces, as well as the forces of habit and busyness, which militate against in-depth conversations and authentic actions. There are difficult issues of translating values into structures and policies. Yet I believe with Socrates that it is not important that we merely survive, but that we do what is right. Our task is to engage in reflection to discern what is right for our Jesuit universities at this time.

THE IDENTITY OF AN INSTITUTION

Ronald E. Walker

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Chicago, Illinois*

Please take a few moments
to fantasize . . .

I am a Jesuit university” responded a one-hundred year old institution wearing a forty-four acre academic gown at a 1991 convention. The statement answered the inquiry “Who are you” from a community college sporting on its tallest building a mortar board one square block in size. The centenarian continued that there were twenty-eight Jesuit colleges among three thousand schools at the meeting. The conversation then focused on what Jesuit meant.

Being Jesuit is a meaningful, dynamic part of the identity of twenty-eight postsecondary institu-

tions in the United States. As with humans, an institution’s identity is critical to its well-being and functioning. A test of contact with reality is to pose the question, “Who are you?” Fuzziness in answering could signify instability for a person and for an institution. Furthermore, for soundness and vitality, the identity, of a school, as of a person, must continue to develop. That development partly depends upon the interaction of person or school with the environment. People are the essential nurturing elements in the envi-

ronment for individuals as they are also the most relevant factors which affect the identity of a university or a college.

How prominent and resilient is “Jesuitness” at the twenty-eight institutions? It is at least adequate if one judges on the basis of articles, activities and accreditation reports which focus on the current health of Jesuit characteristics. Will Jesuitness always be part of the identity of universities founded by Jesuits? That will depend on the commitment of sufficient numbers of the non-transient members of the educational communities. Further reflection on this issue leads to consideration of positive factors, (hopes), and negative ones, (stresses)

Think about stresses or concerns which have been topics of conversation on our campuses. Jesuitness has been taken for granted. But use of Jesuit principles in teach-



Ronald E. Walker

ing-learning is not a part of reward systems, and expenditure of energy on activities not associated with advancement could be counterproductive. Powerful persons often demonstrate no endorsement of the importance of Jesuit identity. There is too much of a mystique associated with the Spiritual Exercises. Misunderstanding about the relationship of Catholic and Jesuit abounds. Discomfort permeates discussions about the introduction of Jesuitness into hiring processes. There is reluctance about doing or valuing Jesuit related or even church-related research. Faculty members in many disciplines are convinced that being a Jesuit institution has no relevance for conduct within a college or university. Talk is substituted for action in matters involving Jesuitness. Escalation to another level of abstraction has taken place with the concern for "Ignatian" characteristics. They are supposedly attributable to Ignatius Loyola and broader than "Jesuitness" with which in the meantime we still struggle. The proportion of Jesuits has decreased in our schools.

On the other hand, there are reasons for hopes or strengths that exist and can be used at all of our institutions to enhance Jesuit identity. Jesuitness has been associated for centuries with excellence in educa-

tion. Jesuit colleges and universities have done much of great value and have evolved into influential institutions. The atmosphere on campuses is permeated with care for others and concern for God. Trust is notably present. Inclusion of the spiritual adds credibility to education of the whole person and provides serious perspectives for living. Pluralisms are known and respected. People stay with the schools for long periods and assert that they experience "something special." Emphases on values and ethics flourish. Liturgies to celebrate events such as graduation and the annual opening of school are well-received. Connotations of "Jesuit" are positive even to those unclear about the denotation. Many are proud to be part of the mystique of Jesuit higher education.

Will Jesuit identity, tradition, vision at our institutions not only survive but thrive? That depends on whether we act decisively now! Much must be done by a few to awaken others through serious engagement with the strengths and stresses presented above in order to save a precious

heritage. We can, with sustained effort, together build on available hopes and strengths and diminish stresses and concerns.

Please return to fantasy . . .

In 2016, a school asks a one hundred twenty-five year old histor-

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ically Jesuit college, "Who are you?" Depending on what we do in our institutions right now, the response will be, "I am . . . I was . . . I am not sure" or "I am a Jesuit school . . . let me tell you all of the wonders that Jesuit identity contains."

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